

Epitaphiarum Zeylanicarum

BEING A COLLECTION OF

MONUMENTAL INSCRIPTIONS

OF THE

Churches

AND

CHYARDS

of

CYLON

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Leopold Rudovici.

M. R. A. S.

Editor *Ceylon Examiner*

&c

J. MAITLAND & CO

COLOMBO

1877

W. HENRIUS

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1877

— RICHARD BERNARD —

1776

DEDICATED
BY PERMISSION

HIS EXCELLENCY

Dir. W. S. Gregory A.E.M.S.

GOVERNOR
OF
CANADA

His Excellency
THE RIGHT HONORABLE
Sir W. H. Gregory, K. G., M. G.
GOVERNOR OF CEYLON.

in acknowledgement of the great interest taken
BY
HIS EXCELLENCY
— in the —

ANTIQUITIES OF CEYLON.

THIS WORK
which, but for his continued encouragement, would perhaps never have been published.

IS RESPECTFULLY

DEDICATED,
BY
HIS EXCELLENCY'S MUCH OBLIGED AND MOST OBEDIENT SERVANT
Lepoldovici

P R E F A C E.

When nearly seven years ago at the suggestion of his lamented friend, the late Mr. C. A. LORENZ, the present writer undertook the collection of the mortuary inscriptions in the Dutch Churches and Church yards of Ceylon, he little expected the task would have taken the time and trouble he has actually bestowed upon it, and were it not for the encouragement of a few friends, among whom he would take the liberty of naming His Excellency Sir W. H. GREGORY, the half finished labours of three years would perhaps have been abandoned. After such a declaration it would be needless to enter into any detailed account of the difficulties the writer has had to contend with, but suffice it to mention that carrying a work of the kind through the press in a colony, which has no local market for the requisite material, has alone proved a great drawback. Paper ink and lithographic materials had to be indented for from England, and when the stock in hand had run out, an interval of from two to three months elapsed before a fresh supply could be got out. It is this circumstance more than any other that has delayed the publication till now, and this is mentioned in the hope that it will plead his excuse for not having redeemed his promise of an earlier issue.

The work, it will be seen, is divided into two portions, one consisting of the Introductory Chapters which pretend to no more than giving a brief sketch of the introduction of the Dutch Reformed Church into Ceylon, its past history, and present condition. Only the most important features have been touched upon, and if incidental allusion has been made to other Christian bodies, it was not with a view of detracting from the merits of their labours but only to shew that in the accounts hitherto published of the Dutch in Ceylon, but scant justice had been done them whether as civil rulers or religious teachers. The writer feels that this portion of his work may provoke adverse criticism, but so long as the consciousness is his of having tried to rescue the memory of his ancestors from the obloquy to which superficial writers have thought proper to consign it, he hopes he will be able to survive the judgment of his critics.

The works relied on and to which reference is made in the notes are principally Motley's History of the Netherlands, Tennent's History of Christianity in Ceylon, and Demarest's History and Characteristics of the Reformed Protestant Dutch Church.

As regards the tablets which form the second portion, it is only necessary to mention that they are reduced facsimiles of the originals. Care has been taken not only to faithfully reproduce the armorial bearings and the ornamental borders, but also to strictly adhere to the quaint orthography of the originals.

It would be ungrateful not to mention here the names of those kind friends who have helped him with information and furnished him with copies of tablets from the less accessible parts of Ceylon, and he now takes this opportunity of tendering to the Rev. W. C. Vander Wall of Matara, Mr. J. F. Lorenz of Galle, and Mr. P. de Hoedt of Mannar, his best thanks for much valuable assistance received; and to Mr. J. L. K. Van Dort of Colombo his warmest acknowledgements for the general supervision he has bestowed on the lithographic portion of the work while it was going through the press.

Finally, whatever may be the demerits of his work, the writer is willing to rest his claim to public favor on the sole ground of its being entirely a Ceylon production, and he trusts the candid judge will not deny him some merit for having conceived the idea and carried it out under the disadvantages inseparable from an enterprise of the kind attempted in a distant colony.

Colombo, May 7th 1877.

CHAPTER I.

INTRODUCTORY REMARKS.

Assertion of Dutch Independence — Tolerant Spirit of the early Reformers — The Armenian schism — The Belgic Confession, the Hiedelberg Catechism and the Canons of the Synod of Dort adopted as the Standard of Faith — Persecution of the Remonstrants — Difference between the Dutch Reformers and the English Puritans.

THE combat between Freedom and Absolutism which had been waged for eighty years between the provinces of Holland and the mighty empire of Charles V was brought to a close on the 9th of April, 1609. The idea of throwing off the Spanish yoke was not entertained by the States when they took up arms against the oppressions and the extortions of Alva. In a petition to Philip II they said: "We contend for nothing less than freedom of conscience, our wives and children, our lives and fortunes. We do not desire to be discharged from our allegiance to Your Majesty, but only that our consciences may be preserved free before the Lord our God, that we may be permitted to hear His holy Word, and walk in His commandments, so that we may be able to give an account of our souls to the Supreme Judge at the last day."*

Indeed such a painful want of self-reliance, so complete an absence of faith in their own capacity for self-government is there exhibited throughout the negotiations that immediately preceded and followed the Twelve years' Truce, that "it was, as it were, in their own despite and unwittingly that the United Provinces became a republic at all."† But the work of national independence was at last completed, or rather circumstances which none had foreseen had forced them along until the nation stood up in the conscious manhood of a people who had wrung from the hereditary tyrant of their race every concession they had claimed. The mighty power which had overshadowed the half of Europe at last condescended to treat the revolted provinces on terms of equality, and in the ratification then concluded, His Most Christian Majesty became himself the suppliant, and asked the States General to deal kindly with their Catholic subjects. "That request was not answered with the axe and faggot; with the avenging sword of mercenary legions. On the contrary it was, destined to be granted. The world had gained something in forty-three years. It had at least begun to learn that the hangman is not the most appropriate teacher of religion."‡ But though destined to be granted, and that at no distant date, it had yet to be precluded by scenes of religious strife in which presbyterian bigotry turned the weapons of persecution equally against Papist and Armenian:—and this in the face

of a solemn decree of the States assembled in 1672 at Dordrecht under the presidency of William the Silent, to the effect that "not only all religions ought to be tolerated but that all restraint in matters of religion was as detestable as the inquisition itself."§ But William who was the first statesman of Europe to advocate the principle of religious liberty had fallen under the hand of the assassin; and neither Prince Maurice, the son and successor of William in the Military leadership, nor Olden Barneveldt who had risen to considerable power was imbued with the same tolerant spirit. Hardly had the country emerged from its political struggle than it became involved in religious strife. Prince Maurice favored the Calvinistic party while Olden Barneveldt was suspected of "the Armenian leprosy;" and thus the spirit of persecution which had lain dormant during the more recent years of the struggle for national independence was once more roused into activity. The Commonwealth which William had pictured to himself as rising upon a solid foundation of political liberty and religious freedom had not yet been realized; and instead of Protestant and Papist, Gomarite and Armenian living together in harmony, they presented the spectacle of a people who had just emancipated themselves from the thralldom of the Spanish Inquisition invoking the aid of the hangman's gibbet, and the headsman's axe, to restore the impossible concord of religious uniformity. The land which under the benign sway of William had sheltered Romanist and Calvinist alike, which had extended the *Ægis* of its protection equally to Huguenot and Covenanter; and to which belongs the imperishable honor of having been the first among modern nations to guarantee the rights of conscience in matters of religion, was becoming the arena of religious contention between two rival theological factions. Calvinist and Armenian persecuted in turn as each sect gained political ascendancy.

It may not be out of place here to give a brief outline of the religious feud which distracted the Low Countries between the years 1609 and 1618. For nearly forty years before, while the Reformed Church was allowed to exist on sufferance, there was no written confession of faith nor ultimate ecclesiastical authority to appeal to on disputed questions of ritual and doctrine. The Dutch Reformed Church had grown into a national institution, much in the same way that Motley describes the Republic had grown—it took its colour from Calvin but never acknowledged Calvin as its master. "But even then there was a standard of doctrine no less real and well-known than if it had been written; and after the Belgic Confession and Hiedelberg Catechism appeared, they were adopted as standards by the earliest

* Magazine of the Reformed Dutch Church Vol. 1, p. 354.

† Motley Vol. iv, p. 502 3.

‡ Motley p. 502.

§ Broadhead p. 100.

Synods, and had been held as such almost forty years before Arminius taught his peculiar views.*

At the death of Junius in the year 1603 Jacobus Arminius, who was a pastor at Amsterdam, was called upon to fill the vacant chair of theology in the University of Leyden. The consistory opposed his nomination, but at a conference held with Gomarus, one of the professors, and in presence of the deputies and the curators of the university, he professed his adherence to the received standards and promised he would teach nothing opposed to the doctrines of the Church. In a year or two, however, he began to put forth the same views for which he had been admonished. He was invited to a friendly conference at which to discuss the points in dispute. He declined the invitation but promised conformity with the received doctrines as explained and laid down by Gomarus. But the controversy had gone too far to be stayed. It spread from the students of the university to the ministers, and from them to the people. The Classis of Dordrecht brought the matter before the Synod of South Holland, but their deputies were put off by the curators of the university who were the friends of Arminius. The States General were next appealed to, and though they gave authority for calling a national Synod, with this permission was coupled the condition that the Synod so called should revise the Confession of Faith and the Catechism. Whether the protection which the States General extended to the schism sprang from a spirit of toleration or had its origin in the personal antagonism of Olden Barneveldt to prince Maurice it is needless to enquire, but the consequence was to provoke the interference of the States in purely ecclesiastical questions, and nonconforming ministers suspended by the Classis were ordered to be restored.

Armenius died in 1609 but there were not wanting followers to take up his views. These adopted a remonstrance and were afterwards known as Remonstrants. To this remonstrance the opposite party replied in a paper from which they were called Contra-remonstrants. Separations and disturbances now began to take place in various parts of the country. Coercive force was employed in almost every town, and riots broke out in many places. This led to the passing of what is known as the "Severe Edict" by the States.

Prince Maurice who had taken no ostensible part in the controversy, at least down till 1617, was now called upon by Olden Barneveldt to interpose. "Maurice thereupon referred to his oath by which he had sworn to protect the Reformed religion, and declared that he would protect it; that a national Synod ought to be called; and that the Contra-remonstrants should be allowed to worship separately without losing the privileges of the national Church. He himself worshipped with the separatists at the Hague and urged the States to grant the petition for the calling of a Synod without delay."†

This Synod met at length at Dordrecht on the 13th of November, 1618, and its sessions extended over six months.

* Demarest p. 47, *et seq.*

† Demarest p. 53.

Thirty five ministers and twenty elders from the churches of the United Provinces, five professors of theology from the Schools of Leyden, Franeker, Groningen, Harderwyck and Middleburg attended. There were also twenty seven delegates present from the foreign Protestant Churches of Great Britain, the Palatinate, Hesse, Switzerland, Geneva, Bremen, East Friesland, and Nassau. Eighteen political commissioners deputed by the States General were also present to watch the proceedings. The learning and integrity of the members of this Synod cannot be questioned. Among them we find the names of Polyander, Luberti, Walcus, Faulkelius, Damman, Hommius, Trigland, Voetius, Scultetus. At the head of the English deputation was George Carlton, Bishop of Llandaff. Connected with him were Joseph Hall Dean of Worcester, Samuel Ward Archdeacon of Taunton, John Davenant professor of theology at Cambridge. Walter Balcanquhall represented the Church of Scotland.

Johannes Bogerman, pastor of the Church of Leeuwarden, was chosen president. The proceedings were conducted in Latin. The members were sworn to refer all questions of doctrine to the word of God for decision. Episcopius, the leader of the remonstrant party, attempted to give the Synod a polemical character, but wearied out by the evasion and pertinacity of the recalcitrant Remonstrants, the Synod at last expelled them and proceeded to examine their doctrines as contained in their writings. The verdict was that they were neither according to the Scriptures nor the Confession of Faith.

The Heidelberg Catechism and the Confession of Faith were reviewed and confirmed, and it was resolved that henceforth all candidates for the ministry and all Schoolmasters should subscribe them. Measures were also taken for a new translation of the Scriptures directly from the original tongues, and the work was entrusted to a number of learned divines, who in the course of eighteen years produced the present excellent version.

"The rules of Church government which had been adopted by previous Synods were also reviewed and reduced to a more complete system. Judgment was passed on the cited ministers, and they were pronounced innovators and disturbers of the Church and nation; obstinate and rebellious; leaders of faction; teachers of false doctrine and workers of schism; and deprived of their offices, both ecclesiastical and academical, till such time as they had satisfied the churches with evident signs of repentance."*

The States confirmed the judgment and thus ended this Synod memorable in the annals of Protestant Christianity, as the great Council at which was settled and defined the doctrines of the Dutch Reformed Church. The history and acts of this Synod have a universal interest for all who claim to belong to the Reformed Faith, because not only were the doctrinal standards of the Church settled by it, but from that day to this the Belgic Confession, the Heidelberg Catechism, and the Canons of the Synod of Dort have been the accepted standards of doctrine of the Reformed Church wherever it was planted, whether in

* Davies vol. 2, p. 509.

North America, at the Cape, in the Dutch possessions of the Malayan Archipelago, or even in Ceylon.

The union of Church and State having been thus formally established, the civil power was invited to put down the Remonstrants. Their assemblies were forbidden, their ministers banished, and rewards offered for the apprehension of their preachers, while they were refused such rights as were granted to other sects, and even to infidels. The Republic which had become the refuge for the oppressed of all nations, where Jews and Gentiles, Catholics and Calvinists and Anabaptists prayed after their own manner to the same God, refused that privilege to the seceding Remonstrants, and it was not until Frederick Henry became Stadtholder in 1625 that the banished preachers were recalled, and the civil and political rights of which they had been deprived restored to them.

But the national instinct was opposed to the sentiment of persecution. The Dutch Burghers who had fought the battle of religious freedom, recoiled with a natural shudder from the prospect of themselves becoming imitators of the Spanish Inquisition. The honesty, simplicity, love of thrift, and practical sagacity of the Dutch character, found little to interest it in the religious feud bequeathed by the imperious Gomar and the amiable Arminius. The nation was rising to a sense of its own political importance, and had already begun to realize the advantages of commercial enterprise. "A nation of peddlers," they had successfully fought the greatest empire of Christendom, and during that severe and protracted struggle they had learnt that it was the florins and guilders of their trade that furnished them with the sinews of war. The mechanical, mercantile, commercial, and manufacturing pursuits had more practical attractions for them than abstruse theological disquisitions, and so long as they were allowed to follow their respective callings, the bulk of the nation cared not for the disputations of learned Doctors. In this there is a vast difference between the fanaticism of the Puritans of England and the religious zeal of the Reformers of Holland.

The former looked upon every thing else—political liberty not excepted—as subordinate and secondary to religious ascendancy, and they burnt and hanged Papists with the most ineffable complacency. The Dutch Reformers on the other hand cared very little how people who differed from them in religious views

worshipped God, and it was only when political revolution came disguised under the cloak of religion that the spirit of persecution was evoked. At any rate it cannot be denied that the Dutch Reformed Church was not essentially a persecuting Church. "There had been monasteries, convents, ecclesiastical establishments of all kinds in the country, before the great war between Holland and the Inquisition. These had as a matter of course been confiscated as the strife went on. The buildings, farms, and funds, once the property of the Church, had not however been seized upon, as in other Protestant lands, by rapacious monarchs and distributed among great nobles according to royal caprice. Monarchs might give the revenue of a suppressed convent to a cook as reward for a successful pudding; the surface of Britain and the continent might be covered with abbeys and monasteries now converted into lordly palaces—passing thus from the dead hand of the Church into the idle and unproductive palm of the noble; but the ancient ecclesiastical establishments of the free Netherlands were changed into eleemosynary institutions, admirably organised and administered with wisdom and economy, where orphans of the poor, widows of those slain in the battles for freedom by land and sea, and the aged and the infirm, who had deserved well of the republic in the days of their strength, were educated or cherished at the expense of the public, thus endowed from the spoils of the Church."* The spirit of toleration into which the political and religious views of William the Silent had moulded the nation, was beginning to permeate the masses, and though it took nearly another century before perfect religious equality was recognized as a cardinal element in every free constitution, it is no little satisfaction to know that the great truth first conceived by William, the Father of his country, although in his time condemned throughout Europe as the rankest political heresy, was in 1692, proclaimed in England, though then ineffectually, by his great-grandson, William III, who laid the foundation of the present free constitution of Great Britain; and that now wherever the British flag waves, whether over the snows of Northern America or under the fervid sun of the Tropics, Protestant and Papist, Hindu and Mohamedan, are perfectly free to worship God in his own way.

* Motley Vol. iv. p. 517.

CHAPTER II.

INTRODUCTION OF CHRISTIANITY INTO CEYLON.

Traditional and legendary accounts—Cosmas Indopleustes—St. Thomas and St. Bartholomew—The Eunuch of Queen Candace—Sinhalese Account—Milinda and Christ.

Much has been made by writers on this subject of a doubtful passage of Cosmas Indopleustes to shew that a Christian Church had existed in Ceylon prior to the fifth and sixth centuries. Hough, in his great work on the History of Christianity in India, has gone so far as to propound it "as more than probable that the Church so implanted survived till the arrival of the Portuguese, in 1505, when their buildings no doubt shared the fate of the temples of Buddha, which they (the Portuguese) pulled down, and with the materials erected Churches of their own religion on all parts of the coast." Sir Emerson Tennent, who appears to have examined all the authorities on the subject, disposes of these "eager conjectures" as merely legendary; and the probability is that among the concourse of merchants and travellers who then resorted to the Northern ports of Ceylon there might have been sojourners who belonged to the Syrian Church. Churches of this rite "were founded in Southern India in the third and fourth century by Christians from the Persian Gulf, whose successors to the present time have preserved a form of Christianity, however corrupted, and maintained an uninterrupted connection with the original Church, first through the see of Selucia, and since through the Patriarch of Antioch."* But even if Christianity had been introduced at so early a date into Ceylon it never took firm root and gradually disappeared with the diminished resort of merchants and travellers from Arabia and Persia, consequent on the decline of oriental commerce. Between the sixth century and the arrival of the Portuguese in the sixteenth there is no mention whatsoever of a Christian community in Ceylon. The legends relating to the preaching of Christianity in Ceylon by St. Thomas and St. Bartholomew, and the still more curious tradition that Ceylon had been visited and the Christian faith introduced by the Eunuch of Candace, rest on no better foundation than the fond imagination of the Early Fathers.

A curious fragment entitled "Milinda and Christ" translated from the Sinhalese by Mr. J. D' Alwis and purporting to be a transcript of a previously existing account written in the year of Buddha 2305 (A. D. 1680), recounts a story (as brought to the Island by a body of Buddhist Priests coming from Central India during the reign of Walgam Bahu B. C. 72) as to the origin of Christianity. It is to the following effect. King Milinda of

Dambadiva dreamt a dream which when interpreted by the wise men revealed "that a son of Wasawat was that night conceived in the womb of a female of the carpenter caste; that he would open the four paths of hell during the four Yugas (epochs); and that finally after Milinda's time, universal empire over the hundred kingdoms of Dambadiva would cease to exist, and persons of inferior race begin to reign." Five months after the date of the dream the king had an account taken of all the children of the age of five months, and all women gone eight months with child, and had them all destroyed to the number of sixty thousand.

The carpenter's wife, however, escaped through a city drain and found shelter in the royal stables where she was delivered of a son in the 485th year after the death of Buddha:—The mother and son soon after escaped from the city, and the carpenter's son grew up and selected twelve disciples from among the low castes and went to the country of Portugal, where he taught the people as follows: "I am the son of God; because I cannot save you in my divine character I have thus come in the character of man." King Milinda having heard of this sent a messenger to the King of Portugal who despatched an envoy denying any knowledge of the new religion. On the return of the envoy, the King of Portugal expelled the new sect who had concealed themselves in the forests. The new sect ate meat and drank toddy, and in their wanderings came near the city of Sagal. Here one of the twelve betrayed his master and he was taken and after being flogged and subjected to much indignity, was led to the place of execution and hanged to a tree by both his shoulders, both his hands and legs being nailed to the tree. On the third day his body was taken down and interred in a grave: and the grave was filled with stones, paved with slabs, and four huge stones were placed at its corners. Seven and-a-half hours after nightfall Dewa Mara made his appearance in the sky over the grave, and cried with a loud voice saying "I have risen from the dead." He was called *Naxarine* by the Tamils, *Tirtaka* by the Sinhalese, and *Christa* by others.

The coincidence between some parts of this narrative and the leading incidents of the life of our Lord as related in the New Testament, is too palpable to escape notice. Probably the account was drawn up during the Portuguese occupation of the Island by an enraged Buddhist as a counterblast to the teachings of the Roman Catholics. The anachronism of nearly a century in the dates may be reconciled to some extent at least, by the more recently corrected Sinhalese chronology; but the allusion to the king of Portugal—unless it can be accounted for as a modern interpolation—deprives the document of all historical value as a record of contemporaneous events.

* Tennent's Christianity in Ceylon, p. 3.

CHAPTER III.

THE PORTUGUESE IN CEYLON.

Arrival of the Portuguese — Demolition of Heathen Temples and Sacred places —

Subsequent conciliatory action of the Catholic Clergy — Political intrigues of the Jesuit Fathers — Toleration by the later Dutch Governors — The flourishing condition of the Catholic Church in spite of Persecution — The advanced position which that Church now holds.

The Portuguese came to Ceylon in 1505, but it was with the sword in one hand and the cross in the other. Every heathen temple was an abomination, and from that of the "Thousand pillars" on the promontory of Trincomalie to that of the "City of God" at Dondrahead, all that came in their way were destroyed, and even the holy of holies desecrated by acts, at the unheard-of enormity of which Hindu and Buddhist stood alike aghast with horror. But the followers of Ignatius Loyola knew better than to irritate when conciliation was sure to be attended with more hopeful results. By "becoming all things to all men," they won over Hindu and Buddhist alike. The elaborate ritual of the Catholic Church, its pomp of processions, its music, and its torches, its *poaja* or sacrifice, its images and statues, its feasts, fasts, and prayers for the dead, all presented so many points of resemblance that, without even the inducement of material favors so liberally held out, the people found no difficulty in exchanging the old faith for the new cultus. The Roman Catholic Church then founded on such unpromising soil was during the earlier period of Dutch rule subjected to much persecution and oppression, though no doubt the motive to persecution was furnished by political hatred, as much as by religious antagonism. More than one Jesuit Father was taken *flagrante delicto*, and convicted of conspiracy and plotting against the Government. This may be urged as some extenuation of the unnecessary harshness with which the Dutch, who had so successfully battled for freedom of conscience, treated their Catholic subjects; but that persecution could not be justified either on grounds of religious duty or on those of political necessity, was fully acknowledged by the three last Governors of Ceylon, Falk, Vander Graff, and Angelbeck, who removed most of the disabilities

under which they laboured, and admitted them to something like a share of toleration.

And yet the Roman Catholic Church flourished in spite of all the deadly plakaats promulgated by the Government, and the children of the earlier converts clung to the faith into which they had been baptized with the devotion of martyrs. A few among the wealthier classes were no doubt tempted by the greed of power and pomp of place to embrace the reformed faith of their Dutch masters, but the great mass of the Roman Catholic population remained true to their Church.

On the accession of the British, the Roman Catholics were restored to all the political and civil rights of British subjects; and from that day the Roman Catholic mission has established itself so firmly in the land, that the largest body of Christians in the Island belongs to the Roman denomination. The Island is divided into two Vicariates Apostolic, the Northern and the Southern, and according to the statistics for 1876 there are 33 Clergymen, 237 Churches, 88 Schools, with 6137 pupils, and 66036 Church Members under the jurisdiction of the Bishop Vicar Apostolic of Jaffna; and 32 Clergymen, 166 Churches, 118 Schools, with 8161 pupils and 108378 Church Members, under the jurisdiction of the Bishop Vicar Apostolic of Colombo. Both these missions are under the *Propaganda de Fide* of Rome, but are maintained almost entirely by the voluntary contributions of the faithful, supplemented by the income from lands and tenements bequeathed to the Church from time to time by the pious. There are two superior English teaching schools, one at Jaffna and the other at Colombo; and three Convents of the Good Shepherd at Jaffna, Kurnegalle, and Colombo, engaged in the noble work of spreading female education among the people. Amongst the handsomest buildings in the island must be numbered the Roman Catholic Churches. These, in many instances really magnificent buildings, have all been raised with the contributions in money, materials, or labour, of the respective congregations; and there is now in the course of erection the Cathedral at Kotehena, which when completed—though probably not within the next ten years—for architectural effect, may well be compared with its Roman model.

CHAPTER IV.

THE DUTCH IN CEYLON.

The Dutch East India Company — Arrival of the Dutch — The Consistories of Colombo, Galle and Jaffna — Catechists and Proponents — Nomination of European Ministers — The Colombo Seminary — Philip Quint Oudartje — Village Schools — The Commissaris Politick — The Scholarchale Ver-gadering — Education — Introduction of Roman Dutch Law.

Foremost among nations, and in advance of the age, the Netherlanders, though still in the heat of the life-and-death struggle in which they were engaged, had found out the strength which springs from union. The motto of their beloved Prince, "*Eendragt maakt maght*" (Union is strength) had touched the most responsive chord of the national sentiment, and trading associations were formed, whose humble beginnings not the most daring imagination would then have conceived could have taken the magnificent proportions which in later years they assumed under the flag of the Netherland's Lion. It was in 1602 that the first trading company was formed, but with characteristic caution the Dutch capitalists of the United Provinces preferred to call it "*Het Maat Schappy van verre landes*" (Company of traders to foreign lands) though the East Indies were to be the scene of their enterprize. The Spanish yoke had not yet been quite cast off, and there was a seven years' struggle yet to be gone through before the Twelve Years' Truce was signed.

But in the meantime, absorbed as the nation was with its turmoils at home, the spirit of commercial enterprize which forms the most conspicuous feature of the national character was growing apace, and the maritime adventurers of Holland found both profit and employment in fighting with their hereditary enemy for naval supremacy. Philip II, by right of a Papal Bull conferring on him the Sovereignty of the East and West Indies, had promulgated an edict warning all nations from trespassing on his unknown possessions. But the Hollanders who cared little for Papal Bulls, and less for Royal edicts, went forth in the character of sea rovers, and Spanish galleons laden with the ingots of Peru were the trophies which they brought into the Texel. Although the spirit of maritime adventure had been evoked long before the Twelve Years' Truce was signed, it was immediately after this great and final episode in the history of national independence that the men and money of the infant republic became available for extending the empire of commerce over regions, the fabulous wealth whereof had excited the imagination, and stimulated the enterprize of the Hollanders.

The material prosperity of the Netherlands was undoubtedly increasing during the twenty years preceding the peace. The spirit of maritime adventure encouraged by uniform success in naval combats with their hated rivals had made them the first commercial nation in Europe. The popular poet had arisen in their midst, and whilst Prince and Burgomaster were making constitutions, Vondel was inspiring the breasts of his countrymen with his patriotic songs. It was at this period in the history of the Netherlands, while the country was yet in the throes of revolution, that Admiral Spilbergen moored his good

ship "*Le Brebis*" in the waters of Batticaloa, on the 30th of May, 1602. But it was destined that the intercourse of the Dutch with the Singhalese should be inaugurated with a baptism of blood, and Schvald de Werdt, one of the famous brotherhood of the Invincible Lion, the enterprising voyager who was among the first to gaze on the Southern Cross in the austral latitudes of the Straits of Magellan, fell a victim to the insulted dignity of a Kandyan despot.

Simultaneously with the signing of the Twelve Years' Truce the Dutch East India Company, for now the name was avowed, despatched an envoy—Marcellus de Boscouwer—with a letter from Prince Maurice addressed to the king of Kandy offering to assist his Majesty with ships, forces and munitions of war. The result was a convention, offensive and defensive between Dona Catherina, the reigning sovereign, and their High Mightinesses, the States General. The Portuguese, however, still clung to the territories they held in the maritime provinces of Ceylon, and were occupied in harassing the Kandyan with alternating success.

At length in May 1638, Admiral Westerwold appeared with a fleet before Batticaloa and commenced the conflict which twenty years after terminated in the surrender of Colombo, the principal seat of Portuguese power in the Island, to General Hult, on the 12th May, 1656, and the final expulsion of the Portuguese from all their possessions, in 1658.

The Reformed Church of Holland was formally established as the religion of the Colony in 1642, and the first Protestant clergyman commenced his ministrations at Galle on the 6th of October that year in the building which is still used as the Dutch Church by the descendants of the original Colonists.

From Galle southward to Matura and northward to Jaffna, as the Portuguese were ousted, their Churches and religious buildings were taken possession of by the Dutch, but it was not until they became sole masters of the maritime provinces in 1658, that any thing like a Church organization was attempted. "Still burning with resentment, however, against their European rivals, the first efforts of their newly acquired power were directed against the Roman Catholic clergy. Those who were found in Colombo on its surrender, and those who marched out with the troops on the subsequent capture of Jaffna, were summarily transported to the continent of Europe.* But it was more from political than religious considerations and on the ground that the interests of Holland had every where suffered injury from their intrigues, that they expelled all European Ecclesiastics of the Roman Church from the places they conquered.†

That the Dutch, especially during the early period of their rule in Ceylon, displayed a spirit of intolerance in painful contrast with the advanced liberalism of the national character must be admitted, but it was an intolerance inspired by fears of political intrigue; and all the Edicts issued on the subject were

* Tennent's Christianity in Ceylon, p. 39.

† Hough's History of Christianity in India, vol. ii, b. iv, c. 2, p. 373.

directed against the clergy, while the lay Catholics were left comparatively unmolested. Catholic worship was certainly discouraged, but no Catholics were persecuted to death on account of their religion, and if disabilities were imposed on them, it was with the view of rendering the inducements held out to join the Reformed Church the more attractive. When, therefore, Sir Emerson Tennent says that "the same fury against the church of Rome continued at all times to inspire the policy of the Dutch in Ceylon,"* he makes a statement which is contradicted by what he has himself recorded immediately after to the effect that "their resistance to its priesthood was even more distinct and emphatic than their condemnation of the Buddhists and Brahmans." Furthermore, the undoubted fact that notwithstanding their alleged persecution "the Roman Catholic religion retained its influence, and held good its position in Ceylon;" that it was openly professed by the immediate descendants of the Portuguese who had remained in the island after its conquest by the Dutch; and that in private it was equally adhered to by large bodies of the natives, both Sinhalese and Tamil, whom neither corruption nor coercion could induce to abjure it—are sufficient proof that no sanguinary measures were adopted to suppress the Roman Catholic religion. The taking possession of the Churches and religious buildings of the Catholic was according to modern ideas no doubt an act of spoliation, but it was no more than the exercise of an equally undoubted right—the right of conquest—as understood in Europe even till a later period. The religious buildings of the Catholics were in no case put to any secular use. Everywhere the Roman Catholic preachers and schoolmasters were replaced by those professing the Reformed faith; and though during the early period of their occupancy of the island the Dutch Government must have found considerable difficulty in providing Ministers and Teachers, latterly there was hardly a single important station which had not its own Minister or Proponent or Schoolmaster.

The Dutch possessions were divided for ecclesiastical purposes into three districts or circuits, the principal stations of which were Colombo, Galle, and Jaffna.† The affairs of the Churches at these places were managed by a Consistory consisting of the Minister, who was ex-officio the President of the body and four Elders and six Deacons. The Consistory also exercised a general supervision over religious matters throughout the island. Besides regularly ordained Ministers, there were European and Native Proponents, European and Native Catechists, *Krankbesoekers* and *Zicketroosters* or comforters and visitors of the sick. These were sent out from Holland, and their primary duty was to visit the Hospitals, teach the orphan children, and hold religious meetings in the *Gebed zaal* or prayer-hall.

The European ministers were nominated by the Classis of Holland and appointed by the Dutch East India Company. Ministers thus nominated were sent out with letters of recom-

mendation to the Colombo Consistory, which, as representing the ecclesiastical interests of the whole island, took precedence of the others. As soon as it was decided to which particular station the newly arrived Minister should be appointed, the Governor in Council was requested to make the formal appointment. Sometimes ministers were sent out from Batavia, and exchanges between ministers there and here were allowed. European ministers were located at Colombo, Galle, and Jaffna, and occasionally at Matara, Trincomalee, and Negombo. Besides their monthly stipend of fifty six dollars, (£3 15) they generally had a free house and, in common with all public servants, a certain allowance of provisions, butter, wine, cheese, bacon, rice, oil, &c. from the Government stores. Colombo usually had four European Ministers, besides the Rector of the Seminary who preached once a fortnight. Jaffna also had four, and Galle an equal number, except when for want of a separate Minister at Matara one from Galle was sent thither. The Colombo Consistory had the supervision of the Church at Tuticorin, and a Minister from Colombo in the course of his quarterly visits to Negombo and Calpentyne went over there to administer baptism and the Lord's Supper. On his return from these visits he had to report to the Colombo Consistory the state of the Churches visited. The Ministers at Galle had generally charge of the Matara Church, and those of Jaffna paid periodical visits to Caits, Trincomalee and Batticaloa on the eastern coast, and Mannar on the western. During these visits the schools at the various stations and along the route were visited. Considerable stress was laid on the necessity of the European Clergy qualifying themselves to preach in the native languages, and in order to secure this end it was repeatedly urged on the Classis of Holland, that in selecting Ministers for the Ceylon Church, young men should have the preference whenever practicable. One of these Ministers, the Rev. Mr. Conyn, stationed at Matara in 1713, proved a distinguished Sinhalese scholar and rendered most valuable aid in translating the Scriptures into that language.

The Colombo Consistory had not the power to ordain, unless the candidate produced a special qualification from the Classis of Holland, and even this was not sufficient without an act of authorization from the East India Company to the Governor. Young men, graduates of the universities of Leyden and Utrecht who had passed their theological course, were allowed to preach and act for the regular Minister in cases of emergency. These young men, it may be remarked, were by far the most efficient in promoting the cause of Christianity among the natives. They devoted from four to five years before ordination to the study of the native languages, and generally acquitted themselves as accomplished native scholars. Instances are also on record of young natives of promise selected for the Ministry being sent to Holland or their education, and prominent mention might be made of the name of Philip Quint Ondatjie. Young Ondatjie may be considered the first Ceylonese who left his

* Tennent p. 45, et seq.

† Journal of the Ceylon branch of the Royal Asiatic Society, 1846-47.

mark on his times. His father, one of the early students of the Colombo Seminary, had himself been sent to Holland for his education. After passing through the prescribed Theological course he was ordained and came out to Ceylon married. The founder of the Ondatjie family in Ceylon was a Brahman Physician in the service of the Dutch East India Company, and among the first Seminarists sent to Holland was his son. His grandson Philip Quint Ondatjie, though destined for the Church, shewed greater aptitude for politics, and he appears as one of the most prominent characters in the history of Holland during the troublous times preceding the French Revolution. After this digression it may not be amiss to mention that the Ondatjie family still holds its own in the ranks of the Clerical, Medical and Legal professions in the island.

The Native Proponents were taken from among the alumni of the Colombo Seminary and after passing an examination by the Ministers of Colombo were appointed by the Government to labour among their countrymen. Their functions were more of the nature of lay-helpers; and though their work was to preach on Sundays, to catechise and examine candidates for Church Membership, to make house to house visitations, and by persuasion and example to bring their countrymen to the knowledge of Christianity, they were not qualified to administer the Sacraments. They were answerable to the Consistory of their respective districts, to whom they were bound to furnish periodical reports of the work done. Though many of these proponents were estimable members of the body to which they belonged, there were others on whom the Consistory had occasion to pass votes of censure for their indolence and lukewarmness in the great cause in which they were engaged.

The village school was always the nucleus of the future church. Here children received instruction and adults were taught the leading truths of Christianity. Divine Service was held by the Schoolmaster or Proponent, and at the annual visit of the Clergymen and Scholarch the rite of baptism was administered to the children of professing Christians, and marriages of parties whose banns had been published by the school master were solemnized. Catechumens prepared for Church membership were also formally admitted on these occasions. When a small congregation had thus been formed, a proponent was appointed to further extend the missionary work, and when this infant church came to a still more flourishing condition, one or two of the leading members were selected to fill the offices of Elder and Deacon. These however never formed a separate Consistory but were subject to that of the District to which they belonged.

There were three Consistories in connection with the Dutch Church; one at Colombo, one at Galle, and the other at Jaffna. Neither proponents nor other subordinate preachers were qualified to sit at this board. It was a self elected body, half the elders and deacons going out after a fixed term of office, and

their places being filled by others elected from among the congregation. The Government exercised a right of veto over these elections; and in order to prevent a dead lock it was usual to submit the names of twice as many members as were actually required, for Government sanction. Latterly this practice was discontinued, and the Government only required to be informed of the persons elected. Even under the British Government for some time the names of the persons elected were submitted for Government approval, but subsequently the Colonial Secretary wrote to the Consistory intimating that it was the wish of the Government that the practice should be discontinued.

Besides the Clergy and Elders and Deacons, a member of the Politic Council, called the *Commissaris Politick* had a seat in the Colombo Consistory. The British Government continued the practice of sending a Political Commissioner, and the last functionary of this kind who sat on the board was the Hon. Mr. Leslie, son-in-law of Governor Angelbeek. The Political Commissioner watched the proceedings on behalf of the Government and was the usual medium of intercourse between the Government and Consistory. The Consistory met twice in the quarter and the business transacted was brought forward under two heads—the one called the Ordinary meeting when all matters touching the Church establishment were discussed, and the other called the *Censura Morum* meeting at which church discipline was exercised, and the spiritual state of the congregation as well as the individual conduct of offenders was brought forward. At these latter meetings were fixed the days on which the sacrament was to be administered, and the Minister with the Elders and Deacons who were to assist him at the Lord's table was named. It was also the duty of the Colombo Consistory to correspond with the Classis in Holland on all church matters; and in their annual reports furnish complete statistics of the religious and educational establishments under their charge. The Classis appears to have always taken great interest in the progress of Christianity in the island, and the letters that passed between that body and the Consistory are full of encouragement and Christian sympathy.

While measures like the above were taken for the proper conservancy of the Church establishment and the propagation of Christianity among the heathen, the educational requirements of the country were not neglected. An Educational Commission, called the *Scholarchale Vergadering*, was instituted to exercise supervision over the progress of both religious and secular education. This body was composed of the *Disawe* or Collector of Colombo, the next highest civil officer after the Governor, who was always the President, the Clergy of Colombo, one of whom acted as Secretary, and three or four other members from the Civil and Military branches of the Service, nominated by the Governor. The functions of this body comprehended a great deal more than is usually understood of a school board. It exercised supervision over the whole body of native Christians,

took cognizance of all matters relating to native marriages, examined and appointed Schoolmasters and Thombo holders, (marriage and baptismal registrars), settled disputes in matrimonial questions, and granted marriage licenses in cases where consanguinity came into question. Its decisions were however subject to final sanction by the Governor and Political Council. Every year two members of this board, a Clergyman and a layman, the latter called the Scholarch, were deputed to visit and report upon the Churches and Schools within its jurisdiction. In their visits the Clergyman undertook the religious duties of preaching and baptising, while the Scholarch examined the boys in reading and writing, the Catechism, Ten Commandments, Lord's Prayer, and Creed. Attendance at school and religious service was made compulsory and those, who habitually failed to send their children to school or absented themselves from Divine service, were fined. Generally the number of defaulters must have been considerable as in one year the return of fines amounted to no less than 700 Rix dollars.

The Educational institutions under the Scholarchal Commission were classed under four heads; first, the Seminary, where a preparandi class, whose education for the ministry was to be completed in Holland, was maintained; second, Dutch Schools, where reading writing, arithmetic, and geography were taught; third, Orphan Schools, where orphans and the children of Dutch descendants received instruction; and fourth, Vernacular Schools for the benefit of native children.

Of native schools there were in 1786, 45 in the Colombo district with 28,867 pupils. The number of schools in the Galle and Jaffna districts is unascertainable, but they had 8,532 and 41,090 children respectively. Female education though not wide spread was attended to in the principal towns.

The course of teaching in the Seminary included Latin, Greek and Hebrew, besides the principles of Logic and Theology, and Singalese and Tamil. The most promising of the pupils were sent to Leyden to complete their Education, after which they were ordained and returned to Ceylon to take up the duties of the ministry. Others were appointed, Proponents, Catechists, and Schoolmasters. Young men destined to enter the public service, as Headmen, Mocliars, Interpreters and so on, also received their education at the Seminary. So early as the year 1744 we find it recorded that two of the most promising students of the Seminary—Abrahams a Sinhalese, and Joachim Fybrandsz, a European descendant, were sent at the Government expense to the University of Leyden. In the next year another was sent, and the year following three more, among whom was young Meier who returned seven years after and succeeded to the rectorate of the Seminary.

At first the text books used in the schools were transcribed on olas (palm leaves) but in 1734 a printing press was established and Sinhalese and Tamil type cast under the supervision of the Rev. M. Wetzelius the Rector of the Seminary, and por-

tions of Scripture, the Catechism, and other school books in the native languages were supplied to the different schools from this press. Among the ablest and most industrious translators we find the names of the Rev. H. Phillipz who rendered the Pentateuch and Epistles into Sinhalese, and the Rev. J. de Melbo who translated the same as well as other portions of Scripture into Tamil. Both these gentlemen were natives educated at the Seminary. As it might be interesting to know the progress made in the work of translation, the following list taken from the Rev. J. D. Palm's paper is appended.

1. Collection of Prayers in Sinhalese, large type, 8 vo printed, 1737.
2. A Confession of Faith, Sinhalese, 46 pages. Anno 1738.
3. A Catechism and Prayers, Tamil, octavo, 1739.
4. Four Gospels, Sinhalese, quarto, 1739.
5. Gospel of Mathew, Tamil, quarto, 1740-41.
6. Heidelberg Catechism, Sinhalese, 79 pages, 8 vo. 1741
7. A volume comprising 5 smaller Catechisms, the Creed Ten Commandments and 5 Prayers in Sinhalese, 123 pages 8 vo. 1762.
8. Second Edition of the Confession of Faith in Sinhalese, improved in size, 32 pages, octavo, 1742.
9. A short Plan of the Doctrine of Truth and Godliness, 243 pages 8 vo. 1743-44.
10. Ritual containing forms for the administration of Baptism to Infants of Believers; of Baptism to adult persons, and of the Lord's Supper; for the administration of Marriage visitation of the sick; prayers before and after explanation of the Catechism; preparations for attendance at the Lord's Table and the Benediction; Numbers 6, 25, 26, 144 pages, 8 vo. 1744
11. Gospel of Mathew and Gospel of Luke nearly completed 1744.
12. Collection of Sinhalese Sermons in quarto.
13. The Triumph of Truth, a refutation of Roman Catholicism.
14. A collection of Sinhalese Sermons by one of the native clergy, 1754.
15. Hiedelberg Catechism in Tamil, 1754.
16. Bern's Compendium of the Christian religion, translated into Malabar, 1755.
17. Boistius' short questions on Religion translated into Tamil.
18. The entire Tamil new Testament.
19. A Sinhalese Dictionary.
20. Several Psalms of David to be sung in Churches (in Sinhalese) revised by Rev. Mr. Fybrandsz with a preface by Rev. S. A. Bronsveld, 1786.
21. Acts of the Apostles, translated by Rev. Fybrandsz; Epistles to the Romans by Rev. H. Phillipz and revised by Fybrandsz, 1771.
22. The Epistles as far as the Ep. to the Collossians by H. Phillipz, 1773.

23. Genesis by H. Phillipsz, 1783.
 24. The three other books of Moses by H. Phillipsz, 1785.
 25. Leviticus and Numbers in Sinhalese, 1789.

Very few of the above works are now to be had, but it may be mentioned that, among the Works on Ceylon collected by the late Mr. C. A. Lorenz and presented by his brother Mr. J. F. Lorenz to the Colombo Museum, are the following early publications of the Dutch Consistory.

Johannes Ruells' Sinhalese Grammar, 1708.

Form of Church admission in Sinhalese, 1738.

Wetzeliuz' Translation of a Dutch Catechism into Sinhalese, 1744.

De Melho's translation of the Psalms, 1755.

Four Sermons in Sinhalese by Kouyn, 1764.

Dutch Baptismal Service in Sinhalese, 1764.

It must be confessed that the measures adopted by the Dutch Government for converting the heathen were hardly calculated to secure that end. The fact is the Dutch were never a proselytising nation. More conservative than expansive in their religious aspirations, their first care was to provide for the religious wants of their own people and their descendants. This primary duty provided for, they considered it of far more importance to impose the laws of Holland—laws which in a great measure still survive in the maritime provinces—rather than its religion on their newly made subjects. Scarcely any of the writers on Ceylon have made mention of this fact, but it is to it that the Sinhalese owe their present moral status. Nothing could have been more repulsive to the sense of moral propriety of the Dutch than the social relations between the two sexes among the natives. Polygamists and Polyandrists, just as circumstances favored the one or the other condition, the sacred tie of husband and wife endured only so long as it suited the convenience of the parties; and though open, and mercenary prostitution was unknown, the relation between the two sexes partook very much of the character of promiscuous intercourse. It was the first care of the Dutch to put an end to so demoralising a state of things. They made polygamy and polyandry criminal offences, and by introducing the Dutch law of marriage and succession to property, admitted the natives to equal civil rights with themselves. And in order to give effect to these measures, they introduced the Thombo or Land Register in which the name of every family was entered together with the name, extent, and description of lands owned by each. The law was made universal in its application and irrespective of caste distinctions—that is, each caste had its own Thombo, and the rights of property of the *Wellale*, the highest caste, and of the *Padua* the lowest, were secured with the same scrupulous care. The registrars or Thombo holders were called *Pallye Gurunnanses*, (church teachers) and were expected to solemnize marriages, register births, prepare candidates for baptism, and bring infants to receive that rite on stated occasions when the ordained Minister of the district visited the stations in his circuit. The system,

regarded from a strictly doctrinal point of view, was no doubt a very lax one, but if it failed to make Christians of the natives, it introduced among them a higher standard of morality. Marriage, being null unless duly registered in the Thombo, assumed the character of a solemn rite, not to be heedlessly invoked and, if once invoked, irrevocable, except through the process of an action for divorce before the Scholarchal Commission. The Dutch law of Matrimonial rights and succession to property remained in force in its perfect integrity until by a Bill passed in the Legislative Council last year, the community of goods between husband and wife which had hitherto existed under the Dutch law, was abolished as regards future marriages.

While such laws as were deemed necessary for the social and moral improvement of the people were gradually introduced, the Dutch rulers of Ceylon made no violent changes in their customs and usages which were of themselves not *contra bonos mores*. They utilized the old system of village councils for the promotion of agriculture, and hereditary chiefs and headmen were appointed to look after the interests of their respective districts. The ancient system of caste was too firmly rooted in the country to be violently abolished, but the Dutch succeeded in so far modifying its rigid exclusiveness as to give each caste the recognized status of a guild. Honors, rewards, and official rank, were within reach of the deserving of every caste, but so graduated and restricted that one caste could not clash with another or shock the ancient prejudices of the people.

While these efforts were being put forth to ameliorate the social condition of the people, their material well-being was not neglected, and the wisdom of the Dutch policy in this direction is triumphantly vindicated by the magnificent irrigation works, which they built or restored in the Southern and Eastern provinces, while the canal from Colombo to Puttalam, a distance of ninety miles, serves even at the present day to recall the importance which the Dutch attached to means of inland navigation.

To judge of what the Dutch did for the island a hundred years ago with their limited resources, by the standard of excellence to which the British have attained a century after, would be both unfair and unjust; but no candid student of the past would lay it to the charge of the Dutch—due allowance being made for the difficulties of their situation, a failing exchequer, and a vigilant foe on their borders to contend against—that they were rapacious rulers, greedy of filling their own pockets at the sacrifice of the moral and material well-being of their subjects. That the Dutch failed and signally failed in their efforts at converting the heathen must be admitted. Perhaps their system was as much at fault, as the old faiths which they attempted to subvert were impregnable. And yet we cease to wonder at the paucity of results as regards conversions to the Reformed Faith, when we measure them by the standard of recent Protestant statistics, during the seventy five years those Missionary bodies have been carrying on operations here. The American, Baptist,

Church, and Wesleyan Missionaries and the Gospel Propagation Society have labored in the Island for over seventy years, and though the work of evangelization has been carried on with all the ardour of true Missionary zeal, and all the fertility of resources, which the Christian philanthropy of these wealthy societies have placed at their disposal, the annual accessions gained to the Christian ranks bear but a humiliating proportion to the vast efforts put forth. If the taunt "that amongst the multitude of Tamil and Sinhalese converts *there is not a single instance of a Moorman or Mahomedan* who had been induced to embrace Christianity," be true of the Dutch, it is equally so of the Protestant Missionary bodies now laboring in Ceylon. The fanaticism of the followers of Islam has presented such an obstacle that not a single instance of conversion from that faith can be produced even at the present day, and so generally is the imperviousness of the Mohamedan to other religious influences accepted, that no serious attempt has ever been made either by teaching or preaching to bring him within the Christian pale.

Even among professing Christians of the Sinhalese race—the descendants of the converts of the Dutch Missionaries—the stigma "*Sine Christo Christiani*" still has its force, and some of the oldest families among the Singhalese aristocracy, though professing Christians, are Buddhists at heart. We are prepared to concede that the Protestant Missionary bodies, to whom allusion has been already made, have accomplished a vast amount of good, and though the success they have achieved in converting the heathen may be small, it is still something gained in the great cause for which they have been laboring. The little leaven of Protestant Christianity introduced by the Dutch Reformers, if it failed to leaven the whole lump, had yet left here and there in far isolated corners germs, which in after years under the nourishing care of their successors have struck root and grown into vigorous trees.

Of these we shall have to speak at greater length when treating of the still surviving Dutch Churches in the island. In the mean time, it may be mentioned here that the descendants of the Dutch Colonists still belong to the faith of their fathers, though in a few instances some of these have been drawn away to join the English communion. At Colombo, Galle, Matura

and Jaffna the old Dutch Churches are still maintained and, though in some trifling points the strict ritual of the parent Church has been departed from, the form of worship is in all essentials the same as that introduced by the early Dutch Colonists.

We have thus far shewn that the energies of the Dutch Reformed Church were directed less to making people Christians than to making them good, and though rough and ready means were employed to gain this object, every one who has studied the progress in civilization and morality of the native races in the Island brought under the influence of Dutch rule, must grant that the ground work of social and moral progress was laid by the Dutch Missionaries. Two hundred years ago they realized the truth that Education was the necessary preliminary to conversion. The ground must first be prepared before the seed could be expected to take root, and if the Dutch Missionaries did not succeed in making the Ceylonese better Christians than they did, they have at least the merit of having made them better men. The American, Baptist, Wesleyan, and Church Missionaries after nearly three quarters of a century's experience in the field of evangelization have awakened to this fact; and, while prosecuting the Missionary's work of preaching, have found out that teaching is a necessary adjunct; and it is due to the American and Wesleyan bodies, here to state, that as Educators they have already laid the natives of this country, from Jaffna in the North to Dondra head in the South, under the greatest of obligations. But let us not be misunderstood. The Educational impulse which these bodies have given to the mind of our native youth has not always resulted in a fruition of Christian faith. It is true the demoralizing superstitions of Hinduism, and the subtle metaphysics of Buddhism have been alike exploded, but painful as it is to make the admission, it is not Christianity but a self-improvised kind of Eclecticism that has in many cases taken the place of the ancestral faith. The only school of Christianity, so to call it, which has been and is making progress—"strengthening her stakes and lengthening her cords"—is the Roman Catholic, and the reason for this may be easily found partly in the elaborate ritual and scenic effect of her worship, and partly in the spirit of self-abnegation in which her clergy are prosecuting their work.

CHAPTER V.

DUTCH CHURCHES IN CEYLON.

The Wolfendahl Church—Its repair and maintenance—Payment of its Ministers by the Government, a treaty obligation—The interior of the Church—Hatchments and Mortuary inscriptions—Torch light funeral procession—Sir W. H. Gregory's great interest in the Church—Memorial windows—Bishop Chapman's attempt to get the Church for the Anglican communion—The disestablishment agitation—The Wolfendahl Consistory—Sunday Schools—Church statistics, and Church funds—Wolfendahl Liturgy—The form of conducting public worship—The administration of the Sacraments—The Galle Church—The Matura Church—The Jaffna Church.

THE WOLFENDAHL CHURCH.

The Wolfendahl Church at once the monument and the nursery of the Dutch Reformed Church in Ceylon is a noble structure crowning the top of Wolfendahl hill, the highest eminence within city limits. It is built in the shape of a St. Andrew's cross and its lofty dome is the first land mark that catches the sailor's eye as he nears the roadstead of Colombo. Built in the year 1749 with all the solidity of Dutch architecture it has withstood wind and weather in a remarkable degree, and though the storms of a hundred years have beaten on its sides, it still survives as one of the most durable structures erected by the Dutch; the only portion of it that underwent repair of any consequence all that time being the dome. This was originally arched over with brick and was surmounted by a gilt weather-cock, but in the year 1836 a stroke of lightning carried this away and so far damaged the dome itself as to require its being taken down and replaced with a timber and tile roof, somewhat to the detriment of acoustic effect. The building itself, as are those of Galle, Matura, and Jaffna, is kept in repair at Government cost, the British Government having undertaken this duty as well as the maintenance of the clergy attached to these Churches, at the cession of the Island by the Dutch in 1796. And it is due to the liberal spirit which every successive British Governor has evinced, to state here that though themselves belonging to a different denomination, they have always resisted every attempt made by the Bishops of the Anglican communion to encroach upon the rights of these Churches. A brief sketch of one such attempt will be given further on.

The interior of the Church is arranged to hold about 800 seats, but on extraordinary occasions it has been found capable of accommodating over 1000. Above the West entrance are the organ loft and seats for the choir. Facing the South entrance and at the North Eastern angle of the nave stands the pulpit, and immediately below it the Baptistery and Lectern. At the opposite angles and facing the pulpit, stand the Elders' and Deacons' pews, while at the fourth angle stands the Governor's pew lined with crimson velvet, just as it used to be in the days of old when Dutch Governors attended church in state. On the walls and all over the floor are placed hatchments and monumental inscriptions, commemorative of the dead. The oldest of these tablets bears date 1607 and the latest

1866. Most of the tablets on the floor were removed together with the remains which they covered with military honors from the church in the Fort, (which soon after the British accession was allowed to fall into disrepair) and deposited in Wolfendahl. An account of the torch light funeral procession taken from a *Gazette* extraordinary of the time will be found at the end of this chapter.

Sir W. H. Gregory, the present Governor of Ceylon has shewn the warmest interest not only in the preservation and embellishment of this venerable church, but in the welfare of the congregation worshipping within its walls; and it is due to him that the magnificent aid given by him both in his public and private capacity for replacing the old and uncouth windows with others more in keeping with the character of the building, be here acknowledged. The new windows of stained glass are of chaste and elegant design and with dedicatory tablets are commemorative of Sir Richard Morgan, who though not a member of the church rendered it most valuable service in the discussion of the claim put forward by Bishop Chapman to the building; of Miss Raymond, and Mrs. Schroter two munificent benefactors who had bequeathed considerable property to the Church; and of Mrs. W. H. Wright, the wife of a member of the Church. The cost of putting up these windows was partly borne by the Government, partly raised from subscriptions, the Governor heading the list with Rs. 750 and supplemented from the Church funds. Besides some houses and lands which the pious munificence of opulent members have bequeathed to it, it owns the Kayman's gate Bell which still as of old summons the congregation to Church, and the two grave yards of Wolfendahl and the Pettah. These latter will however be closed in September next, and burials in future will take place in the general Government Cemetery at Borella.

During the early period of British rule and before they could build Churches for themselves, the Anglican clergy were allowed to officiate for their own flocks in the Wolfendahl Church, the hours of service being so regulated as not to clash with the regular Dutch services. The Singhalese portion of the Dutch congregation soon after went over to the Anglican communion, and as the Church was originally intended for their benefit as well as for the purely Dutch and Dutch descendant members, Bishop Chapman set up a claim in 1849 to an exclusive proprietary right on behalf of the Church of England to the building. The Consistory, the Government here, as well as the Secretary of State for the Colonies rightly interpreting the clause in the treaty of capitulation, that by it the proprietary right was vested in the Consistory as representing the congregation of the Dutch Reformed Church disallowed the Bishop's claim. Since then no attempt has been made to deprive the congregation of Wolfendahl of their Church, but so lately as last year a motion was brought before the Legislative Council which, if carried, would have had the effect of stopping the salary of the Clergyman. This motion too was lost, the Governor

being among those who opposed it as contravening the terms of the capitulation. But in view of the agitation now going on for Church disestablishment, the question is likely to be again raised at no distant date, though it is to be hoped that with the interpretation which the clause of the treaty of capitulation has received from the highest authorities, the worst the party of disestablishment may do would be to demand the capitalization of the Minister's salary, and the transference of the lump sum to the Consistory, from the interest of which the Minister should be paid.

The Consistory of Wolfendahl, as at present constituted includes the Rev. Samuel Lindsay, Præcis; the Rev. G. B. Rulach, Assistant Minister and Scriba; Brothers C. Dickman, J. R. Ludekens, W. E. Gratiaen and J. L. K. VanDort, Elders; and Mrs. H. E. Thomasz, J. Weinman, J. Jansz, J. H. Ebell, E. R. Loos, and L. Ludovici Deacons. The Præcis is the president of the Consistory, the Scriba acts as secretary and enters the minutes. The elders accompany the ministers in his house-to-house visitations, and exercise a controuling influence in matters of doctrine and ritual, and the Deacons are charged with the temporal concerns of the Church. Besides these officers of the Church, there is a *Voor Leezer* or Prelector who reads the introductory chapters at the Sunday services and leads the singing.

Attached to the Wolfendahl Church there are four Sunday schools, in which upwards of four hundred children are taught the Scriptures and the tenets of the Church under either an elder or a deacon. These Schools were first established in 1846 and are now in a most flourishing condition, and have done not a little in arresting the secession of children of Members of the Church to other communions.

The Dutch Reformed Church differs from the Scotch Presbyterian Church in the possession and partial use of a Liturgy as also in the observance of Christmas day, Good Friday, and Easter day in commemoration of the birth, crucifixion and resurrection of our Lord. New year's day is also kept as a church festival, and perhaps on no other day in the year is the morning service at Wolfendahl so largely attended as at Christmas. Friends and relatives, who were estranged during the past year unite after the service under the sacred dome and make up past differences, and amid this scene of Christian brotherhood, friends exchange the wishes of the season, and happy countenances and beaming smiles tell of the general joy pervading every heart.

The liturgy of the Dutch Reformed Church is brief and simple and consists of the articles of faith; the canons of the Synod of Dordrecht; the Heidelberg Catechism; forms of prayer for ordinary public worship, and others suitable to other occasions; forms of administering the Sacraments of Baptism and the Lord's supper; forms for the excommunication of incorrigibles, and the readmission of penitents; forms for the ordination of Elders and Deacons; and forms of celebrating marriage, and of comforting the sick. Though the Liturgy con-

tains forms of prayers to be used in public worship, the general practice is for the minister to offer up extemporary prayers both before and after the sermon, the first taking the form of a general confession of sin the second a short petition concluding with the Lord's prayer and the third invoking spiritual and temporal blessings on the Church in general, and the congregation in particular, on the Queen and Royal family, the Governor and all persons in authority, and on the Deacons and Elders of the Church; and special petitions praying for divine interposition on occasions of sickness and distress, or in conformity with particular circumstances whether national or individual, are also allowed. The Lord's prayer and the Benediction may never be omitted. The forms of the administration of the Sacraments and other Church rites are also not to be departed from. The present Liturgy in use in the Ceylon Churches is a reprint of the American translation of John Uytendhoeve's Latin copy prepared in 1551.

The form of conducting service in the Dutch Reformed Churches in Ceylon is much the same as at Wolfendahl. There are generally two services held morning and evening, both in English, but at Matara the evening service is in Portuguese. With the death of the older generation of Dutch descendants the language of their fathers ceased to be used in the Churches, the last Minister who preached in that language being the Rev. J. D. Palm, whose connection with the Church ceased in 1861. The form of public worship, though in accordance with the strictest Christian simplicity, is never theless not of so gloomy a character as the absence of an elaborate ritual may imply. The great importance which the Dutch Church always attached to singing and its accompaniment of sacred music, serves to relieve the services of that appearance of tameness generally prevalent in Scotch Churches. The service commences with the *Voor Leezer* reading an appropriate chapter from the Old or New Testament, followed by the Apostles' Creed and the Ten Commandments on the first Sundays of the month, after which he gives out the psalm, which led by the choir, is taken up by the whole congregation standing, and is sung to the accompaniment of organ or harmonium. By the time the psalm is ended, the minister ascends the pulpit, and offers up the first prayer. Two select portions of scripture, one from the Old and the other from the New Testament, are then read and a second psalm is sung, during which two deacons go round with collecting bags and receive the contributions of the congregation. Next follows the second prayer concluding with the Lord's prayer and next in order the sermon. After the sermon a hymn is sung and a third prayer is offered, followed by a hymn, after which the minister dismisses the congregation with the Benediction. The sacrament of baptism is administered in public after the sermon, and sponsors are insisted upon.

The form of the administration of the Lord's Supper is both solemn and impressive. It is celebrated on Easter day and the three first Sundays of the remaining three quarters of the year.

In the Wolfendahl Church a long table covered with white cotton cloth is placed in the centre of the nave, with benches similarly covered on either side. The Minister takes his stand near the middle of the table, and after a short silent prayer opens the celebration with the words of institution. Then follows the fencing of the table, which consists in warning those guilty of open and scandalous sins from coming to the Lord's table, with an invitation to all who are truly penitent to join in the participation. An appropriate prayer is then offered followed by a psalm or hymn. Then as many of the communicants as can conveniently sit at the table, the aged men taking precedence, partake of the elements. The Minister blesses the bread and wine and breaking the former, hands a morsel to each of those sitting nearest to him, the rest he puts into two salvers which are carried round by the two elders on duty to the communicants. The cup is passed from hand to hand. When the participation is over the Minister reads an appropriate verse and addresses the communicants in suitable language on the solemn rite just concluded. When the communicants rise from table they put into the offertory according to their means and retire, to be followed by a second number of communicants, and this is repeated until the whole number have sat. During the interval, between the retirement of one set and the approach of another, a verse from an appropriate psalm or hymn is sung, and the Deacons remove the cups to the vestry and after replenishing them bring them back to the table. After communion, thanksgiving is offered chiefly in the language of psalm CIII and the service is closed with a prayer ending with the Benediction.

The version of the psalms and hymns used at Wolfendahl is Dr. Watt's, but the Churches of Galle and Matara have introduced the American hymnology, and it is very much to be desired the former followed the example of the latter in this respect.

The constitution of the Dutch Reformed Church prohibits the administration of the Lord's supper in private or out of the regular seasons, but the Consistory of Wolfendahl have recently introduced an innovation by which the consolation of this sacrament is extended to sick members of good standing in the Church in their own houses. Funeral services are also unprovided for, but they are now very generally held, and with marked good effect.

The stipends of the Ministers of Colombo and Galle are paid by the Government, of Jaffna and Matara, by contributions from the Colonial Committee of the Church of Scotland supplemented by donations from the Colombo and Galle Consistories. Before taking leave of this subject it is due to the Scotch Committee, whose lively interest in the welfare of the Dutch Reformed Church in Ceylon has been made manifest in the true spirit of Christian benevolence, that prominent mention be made of the Christian sympathy which has always characterised the relations between the Dutch and Scotch Churches.

Not only have the Dutch Churches been indebted to the Church of Scotland for much substantial pecuniary aid, but it was from that body that their Ministers were drawn after the connection with the Classis of Holland had ceased. In not one instance did these Ministers when coming over to the Dutch Church refuse to conform to its doctrines and ritual—a conformity rendered the more easy by the exact similarity in doctrine of the two Churches. Many of these Ministers were also good and pious men, and labored in the Lord's Vineyard with zeal and singleness of aim, but latterly a feeling of dissatisfaction was produced in the Wolfendahl congregation by one of the Ministers of the Scotch Church appointed to it, ignoring the right of the Consistory to nominate their own Minister, a right which he could not but have known had already been conceded to them by the Government. The Consistory, therefore, more in vindication of the principle for which they had been always contending than from any distrust of the Scotch Committee, applied to the Governor, when the Chaplaincy of Wolfendahl became vacant by the retirement owing to ill health of the Rev. J. R. Brochie, asking his Excellency to appoint a Minister from either the English or Irish Presbyterian bodies. And this request has been so favorably entertained that as these pages are going through the press, a Minister from the latter body, the Rev. Samuel Lindsay, is on his way to take up the duties at Wolfendahl.

THE GALLE CHURCH.

The Galle Church standing almost in the centre of the Fort, occupies the site of what was formerly a Portuguese Capuchin Convent. It is built after the model of Wolfendahl, but smaller in size. Though the date of its erection cannot now be ascertained, there can be no doubt that it is among the earliest edifices of the Dutch. This Church, which was in a flourishing condition half a century ago, has now fallen off both in members and finances, many descendants of the old Dutch families having gone over to the Anglican Church. Nevertheless it still holds a respectable place among the old Dutch institutions. The Consistorial records in good preservation begin from 1794, and we learn from them that about that time there were three Ministers associated in the charge of Galle and Matara, the Revds. Capelle, VandenBroek and Englebrecht. The first Minister appointed by the British Government was the Rev. M. C. de Vos in 1805, but as the appointment was contrary to the constitution of the Church, in as much as it had not the sanction of the Classis of Holland or Batavia, it was opposed by the Consistory, though unsuccessfully. From the year 1811 till June 1847 when the Rev. J. K. Clarke was appointed, there was no resident clergyman at Galle, the Consistory and their Proponent (paid £54 a year by Government) keeping up the services, and the minister of Wolfendahl paying quarterly visits for the administration of the Sacraments. The affairs of the Church, spiritual and temporal, are managed by the Consistory.

During the dispute between Bishop Chapman and the

Wolfendahl Consistory, the Galle Consistory came to the aid of the former and shewed a warm zeal in defending the rights of what may be called the parent church. This brought down upon the Galle Consistory an equally unjustifiable claim from the Anglican Clergyman. This claim was resisted by the Consistory with equal success, and the Government declining to interfere in behalf of the Chaplain, the question was dropped, and as the Anglicans have now a building of their own, it is not likely to be again raised. That the Anglican congregation had worshipped in this Church from the early British period down to 1867 would seem to have given the Anglicans a colorable pretext for founding a claim on the ground of common possession, but that the fact of this possession having been upon sufferance, as was the case in Wolfendahl, should have been lost sight of was but a poor display of that Christian amity which it is so desirable should exist between different communions, who, if they differ in matters of form, yet profess the same faith. Happily these differences are now of the past and the relations between the members of the Dutch Reformed Church and other communions are of the most friendly kind.

As in the case of the other Dutch Churches there is a large number of tombstones on the floor, and tablets and hatchments on the walls. The tombstones originally placed over the graves of distinguished Dutchmen buried in an earlier Church, were after it had fallen into ruin, left exposed on the bare site of that building. The Consistory at last came to the resolution that these tombstones, as well as the remains which they covered, should be removed and deposited in the Church. Accordingly application was made to the Government in 1853 for the usual honours, and on the 22nd of October that year the remains were taken up and removed with Military honors and deposited in the Church, the tombstone which marked the grave of each being carefully placed over the remains of its proper owner.

THE MATARA CHURCH.

This building was, according to the inscription over the doorway, erected in 1706. It is a plain unpretentious edifice, sufficient to hold about two hundred seats. "Eerwarde H. Silvius Predikant" appears from the Records to have been the first Minister appointed under the Dutch Government to the charge of this Church. He seems to have labored here for a period of eleven years, and at the end of that time, (whether owing to his death or retirement, it does not appear,) he was succeeded in office in 1778 by "Eerwarde J. Manger Predikant" This Minister continued in office for eight years and was succeeded by "Eerwarde F. W. Capelle *V. D. M.*" who in turn was displaced by the last Dutch Minister "Eerwarde H. E. Vanden Broek in 1782. It would appear that, after a while, this gentleman left the Colony, and no Minister was appointed in his room, owing probably to the withdrawal of Government support consequent upon the cession of the Island to the English.

The Records from 1767 show a large and increasing congregation, which gradually broke up after the removal of the last Minister. Some seem to have left the Colony for Holland; some for Java, and others who remained were, after a time, compelled to join the English Church, or connected themselves with the members of the Wesleyan persuasion. There were many however, who still adhered to the Church of their fathers, and these were ministered to by the Revd. Mr. J. D. Palm of the Dutch Church, Colombo, who it would appear visited the Matara congregation once a year, when Marriages were solemnized, and the Sacraments administered.

In 1847, The Revd. J. King Clarke, was at the request of the Galle and Matara Consistories appointed by the local Government, to the joint charge of the two Churches. He resided at Galle, and occasionally visited Matara, but as this arrangement did not meet with the approval of the Consistory at the latter station, they petitioned the Presbytery of Ceylon for a resident Minister, and the Colonial Committee of the Church of Scotland with the advice and consent of the local Presbytery appointed the Revd. W. C. Vander Wall, who was subsequently, at the special request of the congregation ordained on the 12th of August 1869. Since the appointment of the present Minister, the Church has made good progress though financially is a poor one.

The Matara Church and the Galle Church were till lately considered one charge, and the Government act of appointment of the Galle Minister describes him as the Dutch Presbyterian Minister of Galle and Matara. This is an important matter in view of the agitation for disestablishment now going on; as in the event of its being brought about, the capitalization of the salary of the Galle minister will have to be considered in relation to the claim of the Matara Church as well.

The present Consistory consists of the Rev. W. C. Vander Wall, Præcis—Br. J. D. Keuneman Elder and Brs. C. H. Altendorff, R. A. De Zilva, and G. A. Jansz Deacons.

Though the Church was founded as early as 1706 there are no records now in the possession of the Consistory earlier than 1742. In that year the Rev. Johannes Phillippus Smith was the Minister, but the Consistorial minute book during this Minister's time is lost, and nothing can be gathered concerning the congregational work till the period of the ministry of the Rev. W. J. On-daatje who was appointed to the charge in November 1775.

The large number of persons named as office-bearers during this Minister's tenure of office leads to the inference that they were not all ex-officio members of Consistory at one and the same time, but that new members were appointed as offices fell vacant by the death or retirement of the older members.

As it may not be uninteresting to know the names of these men who, during their short day zealously served the

interests of their Church, a short notice of a few of the more prominent of them is appended. At first there seems to have been but six men.

J. De Niese, G. Mooyart, J. H. Verhagn, F. Van Heek, D. A. Joharken, Elias Staats.

Then come B. Tyken, J. Van Ebbenhorst, A. De La Rambeljie, A. Otley, P. De La Rambelje, J. Van Sprang.

And last A. Rodrigo, J. H. Kroon, A. De Ncise, M. Steenkelder, G. Garnier, Jacob De Vos, C. F. Schroter, De Moor, D. Kellens, &c., &c.

The Records shew that there were always two ministers contemporaneously working in Jaffna. This was an arrangement necessitated doubtless by the existence of a Church and congregation at Chundikulli (a mile from the fort,) and another at Manaar. These churches have long since fallen into ruins, and it is to be regretted that no Records of them, during the period of their vitality, are to be obtained.

The Revd. C. F. Schroter was associated with the Revd. Mr. Ondaatje in the congregational work. The latter gentleman it would appear, retired to Colombo, and from the year 1792, the Revd. Mr. Moorgappa officiated, and was an assistant to the Revd. Mr. Schroter. He was educated at the University of Leyden, and was an accomplished scholar, and at an interview with Governor North carried on a conversation in Latin. From November 1794 however Mr. Moorgappa seems to have been in sole charge of the different congregations till the 24th of April 1795; when the Revd. S. H. Cadenskie was appointed senior Minister assisted by Mr. Moorgappa who either died or retired (there is no means of knowing which,) in the year 1804, from which date Mr. Cadenskie labored alone. Alive to the importance of having another Minister in a district where there were three different Churches and congregations requiring spiritual assistance, the then Consistory seem to have done their best to supply the desideratum.

They applied to Government for the ordination and appointment of the Revd. Mr. Van Engelbrecht, but although Governor North, in a letter dated, Colombo, February 2 1805, sanctioned the ordination and appointment, this minister seems never to have arrived in Jaffna; and from this must date the rapid decline of the Church in the Fort, and the fall and subsequent total ruin of the Churches at Chundikulli and Manaar.

The Revd. Mr. Cadenskie, the last Minister, remained in office till the year 1807, since when no resident Minister was appointed, and consequently the congregations were left to join other communions. It is not only interesting but in many respects painful to observe the strenuous and unceasing efforts the Jaffna Consistory seem to have fruitlessly made to obtain the services of an ordained Minister for the Fort Church.

They wrote earnestly and repeatedly to the Revd. Mr. Giffening of Wollendahl even for occasional assistance, but there is nothing to show, that such assistance was ever rendered.

Failing in their applications to Government they seem to

have successfully enlisted the sympathies of the Colombo Consistory in their cause. And it is recorded that that Consistory wrote to Government requesting the appointment of the Rev. Mr. Ehrhardt with a suitable salary, for the Jaffna Church, "under the same conditions as those under which the Rev. Mr. Palm was appointed to the Colombo Church."

It is worthy of notice that the Consistory of Colombo in making this request preferred the Jaffna Church to that at Galle which seems to have been, at that time, sadly in need of a Minister of its own. The reasons for such preference are elaborately given in the recommendation to Government as drawn up by the Colombo Consistory, who stated, that after due consideration, they had arrived at the conclusion, that the Jaffna Church was not only of itself more important than that at Galle, but that the Minister at the former place had to attend also to the wants of the congregation at Manaar, and that owing to the greater importance and special necessities and duties of the charge, they preferred to recommend the appointment of the Revd. Mr. Ehrhardt to Jaffna.

After all, however, the appointment does not seem to have been made, and henceforward "Prelectors", of whom Mr. Lambertus Scherpenberg was the first, did duty instead of Ministers. These Prelectors could only read prayers and perhaps, a sermon, from some printed book, while for all the more important ordinances and rites, such as baptism, the administration of the sacrament, marriages, &c., the congregation were dependent on the Ministers of the English Church.

It is hardly necessary to observe that this state of things could not last long. The congregation so suddenly deprived of the services of an ordained minister soon were compelled, for the sake of enjoying Christian ordinances, to identify themselves with other Churches and denominations, who were fortunate enough to have a minister of their own. Hence the congregation gradually broke up. Many became Episcopalians, and the drift of the action of Government in refusing to appoint the Rev. Mr. Ehrhardt, as earnestly and jointly prayed for by the Consistories of Jaffna and Colombo, became painfully apparent when the Governor, in a letter signed by W. Granville Deputy Secretary to Government, requested that the valuable service of Communion plate, belonging to the Manaar congregation, should be lent for the use of the English Church then in charge of the Revd. Christian David. The Consistory of Jaffna in whose custody the property was at the time, seem to have been quite disappointed, and evidently, in submission to the principle that "might is right" quietly surrendered the property to Mr. David who, although he forwarded a receipt, in which he distinctly stated that it was borrowed for a time, never seems to have thought of returning the property thus borrowed.

The following is the list of property borrowed.

One Silver Font
 „ Large Silver Plate
 „ Do. Do. Do.
 „ Do. Do. Do.
 Two Silver Cups
 „ Do. Plates.

One fact, strange in view of the above peculiar treatment of the Jaffna Church by the local Government, was that it always claimed the right to appoint Elders and Deacons to the local Consistory. The policy might have been far seeing then, but at the present day, it would be clear even to the comprehension of a child that the death-blow to the church was given when a Minister was refused.

Prelectors continued indeed to be supplied by Government, but this was at best a make shift, and the Consistory whether owing to conscious helplessness, or lack of ordinary perception, seem to have been perfectly satisfied with the arrangements made for their spiritual welfare.

The first Prelector, Mr. Lambertus Scherpenberg having

died in 1817, the Consistory recommended the appointment of "Mr. Jacobus Bartholomeusz Vander Werff, who was for many years a deacon of the Church." The appointment was made and the fact communicated to the Consistory by C. Brownrigg Esq. Deputy Secretary to Government in a letter dated Colombo, October 27, 1817.

It is due to the then Governor to state that the Church was repaired in the year 1825 at the expense of Government.

In that year the following were the members of Consistory.

W. Brechman Elder, Cyrus Godefried Koch, Isedom Theodorus Keegel, and Henry Thomas Ebell, Deacons.

It is sad to contemplate that a Church which was one of the largest and most flourishing in its day, and to which were affiliated no less than thirty two sister Churches (Baldeus gives the pictures of twenty six) scattered over the Peninsula should now be reduced to the poorest condition both as regards the number of its members and its finances.

The members of the present Consistory are as follows--
 Præcis vacant--Br. Elders H. J. Kriekenbeek, J. F. Koch, and Brs. J. Loos, G. Matthysz, H. T. Koch and F. A. Maartensz Deacons.

THURSDAY 2ND SEPTEMBER, 1813.

The forlorn neglected state of a piece of consecrated ground once the site of a Christian Church could hardly be seen in the midst of the Fort of Colombo close to the grand Parade, without some feelings of concern & regret.

But these sentiments were increased by observing that the tombs of several men eminent in their day were exposed to the destructive violence of the tropical rains which they were neither constructed nor intended to resist because they were originally placed under the protection of a building, a consultation was therefore lately held with the principal Dutch Inhabitants & with their consent and approbation it was determined to remove the coffins & remains of the bodies interred to the Church of Wolfendahl, where proper vaults will be prepared for their reception.

This removal will take place on Saturday evening at 6 o'clock & we have no doubt that His Majesty's Civil & Military Servants & the Inhabitants of Colombo will vie with one another in shewing respect to the memories of the deceased, by their attendance upon the procession.

These men whose mortal remains are to be transferred to W. Church all filled their high station in a manner to deserve the approbation of their country, but Governors VAN ECK & FALCK were particularly distinguished—The former was an able Military Commander and between the years 1762 & 1765 he subdued most of the Candian provinces except the mountainous district into which the King was compelled to retreat—his career was unfortunately for his country interrupted by sudden death in 1765 at the very moment when the principal Candians were treating with him for the surrender of their King.

Upon Baron VAN ECK's Death FALCK succeeded to the Government who coming from Batavia found Candy evacuated & the affairs of the Island in considerable disorder—He recommenced hostilities & terminated the war within a year by the Treaty of 1766 in which the Candians ceded to the Dutch in full sovereignty all the lands which they were formerly possessed along the coast being in extent more than half the circumference of the Island—This truly excellent man in the course of his Government which lasted 20 years retrieved the losses

of the war, restored good order in every department & died in 1785 universally respected & regretted leaving behind him less money than he had inherited from his Father, who was Dessave of Matura, where he was himself born.

Subjoined are the names of the deceased Governors with the dates of their respective deaths, a list of their relations & others whose remains are to be removed, & a table of the order to be observed in the procession.

GOVERNORS.

The Honble MR. HERTENBERG died 1725.
 The Hon. MR. VREELAND 1 52.
 The Hon. BARON VAN ECK 1765.
 The Hon. MR. FALCK 1785.
 The Hon. MR. VAN ANGELBEEK 1802.

"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 LANNON.

MRS. DE LANNON.

"Relations of Governor FALCK "

Colonel PARAVACINI,

MRS. PARAVACINI,

Formerly Widow of Governor FALCK,

"Wife and Relations of Governor VAN ANGELBEEK,"

MRS. VAN ANGELBEEK,

MRS. VAN DE GRAAFF.

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.

And the remains of Three persons whose Names are unknown.

ORDER for the Ceremonial of the removal of the Bodies of their Excellencies the Dutch Governors from the old Burial ground adjoining the Parade within the Fort of Colombo, to the Church of Wolfendahl.

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

Clergymen 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

the 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 & Puisne Justices

A Subaltern's Guard of His Majesty's 19th Regt.

Orderly Dragoons,

The Ceremony to be conducted by Captain HARDY A. D. C. to His Excellency the Governor, aided by Lieutenant Cox Fort Adjutant,

Dutch
Gentlemen

Lascorreens

Peons with Torches

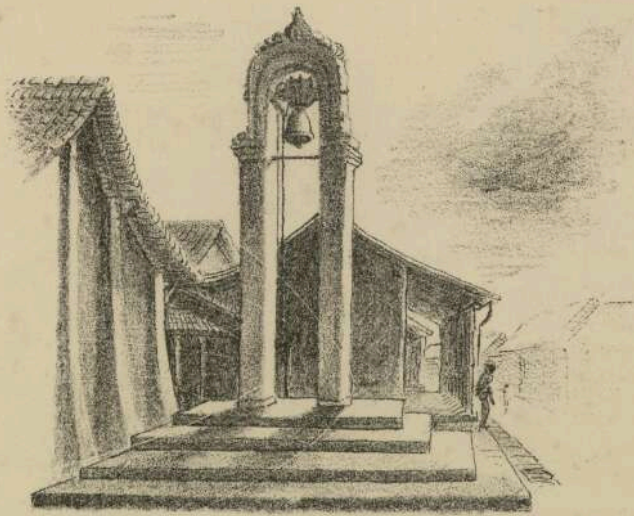
Lascorreens

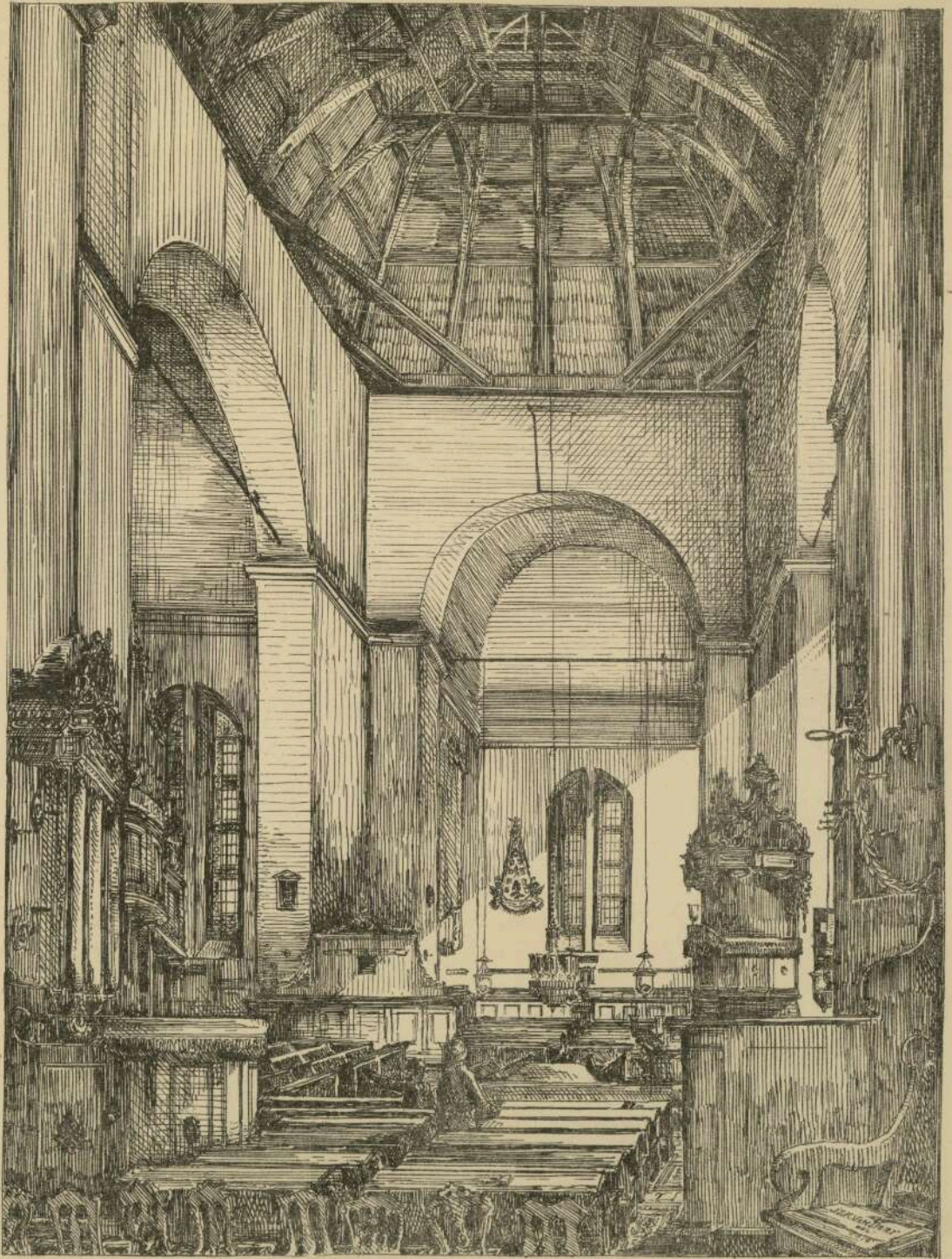
Dutch
Gentlemen

Lascorreens

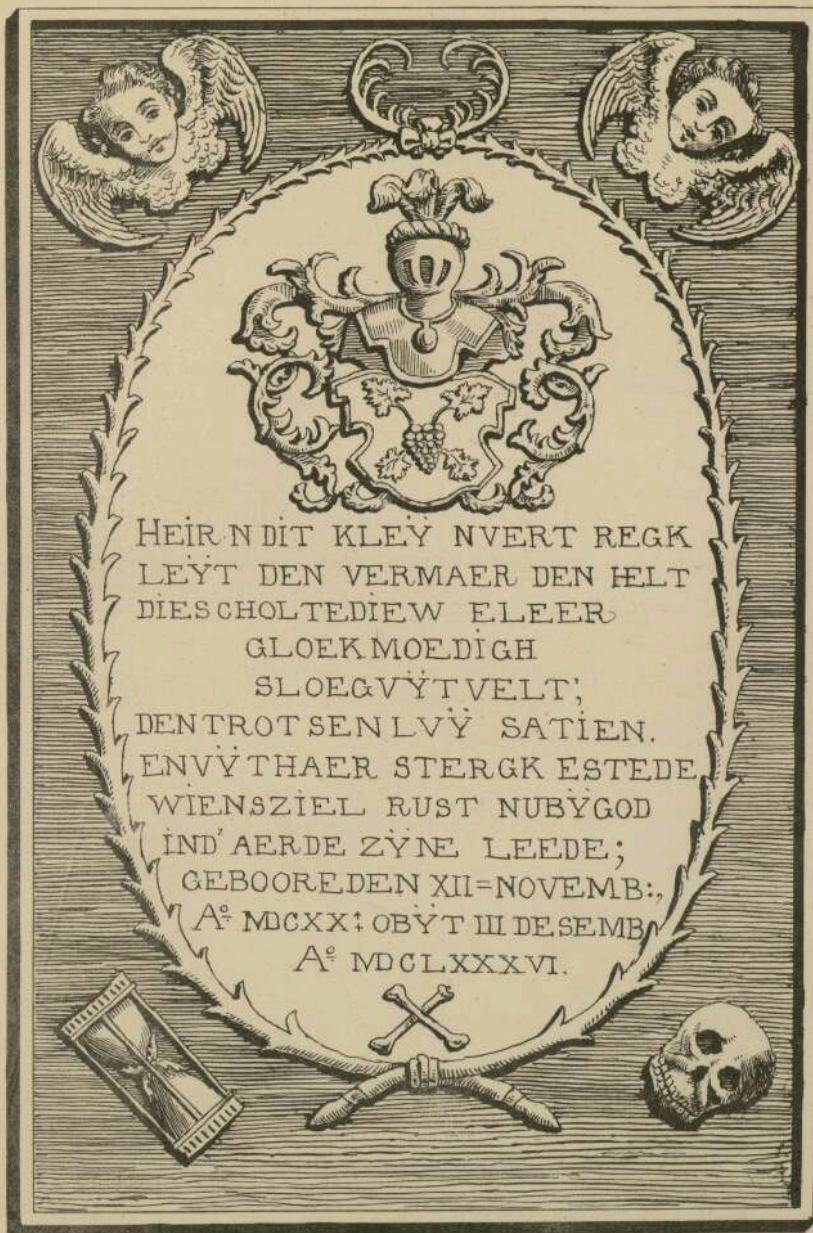
Peons with Torches

Lascorreens





INTERIOR OF WOLVENDAHL CHURCH, COLOMBO.



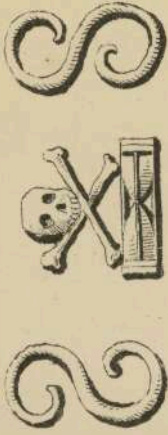
SIBILLA DE
LEEVW OENIT

DEN . 26 JUNY

A^e 1662



HIER LEY'T BEGRAVEN
DEN E = HERCVLES, LINDE,
BORN IN ZYN LEEVEN VRY
COOPMAN KAPITEYN DER
BYRGERYE ENDE VIESEPRE
SIS VAN'T CIVILE COLLEGIE
DESER STAT COLOMBO =
GEBOORTICH, VAN DRON
TEM OUT 42 IAREN^z EN
15 DAGEN OVERLEEDEN DEN
24 MEY ANNO 1664.



HIER LEYT BEGRA-
VEN DE EERBARE JUF-
ADRIANA ALEBOS
HUYSVROUWE

VAN DEN KOOP-
MAN EN SECRE-
DES GOUVENE-
MENTS . V . CEYL^N

FLORIS BLOM

GEBOREN IN
TAYOUAN . OPT . EY-
LAND FORMOSA
DEN XIII DE . CEINB^R

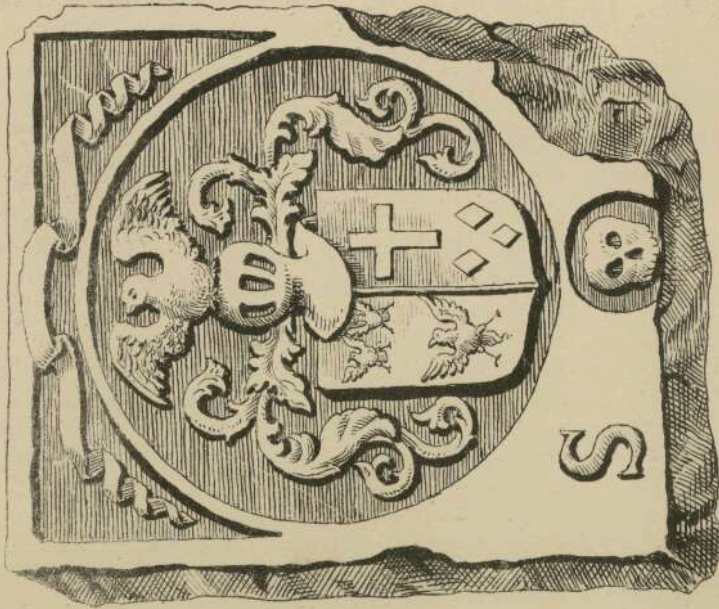
A^O MDCLVI

EN STERF T . DEN
XXIII SEPT^R

MDC LXXXIV

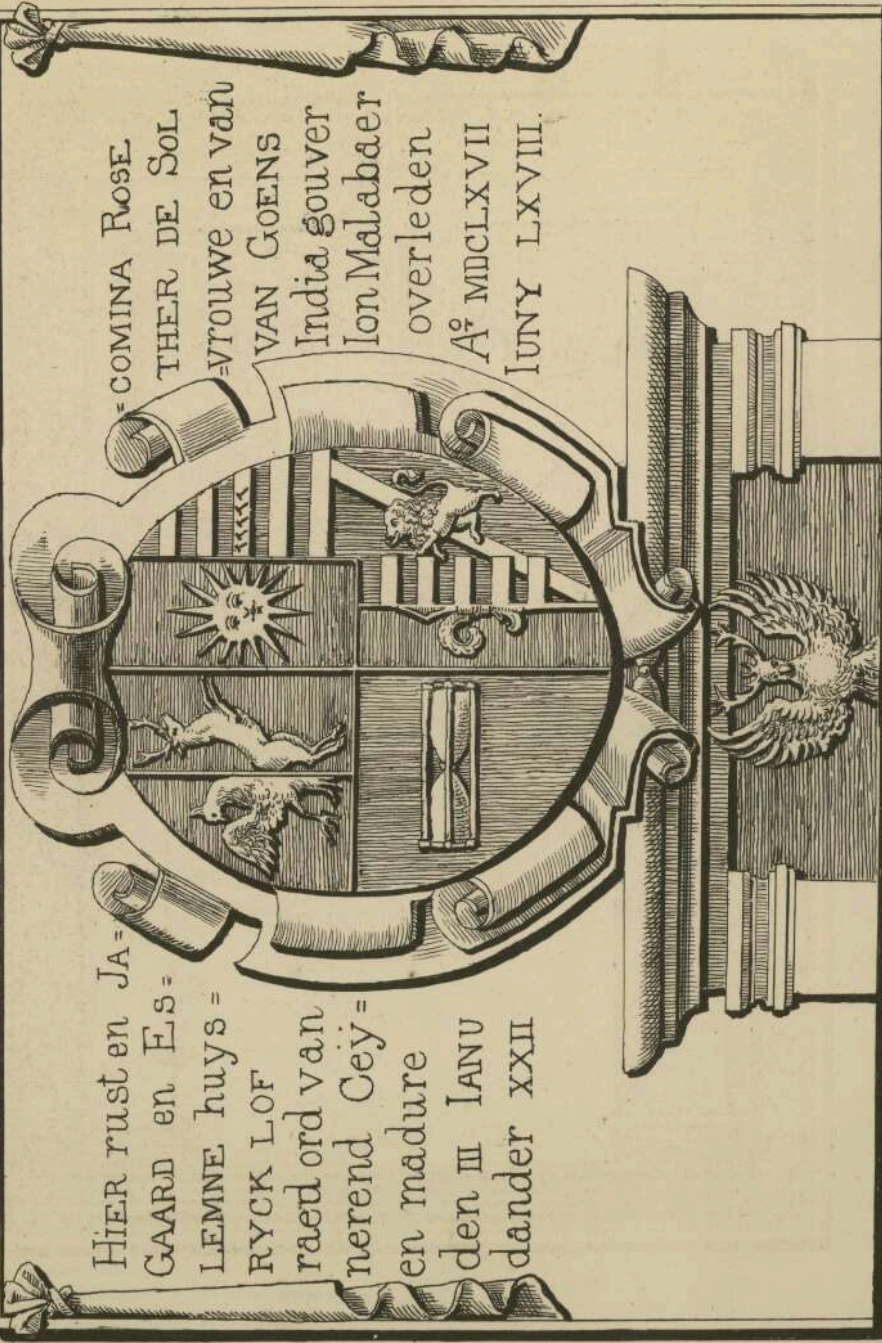
INT GASTEEL

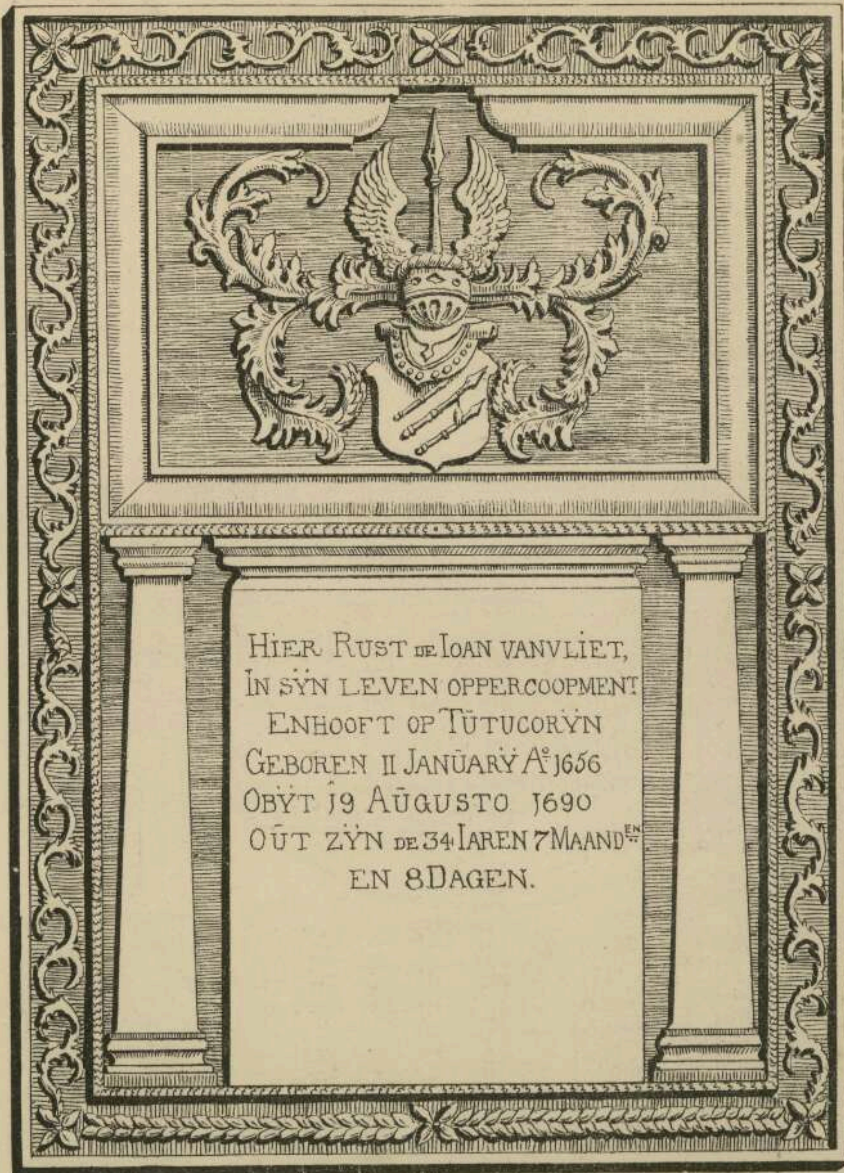
COLOMBO



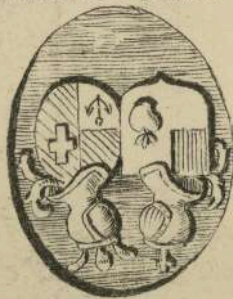
HIER rust en JA=
 GAARD en Es=
 LEMNE huys =
 RYCK LOF
 raed ord van
 nerend Cey=
 en madure
 den III JANU
 dander XXII

=COMINA ROSE
 THER DE SOL
 =Vrouwe en van
 VAN GOENS
 India gouver
 Ion Malabaer
 overleden
 A^o MDCLXXVII
 JUNY LXXVIII.





I N A V A N D E R H O O L
 O V T 22 I A A R S H Y S
 V R O U W S W I L H E L M
 B O S E M I S I N D E N H E R E
 G E R V S T D E N 3 M A A R
 A° 1662



H I E R L E I T S I G I S M U N D V S
 M O N I T A N I E R O U T X I J A A R :
 I I M A A N D E N
 G E S T O R V E N D E N X X V : I V
 I A A R S M I I X I I I .

H I E R R U S T
 D' E E R B A R E J U F F ^{R.}
 J O H A N N A M A R -
 G A R I T A S C H I L -
 H O O R N
 I N H A A R L E V E N
 W A R D E H U Y S V R O U W
 V A N D E N O N D E R C O O F -
 M A N G E R R I T V A N T O L L .
 O U T 17 J A R E N 9 M :
 11 D A G E N . G E B O R E N T O T
 B A T A V I A , O V E R L E D E N
 D E N 4^E O C T O B E R
 A° 1695 .





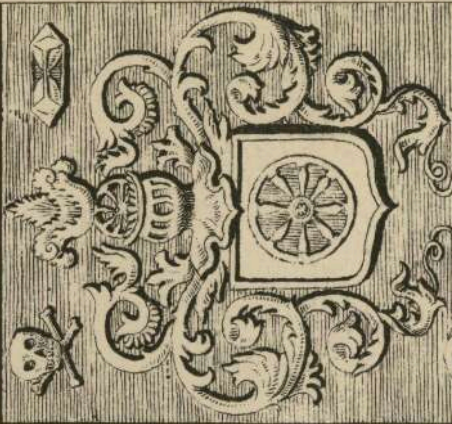
HIER LEGGEN BEGRAVEN DEN E. HEER
 WILLEM VAN RHEE IN ZYN LEVEN
 OPPER-COOPMAN EN HOOFD-ADMINIS,
 TRATEUR DES CEYLONS EN GOVRNE,
 MENTS: ENDESSELSHUYS-VROUWD'
 EERBARE CATHARINA AFFRICANA
 VAN DIELEN DELAARS TE GEBOREN
 DEN VII JUNY A^o MDCLXX EN OOVERLEDE.
 DEN XXIII APRIL MDCC MITSGADERS
 DEN EERSTEN GEBOREN PRIMODEGEM,
 BER A^o MDCLXIII EN OVERLEDEN DEN
 V NOVEMBER DES OPGEMELT EN IAARS

MDCC.

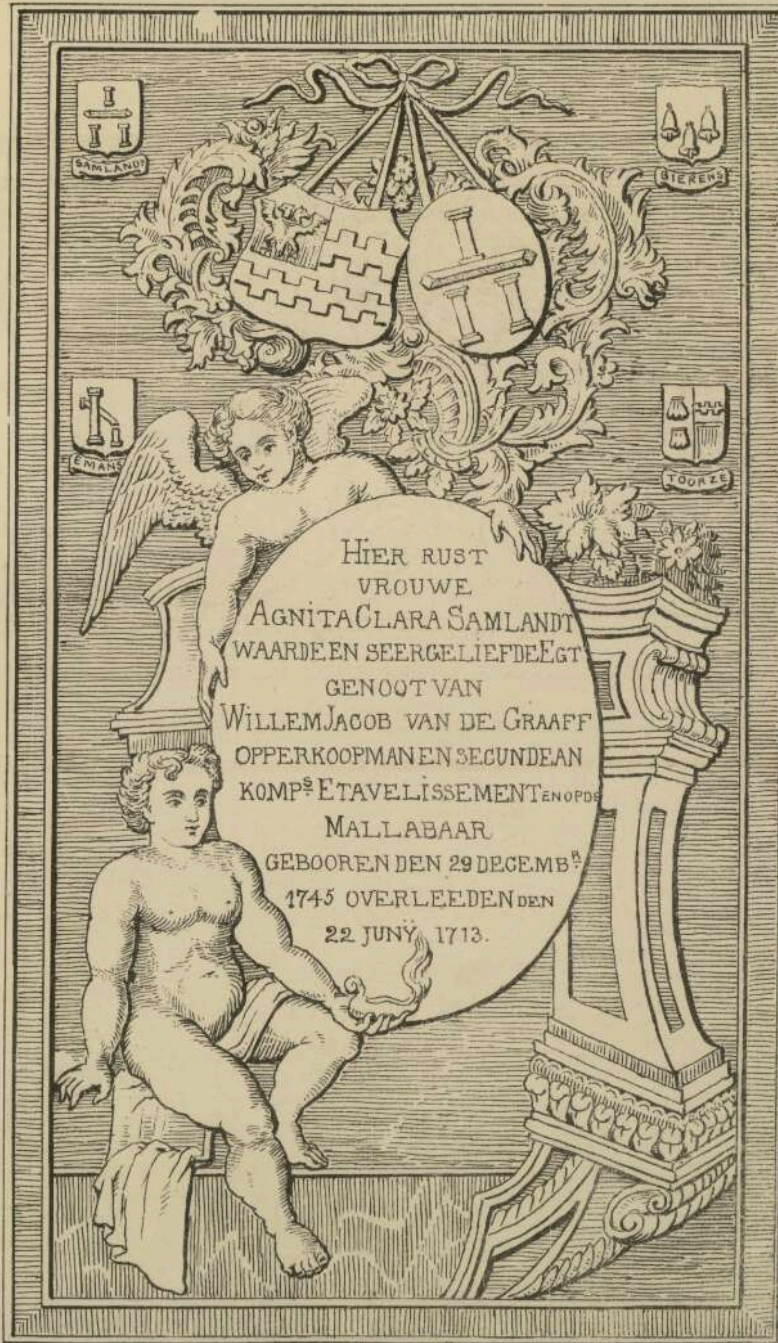


HIER ONDER RUST
 HET LYCK VAN ME-
 LUFF ^{DE} ABIGAIL KEET-
 LAAR LAAST WED ^{DE}
 VANDEN OPPERCOOPM: EN
 DESSAVE DER COLOMBOSE
 LANDEN H ^R CORNELIS
 STRICK ZAL ^B GEBOREN
 TER GOESDENIS ^{EN} INUARY
 1639 EN OVERLEEN ULT ⁼
 FEBR ^{RI} A ⁹ 1709 OUD 70 IAREN
 J MAENDEN JO DAGEN.

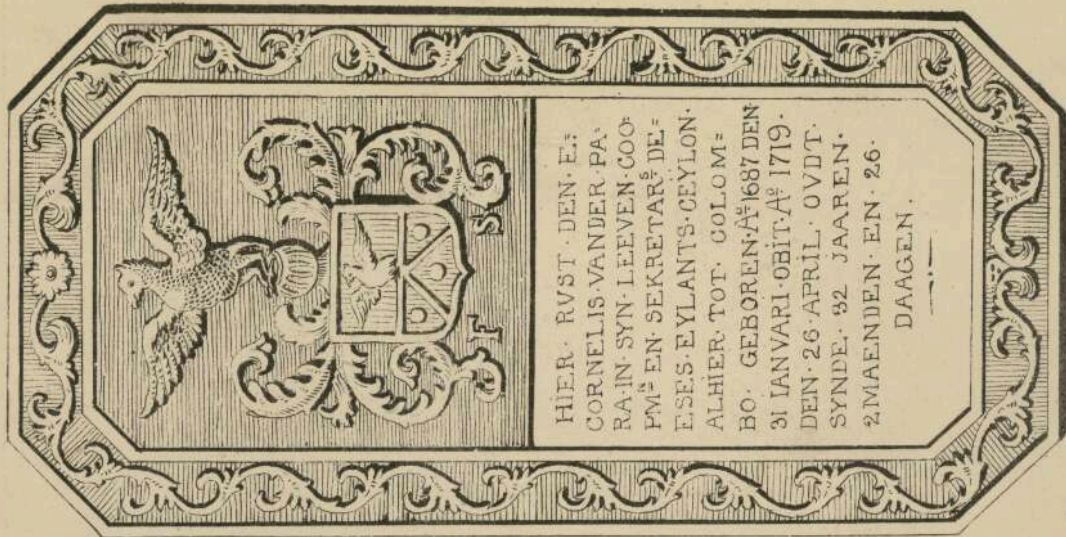
TER GEDAGTENISSE
 VAN MEJUFFROUW
 BARBARA MAR =
 GARITA CADENS =
 KY HUYS VROUW
 VAN D'E ADAM VAN
 DER DUYM GEBO =
 REN TOT COCHIM
 ANNO 1678 DEN
 11 AUGUST^{MO} OBIIT
 ULT^{MO} MAERT,
 1702 OUT 23 JAE =
 REN 7 MAENDEN
 20 DAGEN

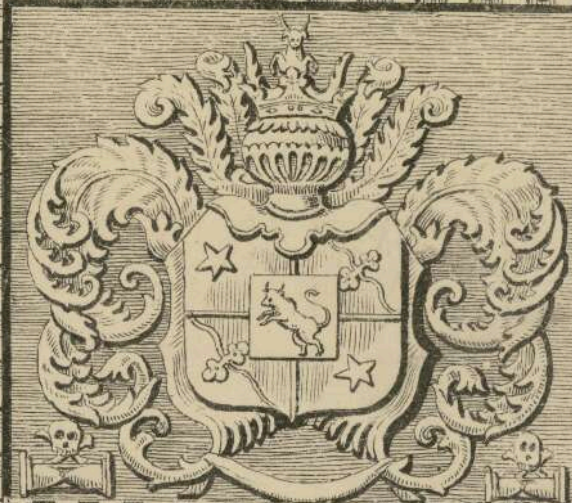


HIER ONDER RUST DEN WEL
 EDELE HEER GERRIT DE HEERE
 IN ZYN LEEVEN EXTRORDIN^{AR}
 RAAD VAN NEDERLANDS
 INDIA GOVERNEUREN
 DIRECTEUR VAN 'T EYLAND
 CEYLON DE CUSTE MADURE
 EXT OBIIT COLOMBODEN
 26^{DE} NOVEMBER A^O 1702.
 OUT 45 LAAREN^{AR}
 EIN 26 DAGEN.




MITSGADERS SYNE DOG=
TER SUSANNA MAGAR.
HUYSVROUWE VAN DEN ON=
DER COOPMAN EN DISPEN=
CIER DANIEL SCHORER.
GEBOREN DEN 5^{EN} APRIL
1695 OUD 19 JAAR: 5 MAAND=
EN 20 DAG: EN OVERLED:
DEN 25^{EN} SEPT 1714 SOO
MEDE HAARE DOGTE TJE.





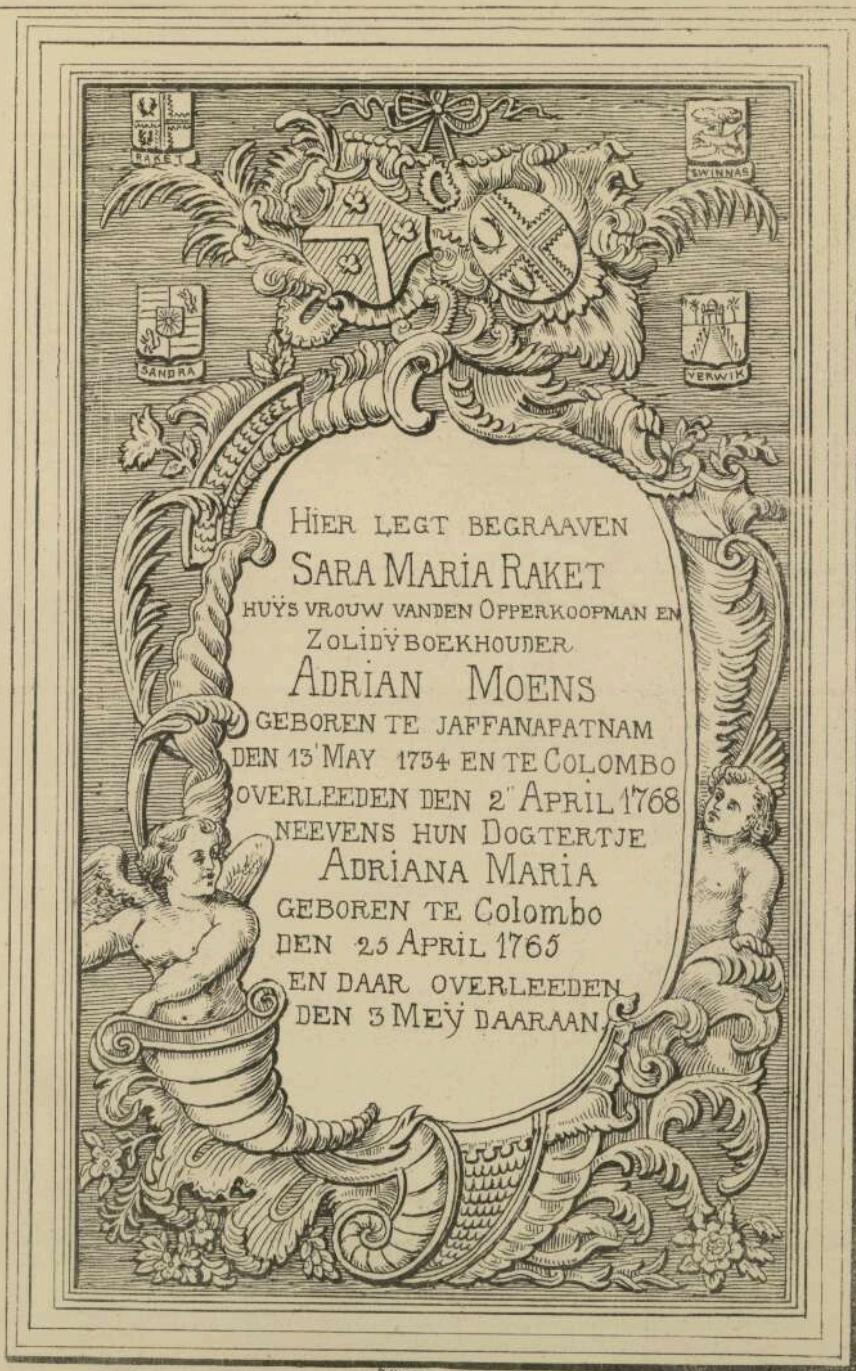
IN LUCTUOSISSIMUM OBITUM PRÆNOBILIS
 ET INCOMPARABILIS VIRI, DOMINI, ET
 MAGISTRI IS: AUG: RUMPF, ORDINARII
 (DUM VIVERET) CONGILII IND: ORIENT:
 MEMBRI, ET GUBERNATORIS PER UNI-
 VERSAM INSULAM CEYLONNANSEN
 CONDITA HEC TUMULO ILLUSTRIS PARS INFIMA RUMPF
 SPIRITUS ÆTHEREOS PER VOLAT USQUE POLOS
 OCCIDIT IAM NOSTRO CORRUSCANS LUMINE, CAELO
 SOL: SED HEUMISEROS, NOS MANET ATRA DIES.
 ILLE, GUBERNANDIS POPULIS, MISERIS QUE JUVANDIS
 NATUS: AMOR NOSTRI TEMPORIS: ECCE JACET!
 Vos CEYLONNENSES. SAXUM QUOTIES VIDEATIS,
 FUNDITE VOS LACRYMAS, NAM PATER INTERIIT
 NATUS A^o MDCLXXIII VIGESIMO P^{MO} NOVEMB^o
 DENATUS A^o MDCCXXIII UNDEGIMO JUNY: --

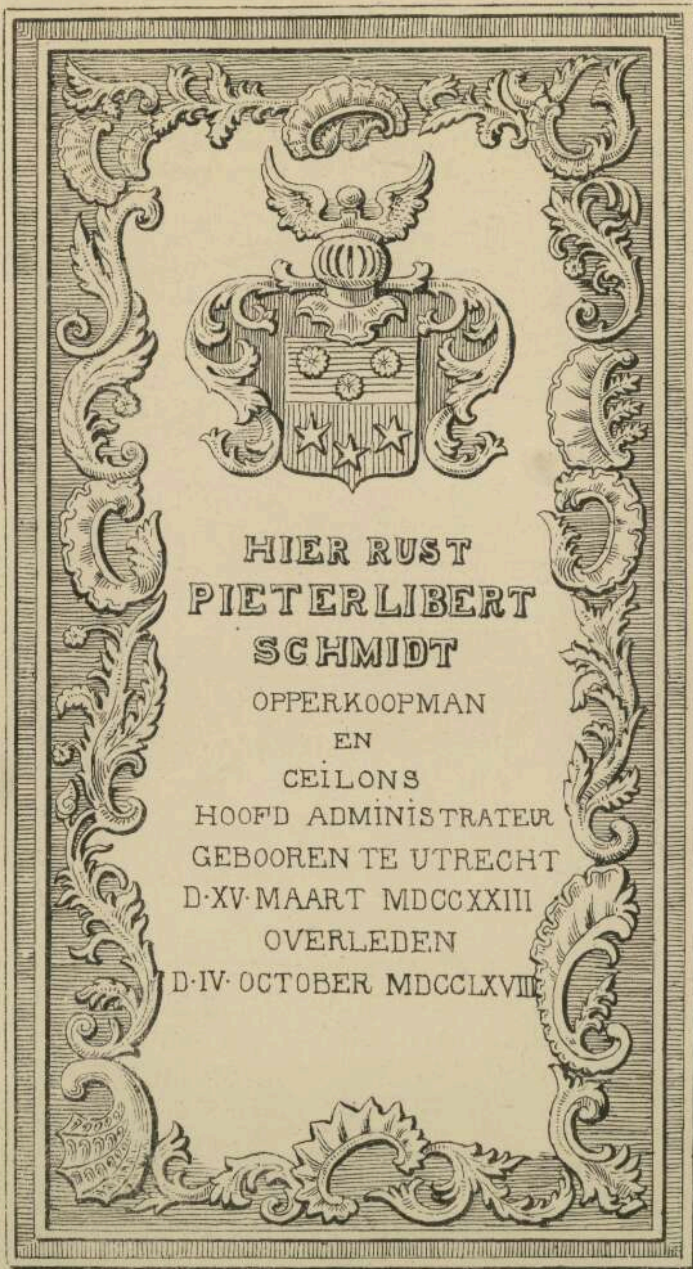


RUST PLAATSDER 3 GESUSTERJES
 CONSTANTIA TOT IAFF. GEB. DEN
 27 MAY 1711 ADRIANA HENRIETTA
 D^{re} DEN 27 APRIL 1712 BITTERINA
 TOT GALE D^{re} DEN 4 AUG^o 1714
 OVERLEDENDEN DEN 16 EN 25 APRIL
 EN 7 MAY 1719 ALLENKINDEREN
 VAN DEH^{re} ARNOLD MOLL
 OPPERKE CEYLON'S HOOFD
 ADMINISTRAT: EN ME IOFFRAU
 CHRISTINA VAN REEFDE.



HIER RÛST.
 IONCK HEER FRANCOIS.
 VAN BEAUMONT OÛD 24.
 JAAREN VIJF MAANDEN
 EN 7 DAGEN OVERLEDEN
 DEN 7 APRIL.
 MDCCXXII.

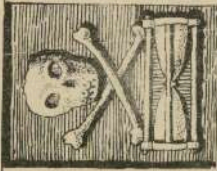




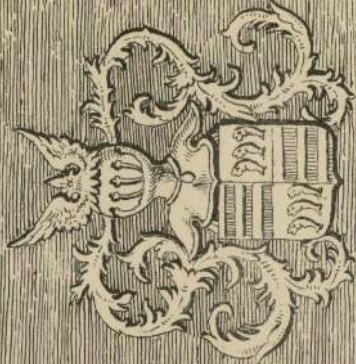


HIER LEGT BEGRAVEN
 DEN EDEELEN GROOT AGT
 BAAREN HEER JOHANNES HER-
 TENBERG RAAD EXTRAOR-
 DINARIS VAN NEDERLANDS
 INDIA GOVERNEUR EN Di-
 RECTEUR DESES EIJLANDS
 CEIJLON, EN DESZELF SON-
 DERHORIGHE DEN ETC: GE-
 BOREN T. OUDKARSPEL A^o 1668
 D: 15 APRIL OBIIT OP COLOMBO
 D: 19 OCTOB: 1725 OUT 56 JAA-
 REN 6 MAANDEN
 4 DAGEN.





HIER LYDEN RUST
 MEJUFFROUW JOSINA
 JACOBA VAN WYN:
 BERGEN HUYSVROU
 VAN HET PONNE CA:
 ILS HOOFD JOANNES
 FERDINANDUS CRYTTS:
 MAN GEBOREN DEN
 22 SEPTEMBER A^o 1709
 OVERLEDEN DEN 19
 DECEMBER 1736 OUT
 27 JAAREN 2 MAAN:
 DEN EN 28 DAAGEN.



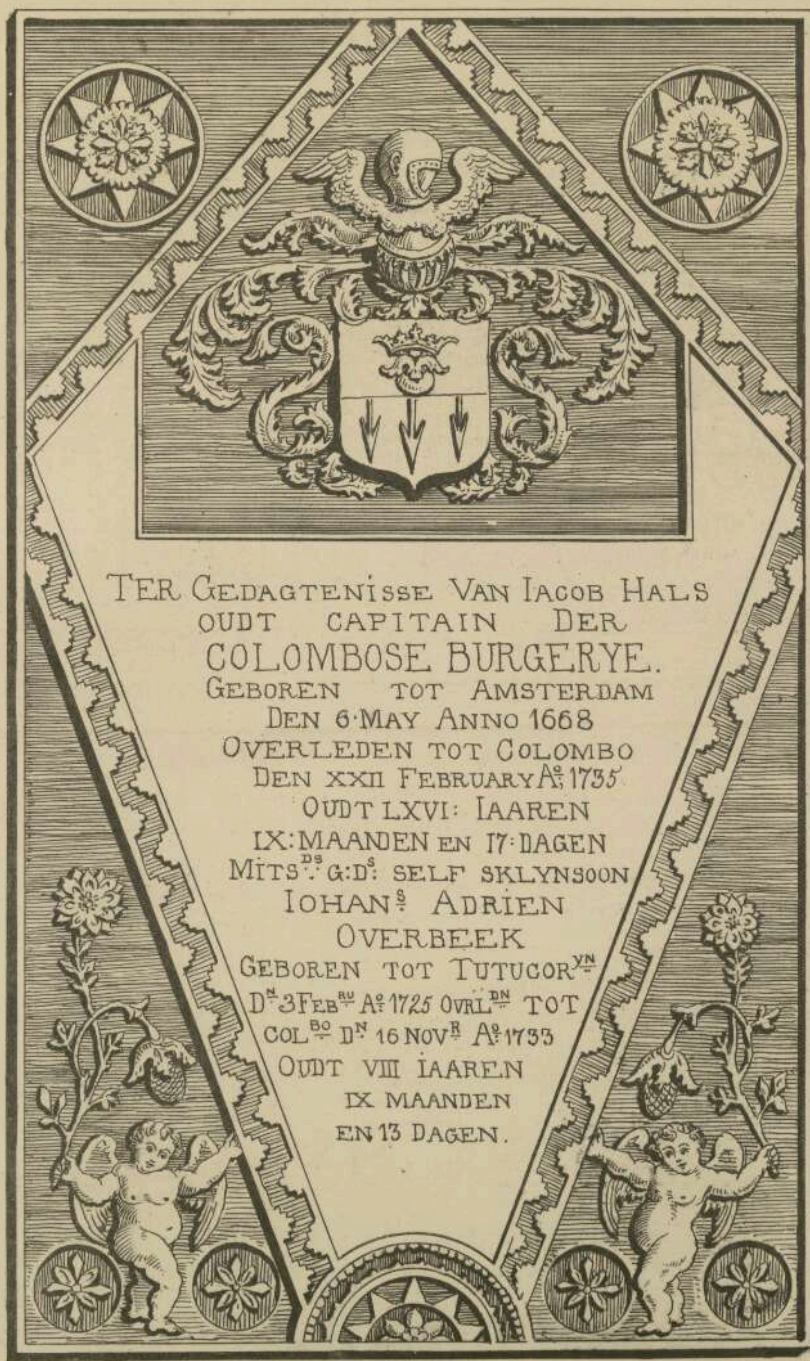
HIER ONDER LEGTIEN RUST
 HET LYK VAN DEN

JONCK HEER.

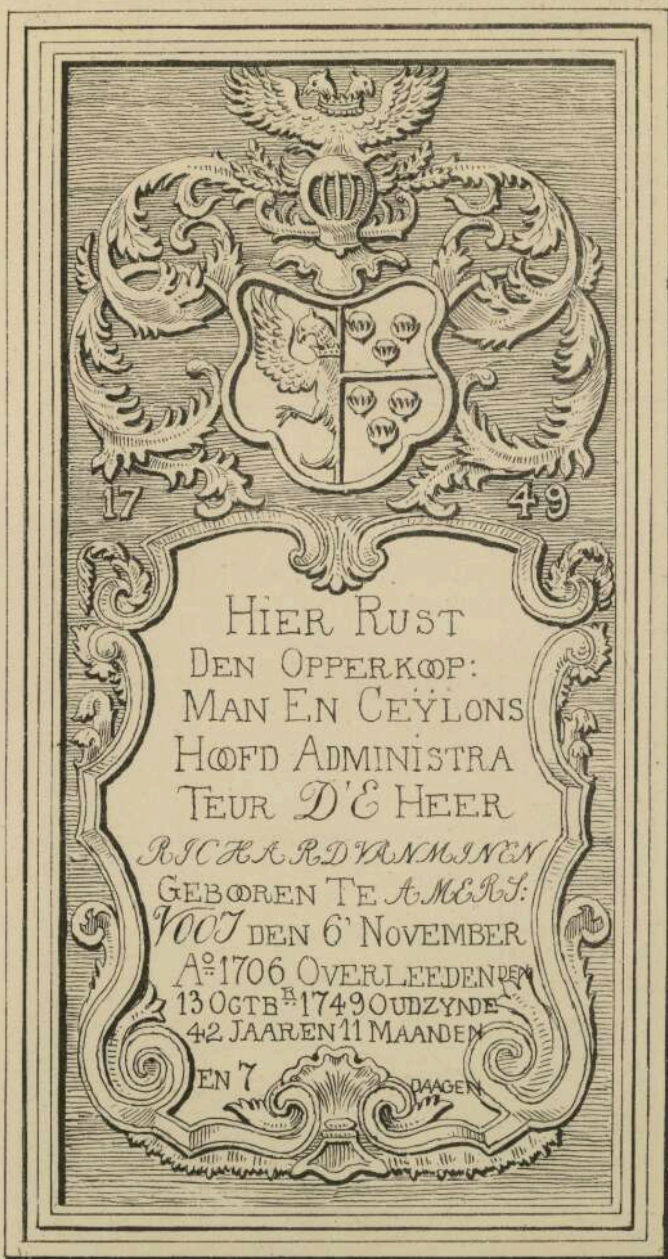
DIE ^WE CHEIST^N V^N DOMBÜRGH
 EENIGSTE SOON VANDEN ^{EN} HEER
 M^R DIDERIK VAN DOMBÜRGH
 IN LEVEN GOVERNEUR EN DIRECT
 VAN T' EYLAND CEYLON MET SIES RESORTE

EN
 MEV^WE EUPHEMIA ENGELBERT
 EGTE LEEFDE.

GEBOREN INT CASTEEL COLOMBO
 DEN 4^{EN} OCTOBER A^o 1734.
 OVERLEEDEN DEN 27^{EN} XBER 1741
 OUD ZYNDE 7 JAAREN 2 MAENDEIN
 EN 23 DAGEN. ^{OM}



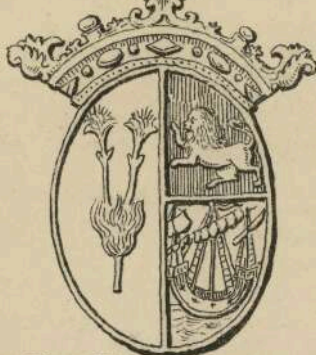
JACOBO WILHELMO
BALTHAZARI
WELKE VAN DE WASS.
GUSTAV WILHELM
 ex
 CATH: MAGDAL: HUIJSMAN
 Fil: nat: min:
 plur: da.
 Nat: *BAJAVIA* 20 Mart:
 GE: 915: CCXXXV
 Derr...b *COLOMBEO*
 Decemb:
 GE: 13: CCXXXVI.
 Aet. lat: mens XX dies XXII
 Parent: moest II pass.



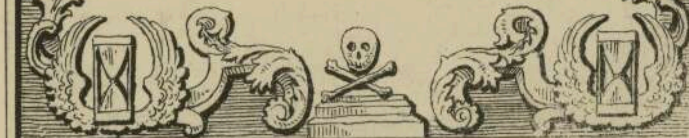


HIER RUST HET LYK VANDEN
 WELDELE GROOTAGTBAARE HEER
 GERAARD IOHAN VRELAND
 RAAD EXTRAORDINAIR
 VAN NEDERLANDS INDIA
 GOUVERNEUR EN DIRECTEUR
 VAN HET EYLAND CEYLON
 DE CUSTE MADURE
 EN DE VERDERE
 ONDERHOORIGHEDEN
 GEBOREN TOT UTRECHT
 DEN 24 SEPTEMBER A^o 1711
 OVERLEDEN TOT COLOMBO
 DEN 26 FEBRUARY A^o 1752
 OUD ZYNDE
 40 JAAREN 5 MAANDEN EN 2 DAAGEN.





HIER VERWACHTEN
 EENE VERHEERLYKTE OPSTANDINGE
 DE STERFLYKE OVERBLYPSELS
 VAN WYLEN DE WELGEBOORE VROUWE
 ANNA HENRIETTA VAN BEAUMONT
 GEMAALINNE VAN
 IOAN GIDEON LOTEN
 RAAD ORDINAR VAN
 NEDERLANDS INDIA
 GOVERNEUR VAN 'E YLAND CEYLON
 MET DIES ONDERHOORIGHEDEN
 GEBOREN AAN CAAP DE GOODE HOOP
 DEN 13 NOVEMBER 1716.
 IN DEN EGHT GETREEDEN
 TE BATAVIA DEN 24 AUGUSTUS 1733
 EN ONTSLAAPEN TE COLOMBO
 DEN 10^{de} AUGUSTUS 1755
 ALS MEEDE
 VAN HAAR WELGEBORENS
 EENIGE DOCHTERS ZOONTJE
 10^{de} ALBERT ANTHONI CORNELIS
 VAN DER BRUGHEN
 TE COLOMBO GEBOREN
 DEN 24^{de} MAART 1754 EN OVERLEDEN
 DEN 30 JULY 1755.





HIER ONDER RUSTEN
DE LYKEN
VAN

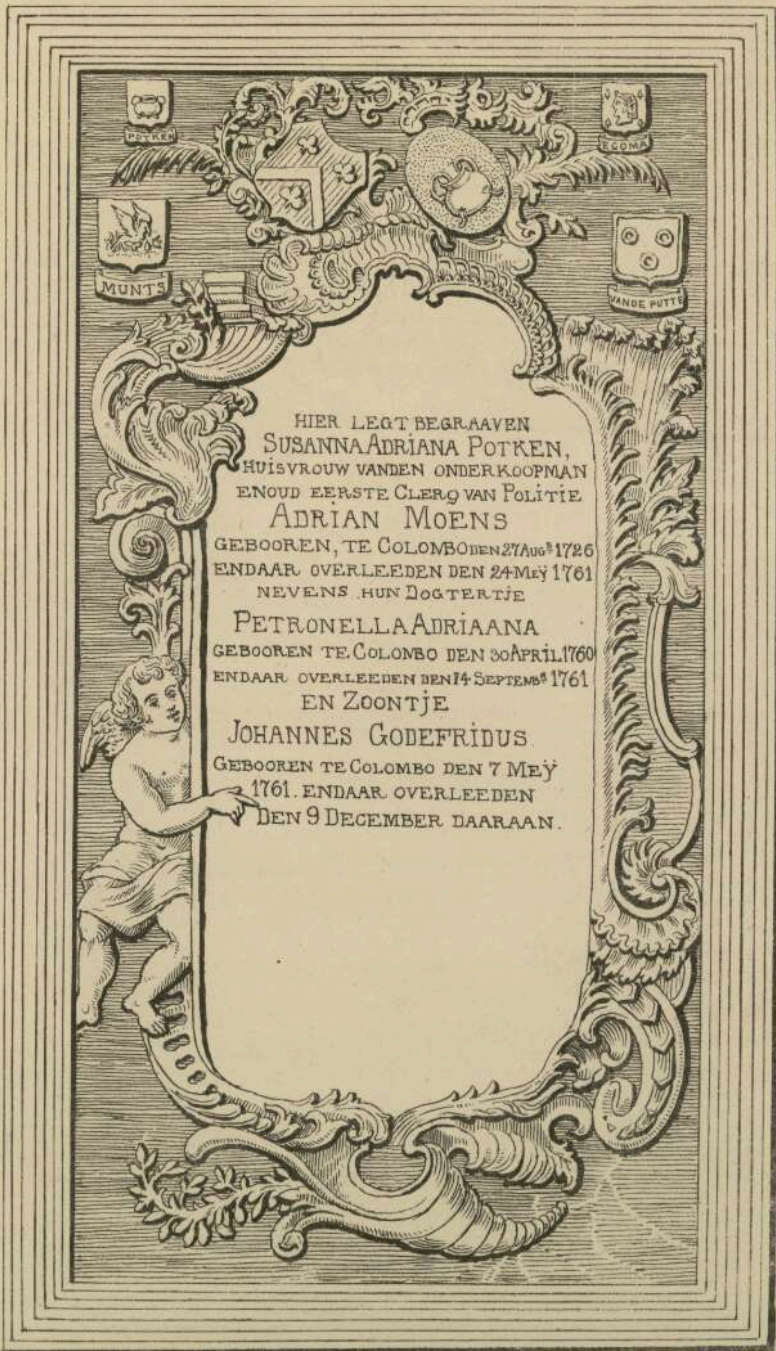
DE WELGEBORE IONK VROUWE
SUSANNA ENGELBERTA SCHREUDER
GEB: TE SOURATTA DEN 30 APRIL 1743 EN
OVERL: TE COLOMBO DE 29 MAART 1760 &
IONK HEER.

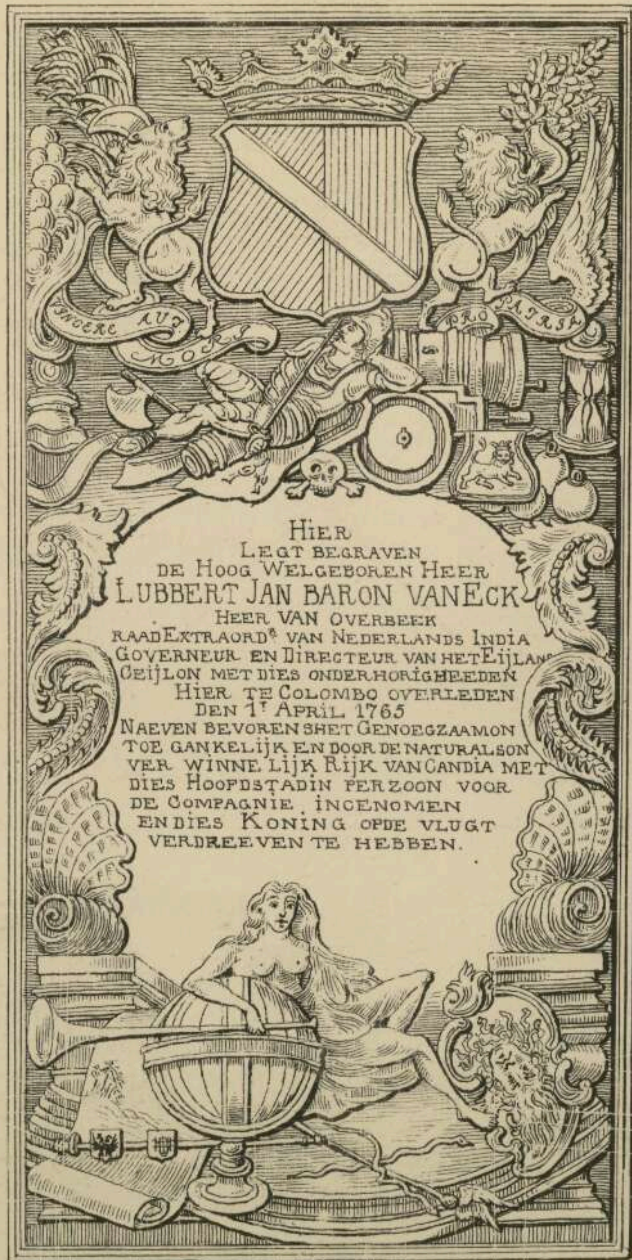
HUYBERT IOAN SCHREUDER
GEB: TE COLOMBO DEN 4 FEBRU 1759 EN
GEST: DEN 29 MEY DES SELVEN LAARS
BENEVENS

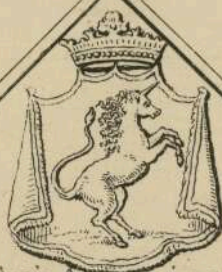
NOG EEN IONG GEBORE DOGTERTJE
KIND EREN

VAN
IOAN SCHREUDER
RAAD EXT: ORDIN: VAN NEDERL: INDIA
GOUVERNEUR EN DIRECTEUR VAN 'T
EYLAND CEYLON MET DIES ONDER
HORIGHE DEN *ka. ka.*

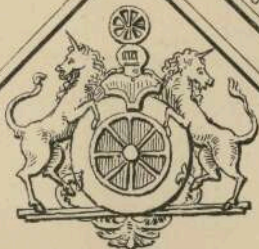




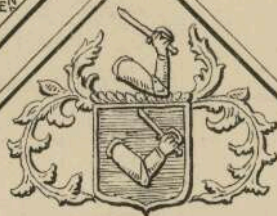




DEN 22 APRIL A° 1777 ISHIER TER RUSTE GELEG^T
GERARD REYNIER DE COCK
ONDER KOOPMANEN ALS GEWEZEN
GAALSE ERSTEPAKHUYS MEES-
TER NAAR NEDERLAND
VER LOST.



DEN 16 JUNY A° 1778 ISHIER TERRUSTE GELEG^T
HENRIETTA TUGENDREICH BARONESSE
DE REDER
BEMINDE EGT. GENOOTE VAN
CORNELIS DE COCK
OPPERKOOPMAN EN DES-
SAYE DER COLOM-
BO SCHEOMME-
LANDEN



DEN 15 JUNY 1781 ISHIER TER RUSTE
GELEG^T T LEYK VAN MEJUFFROUW
SUSANNA SCHARFF
WARDE HUYSVROUW
VAN DEN PRÆDIKANT
ALHIER HENRICUS
PHILIP SZ.



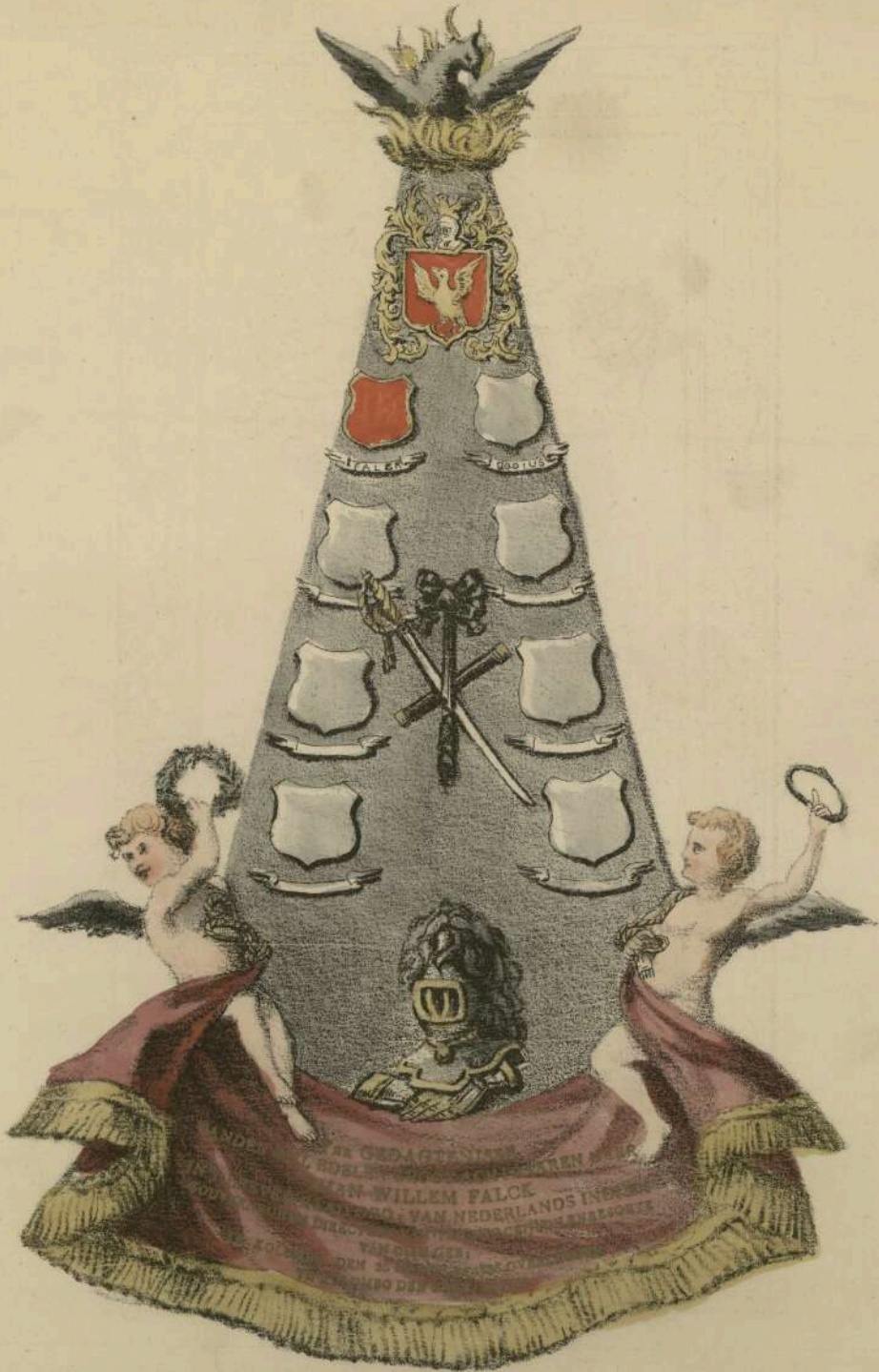
Hier rust
Judith Charlotta
Leerer in Leesen Huy-
srouw van Wardens-
nis Mekem Opperhoofd
man en opperhoofd
van Tuitkoren ge-
boren te Bergenop-
den Doorn den XI Jan
uari MDCCCLIII en over-
leden te Kolombo
den IX September MDCCCLXIII

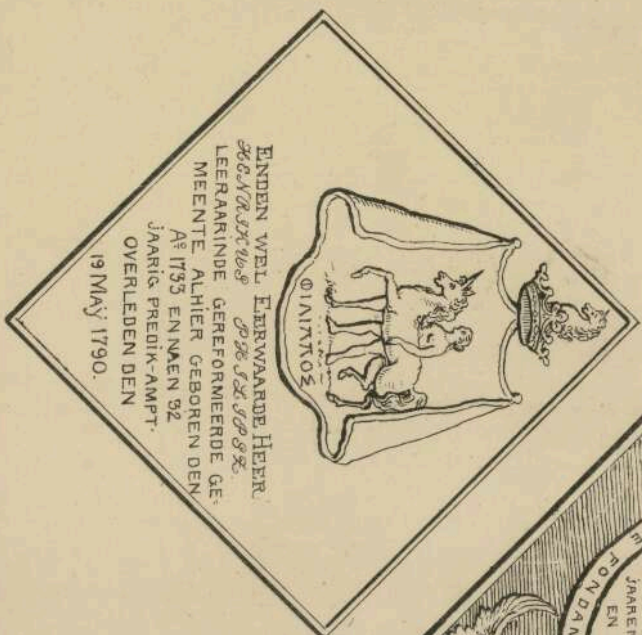


HIER IS TER RUSTE GELEGDT LYK
VAN DEN WEL EDELEN GROOT AGT
BAAREN HEER

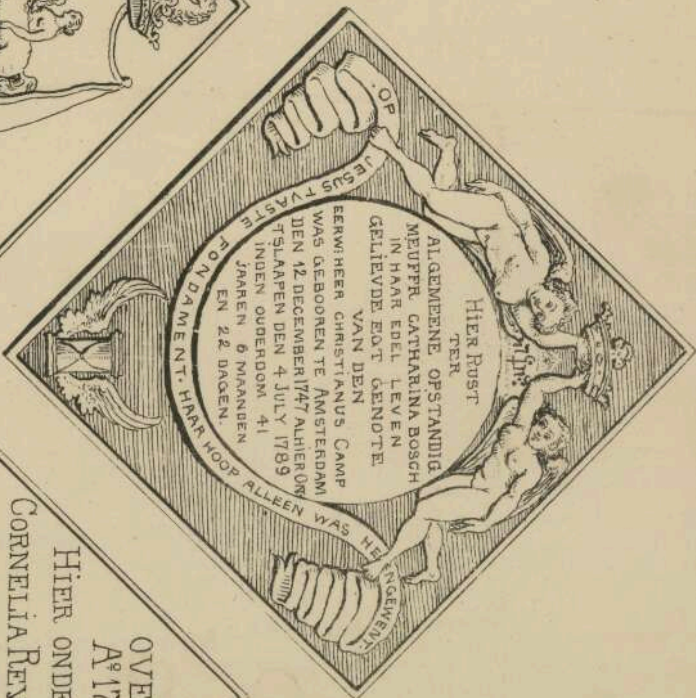
M^{rs} IMAN WILLEM FALCK
RAAD ORDINAR VAN NEDERLANDS
INDIE GOVERNEUR EN DIRECTEUR VAN
TEILAND CEILON EN RESORT VAN DIEN
GEBOOREN TE KOLOMBO INDEN IAARE
1736 EN OVERLEDEN DEN 6 FEB^{rs} 1786



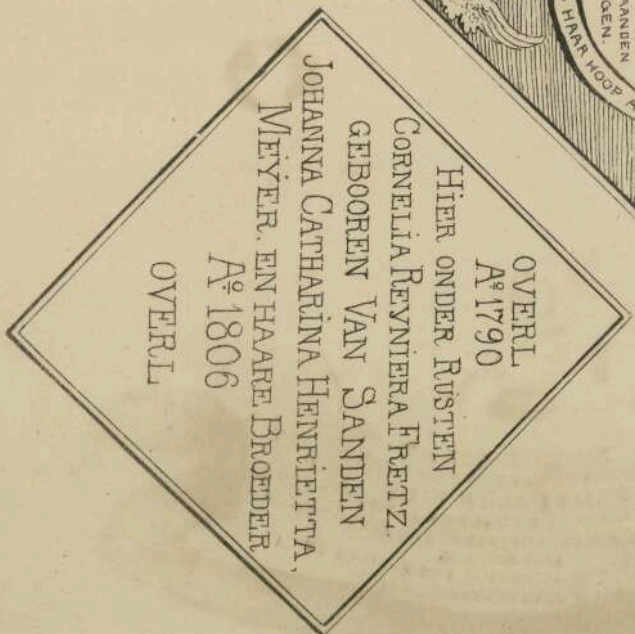




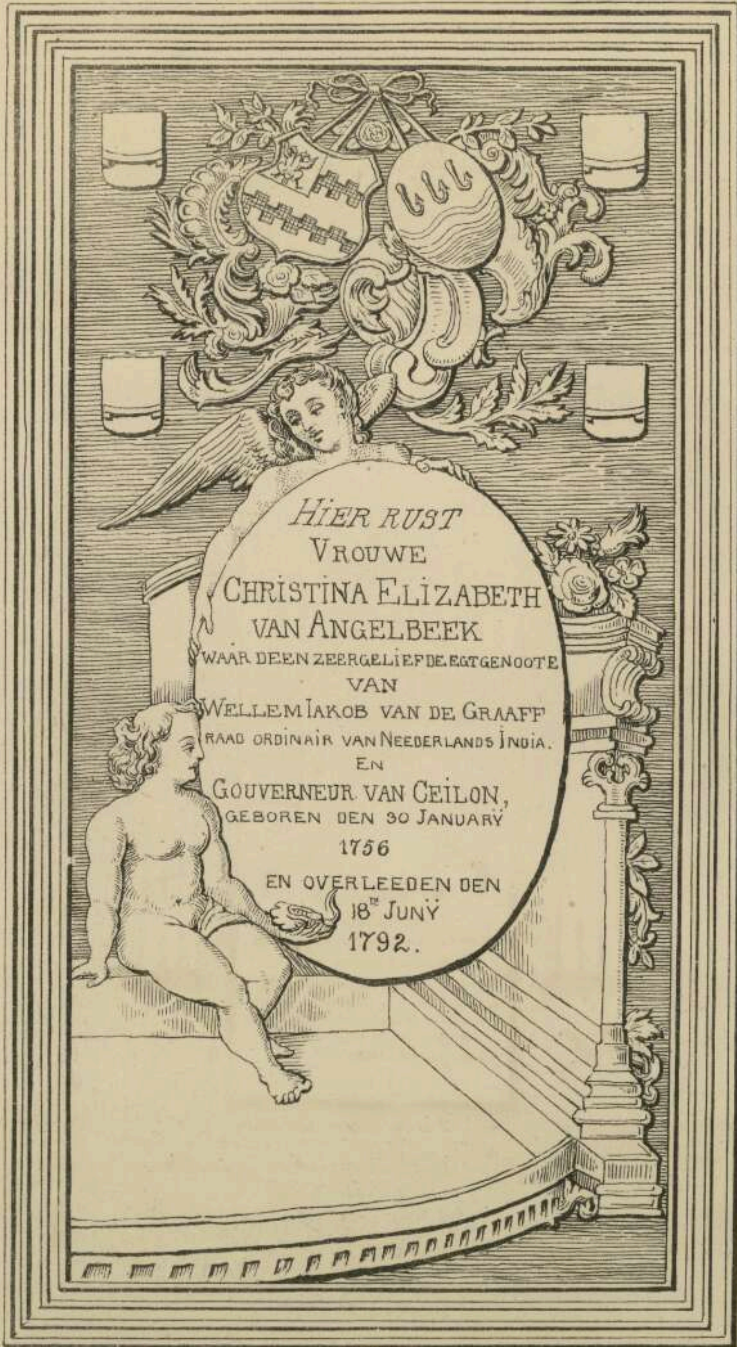
ENDEN WEL ERWARDE HEER
Ph. J. S. J. P. S.
 LEERAARINDE GEREFORMEERDE GE-
 MEENTE ALHIER GEBOREN DEN
 A^o 1735 EN NAEN 32
 JAARIG PREDIK-AMPT.
 OVERLEDEN DEN
 19 MAY 1790.



HIER RUST
 TER
 ALGEMEENE OPSTANDIG
 MEUFPR. CATHARINA BOSCH
 IN HAAR EDEL LEVEN
 GELIEVDE EOLT GENOTE
 VAN DEN
 EERWIGHEER CHRISTIANUS CAMP
 WAS GEBOOREN TE AMSTERDAM
 DEN 12 DECEMBER 1747 ALHIER ONT-
 TSLAPEN DEN 4 JULY 1789
 IN DEN OUGERDOOM 41
 JAAREN 6 MAANDE
 EN 22 DAGEN.



OVERL
 A^o 1790
 HIER ONDER RUSTEN
 CORNELIA REYNIËRA FRETZ.
 GEBOOREN VAN SANDEN
 JOHANNA CATHARINA HENRIËTTA,
 MEYER. EN HAARE BROEDER
 A^o 1806
 OVERL







Here rests all that is mortal of

EMAN

the beloved wife of

R. C. ROOSMALE COCG Esq.

of Tutuorin

and Eldest daughter of the late

S. GIRDLESTONE Esq. Q. C.

Bancker of the Middle Temple

Born in London

Died in Colombo

3rd July 1855.

SACRED TO THE MEMORY

Mrs. GERTRUDA PRYORONIA GILBERT

WIDOW OF

THE REVEREND CARL FREDERICK SCHROEPER

BORN ON THE 18TH NOVEMBER 1774

AND

DIED ON THE 18TH MARCH 1840.

—O—

HIER RUST HET LYK

VAN

DE HER

ALBERTUS

CORNELIS

DE VOS

GEBOREN TE

GALE

DEN 8^{sten} FEBRUARY

1774

OVERLEDEN TE

COLOMBO

DEN 30^{sten} JULY

1827

IN MEMORY

OF

GERARDINA WELHELMINA

ELDEST DAUGHTER

OF

Mr. A. DE KORTSER

AND

WIFE OF CAPT. E. H. DAVOY

BORN 28TH DECEMBER 1823

DIED 9TH MAY 1859

SINCERELY AND DEERLY

REGRETTED

REQUISIT IN FACE.

SACRED TO THE MEMORY

of
Johannes De Savan Wijstweker
Ableguate, Maha Modhyar of
His Excellency the Governor's Gate
who served the Dutch sixteen and
the British Government thirteen
years, and received different marks
of Honor in consideration of his
merits and services from those Go-
vernments, departed this life on the
17th November 1809 aged Fifty
five years, sincerely lamented by
his numerous Relatives, Friends
and Acquaintances.

HIER ONDER RUST

JOHANNA JACOBA PALM

GEB. BOOGAARD OVERL. 1822

IN THROOSTVOLLE VERZEKERING

VANT EEUWIG WEDERZEN IN HAAR

LYK HEÏB BETREUKEN WYACHTERTAL

NIEÏ ALS HOOPLOOZEN

NET TY BELYKE VERLIFF DEELE DIER

-SARE BEMINDE HUYSVROUW,

EN

WAARDE GEMOEDER.

OUD 38 JAAREN

VAN ROTTERDAM

HIER ONDER IEGT

BELGRAVEN

CORN' HENRA-Philipsz

Dogter van den Cornwaerk-112

N^o. 138 N^o. 8. 9862. 9982.

Echt-genoote van

CHRISTOFFEL v^{an} SRAM

Tride Maha Modlier van

S. Gouverneur's Forts.

Overleeden 9 April 1824.

Oud 69 Jaaren 4 MANDEN.

EN 8 DAGEN

HERE LIES

JOHN F. GIFFENING ESQ.

W. L. C. & J. of D.

WHO DIED SEPT. 20TH 1851

AGED 61 YEARS, 8 MONTHS

AND HIS DAUGHTER

JANE

THE BELOVED WIFE OF

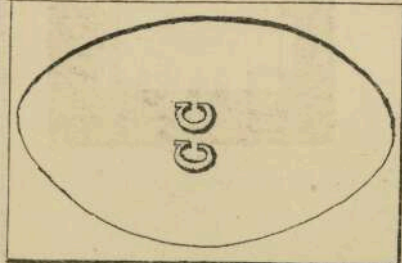
PETER L. KEEGEL

WHO DIED FEB. 13TH 1850

AGED 38 YEARS 4 MONTHS.

THIS TABLET IS PLACED BY

P. L. Keegel.



The Family Vault
OF

CAPT. GAULTERUS SCHNEIDER

BURIED

Louisa Maria van Conrady Grand Daughter

of Capt. Schneider died 28 January 1817 Aged

7 Months and 4 Days: A son of Baron van

Conrady and Grandson of Capt. S. died 16

May 1818 Aged 3 days: Johanne Gertruyda

Baroness van Conrady Eldest Daughter of

Capt. S. died 21 July 1822 Aged 24 Years 8

Months and 16 Days: Henry Schneider

Roosmale Cooq Grandson of Capt. S. died

4 Decr. 1839 Aged 2 Years 7 Months: Sophia

Magdalenna Schneider well beloved wife of

Capt. S. died 20 Decr. 1839 Aged 30 Years 8

Months and 29 Days: Charles Frederick

Bacon van Conrady Son in law of Capt. S.

died 11 January 1850 Aged 57 Years 4

Months and 8 Days: Stephen Hendrick

Roosmale Cooq Son in law of Capt. S. died

29 May 1833 Aged 49 Years 4 Months

11 Days.

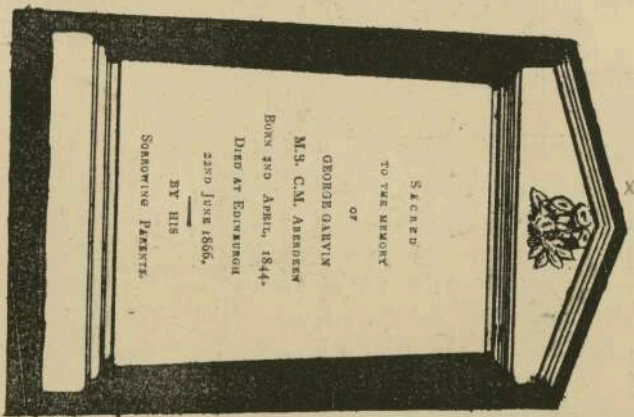
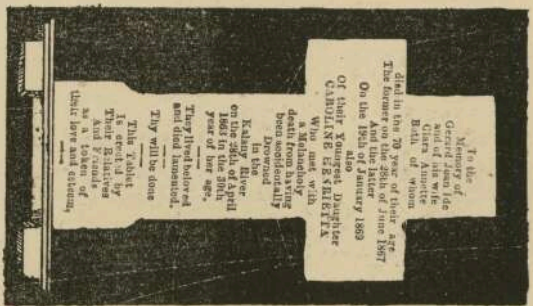
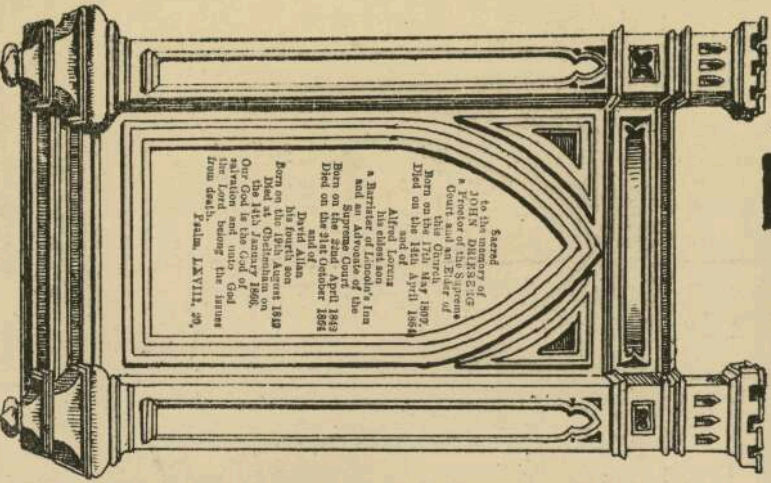
DEDICATED TO THE MEMORY OF
 SUSANNA FRANCHINA
 JOHANNES PLEBESCH OF THE LATE
 WIDOW OF MAIRE JOHANNESBACH ESQUIRE
 BERNARD ESQUIRE
 OF ROCHEFORT FRANCO.
 WHO DIED ON THE 23RD OF JULY 1854.
 AGED 84.

IN MEMORY OF
 HENRY PETEE RICHBERTS ESQ
 BORN 1ST JANUARY 1806.
 DIED 10TH OCTOBER 1866.
 AGED 55 YEARS 9 MONTHS & 10 DAYS.
 "O LORD MY STRENGTH AND MY REDEMPTION,"
 Psalm. xlii, 14.

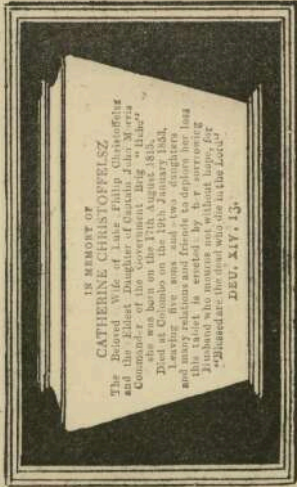
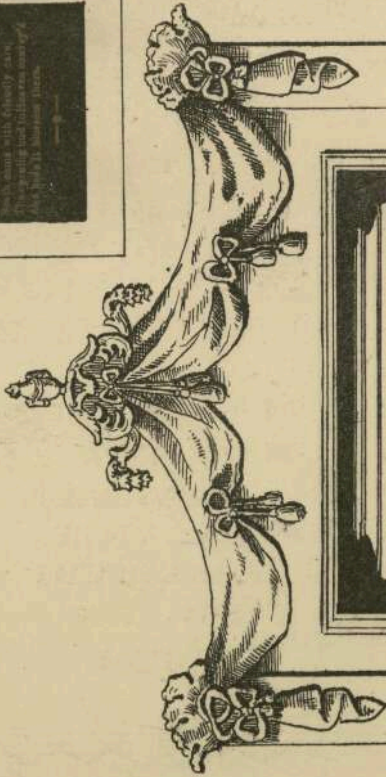
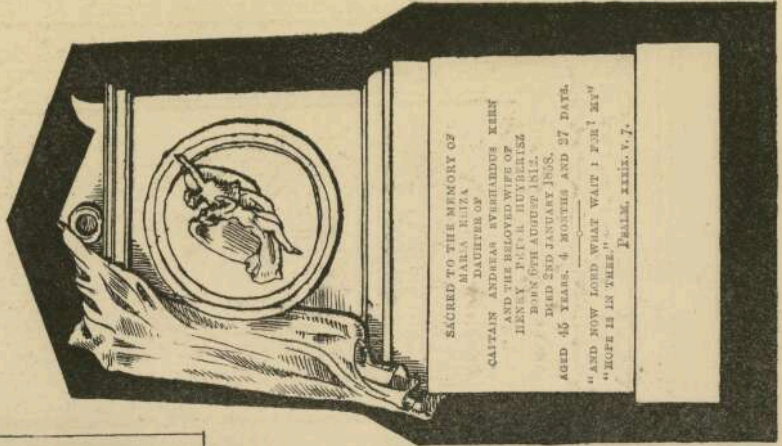
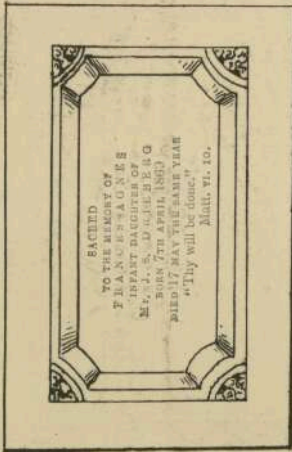
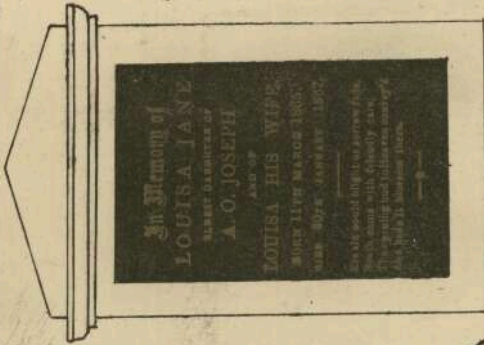
Sacred
 To the memory of
 JOHN DUMAS ESQUIRE
 a Professor of the Supreme
 Court and an Elder of
 Born on the 17th May 1807
 Died on the 14th April 1884
 Alfred Dumaz
 his eldest son
 a Barrister of Lincoln's Inn
 and Supreme Court Justice
 Born on the 27th April 1843
 Died on the 10th October 1884
 David Allan
 his fourth son
 Born on the 11th April 1848
 Died at Oudinstham on
 the 14th January 1886.
 Our Father who art in
 heaven, God of all
 salvation and mercies
 the Lord, being the Father
 of the Lord Jesus Christ
 from death.
 Salem, LXVIII, 29.

To the
 Memory of
 Gertrude Jane Ide
 daughter of
 Clara Annette
 Bell, of whom
 died in her 70 year of their age
 This former on the 28th of June 1887
 On the 15th of January 1889
 also
 Of their youngest daughter
 CAROLINE IDE
 who met with
 a melancholy
 death from having
 been thrown from
 a high
 building
 in the
 year of her age.
 on the 24th of April
 1883 for the 30th
 year of her age.
 They lived beloved
 and died innocent.
 They will be done
 This tablet
 is erected by
 Their Relatives
 as a memorial of
 their love and esteem.

SACRED
 TO THE MEMORY
 OF
 GEORGE GARNYK
 M.S. C.M. ABERDEEN
 BORN 2ND APRIL, 1844
 DIED AT EDINBURGH
 22ND JUNE 1886.
 BY HIS
 SORROWING PARENTS



M.H.



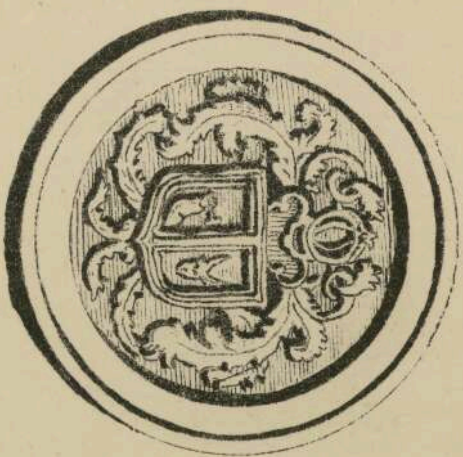


MIER ONDER LEGD BEGRAVEN,
MET LYK VAN,


ELISABETH MARGERITHA HEYDEN
VROUW VAN DE GAALS GEZAG =
HEBBER: *IMAN DE SONGE* GE BØ =
REN TOT BATAVIA XXIX MAERT
ANNO MDCLXXXIX EN OVERLE =
DEN, IN HET RUST-HUYS VAN AM =
BLANGODDE, ONDER HET DIS =
TRICT, VAN GALE OPDEN IV DE =
CEMBER MDCCXXXV: EN, BE =
GRAVEN DEN V. DAER
AAN; OUD ZYNDE
XLV JAAREN VIII.
MAANDEN EN
V. DAAGEN.



HIER ONDER RUST IN VREDE,
 HET LYK VAN DEN E. HEER IOAN
 VAN VELSE IN ZYIN LEVEN
 COMMANDEUR DER STAD
 EN LANDEEN VAN GALLE
 MATURE ETÛ. GEBOREN TOT
 LEYDEN DEN 2^d JULY ANNO
 1655 OBÛT DEN 23^{en} NOV:
 1709 OUD 54 IAREN. 9
 MAENDEN EN 21 DAGEN.

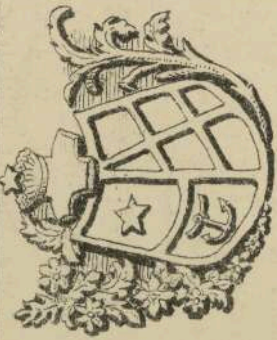


HIER ONDER RÛST. LYK VAN
 RICHARDINA MAGDALENA
 DOÛDE LONGE DOGTER
 GEBOREN TOT IAFANAPAT=
 =NAM DEN 8^{ten} OCTOBER
 ANNO 1700 EN IN DEN MEERE
 ONTSLAPEN TOT GALLE DEN
 13^{ten} MAERT ANNO 1710.



TER GEDAGTENISSE VANDE EER SAME
 LONGVROUWE, CLARA JOSINA
 TEEDER GELIEFDE EN DIERBARE DOGTER
 VANDEN WELEDELE NACHT BARE HEER
 PETERSLÛYSKEN
 COMMANDEUR DER STAD GALE
 EN LANDEN VAN MATURE ETC. &
 GEBOREN DEN 14 MAY 1776 EN TOT BITTER
 LEEDWEZ EN VAN ALLE DIE HARE DE VGDEN
 EN ZIELSHOEDANIGHEE DEN BEKENOWAREN
 'ZALIG IN DEN HEEREN ONTSLAPEN
 DEN 26 NOVEMBER 1791 IN DEN OUDERDOM
 VAN 15 IAREN 4 MAANDEN EN 12 DAAGEN

MET LÛSTER KON HAAR HARTE EN YDER STREELE
 EN IN HAAR VADERS BORST DE DIEPSTE WONDEHEELE



HIER ONDER LIET
 BEGRAVEN
 MATTHEUS VAN DER
 SPAR
 KOOPMAN EN GEWEZEN ADMINI-
 STRATEUR DES GAALSCH COM-
 MANDEMENTS IN DIENST VAN
 DE NEDERLANDSCHE OOST
 INDIASCHE MAATSC HAPPEE
 GEBOORTE JAFFARABATNAM
 DEN 19 MAY 1730
 GESTROVEN TE GALE
 DEN 24 NOVEMBER 1806...

Hy die de Dooch vet won
 Zal onze leydsman zyn
 En geven in der nacht
 Een heldre zonne Schyn



HIER ONDER LEYT BEGRAVEN
ME IÛFFROÛW

SANDRINA PEETS

GEBOREN TOT VÛTTRECHT
DEN 7^{EN} APRIL ANNO 1668
WAARDE MÛYSVROÛW VAN

DE JACOBÛS VAN

OÛTSEHOORN VAN SONWE-
VELT ONDERGOÛPMINEN⁸OLD¹⁰
BOEKHOÛDER, ALHIER MITTS
GADERS OÛDFISC¹ DER CÛSTE
MALLAB⁵ OVERLEDEN¹PRIMO
JANU⁴A⁶ 1706 OÛD ZÛND 37
IRE² 8 MAENDEN EN 29 DAGEN

HIER ONDER RUST EN

DE EER BAERE

LIVINIA GOÛTIER

MÛYS VROUW VAN DZ E²

AERNOUT VALK

KOÛPMAN EN ADMINISTRA =

TEUR DES GAAL SE COMMAN =

DEMENT'S GEBOOREN TOT

COLOMBO DEN 2^{EN} OCTOBER

A⁶ 1672 OBYT 13^{EN} MAY A⁶ 1708

OÛD 35 IAREN 7 MAENDEN

EN 11 DAGEN

ZOÛ MEDE MAAR FE = Z. OON

WILLEM VALK

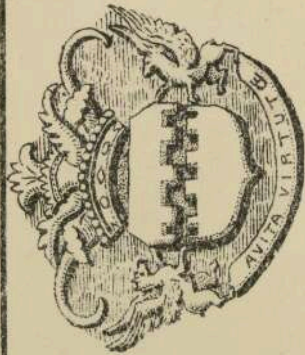
VAN COLOMBO GEBOOREN

DEN 18^{EN} JÛNY A⁶ 1695 OBYT

ADY² 8 APRIL A⁶ 1708

OÛD 12 IAREN 10 MAANDEN

EN 20 DAGEN.



TER GERAGTENIS

VAN

MEJUFF CATHERINA MARTHEZE
 GEHUWD GEWEEST MET DEN HEER
 ELIAS VAN SCHULER
 GEBOOREN DEN 2 NOVEMBER 1733

EN

OVERLEEDE. TE GALE DEN 21 SEP=
 = TEMBER 1812

Haare goede en Lief lyke hoed aanig
 heeden maakten haar by een ideo

Bemind en haar Vroegt ydig
 verlies ver wekt een hart =
 = grievend Smert aan
 haaren ont roostbaa =
 = ten Echt genooft enon =
 = noz'te Dogt ertje.

Uxor amata Vale! Sed quis tua busta, rigamus
 Has lachrymas nostri pignus amoris habe.

Nier leyd Begraffen.
 Meijfrouw.

ANA BENJAMINA GERRITZ
 Weduwe van den re Colombo
 overleeden en Boekhouder
 De Heer JOHANNES BARENDSSZ
 overleeden op Gale den 15 June 1829
 inhaer ouderdom van.
 89 Jaaren

Zy verwagt nude
 Zalige opstan dinge den
 Dooden

— 00000 —

TOT
GEZEAGENT AANDENKEN VAN WYLEN
DEN EERWAARDEN HEER

Jan Harten Wittenfeger

Geboorente Galle den 13^{de} May 1763.
Overleeden den 6^{de} October 1835.

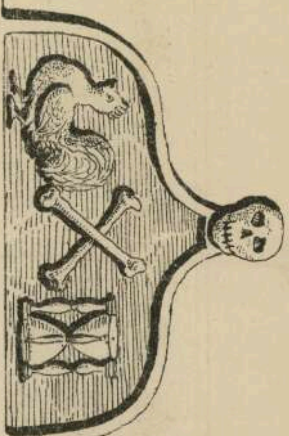
Hy wierd voor de Gemeente alhier bevestigd
Als Diaken in 1804 als Ouderling in 1812 en
Als Proponent in 1823.

Indeze amptenheeft de Zaligezich IaffelykgeKweten
Ende Gemeente ruim 28 Jaaren gesticht
Met onvermoeiden vlyt in leere en inleven;
Zyn nederige wandel was steeds opregt,
Gepaart metedele zugt yver en lief de
VOOR GODS EER.

EN VOOR'THEIL ZYNER MEDE MENSCHEN,
Zyne gezindheid en handel wyze,
Deed hem onder ons uitinunten,
In elke zyners levens betrekkingen.

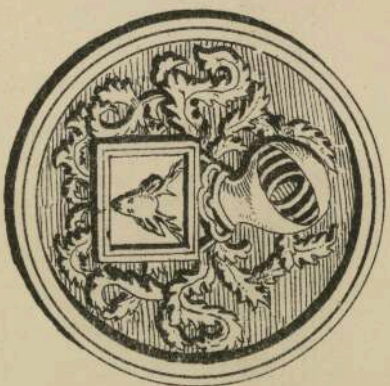
*Als een waardig man, als een edele Vriend,
Als een waar Christen, als een trouwe Dienaar.
En naarvolger van JESUS zynen God en Heer.*

Gestricht door de gemeente te Galle 1836.



HIER ONDER RUST
 DON TJEODOSE DE COSTA
 SOON'S ZOON VAN DE GEWE
 SEN BANACKKE ZALIGER
 DON IOAN DE COSTA
 IN SYN LEVEN GEWEEST

TOLK MOPOTIAAREN
 MOHANDRIAM DER INLANDSE
 GUARDE VAN DE HÉR EN
 COMMANDEURS TOT GALE
 GEBOREN DEN 18^{de} MAY A^o
 1672. OBÿT 17^{de} JANUARY
 ANNO 1715 OUD GEWEEST
 ZYN DE: 42 IAERⁿ 7 MAEND
 ENDE 30 DAEN ...



HIER ONDER RUSTLYK VAN D: EDELE
 GEBOREN DEUGDEN ZEDEN RYCKE
 LUFVROUW IOANNA HENRIETTA
 COLLARD VAN LINDEN IN
 HAAR LEVEN WÆRDE MUYSVROUW
 VAN DE MEERISAAC WEYNS OPPER-
 KOOPMAN EN DESSAVE TOT MATURE
 MITSGADERS SECUNDE VAN 'T GAALSE
 COMMANDEMENT GEBOREN TOT DELFT
 DEN 2^{de} OCTOBER A^o 1670 EN SALIG IN
 DEN MEERE ONTSLAPEN DEN 15 MAY
 A^o 1710 OUD 39 IAER SEVEN MAENDEN
 EN 15 DAGEN ZYNDE TROUWD GE-
 WEEST 27 IAREN "MAENDⁿ EN 2 DAGEN



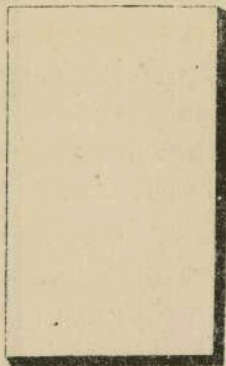
ONDER DIT SARK IN EEN
KIST

LEYD MET DØDE LEYK EN
RUST

VAN MONICA ROSEBOM
IN MAAR LEVEN MÜYSVROU-
WE VAN DEN OPPER OMÜRÜG^{EN}

FREDRIK WILLEM
WINGKELMAN

NATIS OP GALE A^o 1688
DEN 22^{EN} OCTOBER OBÏT
A^o 1716 OLT^{MO} OCTOBER.



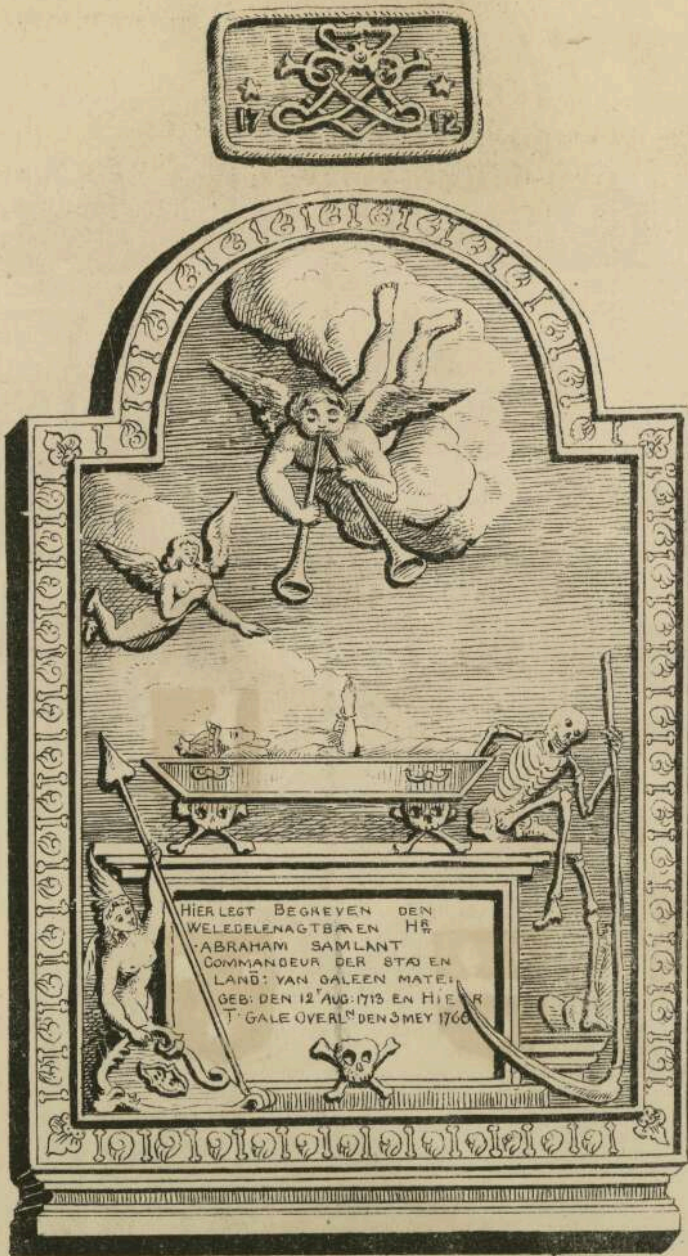
HIER ONDER RUST
DEN EER WÆRDE H^{ER}
GELLIUS GELDESMA
BEDIENAAR DERGE
MEYN 'E JESU CHRISTI
OVERLEDEN DEN 5:
JUNY 1717 OUT 33 IÆ
REN EN 2 MAANDEN

Hier Rust Tlyck
 Van Den Eersamen
 IAN DON dien
 In Syn leven Vry
 Coopmanen ser
 Grand Der burge
 Ry Tot Sale Gebo-
 RenT antwerpen
 Den 21 January
 A^o 1662 Overleden
 Den 25 December
 A^o 1718 oud zynde
 56 Jaren 11 Maan
 Den En 5 Dagen

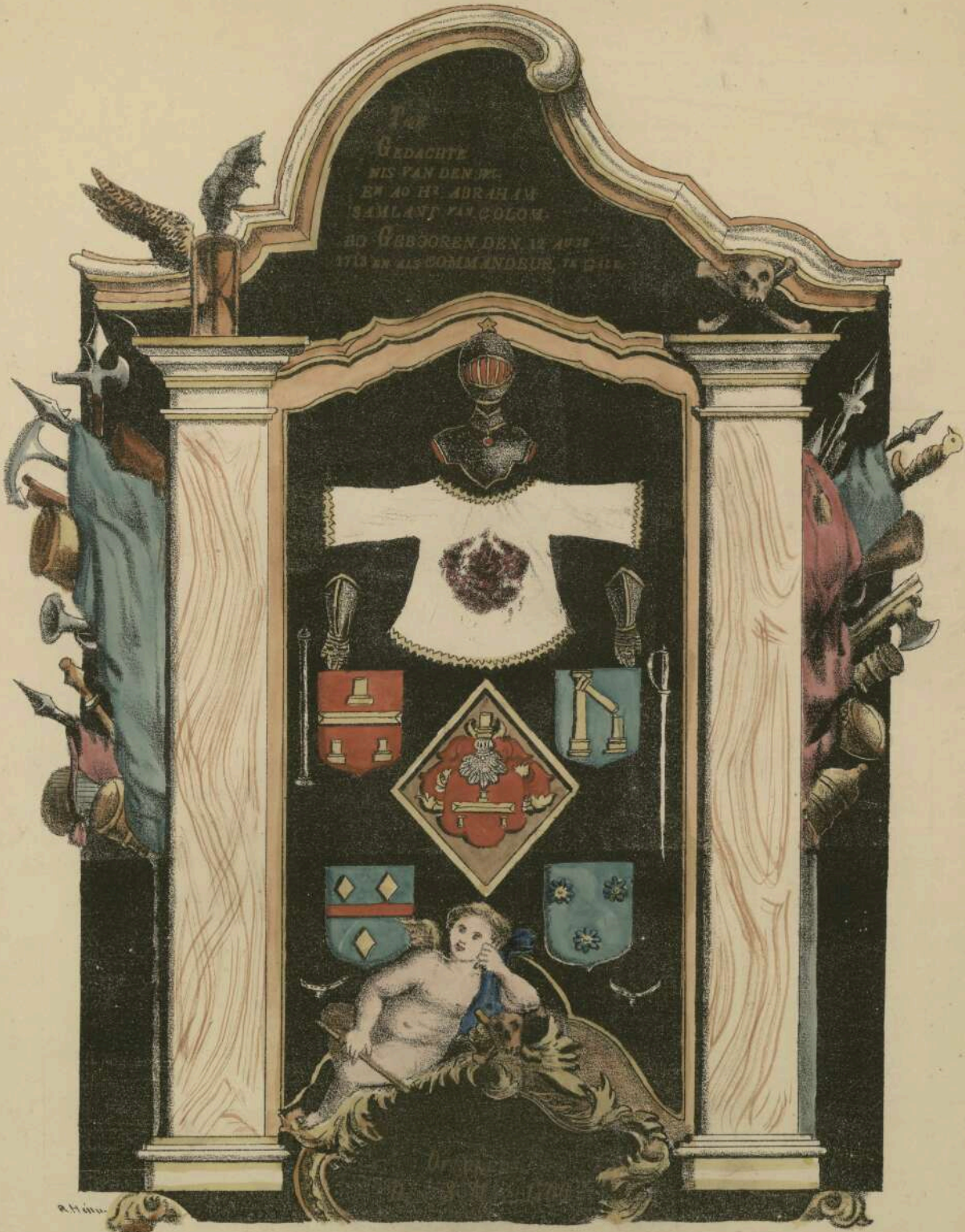
HIER LEGT
 IUST^{us} IOHANNA
 HUYSVROUW VAN
 CORNELIS
 WEZEL GEWE
 DESES COMMANDE
 VAN MATURE GEBORN
 DEN 19 MEY A^o 1668 EN
 A^o 1719 OUD 96 JAREN

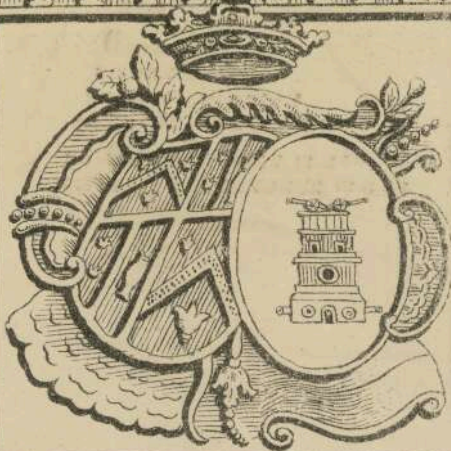


BEGRAVEN
 VAN RHEE
 DEN E. MEER
 TAAY VAN
 ZENP^{us} GESAGHEER
 MENTSELN DES SAGE
 TOT NA GAPATNAM
 GESTORVEN DEN 15 JULY
 EN MAENDE N^o 26 DAGEN



GEDACHTEN
 NIS VAN DEN WEG
 EN AD H. ADRIAN IM
 SAMLANT VAN COLOM
 AD VERBOREN DEN 15 APRIL
 1713 EN ALS VOORMEEDEUR VAN DIT



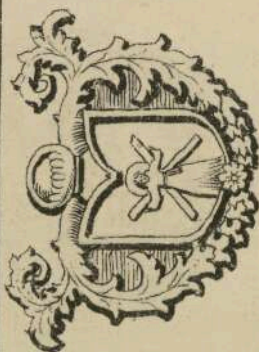


HIER LEGT BEGRAAVEN VROUWE
 MARIA CORNELIA SCHUTTRUP
 GEMAALINNE VANDEN RAAD
 EXTRAORDINAIR VAN NEEDE-
 LANDSINDIA EN KOMMANDEUR
 ALHIER ARNOLDUS DE LY.
 WASGEBORE TE GALE ³⁰NOV: 1742
 GEHUUWTE COLO⁹7 ^{NOV}: 1756
 OVERLEEDEN DEN 5 ^{AUG}: 1785.
 EENE DOGTER WYLEN DEN
 OPPERKOOPTMAN EN COLOMBO'S
 DESSAVE.
 PIETER ELDERS SCHTTRUP-EN
 ANNA MARIA VANDER LINDEN
 ZALIG ZYNDE DOOBEN DIE
 INDEN HEERE STERVEN.



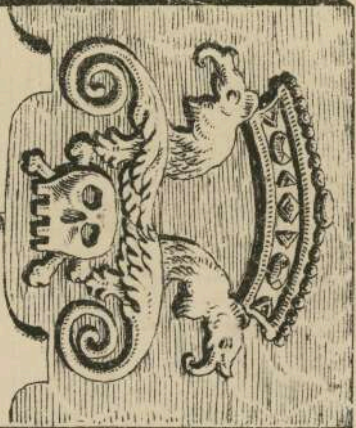
TER GEDAGENISSE VAN DE WAARDIGHEEN, VOÿT
VOLFRESE VROUWE
ANNA JOUBA VAN DE LEÛR,
TEEDER BEMINDEEN OERBAHE EGT GENOTE
VANDEN HEERE,
CORNELIÛS DIUNYSIÛS KRAAVEN HOFF
OPPEKOPFMAN EN GEZAGHEBBER, DER
STADEN LANDEN VAN
GALE EN MATURE,
GEBOREN, DEN 12 APRIL A^o 1747.

EN
TOT BITTER LEED WEEZEN VAN ALLEN,
DIE HAARE DEUDENEN GROOTE ZIELS
HOEDANIGHEE DEN BEKEND WAEREN,
ZALIG IN DEN HEEREN ONTGLAPEN,
DEN 11 OCTOBER
A^o 1747

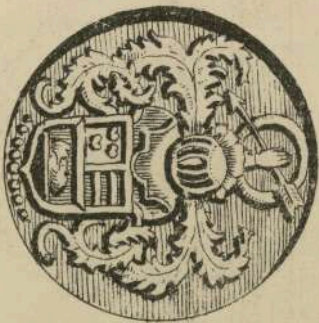


HIER RUST

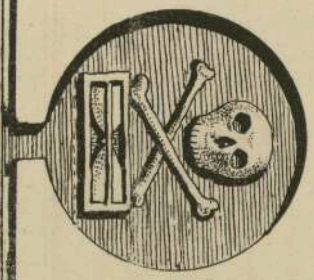
HET LYK VAN WYLEN
DEN WELLEDELEN MAN HAFTE HEER
IOHAN FREDRIK ANDRAE
IN LEEVEN CAPITYN LUYTENANT DER HON
NGRABLE MILITIEE COCHIN, GEBOREN TE
COLDINGINSAX EN DEN 2 MAAKT 1762 GESTORVE
HIER TE GALE DEN 4 JULY 1790 IN DEN OUDERDOOM
VAN 98 JAAREN EN 4 MAANDEN
ZYN WELLEDE MAN HAFTE WAS HIER TE GALE
KART VOOR DESSELVYS OÛVERLYDEN AANGEKOMIEN
OMNA EUROPEAN ZYN VADER LANDTERUCHE
KEEREN EDOOG WIERD HET TIDELY KETEGENHET
EEWIGE VER WISSELENDEN BEINDEEGE AANG-
ENAME HOOPBEDROOGEN
MENSCH MEEST BEALYD TE STERVEN



HIER LEGT BEGRAVEN
 ADRIANA SWINNAS.
 HUYSVROUW VAN DEN GAALS
 OPPERCHIRURGYN
 DIRK BERGHUYS
 OVERLEDEN DEN 28. APRIL 1734
 OUD 44 JAAREN 1 MAAND 20 DAGE.



HIER ONDER RÛST DEN
 ADJESSENT NICOLAAS
 BRASSER VAN HEUVELLONG-
 STE EN LIEVSTE SOON
 VAN DEN COMMANDEUR
 NICOLAAS VAN HEUVEL
 GEBOREN DEN 15 AUG.
 N^o 1701 TOT TRICONAMELLE
 EN OVERLEDEN DEN 30^{en}
 JULY N^o 1721 TOT GALE.





HIER LEGT HET LICHAAM ONDER
 VERSLONDEN DOOR DE DOOT
 MAAR EGTER LEEFT DE ZIEL BY GOD
 IN ABRAMS SCHOOT
 VAN MEUFVROUW.

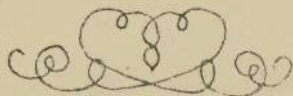
ELIZABETH MOOYAARD

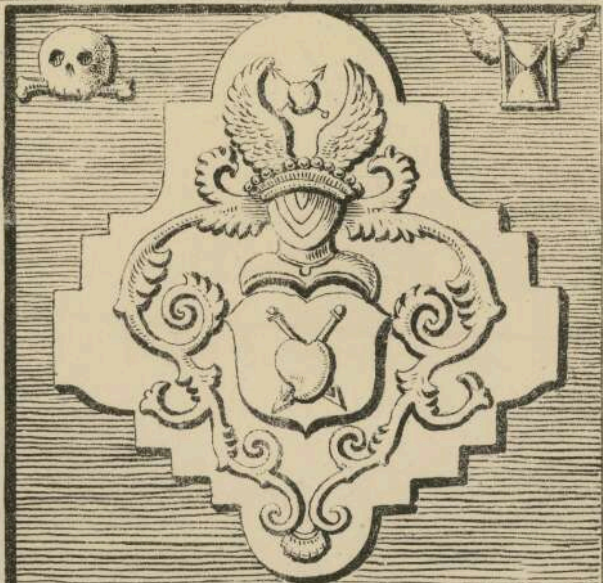
INDEN HEERE ONTSLAPEN OPSATERDAG VOORDE
 MIDDAG ONTRENT DE KLOKKE ELF UUREN DEN 21
 OCTOBER ANNO 1747 INDEN OUDERGOM VAN 47 JAARⁿ
 5 MAANDEN EN 11 DAGEN ZYNDE IN HAAR LEEVE
 GEMALINNE VAN DEN E: ACT B: HEER

JACOB DE JONG.

COMMANDEUR DER STAD EN LANDEN VAN GALE, MATURE &
 OSALIGE MATROON HIER RUST GY INDEN HEER
 DIE NU UMISSE MOET DIE VIND UWELEENS WEER
 WANNEER HET LICHAAMS STOF VERHEERLYK TRYSEN SAL
 DAT IS EEN IDERS LOT BY 'T SALIGS TERF GEVAL.

IOB 19 VERS 25.





TER GEDAGTENISSE VAN
ABRAHAM VAN DER HART,
 IN ZYN LEEVEN SCHIPPER,
 IN DEN DIENST DER
 E: COMPAGNIE LAAST
 BESCHEY DEN GEWEEST
 OPT. SCHIP S^r LAURENS
 GEBOOREN TOT MAAS-
 LANDSLUYS DEN
 ANNO—OVERLEEDEN TOT
 GALE DEN 13: DECEMB^r A^o 1737
 OUDT—LAAREN, — MAAN-
 DEN EN, — DAAGEN.



TER GEDAGTENISSE

GESINA ELISABET OVERBEEK

GEBOREN TOT TUTUCORYN

DEN XI SEPTEMBER

ANNO 1734

EN

OVERLEDEN

TOT GALE

DEN XI APRIL ANNO

1737

OUD

TWEE IAREN EN SEVEN
MAANDEN.



HIER

ONDER LEYD BEGRAVEN DEN
CAPITEIN DER BURGERYE EN
ALHIER

D, E;

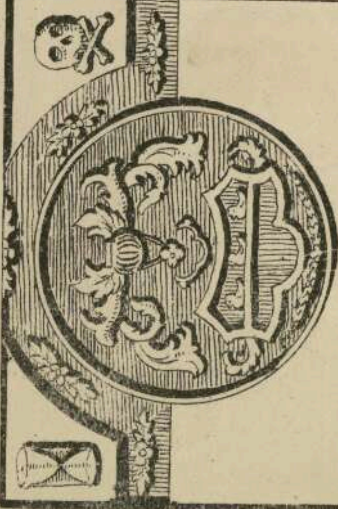
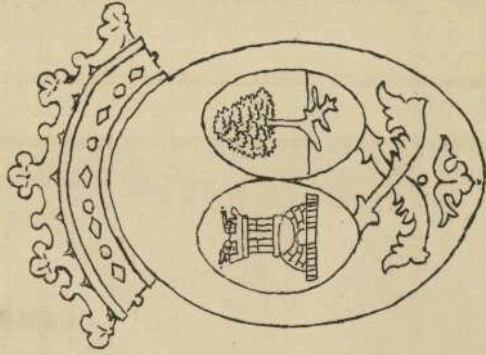
JACOBUS VAN DER HORST
OVERLEEDEN

DEN XI, SEPTEMBER
ANNO

MDCCXXXVII

HIER LEGT BEGRAVEN
 MEJUFFROUWE ANNA
 MARIA VAN DER LINDEN —
 WEDVE VAN WYLEN —
 DEN E. HEER PIETER
 ELDERS SCHUTTRUP
 OPPERKOOPMAN, EN COLOM-
 BO'S DESSAVE, GEB. TE BA-
 TAVIA DEN 14. SEPT. 1719.
 OBIT DEN 7 OCTOB. 1764.
 EENE VROUWE DIE DOOR
 VEEL DEUGDEN HAAR
 BY GODE EN MENSCHEN
 HEEFT AANGENAAM GE-
 MAAGKT.

ZALIG ZYNDE DIE IN DEN
 HEERE STERVEN.



HIER ONDERRUST,

JOAN MATTHEUS NIEPER
 GEBOREN A^o 1742 DEN 15 DECEMBER
 GESTORVEN DEN 7 FEBRUARY A^o 1743
 CATHARINA AGNITA NIEPER,
 GEBOREN DEN 1 JULY A^o 1743
 GESTORVEN DEN 17 NOVEMBER IN

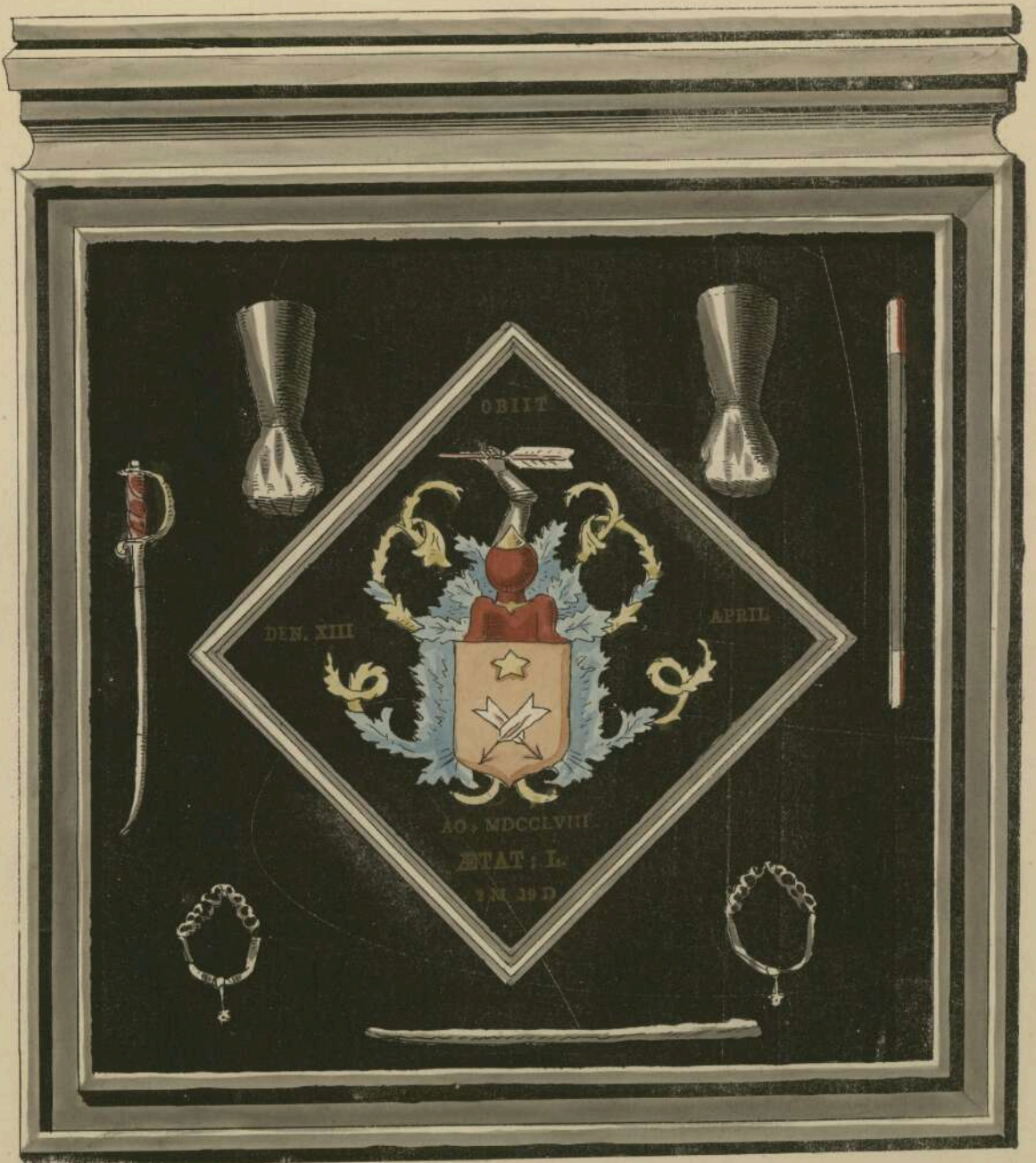
MET SELFDEJAAR

JACOB FREDRICK NIEPER

GEBOREN DEN 2 OCTOBER A^o 1744
 IN DEN HEERE ONTSLAPENDEN

- 25 APRIL A^o 1751

IN OUDER DOM VAN 6 JAREN EN 6 MAAN
 DEN EN 21 DAAGEN



OBIIT

DEN. XIII

APRIL

A.O. MDCCCLVIII

ETAT. L

IN 39 D



ROBERT NEWTON

And likewise her Son

Aged 48 Years,

1832

Who died the 9th of August

Wesleyan Missionary

JOHN M^c. KENNY,

Wife of

J. M. K.

IN MEMORY of



IN MEMORY

OF
John Gwifleton
Harvard.

INFANT SON

OF

THE REV^d. W-M-H HARVARD

MISSIONARY

Who was born at Colombo

November 4th 1815

and died at this Place

January 18th 1816.

SHERRIN

TO THE

MEMORY

OF
FRANCES

Wife of

DOCTOR SHILLERY Medical Staff
and third daughter of

The Rev^d. RICH^d. WILLIAMS Rector of
Great Houghton Northampton and
Prebendary

of Lincoln,

Who died at Galle

ON THE 20TH March 1834.

Aged 32 Years,

SHERRIN

TO THE MEMORY

OF

MRS. GRACE BECK

WHO DEPARTED THIS LIFE

IN THE THIRTY EIGHTH YEAR OF HER AGE,

ON THE 26TH JANUARY, 1805,

To commemorate her amiable virtues as an affectionate, and fond wife, a tender Step-mother, a warm and steady friend, her disconsolate husband, hath caused this tablet to be placed over, her ever to be revered Remains.

Congyom eplima, mlieriam amantissima Vale.

SHERRIN

TO THE

MEMORY

OF
HEARCEIA CHARLOTTE

Wife of

RICHARD MALONE SNEYD ESQ^r.

Provincial Judge of

Galle and Matara

Who departed this life at Pt. de Galle,

on the 8th of March 1833

in the

20th Year of her age.



TO THE MEMORY OF
 Don David De Alvil Atte-
 pattro Diodiar of Galle,

WHO DEPARTED THIS LIFE

5TH OCTOBER 1817 AGED 43

YEARS 3 MONTHS AND 17 DAYS.

Leaving a widow 3 Infant Daughters,
 and 9 Brothers and Sisters to
 lament his Loss.

Now he has dropped his Cumbrous
 Clay,

And joyful soars the shining way
 While kindred Spirits spread
 their wings

And bear him to the King of Kings
 He sees with joy his Saviour's
 face

And sings the Triumphs of his
 Grace,

Then Casts his Crown before
 his Throne

And Glory gives to God alone.

SACRED
 TO THE
 MEMORY
 OF

ELIZABETH KADENSKY.

BORN

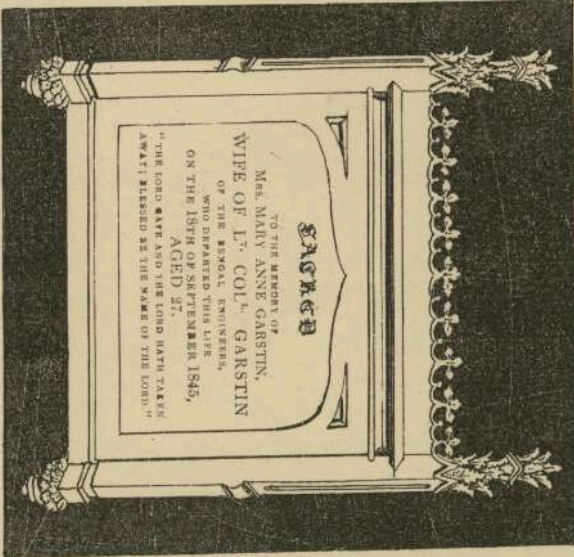
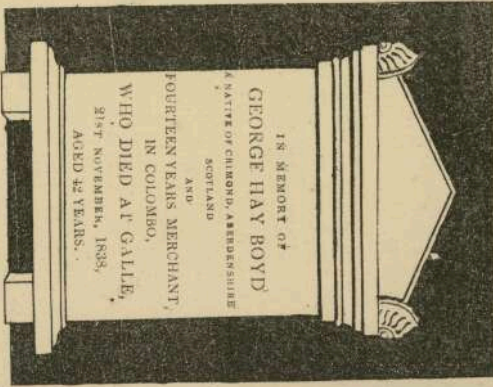
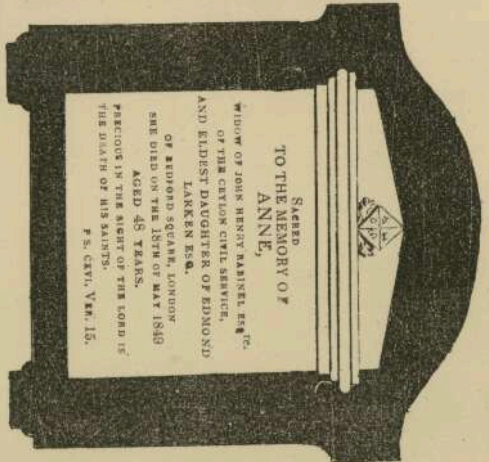
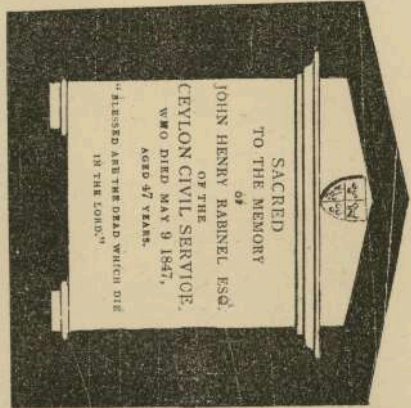
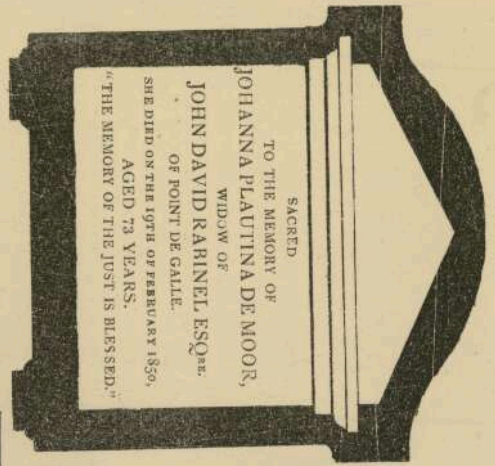
11TH JANUARY 1767

DIED

11TH OCTOBER

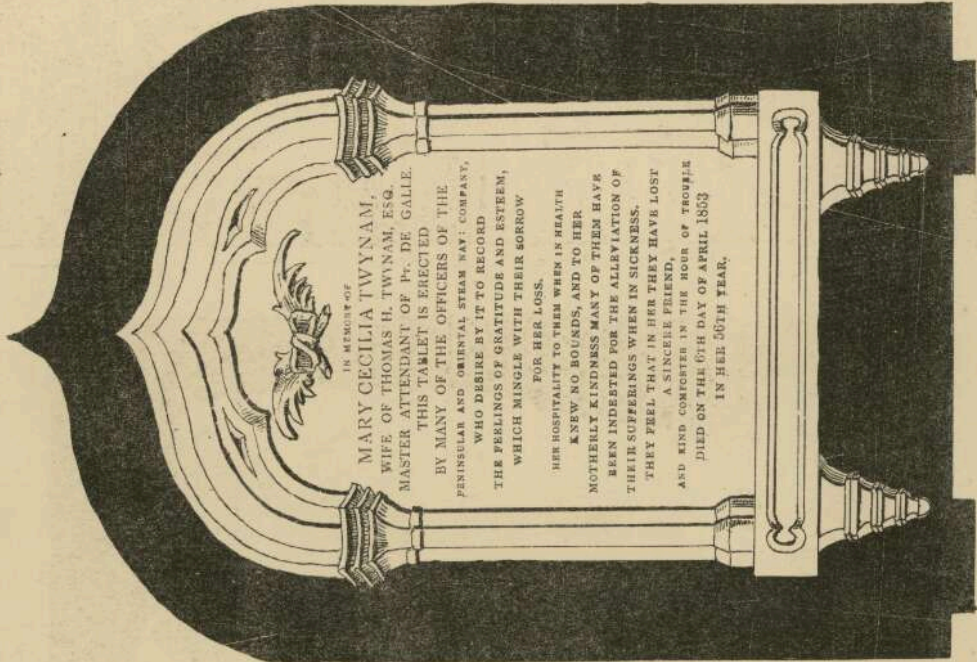
1819.





TO THE
MEMORY OF
Blanche Frederika
Cripps
Who departed this Life
on the
22nd February 1845
Aged 18 Months.

HERE LIE
 THE REMAINS OF
ELIZA
 THE BELOVED WIFE
 OF
 W^m. AUSTIN ESQ^{RE}.
 Died 17th Dec^r. 1852
 AGED 39 YEARS.

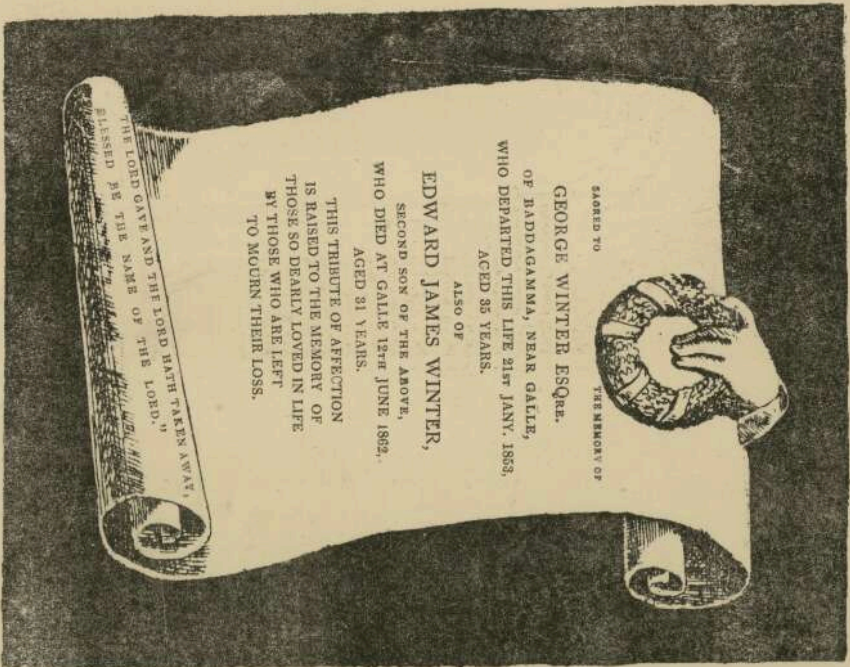


HERE LIE
 THE REMAINS OF
 NATHANIEL AUSTIN SR. ESQ^{RE}
 FOR 31 YEARS
 DEPT^Y ASS^T COMMISSARY
 OF GALLE
 Died 7th June 1853
 AGED 68 YEARS.

IN MEMORY OF
 MARY CECILIA TWYNAM,
 WIFE OF THOMAS H. TWYNAM, ESQ.,
 MASTER ATTENDANT OF Pt. DE GALLE.
 THIS TABLET IS ERECTED
 BY MANY OF THE OFFICERS OF THE
 PENINSULAR AND ORIENTAL STEAM NAVY COMPANY,
 WHO DESIRE BY IT TO RECORD
 THE FEELINGS OF GRATITUDE AND ESTEEM,
 WHICH MINGLE WITH THEIR SORROW
 FOR HER LOSS.
 HER HOSPITALITY TO THEM WHEN IN HEALTH
 & FEW NO BOUNDS, AND TO HER
 MOTHERLY KINDNESS MANY OF THEM HAVE
 BEEN INDEBTED FOR THE ALLYVIATION OF
 THEIR SUFFERINGS WHEN IN SICKNESS.
 THEY FEEL THAT IN HER THEY HAVE LOST
 A SINCERE FRIEND,
 AND KIND COMPANION IN THE HOUR OF TROUBLE
 DIED ON THE 6TH DAY OF APRIL 1853
 IN HER 56TH YEAR.



HIER RUST HET LYK VAN WYLEN
DEN HOOG WELGEOOREN HEER
THEOBALD von **HUGEL**. IN
LIEVEN COLONELN COMMANDT
VAN HET HERTOGL^E WURTEM^E =
BERS^E REGIM^T CHEVALIER DE
L'ORDRE MILITAIRE POUR LE ME-
RITE GEBORRENTE STRASBURG
DEN 20 APRIL 1739. OVERLEED^D
TE GALE DEN 30 JUNY 1800.



SACRED TO

THE MEMORY OF

GEORGE WINTER ESQRE.

OF BADDAGAMMA, NEAR GALLE,

WHO DEPARTED THIS LIFE 21ST JANY. 1863.

AGED 85 YEARS.

ALSO OF

EDWARD JAMES WINTER,

SECOND SON OF THE ABOVE,

WHO DIED AT GALLE 15TH JUNE 1862.

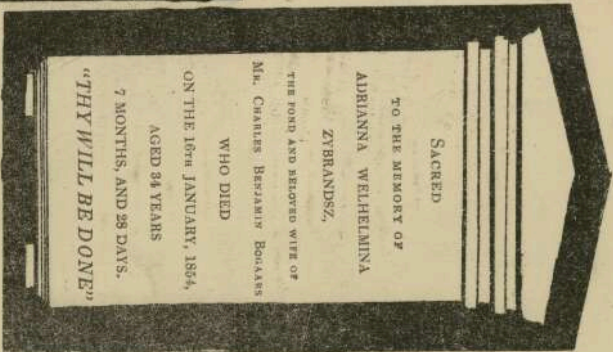
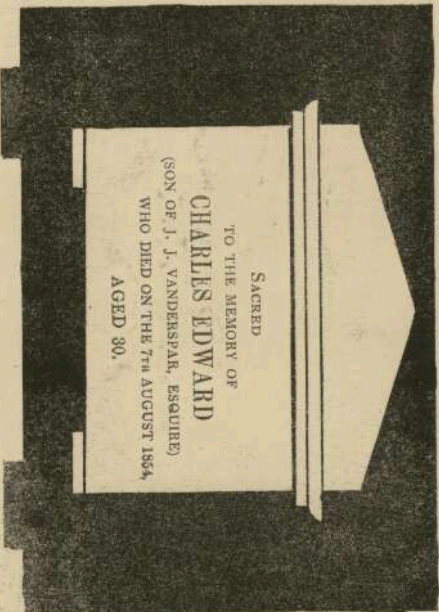
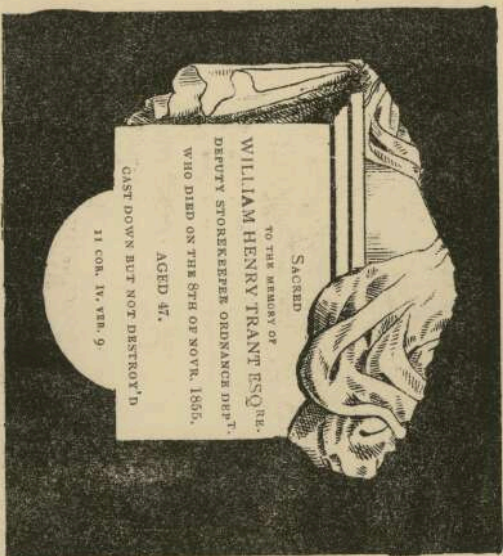
AGED 31 YEARS.

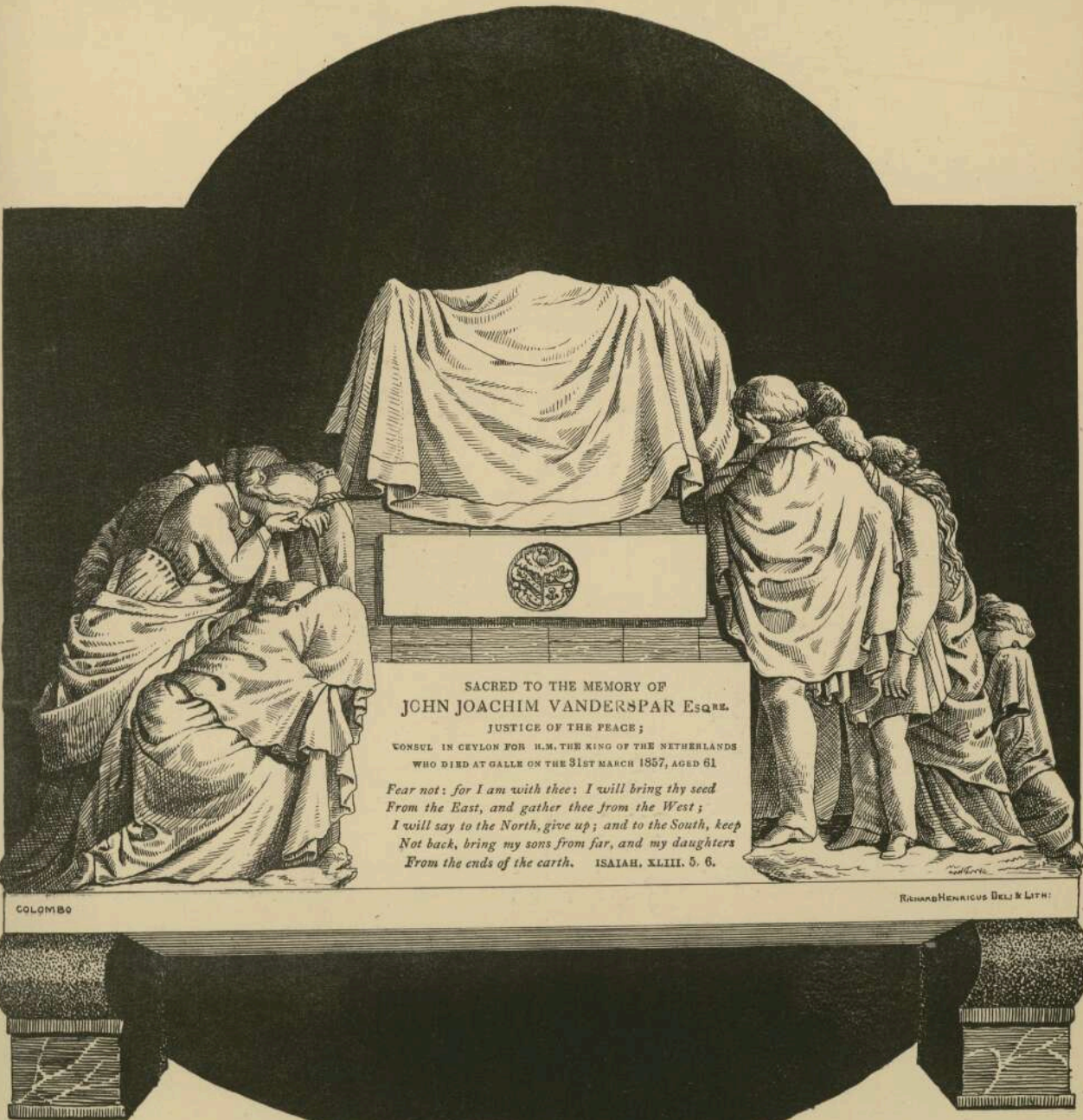
THIS TRIBUTE OF AFFECTION
IS RAISED TO THE MEMORY OF
THOSE SO DEARLY LOVED IN LIFE
BY THOSE WHO ARE LEFT
TO MOURN THEIR LOSS.

THE LORD GAVE AND THE LORD HATH TAKEN AWAY,
BLESSSED BE THE NAME OF THE LORD."

TO THE MEMORY
 OF
Mr. ADAM DE ZILVA
 WHO DIED AT GALLE
 ON THE 29TH OCTOBER 1855
 AGED 54 YEARS.

THIS IS PLACED BY HIS BROTHERN
 OF THE CONSISTORY
 IN REMEMBRANCE OF THE VALUABLE
 SERVICES RENDERED BY HIM AS A
 DEACON DURING A PERIOD OF 11 YEARS.

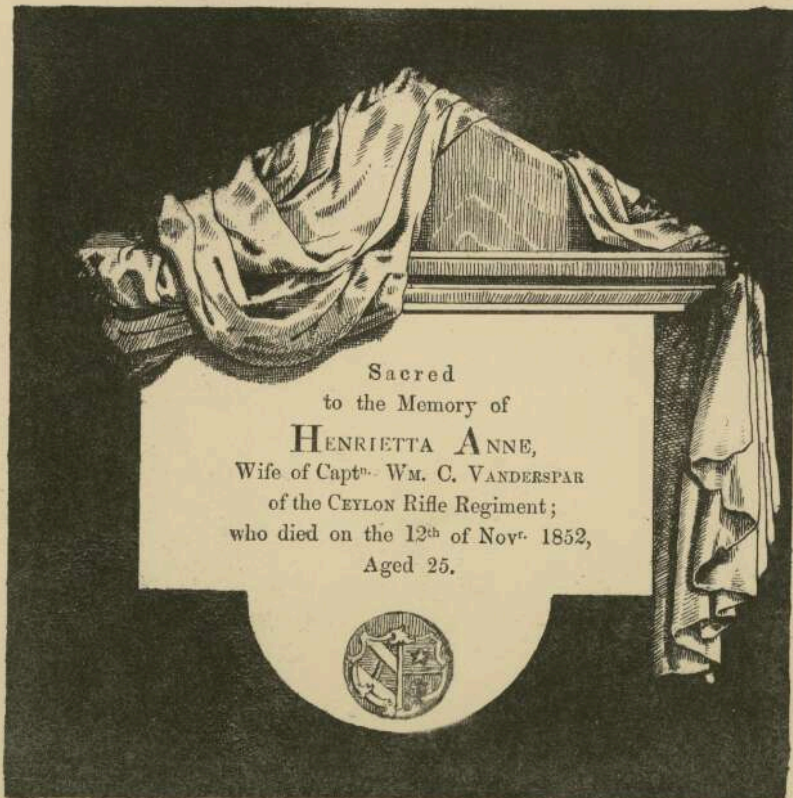
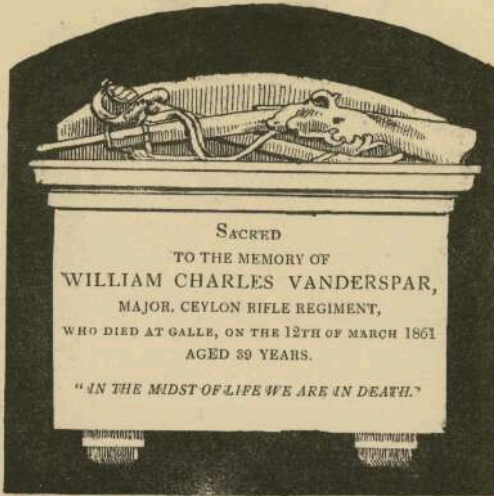




SACRED TO THE MEMORY OF
JOHN JOACHIM VANDERSPAR Esqre.
 JUSTICE OF THE PEACE;

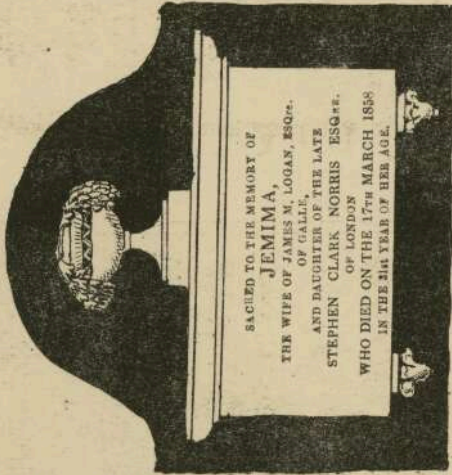
CONSUL IN CEYLON FOR H.M. THE KING OF THE NETHERLANDS
 WHO DIED AT GALLE ON THE 31ST MARCH 1857, AGED 61

*Fear not: for I am with thee: I will bring thy seed
 From the East, and gather thee from the West;
 I will say to the North, give up; and to the South, keep
 Not back, bring my sons from far, and my daughters
 From the ends of the earth. ISAIAH. XLIII. 5. 6.*

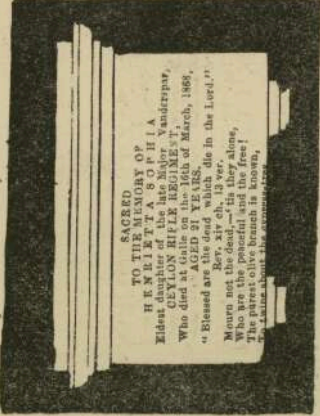




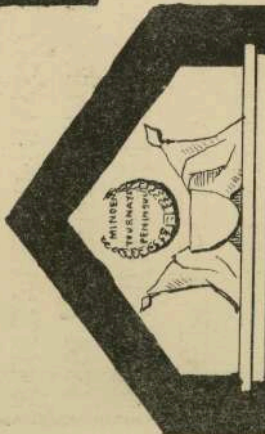
SACRED
 TO THE MEMORY OF
William Oswald Robinson
 SON OF
TRUTAND F. MORGAN ESQ. &c.
 AGED 4 YEARS, 3 M & 20 DAYS.
His death was an unexpected calamity
to his parents.
BUT THEY WILL O LORD
BE DONE



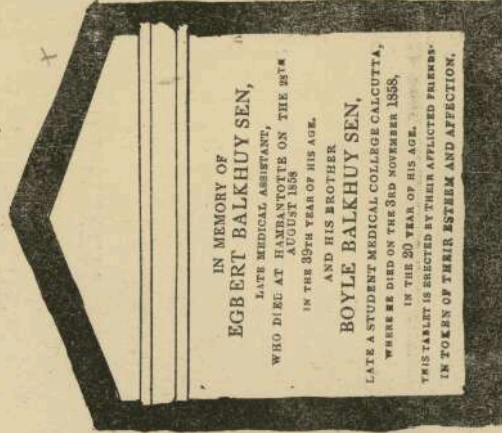
SACRED TO THE MEMORY OF
JEMIMA,
 THE WIFE OF **JAMES M. LOGAN, ESQ. &c.**
 OF GALLIE,
 AND DAUGHTER OF THE LATE
STEPHEN CLARK NORRIS ESQ. &c.
 OF LONDON
 WHO DIED ON THE 17TH MARCH 1858
 IN THE 21st YEAR OF HER AGE.



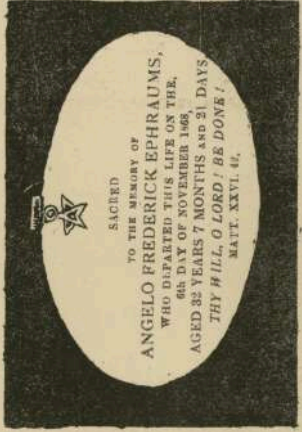
SACRED
 TO THE MEMORY OF
HENRIETTA SOPHIA
 Eldest daughter of the late Major Vandreppe,
 who died at Gallie on the 10th of March, 1861,
 AGED 21 YEARS.
 "Blessed are they which die in the Lord."
 "The dead which die in the Lord,"
 "Rest in peace."
 "Who are the powerful and the free!"
 "To be sure about it, the world is a room."



MEMORY OF
GEORGE BAGENALL
 LIEUT. H.M. 9TH (NORTHAMPSHIRE) REG'T.
 WHO FELL IN ACTION
NEAR ARRAH, BENGAL
 30 JULY 1857
 AGED 30 YEARS.
 THIS TABLET HAS BEEN ERRECTED BY HIS
 OLD COMRADES LEFT IN GARRISON AT GALLIE
 AND OTHERS SINCEER FRIENDS AS A TESTIMONY OF
 THEIR ESTEEM AND AFFECTIONATE REGARD.



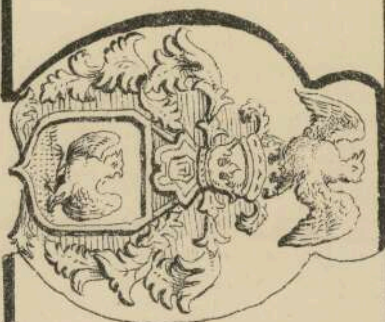
IN MEMORY OF
EGBERT BALKHUY SEN,
 LATE MEDICAL ASSISTANT,
 WHO DIED AT HAMBANTOETE ON THE 21ST
 AUGUST 1858
 IN THE 95TH YEAR OF HIS AGE.
 AND HIS BROTHER
BOYLE BALKHUY SEN,
 LATE A STUDENT MEDICAL COLLEGE CALCUTTA,
 WHOSE HE DIED ON THE 3RD NOVEMBER 1858,
 IN THE 20TH YEAR OF HIS AGE.
 THIS TABLET IS ERRECTED BY THEIR AFFLICTED FRIENDS
 IN TOKEN OF THEIR ESTEEM AND AFFECTION.



SACRED
 TO THE MEMORY OF
ANGELO FREDERICK EPHRAUMS,
 WHO DEPARTED THIS LIFE ON THE
 6th DAY OF NOVEMBER 1860,
 AGED 32 YEARS 7 MONTHS AND 21 DAYS
THY WILL, O LORD! BE DONE!
 MAT. XXVI. 42.

HIER ONDER RUST
 DE HEER PIETER
 CHRISTIAANSZ BOL-
 SCHOINSYN LEVEN
 OPFERCOOPMAN
 SEKUNDE DES GAA-
 LS COMMANDEMENT-
 NT GEBOREN A^o 1649
 TOT ODENSE IN
 DENEMARKEN EN
 ALHIER DEN 17 NO-
 VEMB A^o 1709 OV-
 ERLEDEN OUD 60
 IAREN

HIER ONDER LEYT HETLEYK
 VANDE HER ISAAC WEYNS, IN
 SYN LEVEN OPFERCOOPMAN
 EN DESSAVE TOT MATURE
 MI^s GADERS SECUNDEDES
 GAAL SE COMMANDEMENTS
 GEBOREN DEN 15 MEY A^o 1655
 OVERLEDENDEN 29 JUNY 1711
 OUD ZYNDE 56 IAREN 1 MA-
 ANDEN 16 DAGEN *1680*



TER

LOPPELICKER GEDAGTENENISSE
VAN D:HEER

M^r FRANS WILLEM FALK

IN ZYNE LEVEN

OPPERKOOPMAN EN DESSAVE VAN MATURE
EEN MAN

VOORTREFLYK DOOR ZYN GEBOR^{TE} ENDE IGB

ALS

ANDERE GOEDE HEDANIG, HEDEN

WEGGERUCHT

DOORD DOOT DIE NIEMAND VERSCHOONT

IN

DEN BLOEDY VAN ZYN DAGEN

ALS

ZYNDE GEB^{OR}TE TOT KEULENDEN VII XBER MWIIX

EN

OVERLEEDEN

TOT MATURE DEN VII AGUSTUS A² MWIIXXXVII.

OU

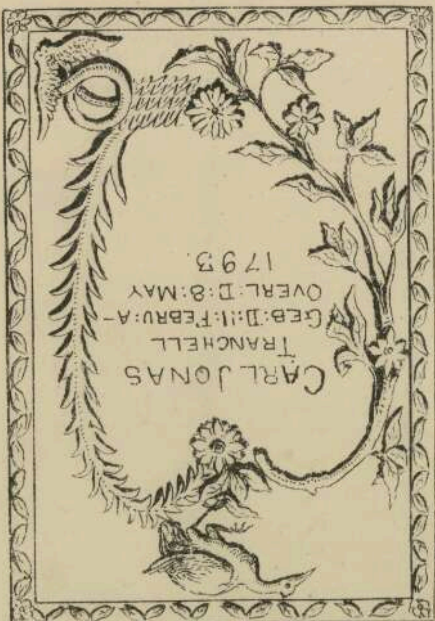
SEG EN TWENTIG IAREN

AGT MAANDEN

EN EEN DAG

HIER RUST EN DE TER ZALIGEN OPSTANDINGE.

TER GEDAGDENISSE
VANHET
LONG GEBORE DOGERTJE
VAN DEN
OPPERKOOPMAN
EN DESSAVE VAN
MATURE D: E: HEER
JAN DAUERT
DEN XXII^{BER} 1756 GEBOREN
EN KORT NADIE GEBO
OVERLEEDEN.



CARL JONAS
FRANCHÉLL
GEB: D: I: FEBRU: A-
OVERL: D: 8: MAY
1793

SACRED
TO THE MEMORY
OF
CAPTAIN FRENCH GRAY, LATE
IN HIS MAJESTY'S
1ST CEYLON REGIMENT Aged 39
years. Who departed this life at Malak-
ra on the 28th Day of April A.D. 1818 in conse-
quence of a Fever contracted at KATRA-
GAM while in the zealous discharge of
his public duty leaving a discon-
solate Widow and Six Children
of tender years to deplore their
irreparable loss. He was a
good Husband, an
affectionate FATHER,
and a warm Friend
Weep not he is
not lost but gone
before.

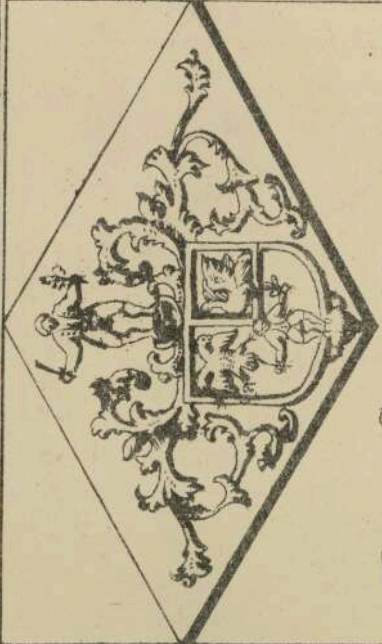
SACRED TO THE MEMORY
OF
JULIA AUGUSTA VAN OUYLENEBURG
DIED 20 JANUARY 1846.
AGED 1 YEAR 9 MONTHS AND
22 DAYS.
Thy will O Lord be done

HIER LEYT BEGRAVEN BARBA
 DA YONGELING HUYSVROUY
 VANDEN OPPERMEESTER
 LAMBERTVS LAMBERTYNS
 OVERLEDEN DEN 26 DECEM-
 BER 1671 22 YAAREN
 ANNO 1686.

ANNO 1687 DEN 19 MY
 10 DESELPE SOONTJE
 BERNARDS LAMBERTYNS
 OVERLEDEN 1671
 3 MAENDEEN 16 8 DAGEN.

HIER LEYT BEGRA
 GABRIELLA DU
 TRAMBLAY HUYNS
 V^W VANDEN DESSA V^W
 A^M SHEPMOES GEBO^{REN}
 OP COLOMBO DEN 6
 DECEMBER A^O 1663
 OBYT DEN 4 OCTO-
 BER A^O 1703.

Here lieth the body of
 George Lawrence aged
 two years eight months
 and twenty three days
 Son of
 Capt Lawrence of
 R. M. 19 Regt of Foot.
 January 6th
 a. d. 1802



TER GEDAGTENISSE
 VAN D. E. F. HEER

JOHANN⁸ FERDIN⁸ CRYTSMAN
 OPPERCOOPMAN EN SECUNDE
 VAN T GAALS COMMANDE-
 MENTS MITSG⁸ DESSAVE
 DESER LANDEN
 GEBOREN TE COLOMBO
 DEN 17 APRIL ANNO 1709
 OVERLEDEN DEN 7 XBER: 1758
 OUD 49 IAREN 8 MAANDEN EN 20 DAG⁸
 BEATI SUNT IN DOMINO MORIENTES

ERED

To the Memory of

Dionysius Abraham *Thillekkaravassiyil*

Basnaike Nilleme of Dondra Dewale
Modliar and Deputy Coroner of Wekalyattia
Modliar of the four graveles of

MATURA (A ND) MAKANITTE, CoL
Modliar of His Excellency the Governour's CoL

(A ND)

Justice of the Peace
For the District of Matura

BORN 24TH DECEMBER 1782
DIED 10TH FEBRUARY 1850.

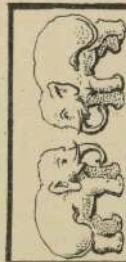
TO THE MEMORY OF
DON DAVID JAYETIL =
EKE ABEYESIRE
WARDENE ILANGA =

KOON

Maha Modliar of the Dis-
trict of Matura and Chief
Interpreter of the Gate
Modliar of the Four Gra-
vets of Matura and Gaje-
naike Modliar First Maha-
Modliar and Chief Inter-
preter of the Governour's
Gate and Maha Modliar
of all the Districts from
Chillaw to Magam Pattou

INCLUSIVE

Born 5 August 1772. Died Sep.
1848.



Sacred
TO THE
MEMORY
OF

John Henry Ludovici

Lieut. Garrison Surgeon

of MATURA

*born in AMSTERDAM
on the 19th of May 1768*

*Died at Matura
on the 15th of March 1804*

Blessed are the dead that die in the Lord



To THE MEMORY

OF

CAP^{TN} ALEXANDER
MACPHERSON

of His Majesty's
First Ceylon Regiment
Late Commandant

of Tangalle

who died

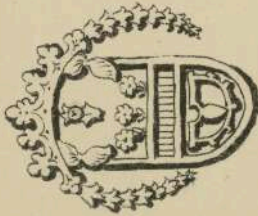
21st May 1813

Aged

35 YEARS.



RH



SACRED

TO THE MEMORY OF
THE LATE

FREDERIK BARON MYLIUS

JUDGE OF THE PROVINCIAL COURT

OF GALLE, MATURA, ETC^A

BORN AT STUTTGARDT

ON THE 18th MAY 1762

DECEASED AT MATURA

ON THE 14 AUGUST 1807.

SACRED TO THE MEMORY OF
D. D. DIAS BANDARANAYEKE

Interpreter Modliar
who departed this life
on the 16th of January 1854.

AGED
31 years, 4 months, & 2 days.

SACRED

TO

THE MEMORY OF

*John Leonard Philipsz.
Panditterative Esqr.*

Modliar and

*Deputy Coroner of
Gangebeddepattoo,
and Four Bygams*

(A. V. D.)

*Justice of the Peace
for the District of*

Matura.

Born 30 December 1802.

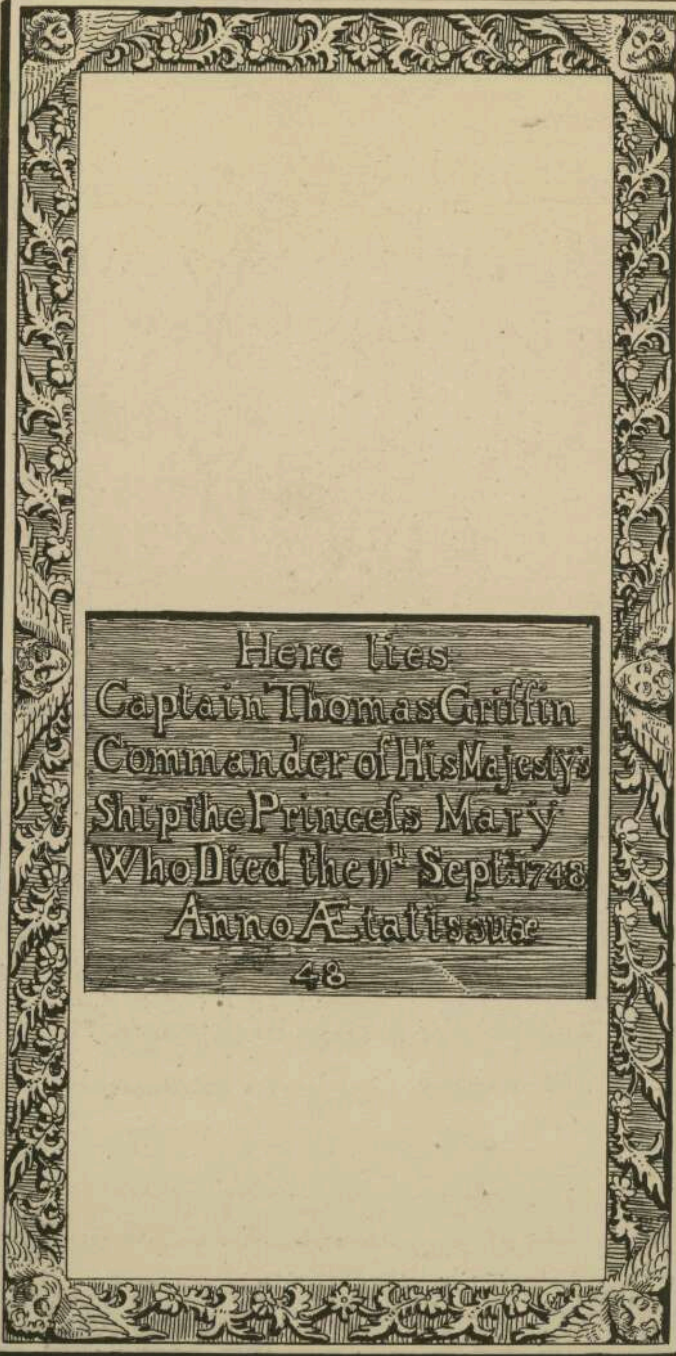
Died 18th October 1850.

TO THE
MEMORY
OF

LOUIS FERDINANDUS
PREACHER OF THE GOSPEL
TO THE SINGHALESE
FOR SOUTHERN PROVINCE
DIED THE 7TH MAY 1843
AGED 75 YEARS.

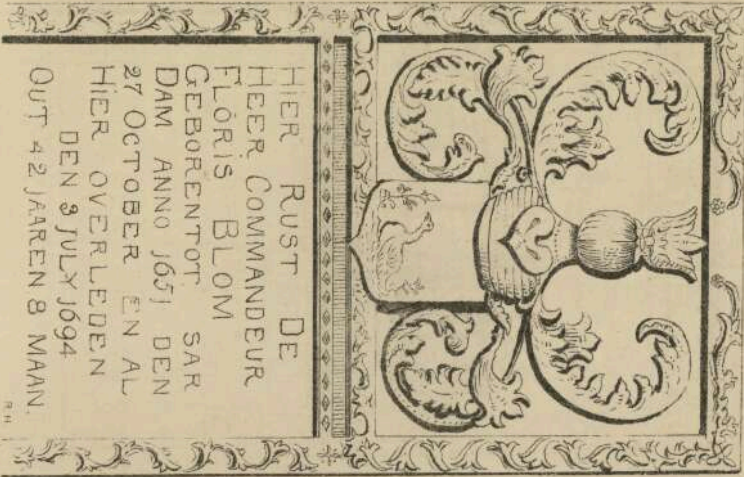


HIER ONDER LEGD BEGRAVEN
 MONSIEUR MARTH
 LENGELE, IN ZYN
 BOEKHOUDER IN'S F
 DIENSTEN SECONDE
 FORTRESSE GEBOREN TOT
 IAFFANAPATNAM, DEN 16
 AUGUSTUS A^e 1691 EN OVER-
 LEDEN DEN 26. JUNY A^e 1722

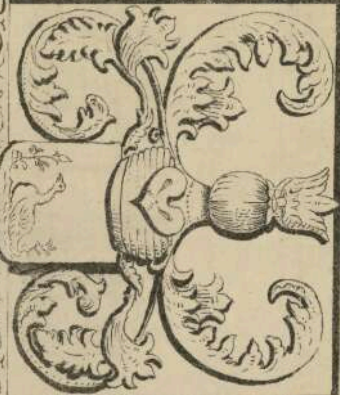
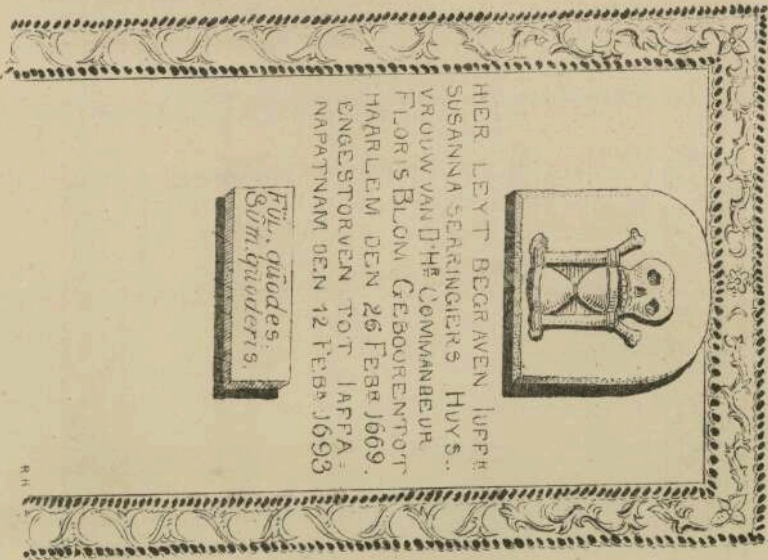


Here lies
Captain Thomas Griffin
Commander of His Majesty's
Ship the Princess Mary
Who Died the 11th Sept 1748
Anno Aetatis suae

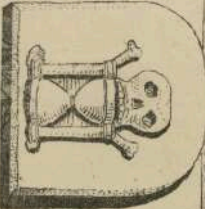
48



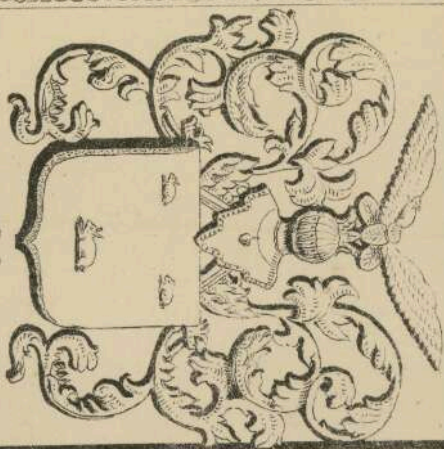
HIER RUST DE
HEER COMMANDEUR
FLORIS BLOM
GEBOREN TOT SAR
DAM ANNO 1651 DEN
27 OCTOBER EN AL
HIER OVERLEDEN
DEN 9 JULY 1694
OUT 42 JAREN 8 MAAN.

HIER LEYT BEGRAVEN IUPPHI
SUSANNA SEARINGIERS HUY 5..
VROUW VAN D^{HE} COMMANDEUR
FLORIS BLOM GEBOREN TOT
HAARLEM DEN 26 FEBR 1669.
ENGESTORVEN TOT IAPFA =
NAPATNAM DEN 12 FEBR 1693

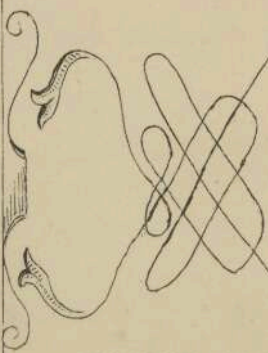


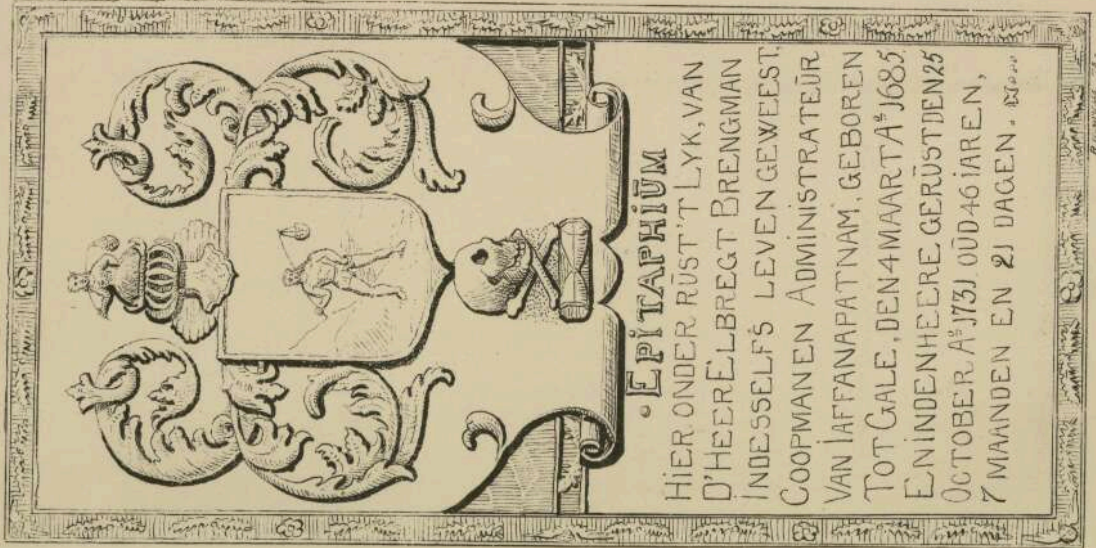
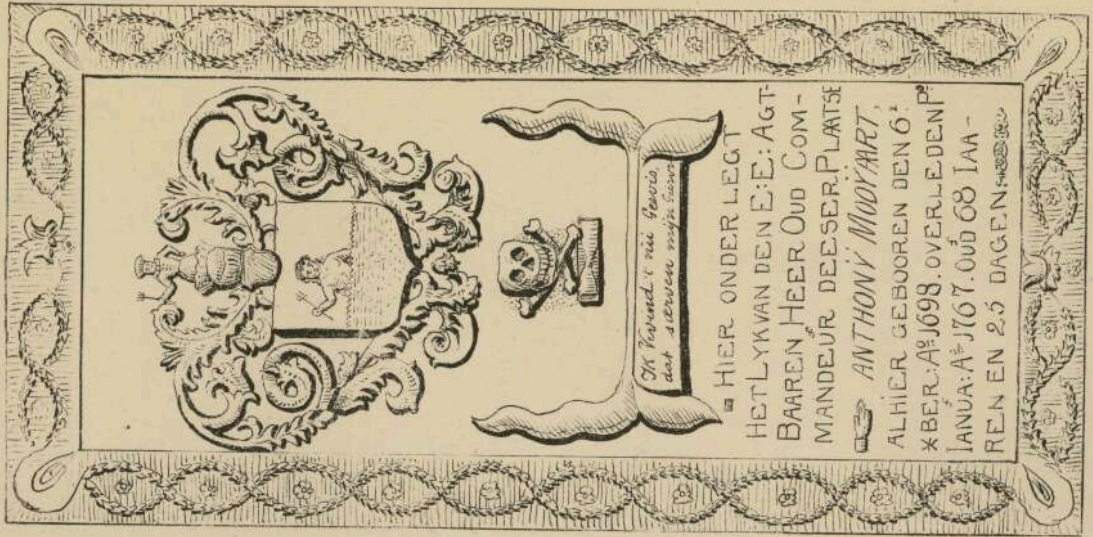
*Fily. quides.
Som quaders.*



HIER ONDER RUST' TLYK, VANDEN
 WELEDLEN HEER ARNOLD
 MOLL, INDESSELVS LEVEN GE-
 WEEST, RAAD EXTRAORDINAIR
 VAN NEDERLANDSINDIA EN COM-
 MANDEUR VAN HET KONINKRYK
 JAFFANAPATNAM GEBORENTOT
 BATAVIA DEN 5^{ten} MAY A^o 1675 ENIN
 DEN HEERE GE RUST, DEN 10^{ten} FE-
 BRUARY A^o 1729. OUD 53 JAAREN.
 9 MAANDEN EN 5 DAGEN

HIER LEYTT BEGRAVEN
 LAURENS PYL. EELON-
 GEZONTJE VANDEN
 HEERE COMMANDEUR
 LAURENS PYL. GEBO-
 RENDEN 4^{ten} MEY EN
 OVERLEDEN DEN 22^{den}
 SEPTEMBER
 ANNO 1679

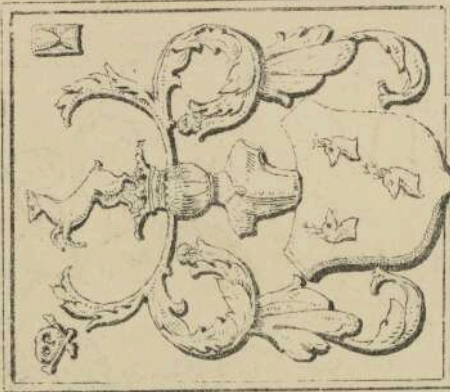




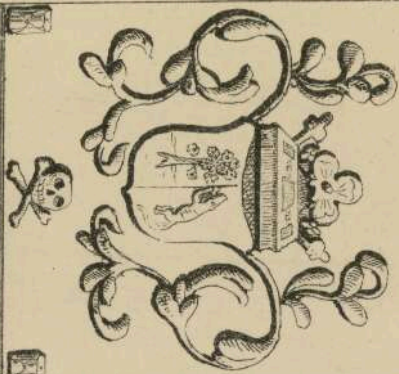
HIER ONDER JONGEN
 MARTEN LEY T
 EENLELY VAN HUISMANS
 STAMGEMEY T
 VIER MAENDEN WASSIJN
 LEVENS TIJD T
 ENTWINTICH DAGEN
 MEESBESCHREY T

OBIIT. J. SEPT.

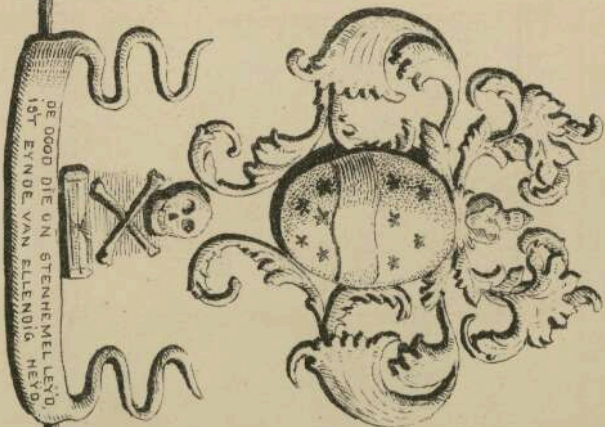
A^o 1672.



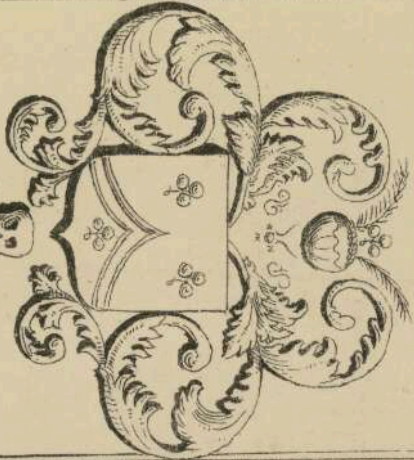
DEES SARK BEDIEN T HE TRAF.
 EN LAESTE OVER SCHO T.
 VAN GERARDUS VAN RHEE.
 WIENS ZIELE RUST BY GOD
 GEBORENTOT NAGAPAT
 DEN 28^{de} AUGUSTO A^o 1670
 OVERLEDEN 30^{de} JULY
 A^o 1693, OUD 22 JAREN
 11 MAANDEN EN 27 DAGEN
 IN SYN LEVEN BOEKHOUD.



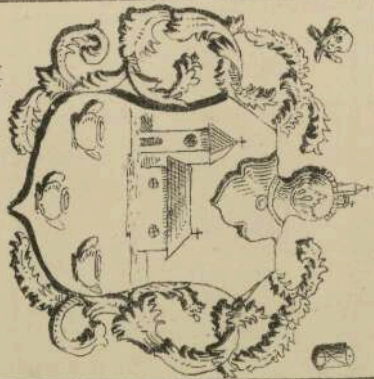
HIER ONDER LEGT BEGRAVEN
HET LYK VAN ME. JUFFROUW,
JOHANNALANDUIREN
VAN GALE
IN HAAR LEEVEN HUIJSVROUW
VANDEN OPPEERKOOPMAN.
SECUNDE ENDESSAVE VAN
JAPPANAPATNAMI
GERRIT DE VOS.
GEBOREN A^o 1736 DEN 13 APRILEN
OVERLEDEN A^o 1773 DEN 16 DECEMR
OUD 37 JAR. 8 MAANDEN 3 DAGEN.



HIER LEGT BEGRAVEN, HET
LYK VAN DENE. HEER
IMAN DE LONGE.
VAN ZIRK ZEE, IN ZYN E.
LEEVEN, COMMANDEUR
VAN JAPPANAPATNAMI,
OVERLEDEN DEN 13. DE-
CEMBR A^o 1737, OUD 1 A-
REN, 1 MAAND: EN 1 DAG:

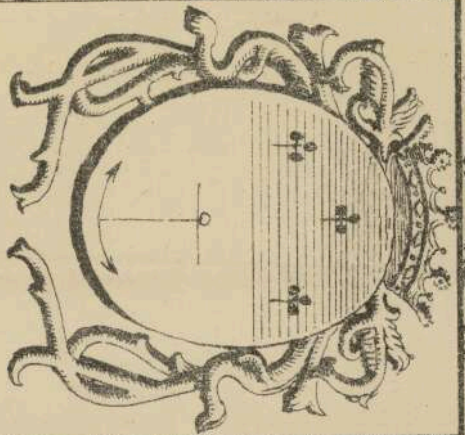


HIER LEGT BEGRAVEN
 HET LYK VAN DENE: AGTB:
 HEER DANIEL AGREEN
 VAN JONGK OPPINGANDEPROV
 SMALAND INZYN ELEVEN
 COMMANDEUR VAN IAPFA =
 NAPATNAM, OVERLEEDEN
 DEN 15: MAY A^o 1741, OUD
 IAAREN ■■■■ MAANDEN EN
 DAGEN ■■■■ ■■■■



HIER LEGT BEGRAVEN
Maria Sophia Mandelsticht
 INHAAR E. D. LEVEN,
 LIEFVAARDE HUYSVROUW
 VAN
 DEN OFFERKOOFTMAN SECUNDE
 EN DESSAVE
 DESSES
 COMMANDEMENTS
Guuld De Boek
 GEBOREN TE
 COLOMBO
 DEN 16: APRIL ANNO 1743
 EN
 ALHIER, OVERLEEDEN,
 DEN 15: JUNY ANNO 1789
 OUD 45 JAAREN. I MAANDEN
 29 DAGEN

■■■■
 ZALIG ZYN DE DOODEN DIE
 IN DEN HEERE STERVEN

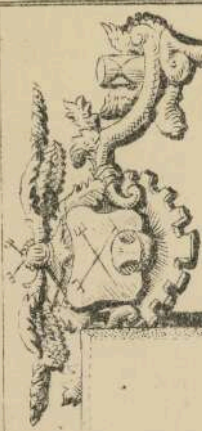


HIER LEGT BEGRAVEN
DENE ACHTBARE HEER
CHRISTOPHER KLEYBERT
GEBORRTIG VAN SWYNFORT
INSYN WEL EDELE ACHTBARE LEEVEN
OPPERCOOPMANENDESSAVEVAN T
KONINKRYK JAFFANAPATNAM
OVERLEEDEN DEN 7 JANUARY A° 1745
INDEN OUDERDOM VAN 47 IAAREN
9 MAANDEN EN 3 DAAGEN condem

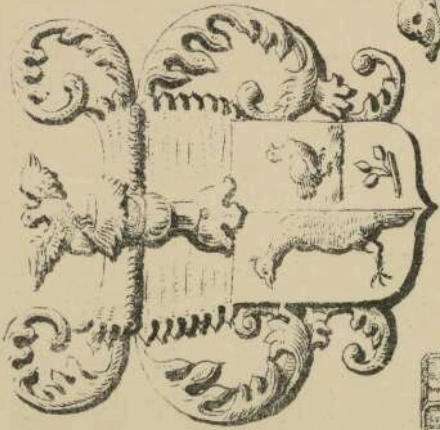
**FREDRIK WILLEM
BARON DE REDER**

MAJDOOR EN COMMENDANT
TE JAFFANAPATNAM
BEGRAVEN DEN 27 MAART

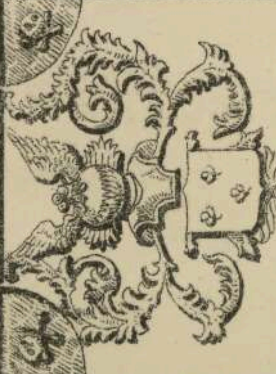
ANNO 1769






ER RUST HET LYK.
 VAN MEJFFROUW
 ANTHONIA VAN PELT.
 WIFE HUYSVROUW
 VANE AGTBAREN HEER
 PATNAMIS COMMANDEUR
 JACOB DE JONG.
 BOREN TE BATAVIA
 DEN 22. MIAART 1727.
 STIET DEN 12. OCTOBER 1761
 IAREN 6. MAANDEN 27 DAGEN
 GLEGT HIER ONDER.
 TIEVAN GEMELDE IUFF
 BRAHAM AARNOUTSEN.
 COLOMBO. DEN 2. MEY 1747
 DEN 18. NOVEMBER 1748.
 AAR. 5. MAANDEN 27 DAGEN.





HIER ONDER LEGT BEGRAVEN
 HET LYK VAN
 MEJFF* MARIA SOPHIA RAVENS
 VAN JAFFANAPATNAM, IN HAAR
 LEVEN HUYSVROUW VAN DEN
 E. E. HEER COMMANDEUR ALHIER
 JACOB DE JONGH, GEBOREN
 A° 1706 DEN 24. JIJNY OVERLEDEN
 A° 1749 DEN 23. AUG. SNAGTSTEN
 JUUREN, OUD 43 IAREN, 1 MAAND
 EN 29 DAGEN.

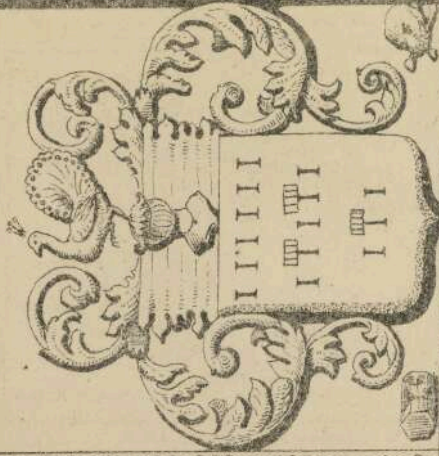


ONDER DESE SARK RUST
 DEN ERWENDE HEER FRAN-
 COIS VANDE SANDE IN
 SYN LEVEN GEWEEST BE-
 DIE NAER DES GOBBELY =
 KEN WOORTS VANDE GE-
 MEYNTE IESU CHRISTI
 ALHIER OVERLEDEN
 DEN 6^{de} APRIL A^o 1705.
 HEBBENDE GELEEFT
 39. IAREN 7. MAEN DEN
 EN XX DAGEN

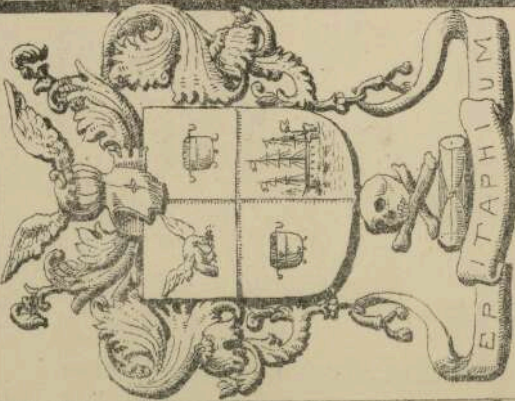




HIER ONDER LEGT RUST
 BARTA BECKERING HUIJS
 VROU VANDEN COOPMAN
 EN ADMINISTRATEUR AU-
 GUSTUS AUGUSTIN. OVER-
 LEDEN DEN 7^{de} NOVEMBER
 A^o 1705 OP SATURDAG
 OUT SYNDE 36 JAAREN
 SES MAENDEN EN 29:
 DAGEN

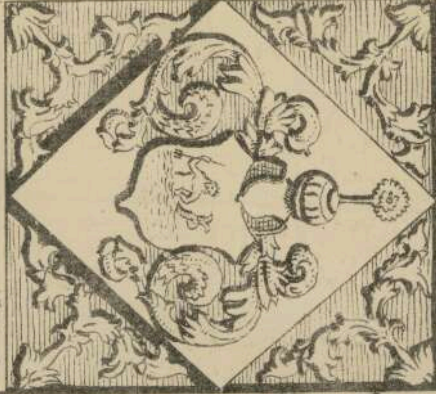





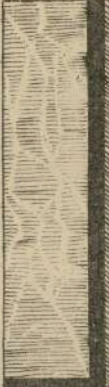
HIER ONDER LEGT BEGRAVEN
 HET LYK VAN DEN E. HEER
 ABRAHAM ARNOU TSZ
 VAN BATAVIA, OPPERCOOPMAN, EN
 DESSAVE, ALHIER GEBOOREN DEN
 26 DECEMBER A° 1703, OVERLEDEN
 A° 1749, DEN 9 MART SNAGTS TEN
 HALF 2 UUREN OUD 45 JAREN
 2 MAANDEN EN 11 DAGEN ∞



HIER LEYD BEGRAVEN
 DE HEER JHERRIAAN POTKEN
 VAN OLDENZEEL, IN ZY N
 E. LEEVEN COOPMAN EN
 ADMINISTRATEUR DEESER
 JAFFANAPATNAM SEN COM-
 MANDEMENTS. GEBOOREN
 DEN 7^e AUGUSTO A° 1698
 OVERLEDEN DEN 28^e APRIL
 A° 1737, OUD 36 JAREN. 8
 MAANDEN EN 21 DAGEN.



SWEN ANDERSON VAN
STOCKHOLM, INDESSELVS
LEVEN COMMANDEUR VAN
T CONINGRYCK JAFFANAPAT-
NAM, OUT 60 JAREN EN 6
MAENDEN, EININDEN HEERE
GERUST DEN 22^{de} MAYA^o 1727



SACRED TO THE MEMORY

of

THE HONORABLE GEORGE TURNOUR
FOURTH SON OF EDWARD AND ANN
EARL and COUNTESS of WINTERTON.

He was born at Shillinglee Park in Sussex
on the 4th of February, 1768

and departed this life on the 19th of April 1810.

The uniform tenor of his progress through life proved him
a truly virtuous Man and a sincere Christian by exemplary
conduct under severe misfortunes and perfect resignation to

the Will of GOD.

He was endowed with considerable talents and
a most benign and amiable disposition which
gained the affection of all who knew him.

This MONUMENT is raised

HIER LEGT BEGRAVEN
MEJUFF JOHANNA VERWYK
HUYSVROUW VANDEN
DER COOPMANEN CASSIER
AARNOT WIRMAN
GEBOREN TE JAFFANAPATNAM
INDEN JAARE 1738 DEN 25
JANUARY OVERLEDEN
DEN 30 JULY 1766 OUD 28
JAAREN 6 MAAN 5 D

IN MEMORY OF
REBECCA BURLEIGH
 RELICT OF Dr. GEORGE BURLEIGH, C.S.S.,
 WHO DEPARTED THIS LIFE IN JAFFNA
 ON THE 21st OF DECEMBER, 1853.
 AGED 78 YEARS

THIS TABLET IS ERECTED
 BY HER MUCH LOVED GRANDDAUGHTER
M. S. C.

DECEMBER 1856
 SHE WAS FULL OF GOODWORKS AND ALMS DEEDS WHICH
 SHE DID, AND A HUMBLE SERVANT OF HER SAVIOUR

SJGJGJ

TO THE MEMORY OF
ARRIANE MARIA BROOK
 WIDOW OF THE LATE
GEORGE SHAW BROOK Esq.
 ORDINANCE DEPT.
 COLOMBO

WHO DEPARTED THIS LIFE
 ON THE 27th MARCH 1850.
 AT JAFFNA CEYLON

AGED 63 YEARS
 THIS TABLET WAS ERECTED
 AS A SMALL TOKEN OF AFFECTION
 BY HER AFFLICTED CHILDREN
 TO WHOM SHE HAD BEEN ALWAYS
 A GOOD & AFFECTIONATE MOTHER.

Sacred to the Memory

†
 of

NANCY JOSEPHINE

THE
 BELOVED WIFE OF FREDERICK NEIGH
 DIED AT JAFFNA 6 OCT. 1894
 Æ 39 YEARS

Requiescat in Pace

SJGJGJ

TO THE MEMORY OF

ARRIANE CECELIA DUNLOP

INFANT DAUGHTER OF
R J DUNLOP Esq.

WHO DEPARTED THIS LIFE ON THE
 22ND APRIL, 1848
 AGED 23 DAYS

SACRED
 TO THE MEMORY OF
JOHN G. E. BURLEIGH
 CAPTAIN IN HER MAJESTY'S
 CEYLON RIFLES
 COMMANDANT OF PUTLAM
 WHERE HE DIED MAY 5, 1845
 AGED 45 YEARS

URSULA THEODORA PETRONELA MOOYART
 the RELICT of
 CAPTAIN FRENCH GRAY of the CEYLON REGIMENT
 and GRANDDAUGHTER of
COMMODORE ANTHONY MOOYART
 DIED in JAFFNA on the 13 DECEMBER 1847
 AGED 60 YEARS

SACRED
 TO THE MEMORY OF
CAROLINE HARRIET PRICE
 FOURTH DAUGHTER OF
JOSEPH PRICE Esq.
 OF HER MAJESTY'S CIVIL SERVICE
 OF CEYLON
 WHO DEPARTED THIS LIFE MARCH 1846
 AGED 13 YEARS & 8 MONTHS

SACRED
 TO THE MEMORY
 OF
WILLIAM K. BURLEIGH Esq.
 OF HER MAJESTY'S
 CEYLON CIVIL SERVICE.
 DIED AT SEA MAY 28, 1846
 AGED 41 YEARS

ELIZABETH TURNOUR
 DAUGHTER of the HONOURABLE
 GEORGE TURNOUR
 and of EMILIE his WIFE
 BORN MAY the 26th 1800
 DIED FEBRUARY the 19th 1861

NEAR THIS
 LIES THE BODY OF
 EDWARD BUCKTON Esq.
 COMPTROLLER OF CUSTOMS
 WHO DIED
 ON THE 18TH DECEMBER 1840
 IN THE
 THIRTY-NINTH YEAR OF HIS AGE.

SACRED TO THE MEMORY OF
 GEORGE BURLEIGH Esq. M. D.
 SURGEON OF THE 2nd CEYLON REGIMENT,
 WHOSE BODY LIES NEAR THIS SPOT
 HE DEPARTED THIS LIFE APRIL 8th 1825
 AGED 55 YEARS
 DOCTOR BURLEIGH SERVED ON BOARD
 H. M. SHIP BURNSWICK IN THE
 MEMORABLE ACTIONS
 UNDER LORD HOWE
 THROUGHOUT THE REBELLION IN IRELAND IN 1793
 AND DURING THE KANDIAN INSURRECTION
 IN 1718 & 1719

SACRED

To the memory of MARIA the be-
 loved Wife of Major Charles
 Wallcut Ceylon Rifles, Commandant
 of JAFFNA. She departed this
 life on the 26th March 1840
 Aged 50 Years

In the name of the blessed and undivided Trinity

S. M.

Mrs. S. DRIEBERG
 (WIDOW OF THE LATE CAPTAIN DRIEBERG, C. R.)

WHO
 FOR MANY YEARS WAS A RESIDENT OF THIS TOWN
 AND WORSHIPPED GOD IN THIS

CHURCH

SHE DIED THE 5TH MAY 1848 ON BOARD THE SCHOONER "FARNA"
 OFF TOOTOKURIN
 BEING THEN IN THE 70TH YEAR OF HER AGE

BUT THE PATH OF THE JUST IS THE SHINING LIGHT
 WHICH BRINGS MORE AID MORE UNTO THE PERFECT DAY

ARENAIE EKORORIE

HIER ONDER RUST .D. EER-
 BAAR E! OFF^{ER} HENRIETTA
 WICHELMANS HUYSVROU
 VANDEN COOPMAN ROM-
 BOUT VANDER PARRA
 OUT 21 IAAR 2 MAANDEN
 EN 12 DAGEN . OVERLEDEN
 26^{EN} MAY ANNO 1607.

ANNA VAN CRA-
 LEN HUYSVROW
 VAN DEN ONDER
 COOPMAN NICO-
 LAAS VAN HEUVE
 OUD. 32 IAAREN
 STERFT DEN
 12 XBER A^O 1687

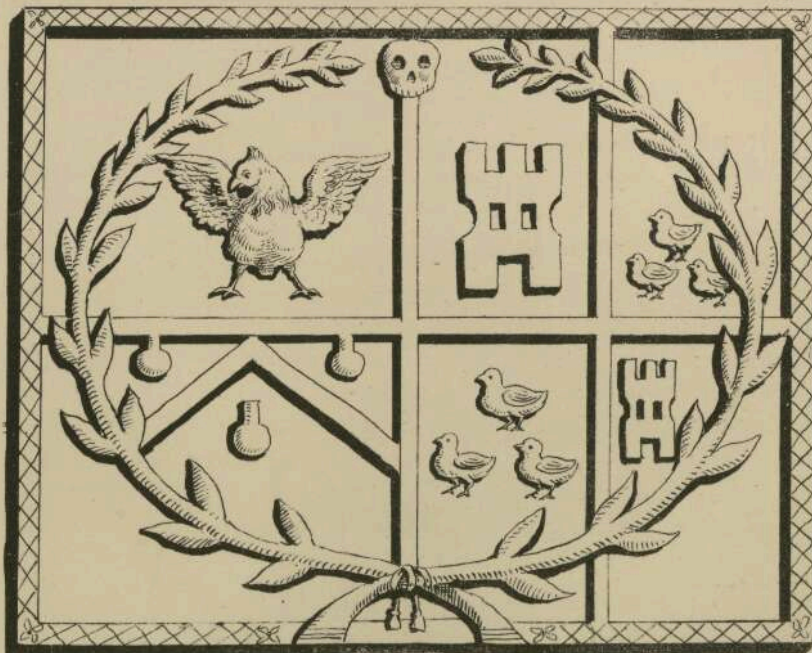
HIER RUST IFF^{ER}
 SUSANNA DE MEY
 HUYSVROUWE VAN
 DEN OVT ONDER
 KOOPMAN EN MA-
 NAARS OPPERH
 DE PIETER BOVE
 OVERLEDEN
 DEN 6^{EN} FEBRV-
 ARY ANNO 1701
 OVT 28 IAAREN
 3 MAANDEN EN
 2 DAGEN

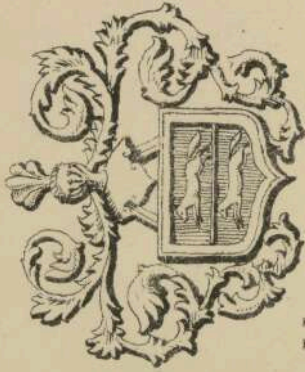
HIER ONDER RVST
 DE LANBERT VAN
 BUREN BYSON-
 LEVEN AANDE E.
 ONDER COOPMA^N.
 EN OPPER HOOF
 TOT DESER PLA-
 ET SE OUT 48-
 IAAREN II MAEN-
 DEN EN 12 DAGEN
 OVER: DEN 12 MAERT

HIER ONDER
 RUST ERASMUS HANSZ
 VAN
 IAFFANAP IN SYN LEVEN
 GEWEEST NEGOTIEBOEK
 HOUDER ALHIER OVER-
 LEDENDEN IS 5 APRILA^O

J 7

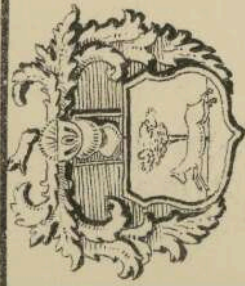
OUD 3YNDE 40: IAREN:
 MAAND: EN I: DAG: ∞.



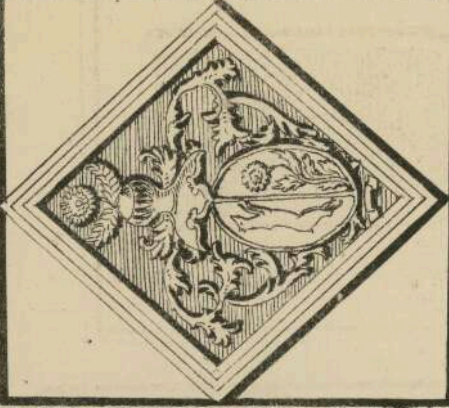


HIER ONDER RUST:
 DEN HEER PIERRE
 DESALVE GEBOREN
 OP HET HUY'S KILLESTEYNSE
 LEXMAND, OP DEN 17 MAËRT
 A° 1705 IN SYNE ⁸ LEVEN ONDER
 GOEPMAN EN OPPERHOOFD VAN
 MANAAR OBIÏT DEN 2^o MAËRT
 A° 1750 OUD ZYNDE 44 IAREN
 11 MAËNDEN EN 16 DAGEN. ∞

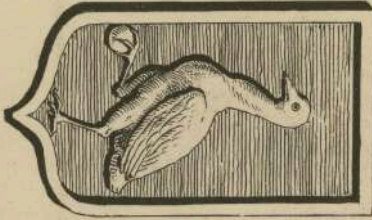
HIER
 ONDER RUST
 DEN J. GEBOOR..
 EN SOON VAN DEN
 E. HEER VAANDRIG
 ALHIERIAN IACOB
 VOGELAAR MET
 NAME IACOB HEN=
 DERI VOGELAAR
 OVERLEEDEN DEN
 APRIL ANNO 1752
 OUD 2: MAËNDEN
 EN 27: DAAGEN.



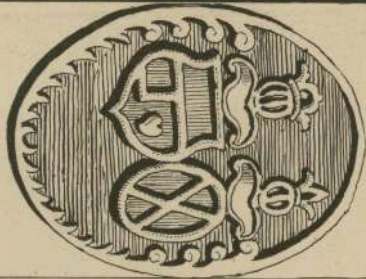
HIER ONDER RUST ũ
 DEE LĳE FROUW:
 MAGDALENA SWŪT,
 NASHŪYSVROUW VAN
 DEN ONDER COOPMAN:
 EN OPPER HOVFD. DEN
 ERE: HER: IAN HELFRIG RA.
 KET OVERLEEDEN DEN
 2 IOGTOBER ANNO 1744
 OUD ZYNDE 39 LAAREN
 2 MAANDEN EN 20
 DAGEN



HIER LEYT BEGRAVEN TWY VAN
 DEN ERE: HEER ABRAHAM ROOS
 VAN AMSTERDAM, IN ZYNELEEF:
 VEN COMMANDEUR VAN JAFFA =
 NA PATNAM, OVERLEEDEN DEN
 EERS TEN MAART AANNO 1746. OUD 45.
 IAREN, EN 7 MAANDEN:

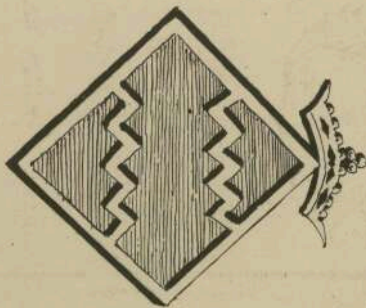


HIER LEYT BEGRAVEN
 OUT GAERT FRED^d WAGMAN
 VENDORIGH - INDIEN ST
 DESE COMPT^y OBIT
 DEN 3 JUNY A^o 1686
 AONS TENGUREN



ANA VANDER HOOL
 OUT 21 JAAR HUYS
 VROUW S WILHELM

HIER LEIT SIGISMUNDUS
 MONTANIER OUT XIIJAA
 II MAANDEN
 GESTOREYENDENXXVth
 5 JAARS. MDL. XIII.



ANNA GONSTANZ
 TIA VAN Reede OUT
 6 M. o. den 9 Nov 1696

HIER LEYT BEGRAVEN
ELIZABET-HERRIS HVYS
VROUW - VAN ♂: LVYT
LODEWYCK - STVART
OVT-GEWEEST 22 YAREN
GESTORVEN - DEN - 20
JANY: ANNO 1677

HIER RUST. T.D. EER
GODTZAL J VFF WARE
VAN: GEEL-TVISR-VAN
DEN-PRÆ-D'NARC MAZ
IVS-OVERLEEDEN-DEN
29 JUN-ANO 1677
50 JAREN OVDT