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THE LEES OF LANKA

(Printed for Private Circulation)

by

ARTHUR N. OHNIMESZ

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FOREWORD.

THESE pages have not been printed for personal gain, but in the earnest hope that they will serve a useful purpose in the present social and political re-awakening of the Burgher Community.

Their unexpectedly warm reception, even before distribution, is another of those signs of the times which show that the Burghers are at last taking some interest in themselves and in their future.

I am taking the liberty of presenting the first seven copies printed to the following gentlemen, whose blessing and support are indispensable for the complete success of any undertaking on behalf of the Burghers:—Sir Stewart Schneider, M.S.C., Dr. V. R. Schokman, M.S.C., Dr. H. U. Leembruggen, the Hon'ble Mr. Justice T. F. Garvin, K.C., the Hon'ble Mr. Justice Allan Drieberg, K.C., Mr. L. E. Blazé, O.B.E., and the Rt. Rev. Dr. Bede Beekmeyer, O.S.B. It is my earnest hope that they, and all my readers, will approve the intention and the general tenor of the work, even if they cannot agree with all that is said.

Much rubbish has floated past the girders of the Victoria Bridge since these pages began to be written, more than a year ago. Many circumstances have altered, and new conditions have arisen. But I have not interfered much with the original text, even at the risk of being a little out of date here and there.

My thanks are due to various gentlemen who read the manuscript and the proofs, and helped me with valuable suggestions and criticisms; and especially to one who has generously financed the undertaking.

Nearly all these friends have commented on the conspicuous absence of one or two names from those mentioned in Chapter X, and especially on page 68; and I therefore feel obliged to explain that the selection of great names on page 68 is by no means intended to be exhaustive. One or two names much greater than those mentioned have been designedly omitted, but these will no doubt occur readily to the mind of the general reader.

Above all I would emphasize that this little book intends nothing but good to any and all. I beg therefore that its omissions and its lapses, as well as its friendly criticisms, may be forgiven by the indulgent reader.

ARTHUR N. OHNIMESZ.

6th August, 1934.

CHAPTER I.

THE HOUR OF DESTINY.

"I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isaiah, vi. 8.

*There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat;
And we must take the current when it serves,
Or lose our all.*

—Shakespeare, *Jul. Cæs.*

Races and Communities, like individuals, have each a mission to fulfil. Every race of any importance since the world began has contributed its share to the progress and happiness of mankind. Any race that has no such contribution to offer is like the barren fig-tree, fit only to be withered away. What is the contribution of the Burghers of Ceylon?

We have heard a lecturer on the subject of the Contribution of the Dutch to the making of Ceylon. But the Dutch are not quite the same as the Burghers, who are their descendants. Most Burghers trace their pedigrees back to the 16th and 17th centuries, while their great-grand-parents left Europe little more than a century ago; but they are now a young and new race, a western plant growing in eastern soil, a tulip in lotus-land. While cherishing proud recollections of their glorious past, it is to the future they must look. Many of the best Burghers are so puffed up with pride by fixed contemplation of the past that they refuse to consider the future, or even the present. The Dutch Burgher Union of Ceylon thinks it has solved the problem of the future by clinging to the past.

Another learned gentleman delivered a lecture on the Burghers of Ceylon. He spoke much of the honourable positions held by them all over the country, and the loyal service they have always rendered to the Government and the people. They have been aptly called the backbone of the Public Services. They

have produced great painters, poets, and musicians. In the late Mr. C. A. Lorenz they gave the world a statesman who some say was the greatest genius born in Ceylon. But is that all? Are the Burghers to do nothing save contribute a few great men to history?

The main object of this book is to indicate clearly something of the latent capabilities of the Burghers, without in any way disguising or underrating their abject degeneration and threatened disintegration to-day. To lift a corner of the veil that hides from most people the actual conditions now prevailing to our shame and dishonour; to expose and denounce some of the major evils that poison and rot the very lifeblood of the race; to help the reader to take a hand in defeating these evils; to point the way to obvious and simple ideals that should be the inspiring motives of the whole Community; to make practical and constructive suggestions as to how that ideal may be approached—such are a few of the objects which these chapters strive to attain.

Two predominant evils exist side by side. Everybody is aware of their existence; but nobody guesses their seriousness and their present magnitude.

The first is impoverishment—steadily and rapidly spreading, general, and apparently inescapable impoverishment. The number of destitutes in the Dutch Burgher Community to-day runs into thousands. You and I are not among them yet. But logic and precedent prove that it will be our turn next.

The other is waste, colossal, incredible, criminal waste—waste of food, of money, of clothes; waste of talent and of energy; waste of patriotism; waste of religion; waste of service; waste of time; and more than anything else, waste of humanity.

To combat these two evils is one of the first objects of this book.

The Community itself is a conspicuous example of cruel waste. For this once honoured Community, which everybody now agrees is "going to the dogs," is one that has tremendous possibilities. It has possibilities as a foundation—as a germ of something in the future. The whole grand structure of ancient Greek and Roman culture was built on precisely such a foundation. All the glory and magnificence of the British Empire, and before that of the Netherlands, sprang from beginnings exactly parallel.

It is not proposed that the Burghers should set to work to establish world-wide empire; nor is it suggested that they might attempt to create a culture eclipsing the glory of ancient Greece. But it is certainly conceivable that this gifted Community, properly organised and guided and inspired, might make a contribution to the world's happiness which succeeding generations may value as they will value the contributions of the great nations of history.

What that contribution may prove to be no one could venture to guess at the present time, when the general state of the Community has sunk to the lowest possible level. The first groping steps towards making any contribution at all must necessarily be in the direction of consolidation, union, and practical social service. Such progressive steps as are within everybody's immediate ability are briefly indicated in chapters VI., VII., VIII and XI. Many other more important and more effective measures it would be imprudent as well as unpractical to detail in print. But unless these measures are taken immediately there is little hope that anything useful will ever be accomplished.

The hour of destiny is come.

Every individual must play his part in taking advantage of the opportunities the hour offers. Some will say "Let somebody else make a start: I will follow." Such a policy would be deadly. Action must be immediate, and it must be concerted. And for it to be concerted every individual must act unhesitatingly, must pull his own weight, irrespective of what the other man is doing or not doing. Otherwise the hour of destiny will pass and a great opportunity be lost for ever. In sociology, in politics and in statecraft the lost opportunity is the unforgivable, irremediable sin.

That the Burghers lack leadership is a stale and meaningless cry. A recent publication suggests that they have the desired leader in Charles Ambrose Lionel Lorenz, whose memory must be kept alive in order that he may still be the leader of his people as he was a century ago. The suggestion has behind it a wise purpose. It is evidently realized that most great revitalising movements of the past have revolved about a central personality; and that such a dominant personality would be an asset of inestimable value to any movement among us.

But if the Burghers indeed want a leader, they need not look for him among the dead. One there is on whom this Community has a special unrivalled claim; and that one is the greatest, wisest and strongest Leader that the world has ever known or ever will know.

Furthermore, the adoption by common consent of this particular Leader will provide another asset of inestimable value—an idea. Ideas are made of radium. They are the most powerful forces in the world. One simple idea can create a race or found an empire. “Civis Romanus” was just an idea; “British Freedom” is another; Fascism and Bolshevism are two ideas. John Bull himself is only an idea, and so is Uncle Sam; while the idea expressed by the phrase “God’s own country” has flamed the heart of every American.

An idea that may help to rally and inspire the Burghers is a natural and logical conception of their particular mission in history. It is therefore of tremendous importance to ask ourselves the question, what is that mission? What is the destiny of this new race to which you and I belong?

The most striking thing about the Burgher Community is that it is still the most Christian Community in the world. It is one hundred per cent. Christian in name. In actual practice it is not as devout as it has been in the past, but the genuineness of its religion can be gauged by the fact that the most prominent and indefatigable and self-denying members of every church in Ceylon are still Burghers. The wave of atheism, scepticism and materialism that swept over the western world a decade or two ago has done little damage in this corner of Eastern Christendom. And so we Burghers have a special appropriative claim on Him whose Name we bear.

And He has a special claim on us. Here we are, a small Christian race set in the midst of non-Christian peoples. All around us, and far outnumbering us, are the representatives of the three biggest non-Christian religions. Our responsibility cannot be over-estimated. Our duty cannot be more obvious than it is.

This is the most important circumstance that makes the present time for us an hour of destiny. It gives us a definite purpose, an objective, an ideal worthy of our traditions and our past. With such an ideal before us we are no longer just flotsam on the swirling tide of humanity—we are ourselves a purposive current with a set direction and a definite end in view. We have a task to perform, a destiny to fulfil. Clearly it is our mission to

make a new Jerusalem

In Lanka’s green and pleasant land.

That should be the ideal for us to strive after. Not politics—the “dirty game of politics” must ever be taboo to the backbone of the Public Services. And not money-making—a Christian Community must not be half-hearted in its choice between God and Mammon. The Kingdom of God is the sphere in which the Burghers might contribute most to the country’s progress and happiness. And can they not do this by infecting the inhabitants of this beautiful island with the spirit of the fellowship of Jesus Christ? If a vigorous spiritual “Drive” is organised within the Community, may it not become like the candle that is set upon the candlestick to give light unto all that are in the house?

Ceylon to-day is an embryo nation. What part shall the Burghers have in that nation? They should set themselves to be the red corpuscles of its lifeblood. Let that be the ideal before them.

The present tendency is for them to become the adipose tissue, to be slowly sweated out with the development of other components of the national body. A nondescript, heterogeneous collection of people of all nationalities, indiscriminately grouped together under one name, disunited, unambitious, incoherent, could not hope to achieve anything. There is the necessity not only to promote the spiritual, moral, and intellectual development of the Burghers, but first to create a united, consolidated, and progressive Community. New and higher standards must be set up of morality, religion, culture, even physical fitness.

The term “misery-spot” is the anthropological name for a place where environmental conditions make the people unambitious, backward, under-developed, animal-like and unhappy. If the present trend of affairs continues, the whole Burgher Community in its increasingly harassed and unsettled state will become the misery-spot of Ceylon. It will breed not only paupers and ne’er-do-wells, but also criminals and dangerous characters. The very intellectual genius which has been the natural heritage of the Burghers will be turned into criminal ingenuity.

The next few years must decide inexorably whether such is to be the future of a still glorious Community. Already the near-sighted manoeuvres of political mediocrities have given considerable momentum to the downward drift. Even the Government appears to have abandoned the Burghers to their fate. Only a swift, united and powerful effort by the entire Community can avert the catastrophe and ensure a helpful and useful future. But the effort must be made now. The hour of destiny is come.

The first step is to realize the exact position to-day, to know just who we are and where we stand. It has been alleged that encouragement has been given "ignorantly or of set design" to the indiscriminate use of the term Burgher. Few educated people now misapply the term through ignorance, for much publicity has been given to the oft repeated claim of the Burghers to be recognized as a distinct Community, clearly defined. No longer are the offspring of say, an Englishman and a Tamil seriously called Burgher. Nobody to-day even claims to be a Burgher except by virtue of Dutch ancestry somewhere. The Burghers are of mixed descent—which civilized race is not?—but not of any mixed descent. They are quite distinct from Eurasians.

It does not require much education to understand that an individual usually derives nationality from the father and not the mother. If a Sinhalese man marries a Tamil woman their children are Sinhalese, not Tamil; just as if a Frenchman weds an Englishwoman, the progeny is French, not English. It is not education but commonsense that is required to see that the Burghers are the descendants in the MALE line from the original settlers of the Dutch East India Company.

Unfortunately many people of mixed descent, usually with a strong strain of Burgher blood, have preferred to call themselves Burghers, even though they are not recognized by the Burghers themselves unless they base their claim on descent in the male line.

The term Portuguese Burgher, sometimes heard, is a complete misnomer. For this none are to blame so much as the coiners of the term Dutch Burgher, which is redundant. The term Dutch Burgher is now generally confirmed, after usage for a generation or more; but those who are erroneously called Portuguese Burghers are not really Burghers at all, but Portuguese. The better classes of them resent the application of the term Burgher, and are proud of their Portuguese origin. The Portuguese never called themselves Burghers (which is a Dutch word) and there is no reason why they would do so to-day except the encouragement that is given "ignorantly or of set design" to those Portuguese especially who are in Ceylon known as "mechanics," and have generally proved to be such efficient manufacturers of boots and shoes. The Dutch and the Portuguese were bitter foes when they came to Ceylon, and they have never since been united or connected even in friendship. Several Sinhalese families have Portuguese names, especially Low-country Sinhalese, but Burghers have never adopted Portuguese names. At the same time Burgher names are not all Dutch; for some are French, like *Toussaint*, and many are German,

etc. The reason for this is that many Europeans from places other than the Netherlands, and particularly from Germany and Switzerland, joined the Dutch East India Company and settled in Ceylon as Burghers with the Dutch colonists.

Mr. David Hussey in his book on the history of Ceylon writes disparagingly of the social origin of those adventurous early colonists who came to Ceylon. But the men who came to Ceylon from Holland in the eighteenth century were of a highly respectable class; and many Burgher families to-day still treasure their old-fashioned coats-of-arms which show their noble origin. The Burghers of Holland were the respectable citizens of the upper and middle classes. The "Boers," or peasants, emigrated not to Ceylon but to South Africa, where their more hardy qualities of sturdiness and grit helped them to create the great Dominion which to-day forms so important a part of the British Empire.

But the chief reason why our kinsmen in South Africa have met with such success in the battle of life is that they never forgot their God. "History is full of examples of nations that have perished because men and women forgot God." So pointed out Rev. A. S. Beaty in an inspired Armistice Sunday address in 1930. As with nations so with many small communities. Burghers of to-day have turned away and are turning away in increasing numbers from the God of their forefathers. The fact that they call themselves Christians is no contradiction of this. The worship of Jehovah is the only tradition to which their Conservatives do not cling. In a later chapter of this treatise is cursorily indicated something of the prevalent degeneracy that almost justifies its title. The cause of that degeneracy is the new neglect of Religion and the falling away from God.

To maintain their dignity, to enhance their status, is not the mission of the Burghers and it should not be their aim. Rather a thousandfold that they should indeed become the hewers of wood and drawers of water for the worthy inhabitants of this beautiful land, while retaining their fealty to Jesus Christ, than that they should gain the whole world and lose their own soul. The Community should be happy to sacrifice its very existence for the general good of the people of Ceylon, if such were the will of Him who said "He that shall save his life shall lose it and he that shall lose his life for my sake shall save it." For the only Treasure that remains to the Burghers, and the only one that nothing save their own voluntary actions can wrest from them, is their Lord and Saviour Jesus Christ of Nazareth, the Son of the Living God. Let them turn to Him before it is too late, dedicating their lives to His service and to the service of Ceylon. Service is the only legitimate purpose of life, for Communities as for

individuals. Let not the task be thought too great. Fear not that the Burghers may be submerged and obliterated from history in their humble effort to serve Ceylon through Jesus. If the Community must perish, let it perish nobly with a noble resolution, sooner than sink miserably and inevitably in vain and shameful struggles after such worthless trifles as dignity, power, status, prestige, worldly wealth, security. But no Community can perish that pins its faith on God.



CHAPTER II.

FELLOW-TRAVELLERS.

"Thou shalt love thy neighbour as thyself."

"Success or failure in most undertakings chiefly depends on this, whether they have been executed in conformity with or not in conformity with the spirit of the times."—Machiavelli, Discorsi, iii., 10.

It is a matter for congratulation that the Burghers should find themselves on the same road of destiny as such an ancient and honourable a race as the Sinhalese, or the Tamils. Admirers as they are of great traditions and long pedigrees like their own, it is natural that the historic past of the aristocratic Lion-race should fill them with respect. Although a cynical Englishman has publicly declared that the Sinhalese "show all the unamiable traits of a conquered race," the Burghers have often had good reason to prefer the alleged unamiability of the Sinhalese to the amiability of some Englishmen.

The traditional policy of the Burghers has been to adapt themselves to circumstances and environment. Racial feeling has been conspicuously scarce among them, and until recent years was *nil*. Absolute loyalty to the British Empire and to the Government which gives employment to so many of them never came into conflict with affectionate co-operation and friendliness with the native races. A striking proof of this adaptability is the decay of their own language in favour of English, Sinhalese, and Tamil: English, being the language of the ruling classes, became naturally their home language, while a knowledge of Sinhalese and Tamil was rapidly acquired in the course of relations with servants and other employees.

No civilised race is unmixed in blood. The greatest races of the day, the English and the Americans, are also the most mixed. No Burgher need be ashamed to admit that the Dutch blood in his veins is not unmixed with the blood of other races. On the other hand it is a fact in which they might take pride.

Their forefathers did sometimes marry even Orientals, but these were naturally the pick and the flower of Ceylonese womanhood. The Burghers must therefore inherit all the best traits of the East together with their own ancestral qualities. There is possibly no Burgher family that has not by now acquired at least a slight strain of Eastern blood ; and these inter-marriages, while far too few to reduce the great differences that distinguished them from other Communities, are nevertheless an important bond that inevitably links the Burghers in close friendship with the pristine inhabitants of the land.

Even without such artificial bonds there is sufficient inducement for complete inter-communal friendship. The national characteristics of the Sinhalese and the Tamils are such that it is not difficult for any normally peaceful race to live in amity with them. They are each as a race charitable, hospitable friendly and good-humoured.

The fact that they would each when opportunity offers show favouritism to members of its own race does not conflict with this statement, for such favouritism is a universal weakness. In the same way a father or a brother would be biassed in favour of his own. No Burgher will ever stand a fair chance of election to a Council from a general Ceylonese electorate ; but when the public has been educated to a reasonably high standard, the men who would be elected will be such that justice will be done to all. There are good men and bad in every Community. It is not fair to judge a whole race by the standard of the unscrupulous men who might under present conditions worm their way to the surface of the quagmire of local politics.

One of the fundamental principles of Christian teaching is universal brotherhood. If the Burghers do not regard all their fellowmen as blood-brothers they are not entitled to be called a Christian Community ; they are unfaithful to God. "Jesus had always told his disciples," said Canon E. S. Woods at Helsingfors in 1926, "that all men are really members of a great family ; and that the only satisfactory way to live is to treat everybody as being in this family. Even if they don't respond, said Jesus in effect go on thinking of them as the Father's children, go on loving them. And He carried that through to the end ; He went to the Cross so that all men might know what Love can do. Since then His disciples have, very slowly, begun to see that He is right. This is the only force which in the long run is irresistible. God's omnipotence is the omnipotence of Love."

To the eternal credit of the Burghers it can truthfully be said that they always have been the most brotherly in spirit of all the races of Lanka. But will they remain so in the future? In past years they have been almost as a mediator between the Government and the governed. Let them not alter that position. Absolute loyalty to the British is by no means incompatible with absolute cordiality towards all Ceylonese. These are days of turmoil and perplexity, but the Burghers will remain steady and secure if they preserve their policy of brotherly love to all; and ultimately they may be the means of restoring tranquility to the public life of the land.

Arthur Mee writes as follows: "If our lives were to glow with love to all men, if we do right because it is right and not because it is profitable, men will be drawn to that sweet influence which keeps us calm amid the storms of life and gentle in adversity." The following words are from the divine message spoken by Dean Inge before the Assembly of the League of Nations in September, 1928: "Try to understand the point of view of other nations, and to help your countrymen to understand it. Avoid expecting too much, and yet remember that as ice melts at a certain temperature so does the human heart. *Without quixotically surrendering important interests* look out for opportunities of generous conduct." "I work for the freedom of India," says Mr. Gandhi; "I was born in India, I inherited its culture, and was created to serve my country. But my love for my fatherland has not only no desire to injure any other nation, it rather aims at serving as best as it can all other nations in the truest sense of the word." It is so astute a statesman as Edmund Burke who points out in his famous speech on America that "magnanimity in politics is not seldom the truest wisdom." Small minorities do not often have the opportunity to be magnanimous. But for the Burghers the first step towards happiness is the cultivation of a general magnanimous outlook. Sooner or later will come to them the opportunity for a grand *beau geste*.

In attempting to organise the vitality of the whole Community the point to be grasped is that as it tends to-day the Community will soon become a burden on the body politic. To use a common expression, the Burghers will become a public nuisance. What can be a more undesirable factor in the national life of Ceylon than a whole community of vagabonds? It is not simply in their own interests that the Burghers must make a determined rally, but in the interests of all the peoples of Ceylon. For this reason they have every reason to expect (and are not likely to be denied) the assistance of all other Communities in their laudable effort to consolidate and organize themselves. A properly organized Burgher Community will be an asset to the national life of

Ceylon. Disorganized and disunited, with their vitality dispersed or undermined, they will not merely be the Lees of Lanka, but a source of dry-rot in the social and moral life of the whole populace. The loss of self-respect is the surest step to moral ruin, and no Burgher can be self-respecting when he realizes that he belongs to a scattered and disappearing race of degenerates who lack either the courage or the energy to save themselves.

Let not unworthy motives be an incentive even to a worthy end. Efforts at selfish aggrandisement will meet with as little success as they deserve. But disinterested strivings towards the general good will meet with ultimate success even if misunderstood at first. The desire to retain one's self-respect can easily be mistaken for fear of loss of prestige. The desire to organize and unite has already been mistaken to be fear of disunion and consequent oppression. But the Burghers can apply to themselves the words of the great German statesman* who said "the appeal to fear will never find an echo in Teuton hearts." They might say in his words: "We can be influenced easily by love and sympathy—perhaps too easily—but by threats, never! We Burghers fear God and nothing else in the world, and it is the fear of God that causes us to love peace and ensure it."

Even the abolition of Communal Representation in the State Council, that death-blow to the interests of minorities, did not evoke more than a very mild remonstrance from the Community that was most unfairly treated. Surely it was more than their usual loyal trust in the British Government that was responsible for the fine aloofness displayed on this occasion? Men have called it apathy; some more charitably disposed put it down as dignity. But would it not be pertinent to recall the traditional reliance of the race on the old Dutch motto "God met ons"—"God is with us?"

The appeal to fear must never find an echo in Burgher hearts. Their own inherent qualities, properly nurtured, will win for them the affection and confidence of those with whom their lot is cast. And it is a friendship worth having, for the people are like the land they live in, some of God's best handiwork.

The Burghers are the most fortunate community in the world in their associates and in their environment. East and West meet in pleasing harmony in the most beautiful spot in the world—"an earthly Paradise" in the words of Bernard Shaw. What more attractive home can be desired than this sunny island of palms, rich in vegetation, fruits, and flowers, full of a fascinating variety

*Bismarck.

of wild life, including innumerable birds of brilliant plumage, and as fascinating a variety of human types? A perfect climate, where, while extremes are absent, both heat and cold may be found within a few hours' journey; a rich and fertile soil; a good geographical and commercial position; historical associations wrapped in glorious lustre; the most beneficent and best administered Government in the world: these are a few of the attractions of the Premier Crown Colony in the biggest Empire the world has ever known.

Such is the wonderland in which the Burghers have for three hundred years played so important and honourable a part. It is not too much to say that by their unfailing goodwill and easy fellowship they have won the hearts of most of their fellow-countrymen, rulers as well as ruled. It is important that they should retain this position.

Little has been said of the Moors and Malays, who form the biggest minority community; their alliance and co-operation is of very great importance to the Burghers. There is the bond of disabilities shared in common, which unites all minorities. Every Ceylonese has a claim on the friendship of every Burgher. Nowhere in the world is the practical application of the teachings of Jesus Christ so urgently expedient, so indispensable, as for the Burghers of Ceylon.



CHAPTER III.

AS OTHERS SEE US.

"Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence: thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes."—Psalm 50, xix.-2.

"Propaganda is a war on opinion by opinion, and therefore it is or may be at the same time a means of spreading useful opinion and a danger to honest opinion."—Bryce, *International Relations*, I.

"The half-castes of Ceylon, or Burghers as they are called in the island," writes H. C. Sirr, formerly Deputy Queen's Advocate for the Southern Province of Ceylon, in a book called "*Ceylon and the Cingalese*" Vol. 2, "adopt the European costume. We allude only to the males, the women blending in their dress a strange mixture of the European and native attire. The male half-castes are far below the Cingalese both in physical power, stature, personal appearance, and mental capabilities; their complexions are less clear, their features ill-formed, and the expression of their countenance is heavy and sensual, being as deficient in corporeal attractions as they are destitute of moral rectitude and probity..... It is most extraordinary, but all those who have been in the East frankly admit that among the half-castes is to be found every vice that disgraces humanity, and nowhere is the axiom more strikingly exemplified than in the male and female Burghers of Ceylon."

"Sirr was a man who, as an English lawyer, failed to compete successfully with James Stewart, Charles Stewart, Sir Richard Morgan, Charles Beling, and other Ceylon lawyers, who not only beat him by a long way as unofficial advocates, but some were promoted over him. Disappointment seems to have soured him, and he ran down the whole Burgher race in his work..... It is a matter for regret that Mr. Sirr's description of the Ceylon Burghers has been taken by some writers on ethnographical subjects as trustworthy."—Digby, in his *Life of Morgan*, Vol. I,

The spiteful barrister had his excuse, but what plea can be advanced for the ignorance and malignity of a Governor of Ceylon, Lord Torrington, who wrote thus with reference to alleged efforts to "kindle dissatisfaction in the minds of the Sinhalese natives" by "the half-bred descendants of the Dutch and the Portugese," or the "peculiar class of people called Burghers": "I shall repel with the most vigorous determination all the efforts of the Burgher Community, a class I am not aware to be found elsewhere, to make use of the native Sinhalese inhabitants to promote their own selfish purposes."

The error of including Portuguese under the term Burgher seems to have grown quite common, and some of the Burghers themselves may wink at the mistake. No wonder, when a professed Directory like the *Times of Ceylon Green Book* is permitted to state uncontradicted, year after year, that "The Burghers are of Portugese, Dutch and English descent. The higher classes fill the learned professions, are members of the Civil Service and the Clerical Service, while the lower classes are artisans and mechanics ... English is the language of the Burghers but a small number of the lower class speak a debased Portugese." The difference in language, class, occupations, etc., is recognised, while the biggest difference of all, the essential difference of race, is slurred over.

So familiar an acquaintance of Ceylon as Mrs. W. T. Southorn (Bella Sidney Woolf) makes the same blunder in her compilation entitled *How to see Ceylon*: "Certain Dutch Burghers are of mixed Dutch descent. Otherwise the Burghers are of mixed Dutch or Portugese and native descent." If the words *or* and *and* are interchanged in the latter sentence the statement would be nearer the truth. Many Burghers are either Dutch + Portuguese or Dutch + native in descent; none are Portuguese + native.

J. C. Willis in his book on Ceylon is candid: "Burghers. This term dating from the days of the Dutch, is commonly applied in Ceylon to people of mixed European and native descent, in fact as the term *Eurasian* is used in India." He is just honest enough to go on to admit, however, that "strictly it applies to descendants of the Dutch, some of whom are quite white, and have no native blood in their veins." Nevertheless he himself just afterwards is guilty of the very misrepresentation he has been at pains to correct: "In Colombo especially the Burghers may almost be divided into two classes, the poorer Portugese Burghers, many of whom speak to this day a dialect of Portugese, and the richer Dutch Burghers."

Anthony Trollope obviously made no effort to verify information apparently received from some malicious or ignorant colonial, when he wrote: "they are generally called Burghers, though I have been informed that they do not themselves like the name. They are of European progenitors, with some admixture of native blood, either Sinhalese or Tamil. Their condition in that respect is the same as that of the mulatto in the West Indies, though probably they are nearer to their European parents than are the Mulattoes. They are lawyers, civil servants in the lower grades, and clerks; but they seldom seem to rise to wealth or prominence. They are chiefly of Dutch origin, partly of Portugese, and probably, in some degree, of English blood. Throughout the towns in Ceylon the traveller will hear and see much of the Burgher, but he will not see much of him in the houses of the dominant British lord of the colony."

William Digby, in his *Life of Sir Richard Morgan*, makes a show *ad nauseam* of patronising the Burghers, or Eurasians as he calls them. His real sentiments are betrayed by such passages as these:—"As a class the Burghers are thought by most Englishmen to be given to dressy display and ornamentation of the person, a practice leading to chronic indebtedness to Moor traders who mainly do the shopkeeping business in the island. In this respect the Community, are said to be getting worse than they were hitherto wont to be....." "There is a virulent side to the Burgher character, which finds vent in the use of foul words expressed in a Portugese *patois*, and sometimes in sending anonymous letters. The Burgher loves to sip wine, and can repeat with much glibness the arguments for moderate drinking; as to habitual drunkenness, though it is not a habit, it is by no means unknown in the Community....." "The English, Scotch, or German mechanical engineer, road officer, locomotive foreman or platelayer generally *marries* the native or Burgher female with whom he 'amalgamates'; the civil servant, the merchant, the planter, and the army officer only *keeps* her."

On the whole, Captain Robert Percival is perhaps more libellous. The following excerpts are from his *Account of the Island of Ceylon*. "The chief trait of the original Dutch character which those in Ceylon retain is their fondness for gin and tobacco: in other respects they adopt the customs and listless habits of the country..... This mode of living cannot fail to make them lazy and indolent, which indeed they generally are to a proverb. As they make no effort to increase their knowledge and even appear to have no curiosity nor enjoyment in anything beyond the common insipid routine I have described, they are of course ignorant and stupid, without capacity and without desire of excelling by exertion. Their children are treated with the same

neglect as other objects, and are usually committed to the care of slaves. Their selfish and contracted minds become equally callous to the feelings of humanity, and their poor slaves are treated with cruelty upon the slightest provocation, and often from mere caprice.....The women of this mixed race sooner begin to look old than those who are wholly of European extraction.....When such is the treatment which they experience from the men it is not to be expected that the women can be very polished or skilled in the arts of pleasing.....their dress is particularly slovenly.....Their minds are still less cultivated than their bodies; and they are nearly as ignorant on their wedding-day as in their infancy.....From infancy they are entirely given up to the management of the female slaves, from whom they imbibe manners, habits and superstitious notions of which they can never afterwards divest themselves.....Their morals being derived from the same source, are equally destitute of dignity or virtue as their manners are of politeness.....Dancing is the principal amusement of the younger women.....Neither the persons nor the apartments of the women are in general very cleanly....., etc., etc.”

Even had not Dr. Paul Peiris betrayed himself by naming Percival, it would not have been very difficult to guess the source from which he drew for his execrable attack labelled *Ceylon and the Hollanders*, from which the reader shall be spared more than two typical extracts. “Their chief companions were the numerous slaves who surrounded them, and it was mainly from these slaves that the rising generations of Hollanders imbibed their views of life. Flattery and adulation were their daily food, and they gradually learnt to consider themselves so superior to those around them that they needed not to acquire even a little book-learning or adequately qualify themselves for future service. In the few cases where a proper tutor was provided, the influence of the familiar slaves soon destroyed the effect of such moral teaching as he conveyed to them. The result was that the Ceylon-born Hollander degenerated rapidly, and his ambition did not extend much beyond eating and drinking.”—(Chapter VI.) And again, “Dry rot had set in among the Hollanders. That retribution that so surely awaits the commercial race which has no idea beyond the exploitation of the country of another for its own aggrandisement had fallen upon the men. The one aim of the Hollander was the speedy acquisition of wealth. The indomitable courage which once defied the might of Philip of Spain had dissolved in the ardent heat of a tropical sun.”—(Chapter X.)

How even a clergyman and fairly reputable historian like Father S. G. Perera can be led into framing deceit and slander by the urge of racial and sectarian bias is shamefully evident on a perusal of his *History of Ceylon for Schools, 1505—1911*: a book

that ought surely to be banned not so much for its inaccuracies and misrepresentations, as for its tendency to foster racial animosities and inter-communal discord. This book has recently been reviewed by "Historicus" (See D. B. U. Journal, Vol. XXIII. No. 1), and it is not necessary to repeat here "Father Perera's ungenerous and uncalled-for remarks about the Burghers."

Mr. David Hussey's blundering efforts have also been recently castigated by the same "Historicus" in the public Press, and, it is earnestly to be hoped, will soon sink into deserved oblivion.

A Tamil student essaying to write a text book on Ceylon has made the old mistake referred to earlier in this chapter: "The Burghers," writes V. E. Charavanamuttu, "are the descendants of the Portuguese and Dutch settlers. The betier class occupy prominent places, while the poorer classes are chiefly mechanics."

A Sinhalese politician and labour leader, then only on the threshold of his fame, spoke as follows in the course of a speech delivered in 1928: "The Burgher thinks he is one of the European classes, wears the dress of the European, and struts about like a peacock in European dress." (The writer has heard, but is not aware if it is true, that at the very time he was speaking Mr. Goonesinghe was himself attired in full European costume, including even a top hat. Certainly he has habitually worn European dress when appearing in public.)

"The dream of the Burgher girl is for a European husband," wrote the conceited P. R. Smythe in *A Ceylon Commentary*, besides one or two other cheap gibes at the expense of the same Community. H. E. Newnham achieved sudden notoriety in the local Press by attempting to amuse an English audience with age-worn and hackneyed funny stories, modernised only by the childish and tactless expedient of making the Burgher Community his butt. He was forced to apologize subsequently.

But it would be painful to prolong this chapter with further evidences of the unfriendliness, to say the least, which Burghers have faced in the past and must still face. Enough has been shown to justify the intense bitterness which flared out occasionally in the midst of a flaming appeal for Pan-Burgher unity and co-operative effort, as made by Mr. E. H. Van der Wall recently, "in the name of our illustrious Dead, whose graves and memories are desecrated by pseudo-historians, whose rough, rude hands distort the truth." The next quotation therefore shall be the last.

Here "Linesman," in Blackwood's Magazine, attempts to attach to the most respectable Community in the world the slur of illegitimacy : after praising the Sinhalese, Tamils, Moormen, and Afghans, he goes on to say, "Outside all the above, whether over or below them is a puzzle, yet rigorously outside them, floats an indeterminate *melange* of half-breeds of all shades of colour, of all proportions of blood, and all grades of intelligence and value. Always the great solecism of the East, the Eurasians are here certainly less cold-shouldered than usual by the two parties to their creation, though the visitor may be pardoned his first surprise at the honourable title of "Burgher" by which they alone are distinguished amongst the races of Ceylon. The capacities and limitations of such mixtures are too well-known to need description.....As in blood so in labour, they form the coupling between the dynamic energy of the white and his inert train of natives ; they are the transmitters of propulsion, and there is no need to smile because they occasionally assume the smart paint and shining brass of their mighty protagonist. There is something infinitely pathetic in the yearnings of the fruit of Jupiter's forgotten frolics amongst the nymphs on the golden beach." In brief, you, dear reader, are one of a race of bastards.



CHAPTER IV.

OUR SHAME UNPUBLISHED.

“We are become a reproach unto our neighbours, a scorn and derision to them that are round about us.”—Psalm 79, 4.

“ . . . for our shame unpublished, we bless and thank Thee, O God.”—R. L. Stevenson, *Prayers*.

Why are the Burghers called cockroaches?* Everybody knows they are called that, though the fact is betrayed by others only in moments of wrath or provocation; nobody seems to know why. Those who have lived in Ceylon know that there is no creature so loathsome and repulsive in its habits as the common cockroach. But there is no justification for describing the habits of Burghers in the same terms. Can it be that the Burghers are loathsome and repulsive in themselves, that the mere fact that they are Burghers inspires in their fellow-men the same feeling of disgust and abhorrence that is caused by even the sight of a cockroach?

A cockroach is despised, hated and oppressed. Men try to exterminate it, and there is no place for it in the house; it has to creep away into the least habitable places to remain unmolested and unseen. We rejoice in its death as we would over the killing of a serpent or a scorpion. But it is a harmless, inoffensive creature, timid, spiritless, with never a thought of aggression or reprisals, helpless, unprotected.

In their characteristic docility and harmlessness one sees the only point of resemblance between Burghers and cockroaches. Lassitude, lack of initiative, contentment with prevailing conditions—such are the weaknesses which have earned for them the contempt and reproach of all their fellow-countrymen. Is it possible that a fierce sense of degradation might yet burn deeply into their hearts and sting their sleeping consciences into the effort to organize? In a very few years it will be too late.

*Just before going to Press the author has been informed of the origin of the term, the Portuguese word for “nobleman,” applied to Burghers until the early nineteenth century, bears a close resemblance to the Sinhalese word for “cockroach.” It is not an insult, but a pun.

And then, what of their children? These precious little ones whom they now see romping so happily in their play, or bending their small fair heads over albums of stamps, autographs, or chocolate pictures—what will be the extent of their disillusionment when their turn comes to step out into a hard unfriendly world and assume the burden of disabilities and shame left them by their fathers?

Careers are difficult enough to find now. If the present trend of affairs continues, what will be the outlook a dozen years hence?

But it is not social status only that is endangered. Morally, physically, and intellectually Burgher children are being ruined and degraded by the avoidable and therefore unforgivable neglect and blindness of their own parents.

It is not sufficient to send a child regularly to Sunday School. (Not many parents do even that.) Sunday School is a place where one has to learn a text and catechism and sit fairly still for an hour in exchange for the satisfaction of wearing one's best clothes, meeting one's Sunday friends, propitiating one's parents and teacher, and perhaps adding a picture text card to one's collection. Once in a while a pleasant diversion takes place in the form of a picnic or prize-giving. Once in a while the harassed-looking teacher tells a story that is not so dull as the rest. But all this is neither religion nor religious education. Sometimes it has a definitely opposite effect, and the child learns to put on sanctimonious airs and assume a pious expression and feel quite righteous and superior. Sunday School teachers—in Ceylon at any rate—make little effort to introduce little children to the Living Christ. The Personality of Jesus is seldom made real to them.

Usually Sunday School teachers are shy and self-conscious young men and flappers canvassed by some well-meaning "church-worker" who urges them to render thus some service to God. They seldom know quite what to make of themselves when they find themselves confronted with a row of demure or giggling children. In the course of time, however, they learn the creed of the Sunday School child, which they accordingly proceed to teach: thou shalt attend Sunday School regularly and punctually; this is the first and great commandment; and the second is like unto it, thou shalt learn thy text and catechism.

It is no wonder that children prefer the hour at home when parents are away at church services, and domestic servants of questionable morals and weird vocabulary are their willing play-fellows. Do Burgher parents realize that more than eighty per cent.

of their children become addicted to vicious habits at an early age, being usually initiated into the practice by some ignorant and corrupted podian? Ayahs, as is well-known, make a practice of keeping babies quiet by unscrupulous manipulations. Infants in Ceylon usually get their first experience of sex in the public parks where the ayahs in attendance on them clandestinely meet their lovers and paramours and indulge in undesirable intimacies or coarse jests. There are very few parents indeed in the Burgher Community who are too wise ever to leave their innocent offspring to the mercies of servants. It is well to be trusting but not to the extent of risking the life's happiness and soul's salvation of a defenceless child.

"The climate has nothing to do with puberty," says Mr. Gandhi. "What does bring about untimely puberty is the mental and moral atmosphere surrounding family life." For many Burgher children this atmosphere is the atmosphere of the kitchen and the servants' quarters.

Premature sexuality is not the only vice thus acquired. Habitual deception of their employers is a very common fault among servants, even though it may not amount to actual dishonesty. The servant who pretends not to hear when he is called, or who trumps up some plausible but inaccurate excuse for neglect of a set task, is setting an example of deception and slyness. A very common example of servants' deceitfulness is their way of suddenly appearing to be busily engaged in their legitimate work when master or mistress appears unexpectedly on the scene where child and servant had been playing.

A bygone generation of Burghers made a fine race of loyal and trustworthy public servants, who filled the highest posts under the Government with credit and honour. Instead of grumbling at the alleged failure of the present generation to maintain that tradition, if Burgher parents will look to their own responsibilities and keep their children from constant association with untrustworthy and disloyal domestic servants, those children will at least have a chance of growing into men and women reliable and fit for employment. It has been the tradition of a bygone generation to give all they could, ungrudgingly, without calculating the gain or the terms of service. That is why they have been so valued as employees. The spirit shown by the average Burgher employee to-day is exactly that of his early boon-comrade and childhood's companion, the domestic servant whose normal attitude is to do no more than he is paid for, to render the minimum of service for the maximum of pay. It is not to be wondered at that the Burghers are harder hit by the present unemployment than any other Community!

Language also suffers considerably by this consorting with servants. Not only do children pick up what Mr. Smythe calls the "native accent," but grotesque idioms are learnt and ungrammatical expressions used. The use of such expressions by Burghers has already been satirized by a local physician who has most unfortunately blundered into the realm of would-be literature by producing a dull attempt at a novel.

Many vulgar terms of abuse are also learnt by contact with menials, who have not had the advantage of good breeding. The average Burgher schoolboy has an amazing stock of vile epithets and indecent phrases. He prides himself on his proficiency in "talking smut," relating filthy anecdotes, or repeating vulgar verses. His vocabulary is notoriously prolific. There are those who say that it would be as easy to purify the everyday vocabulary of a Burgher boy as to teach birth-control to a guinea-pig. The chief cause of this vice is the example set by adults. Young boys not yet in their teens hear their heroes on the cricket and hockey fields use the filthiest language, some even hear it in their own homes, perhaps from their own parents and brothers, and it is not surprising that they should be quick to assimilate the worst of the servants' talk.

Blasphemy and irreverence take a conspicuous place in the ordinary conversation of the average Burgher schoolboy. Of course no parents would dream of suspecting their own boys of using such expressions as "God's teeth!" or "Christ on a bike!"—but parents never know. They are far more to blame than the children themselves. It is a very short step from "My God!" to "God's teeth!" and how many men, or even women, are as scrupulous as they should be in their observance of the Third Commandment? The morality of the Burgher child is imperilled in all directions, wherever he turns.

It is perhaps at school that he fares worst. Children of a minority are naturally at a disadvantage in a school. The environment is uncongenial and often actively hostile. Hence the establishment of institutions like the Haddon Hill school of Nuwara Eliya which is for European children only. The boy who comes from a cultured home and is set in a class where the majority are from a lower social grade diffuses culture and refinement and good breeding, but at the same time imbibes the undesirable characteristics of his associates.

But it is from the race prejudices of the vicious and narrow-minded that the Burgher schoolchild suffers most. The day has not yet come when altruism and humanity are the first qualifications of a teacher. Merely academical qualifications are not

difficult to obtain, and the salaries now offered to teachers are so low that they fail to attract the most intelligent and cultured citizens, who need not necessarily be graduates. The teaching profession is the most responsible in the State, and should be the most respected and the best paid. Even if the Councillors are crooks, the lawyers knaves, and the public servants blockheads, there is still hope for a country where the education of the young is in the hands of honest men and women. But the bully who has obtained a degree or the pervert who has spent a couple of years at the Government Training College is often welcomed into a profession which unfortunately gives him unlimited opportunities to indulge in his particular vice.

And it is the Burgher boy who suffers the most, especially in these days when racial bitterness too often runs rampant, and racial vindictiveness is frequently shown. The unrestricted use of corporal punishment in local schools reached such scandalous proportions that only quite recently legislation had to be introduced to check it. No schoolmaster is now legally within his rights in hitting, slapping or caning a pupil; *but in every school this rule is daily flouted*, and there is no big school in Ceylon where cruel and almost inhuman bullying by schoolmasters does not take place, in some cases habitually. No victim dare complain to the Principal, who for discipline's sake feels obliged to take the side of authority; not only the principal but the whole staff must "stand by" their colleague, and the unfortunate victim of the bullying has usually to pay the penalty for his protest by being marked out by the whole staff for persecution that keeps safely within the law. The unhappy scapegoat is also prevented from complaining to parent or guardian, the teacher being careful to see that the occasion for punishment is unlikely to bear confession at home.

Burgher children are temperamentally more stolid, phlegmatic, and longsuffering than their emotional and quick-tempered oriental classmates, and so can be bullied with comparative immunity.

Such things are almost incredible in a fairly civilized country, but they must continue to exist in a land where kindness and sympathy and love are not only not the first requisites of a teacher (as they ought to be) but are actually often regarded as mere sentimentality, and contemptuously dismissed in favour of delusive academical qualifications or a disciplinarian reputation. In probably nine cases out of ten the so-called disciplinarian is merely a hectoring tyrant who uses the big stick in preference to the more humane but more patient, and therefore to some people more irksome method of sympathetically studying schoolboy psychology. Principals of schools are so ambitious to have a glittering array of

graduates and trained teachers on their staffs that they overlook the fact that no man has a right to be a teacher who is not a conspicuous example of integrity and noble character. In the teaching profession of Ceylon the very basest of men rub shoulders with the most noble, and only the boys of the school are quick to distinguish them.

Worse things are done than mere bullying. There are creatures so debased that they deliberately ruin the morality as well as the intellectual capacity of the young souls placed in their charge. Of course the bullying itself tends to this, especially where a boy is habitually humiliated and degraded, and all his self-respect destroyed. A particular boy is sometimes made to stand on the form or out of the class for hours, day after day, or is compelled to submit to such indignities as kneeling at the master's chair for a considerable length of time, or having his head in the waste paper basket. In a leading mission school a boy was once punished by his Tamil science master by being made to squat under the teacher's desk for an hour, and was kicked each time he moved. In a great rival institution a highly-qualified master and would-be vice-principal incurred the charge of showing gross favouritism to the boys who laughed loudest at the indecent jokes he made in class !

Punishment by detention is one of the permissible methods of persecution. The whole future of many a naturally bright and intelligent boy has been ruined by heavy impositions which prevent him from devoting sufficient time to study. Parents wonder why a boy who was always at the top of his class should suddenly show a startling change in the hands of a new teacher. Herein lies the explanation. Exorbitant impositions and repeated detention are the most common but not the only means of stunting the intellectual progress of a pupil; he may have no impositions and no detention, but by the simple means of putting a boy on the form or sending him out of the class the same result can be effected. To find occasion for such punishment is of course the easiest thing in the world, as boys know to their cost.

It is not for climatic reasons alone that Europeans in Ceylon have their children educated at European schools. Burghers do not attempt to remedy the appalling disabilities of their children because they are woefully and sometimes wilfully ignorant of the existence of these disabilities. There are those who are not ignorant, but who despair of any curative measures, and these are heinously culpable for not giving a trial to the curative measures suggested by others. There are others, more numerous, who are both aware of conditions, and contemplate remedies, but postpone action, and no words can exaggerate the blame that attaches to these.

“To him that knoweth to do good and doeth it not, to him it is sin.” *Bis dat qui cito dat*—he gives twice who gives in time: he never gives at all who procrastinates. Unless the Burghers give their attention to these matters immediately and act immediately, they will have perpetrated one of the greatest crimes of neglect and selfishness ever recorded in history, the far-reaching disastrous consequences of which, not only to themselves but to all communities, it is not possible at this stage to estimate.

Many are the Burgher girls who in these days of unemployment, depression and keen competition have heroically set out to be wage-earners. The nursing profession has attracted a large number of these. The wickedness to which these girls often fall victims is incredible. They are absolutely at the mercy of the young doctors and even students under whom they work, who cannot only make life miserable for them but might even deprive them of their precarious livelihood. And it requires more than ordinary self-control to resist the daily temptation to use such power over young and pretty and defenceless girls who dare not complain. More lives have been ruined in this way by unscrupulous men than the general public will ever know.

Something has been shown of the more serious menaces that confront the rising generations of Burghers, these unsuspecting little ones who win our hearts so easily—and so uselessly. There are other, more petty, evils that likewise call for immediate attention.

How many Burghers realise that juvenile smoking is among them the order of the day? Surely adults who do realize this would be careful to avoid smoking in the presence of children, for it is almost always mere imitiveness that begins this wasteful and injurious habit. It is a foolish and obsolete rule that deprecates smoking in the presence of old age. To be rational, the convention should be reversed; it is smoking in front of children that does real harm.

Clandestine smoking is usually practised in foul hiding-places—the back premises of some filthy boutique, or even perhaps a public latrine. These latrines should never be visited for any purpose whatever by boys who are not homeless, for there is in them the serious danger of infection. Virulent incurable diseases are easily contracted from the germs left by diseased vagrants who are compelled by their circumstances to use such places. But boys do not know this, because they are never told. Parents and school teachers must impress upon them the danger of even entering a public latrine.

Boys should be warned against other well-known risks of a similar nature. Nearly every Burgher boy visits periodically one of the common barber's saloons that abound all over the Island. He should be very discriminating in his choice of a saloon to patronize; for unclean instruments or towels, or slight carelessness on the part of the barber, have often resulted in an innocent individual's being infected with one or other of the most horrible diseases. The CARLTON Hairdressing Saloon at the junction of Laurie's Road with the Galle Road, in Bambalapitiya, is about the cleanest and best from the point of view of efficiency, and is most conveniently situated for Burghers, a large majority of whom live in the neighbourhood. This is the kind of place that should be patronized, and not merely the nearest shop irrespective of its hygiene.

There still remain many other evils that are rampant in the Community. Drink has been the hereditary foe of the Burghers. Combined with the effects of a tropical sun its results are disastrous. The Burghers might produce a super-race if they firmly abandon their old but treacherous comrade, Alcohol. Yet, amazing to relate, many a young man is given his first alcoholic drink in the presence of his proud (and perhaps slightly intoxicated) father. "Hats off" to the Burgher who is a strict teetotaler!

Debt is the newest enemy that has reared its monstrous head among the Burghers, and few realize the powerful hold that this dread dragon has won over the whole Community. Sixty per cent. of the Burgher homeowners have mortgaged their possessions; sixty per cent. of the Burgher minor employees and clerks are in the toils of the Afghan octopus. Vanity, extravagance, and a false standard of living are the causes.

Sir (then Mr.) D. B. Jayatilleke might have been thinking of the Burghers when in December, 1926, he made the following prophetic remarks: "There has been an increase of riches. But with this increase of riches there has also been a greater increase of poverty and misery in this country. The causes are not far to seek. The chief cause is extravagance. The man who earns Rs. 100/- is not satisfied unless he makes a show of earning Rs. 800/-. The country is going to wrack and ruin owing to this false sense of values and extravagance."

Substitute the word "Community" for "country," and these observations were literally true of the Burghers a year or two ago.

Then came the Depression, that seemingly terrible monster that is really a friend. Medicines are usually nasty, and the

Depression is no exception ; but it should achieve one tremendously happy result—it should compel men to live simply and to be content with little.

The much-execrated Abolition of Communal Representation is another such disguised blessing ; for with it was abolished the so-called "Burgher" Electorate, which compelled Burghers to pig together in the same sty with Eurasians and a host of nondescripts. When Communal Representation comes back, as come back it surely must, the Burghers will be either a consolidated and clearly-defined Community, or a forgotten race of the past.

Even the widespread degradation and humiliation of the Burghers may prove to be a blessing, for it might put them on their mettle.

Strike stone on steel—
Fire replies.
Strike men that feel—
The answer is in their eyes.

Powers that are willed to break
The spirit in limbs of pain,
See what spirit you wake !
Strike, and strike again !

You hammer sparks to a flame,
And the flame scorches your hand,
You have given the feeble an aim,
You have made the sick to stand.

You shape by stroke on stroke
Man mightier than he knew ;
And the fire your hammer woke
Is a life that is death to you.

LAWRENCE BINYON.



CHAPTER V.

GLIMPSES OF THE TRUTH.

"I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not."—Matt. xxv. 42.

"Some men and women have a special talent for love; they are as few, I think, as those who have a special talent for painting or mathematics. To the congenitally less gifted, Christianity, and, more recently, Humanitarianism have tried to teach the art of loving. It is an art very difficult to acquire, and the successes of its Christian and democratic teachers have not been considerable. Most people do not love their fellows, or love them in the abstract and when they are not there. . . . Unless their case is brought violently to our notice, we simply don't think about them."—Aldous Huxley.

Of the better known instances one dreads to treat, for the mere mention of them aggravates the shame and pain and public humiliation of the whole Community at such disasters. Somehow every few years in the last decade or two an ugly tragedy has knocked us down writhing into the dust. Whether it be the horribly unnatural vengeance of some miserable young scapegoat of fortune, or a stupendously mean fraud by a revered and honoured greybeard, the disgrace of it sears our souls and prostrates us in mud. Why? Because of the publicity attached.

But the daily degradation and sin of the inconspicuous, the misery and poverty and suffering of unknown "poor relations," the indignities and humiliations of ordinary existence, the starvation, corruption, and ill-usage of little children—these fail to evoke even the merest spasm of shame or horror. And such things are present all around us every day. And though consciously or unconsciously we close our eyes to them, sooner or later they will claim our attention, and the longer the delay the more terrible will be the awakening.

Of these common cases are here cited a very few examples. The naked truthfulness of the narrative is its own apology. Neither exaggeration nor imagination is needed to intensify the shame. If the sceptical armchair reader requires evidence it can willingly be furnished.

Let one witness speak for himself of a personal experience :—

“ I was riding on a 'bus one afternoon when we passed two girls who were walking. Not more than eighteen or nineteen years of age, they were remarkably pretty in spite of the powder and paint that marred their natural fair skins. The 'bus-driver made a coarse remark about them to his cleaner. I was startled, for what I had seen of them did not seem to justify the vile accusation implied by the man's words. The girls looked ill-nourished, and, though of good family, were probably poor enough to be unprotected from such slander. I remonstrated with the driver. His reply was even more startling in its challenge. 'This very night I will get either of those girls to sleep with me for a shilling. Come with me and see for yourself.' I disbelieved him of course, but I went, my soul revolting at the idea. It was true. The girl I spoke to was willing to give herself to me for 50 cents. With untold bitterness in my heart I reproved her as gently as I could and begged her to give up that kind of thing. She suddenly raised her eyes from the ground and looked me full in the face. 'You tell me that?' she cried, and there was fire in her refined and educated voice: 'In that slum over there, there are nine starving people whom I have to support. Will you show me another way to do it?'"

For the sin and the shame of this story the guilt lies with those hundreds of "respectable" men and women who spend more on an evening's liquor than would feed these kinsfolk of theirs for a week.

The demon of drink has ruined more Burgher homes than any other factor. Yet those who "make their pile" will persist in squandering their superfluous riches on setting an example of intemperance to younger generations and poorer kinsmen who await their turn to indulge in similar "luxuries."

Such was the fate of Mr. X—, who held a comfortable position under the Government till increasing prosperity and featherbrained friends introduced the Demon to him. At length he was found drunk on duty, and dismissed with a meagre pension to compensate for his long service. Increased hardships made him a more helpless addict. It was not many months before his wife had to take to the streets for the sake of her young daughter

and infant son. The latter was alleged to be suffering from rickets. The emaciated little mite was found actually dying of starvation, for lack of a bottle of milk.

More horrible is the tale of a family where vice does not contribute at all to the tragedy. The story centres round a baby, ill-nourished and weak, everlastingly crying, never happy. The mother was seized with an infectious fever, and was isolated in one of the two rooms that formed the hut that was her home. The baby in the next room was looked after by his nine-year-old sister. The other three members of the family were out earning their daily meal. It must have been a release for the little girl to be sent out for an hour or two, away from her groaning mother and puling little brother, to fetch a relative, as the mother seemed to have taken a turn for the worse. Two hours passed. The mother strove to rise from her bed to go to her child, who was now crying more than ever before. It was useless. Starvation and disease had deprived her of the strength to lift her limbs. After all, she reflected, it would be of no use. The child would cry all the same, and was quite safe, for it had no bed off which to roll. The mother resigned herself to the necessity of listening to her child's cries without going to its comfort. He may be hungry, but there was no food available. The child must wait till his sister came home.

She came home at last, with the relative she had been sent to fetch. The infant's screams first drew them both. And what a sight it was that met their eyes! The fair, tender skin of the baby was now red and swollen wherever it was visible under the throng of great black ants that swarmed all over that fragile form. It was shortly after nightfall that day that the child's weeping ceased for ever.

Yes, it is the innocent, helpless children that suffer. In their scrupulous efforts to help only the "deserving," well-to-do Burghers often ignore the sufferings of children whose parents are culpable. To help the children, they argue, would mean helping the parents.

A bright and intelligent boy of ten, at the top of his class in school, was kept at home for nine months because his father could not afford to pay his fees. But during this time the father never missed a day at the races! It is pleasant to be able to record that the boy is now back at school through the generosity of one who does not trouble to discriminate between the children of deserving and of undeserving parents. But he is at the bottom of his class now, and appears to have lost forever his former industry and keenness.

Far more appalling was the fate of another bright and intelligent child of twelve who had the misfortune of rare good looks. Like many another Burgher boy he was a frequenter of boutiques. He attended one of the largest public schools in the island, and on his way home he was in the habit of dropping in at a particular boutique where his bright features and merry disposition had earned for him the undesirable favour of the proprietor. One unlucky day he was later than usual after detention, and alone. He was dragged into an inner room by his "friend" the boutique-keeper, and one of the vilest of crimes was perpetrated on him, with the amused connivance and aid of the boutique assistant. The boy was seriously injured for life, but was prevented from exposing the men's villainy by the threat that he would be reported for clandestine smoking. Eventually the whole tragedy did come to the knowledge of the parents, but the sequel is not known, except that the boy was removed from that school. The respectability of the family made it undesirable to proceed far with the matter at the risk of futile publicity. But the facts were fairly widely known at the time. Nor is this an isolated instance, for this particular type of terrible vice is becoming quite common, and quite respectable children are frequently made the victims of the blackest villainy.

Many are the crimes that go unpunished, many also unpublished for reasons of delicacy. The victims do not of course belong in all cases to the same Community, but each Community should look upon such outrages as its particular and personal concern, almost as a family matter. Too often the parts of the Pharisee and the Levite are enacted, and Good Samaritans are becoming more scarce than ever. Too often with a helpless shrug of the shoulders everything is left to the police. No police force can be effectual without the enthusiastic co-operation of the public.

A newspaper publishes the case of a little twelve-year-old Burgher girl sleeping by an open window, who was the victim of an outrage by a night marauder. Through complete and helpless dependence on the police the miscreant escaped, though the police did all they could and even made an arrest.

Poverty is one of the removable causes of the prevailing degradation. One Christmas morning two very fair and good-looking children were observed picking up and eating pieces of broeder and breadcrumbs and morsels from a drain that carried away the refuse from the back premises of a neighbour. On enquiry it was found that the starving children were relatives of a distinguished Burgher judge, whose highly respected surname is also their own.

In fact, all these are authentic tales of people descended in the male line from servants of the Dutch East India Company, people eligible for membership of that select, exclusive, influential and wealthy institution, the Dutch Burgher Union, now crumbling to ruin in the isolation of its own selfish grandeur.

The Child Protection Society does not exist for such as these. Call it false pride if you will, but there is something that prevents impoverished Burghers from appealing for charity from public institutions. Yet they eagerly accept any kind of assistance that is tactfully and privately offered. Unfortunately the conscience of the Community has not yet been awakened to their desperate need and to the indisputable duty of the well-to-do.

The Burghers are the only people in Ceylon who do not realize their responsibility concerning their poor. They alone do not take measures to alleviate the suffering in their own midst. And so the numbers of the Burgher poor increase to alarming and abnormal proportions. Not nationalism, but common humanity should help them to overcome common callousness and miserliness.

Save a man from drowning and you are awarded a medal by the Royal Humane Society. Your name is printed on the front page of all the newspapers. *And it does not touch your pocket.*

Starvation is a death more cruel. But no medals are given to the rescuer. *And one's pocket is affected in the effort to save.*

A feeling akin to envy is sometimes aroused on reading an account of the saving of a human life by somebody else. One longs for a similar chance to display striking heroism. There are people perishing among us, people of our own blood, whose lives we can save—perhaps at the cost of a little financial sacrifice. Nor is that all that opportunity offers. There are souls to save too, the souls of our own kith and kin. For poverty brings sin in its wake.

Do you want to save human lives and human souls? A very small percentage of your monthly income will save dozens every year.



CHAPTER VI.

THE WAY TO HAPPINESS.—Part I.

(Prayer—moral reform—child training—self-sufficiency—thrift—
social service.)

"I am the Way."—John xiv, 6.

"Nothing makes the soul so pure, so religious, as the endeavour to create something perfect; for God is perfection, and whoever strives for it strives for something that is Godlike."—Michael Angelo,

A few years ago the writer was the recipient by post of a pamphlet entitled "A Call to Prayer." Apparently this Call had been distributed among the Burghers of Ceylon by a Burgher Club and contained suggestions for united prayer on a fixed day on behalf of the Community. The day was for some obscure reason fixed for Palm Sunday, the Anniversary of Christ's entry into Jerusalem.

The idea is a happy one, and it is a pity that it appears never to have been repeated. An annual Day of Prayer would be a most natural and seemly institution for a Community that is one hundred per cent. Christian. Apart from the incalculable spiritual benefits to be derived, the very act of praying together in all parts of the island will draw the Burghers into closer union and fellowship. There is also the possibility that such an institution may be a further link in the chain of Church Union in Ceylon, for the Burghers are dispersed in all the Christian Churches, and take a prominent part in the activities of all. Palm Sunday or any other appropriate day might well be set apart each year as a special day of thanks-giving and intercession on behalf of the Burghers of Ceylon. The idea might even be extended to apply to all the inhabitants of this island of palms. Why should not Palm Sunday be a National Day of Prayer for all Ceylon?

The Mohammedans like the Jews have their fixed hours of prayer, when all over the country men unite in communion with God, the Father of all. Christianity too lays great stress on the strength of prayer in fellowship, and it is surprising that there are not more occasions of public united prayer for some one common object. This is the secret of all united prayer—that all must concentrate on the same theme.

“If two of you shall agree on earth touching anything that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in My Name, there am I in the midst of them.”—Matt. xviii. 19.

The text quoted is a challenge to every reader, for the writer who quotes and the reader who agrees together make two.

Here is something that every Burgher can do for his Community, be he rich or poor, great or humble, clever or a fool. Moreover, it is something BIG, something of inestimable value. Nothing in the world can achieve such wonderful results as prayer. Yet men who pray for their home and loved ones, even for their King and country, neglect to pray for that which perhaps most sorely needs their prayers—their Community. Morning and night let every Burgher man, woman and child breathe a prayer for this beloved Community of ours, that it may be ever Christian and worthy of Christ. Not only will Burghers thus learn to love their Community more, simply by praying for it, but the Community will reap the benefits of their prayers, will become infused with new and vigorous life, will grow to be great, respected, and loved, and will add a brilliant lustre to Lanka, this Pearl of the Eastern Seas, that “hangs from the brow of India.”

The first need of the Community is for spiritual and moral reform. There is no way to happiness save through Jesus Christ. “True social amelioration can only be attained,” says Tolstoi, “by religious moral perfecting of all individuals. Political agitation, putting before individuals pernicious illusion of social improvement by change of forms, habitually stops the real progress.”

It is in the home that this spiritual and moral reform must begin. The re-institution of the old-fashioned custom of family prayers is a duty that should appeal to those who care about the religious education of their children. It is a scandalous fact that even grace at meals is now often omitted in Burgher households. Family Bibles are seldom now in evidence. Surely every Christian home must have its Bible. The first source of moral instruction is the home. The biggest influence on character is that of early environment. Religion and patriotism must then be assiduously instilled into the hearts and minds of little children by their parents. Both should be imbibed with their mothers’ milk, and growing boys and girls must be taught early to understand the important principle that every Burgher must *ipso facto* sacrifice all for God and for the Community.

"*Noblesse oblige*" is the inspiring thought that must be the guiding influence of every Burgher from early childhood. Every child must be drilled carefully into the consciousness that because he is a Burgher he must be a good Christian gentleman, a lover of his home and his Community, and an example of integrity, culture and refinement to all his associates. This again is a service of incalculable value which can easily be rendered by every Burgher parent, rich or poor, great or humble, wise or stupid.

Next to religion, education has been the great stronghold of the Burghers in the past. Reckless living, false standards and indifference to the future have driven many of them away from that stronghold, and it is not easy to return. To educate his children at a proper school is no longer possible for every Burgher father. But those who can afford to give their children an education must devote a great deal of time and thought to the choosing of such education, and to its supervision after the choice is made. However busy or distracted or incapable the parents may consider themselves to be, time and opportunity and means must somehow be found to interest themselves intimately in the daily education and school-life of their children. It is a duty they owe to God who gave them to share His privilege of parenthood, a duty to Him who said "Suffer the little children to come unto Me." **Devote as much attention to the apparently paltry interests of your children as you would have God devote to your own needs.**

The education of every Burgher child should be many-sided. The narrowness of the education that he usually obtains is a disgrace. To begin with, he should know his Bible through and through. He should learn as much of Art and Music as his natural talent enables him to assimilate. He should learn to read and write at least three languages—English, Sinhalese, and Tamil; and he should also if possible acquire a good working knowledge of Dutch. Every Burgher should know Shorthand and Simple Accountancy even if destined for one of the Professions, for this knowledge will be of immense value to him throughout his career; and at a pinch will find him employment anywhere. It is moreover a necessity that every man should equip himself for at least two different careers, in case he should fail in one. Thus only can one's independence be safe-guarded.

The independence of the Community is as imperative as that of each individual. To achieve such independence the first essential need is land ownership, and the next is home growth of food. Let every Burgher possess at least a piece of ground of his own to stand on, for which he pays no rent. No economic problem is so acute to-day for Burghers in Colombo as the problem of house rent.

Half a dozen Tamil families can live luxuriously in a house with two or three rooms ; a score of Afghans may share a single tenement in Slave Island ; Sinhalese families may live in comfort under paternal or maternal roofs ; Moors and Malays may make their business premises their home ; but Occidentals in Ceylon are temperamentally compelled to live in separate homes of their very own, and often have to pay perhaps a third of their income in house rent. It should be the first worldly ambition of every Burgher youth to possess a house and home of his very own, and to this end he should concentrate all his endeavours, and summon all his resources of thrift, intelligence and enterprise.

Having become the proprietor of a piece of land, or a house with a compound, he should proceed to cultivate every inch of available earth in his possession. "I regard it as one of the GREATEST superiorities of our life in Germany," said Bismarck, that creator of the German Empire, on February 4, 1885, "that a large part of our well-to-do classes live all the year round in the country, carrying on agriculture themselves. . . If you succeed in destroying this race you would see the result in the palsyng of our entire economic and political life." This was also one of the main principles practised in the Sinn Fein doctrine which aimed at making Ireland economically as well as culturally independent. It was the ideal of the great French statesman Colbert, who made France self-reliant, self-sufficient, and independent of others for all the necessaries of life. "The MOST PRECIOUS possession of a State," said Colbert "is the PRODUCTIVE labour of the people." Not for nothing do we hear so much to-day of the slogan "Back to the land." Opportunism is the stuff of which millionaires are made. Ceylon is essentially an agricultural country, rich in resources yet unexploited. If "get rich quick" is to be your motto, then take to Planting—plant coconuts, breadfruits, jak, papaws, pine-apples, plantains; these are food trees, and wealth in themselves.

"Home growth of food" does not mean planting alone. Not only vegetables, but meat should be grown at home by every Burgher. There are few simpler ways of making money than by poultry-farming and goat-rearing or cattle-breeding. Fears of diseases and plagues need not be entertained if only due care is observed. These fears are encouraged by those who would fain have a monopoly of the business. It is no doubt true that many amateur poultry-farmers have met with disaster. But if expert advice is first obtained from an honest source nothing but carelessness can prevent success.

Fishing is an industry that offers immense possibilities in Ceylon. The coasts of Ceylon are well-known to be amazingly rich in many varieties of edible fish. What is needed is enterprise and the judicious outlay of capital. Present methods of fishing are antiquated and unremunerative. But a little combined effort and co-operation should result in establishing a flourishing fishing industry.

Although the Burghers are confronted with the example of so many Moorish traders and others who become rupee millionaires by the avenues of trade, industry and commerce, they still flounder blindly and vainly in search of wealth in the professions and in the Government services. Nor would it be either wise or Christianlike to abandon this policy. But where a man fails to make good in the professions and fails to find service under Government, why not turn to Commerce and a career that pays? The traditions of the Burghers should be commercial, for the great empire of the Netherlands was founded on Commerce, and the Dutch East India Company was the chief agent that helped to establish it. If it is contempt for materialism and scorn of worldly riches that keep them away from Commerce, let them remember that wealth is but a means to an end, and in this case the end should be the relief of poverty and starvation in the Community. The Community needs a few millionaire philanthropists. Therefore let it turn its attention to the acquisition of wealth not as an end in itself but for the purpose of promoting the glory of God by good works.

The need for thrift in the Community has been stressed again and again. Yet the reckless thriftlessness of some and the excessive parsimony of others continue to exist side by side. Those of the former class should be compelled to cease from setting a bad example by the weight of public opinion and the contempt of those who, though wealthy, are refined enough to be quiet, sober, retired and unostentatious. Men and women who have great possessions should dress soberly and live quietly instead of making a vain show and a parade of the luxuries they enjoy. When rich and poor dress alike and behave alike, both being modest and simple, the economic salvation of the Community is almost assured. The vanity of the women and the extravagance of their dress is an accepted foible, but it is often exceeded by the foppery of men. The perfumed and powdered youth who wears expensive clothes and flashing jewellery is as ludicrous as he is contemptible. Scarf-pins and rings and even tie-pins can be dispensed with, with considerable advantage; serge evening-dress is rightly going out of fashion among young Ceylonese; while silks and tweeds are ridiculous in the sweltering heat of Colombo. The ideal wear for men in Colombo is the plain white

drill lounge suit; they at any rate are not obliged to avoid uniformity in dress.

No sensible man or woman economises in food. But the most nutritious food is often the most expensive. The nutritive superiority of country rice is widely known, but it is not yet used extensively in Burgher kitchens, even where the consumer has financial interests in the local paddy market. Many Burghers own paddy fields, and the more paddy lands they own the better, for they will thus help Ceylon (and incidentally themselves) to economic independence. But it is also necessary that they should help the market by buying country rice. His Excellency the Governor is foremost in the "Eat country rice" campaign, so nobody need fear to adopt this policy merely because those who are loudest in advertising it happen to be the very people who are also loud in the expression of a dubious and often disloyal nationalism! Country rice is the most tasty, the most nutritious, and the most inexpensive—why not take advantage of it?

Thrift is just a moral habit. Like other moral habits it should be inculcated in the very young, and it will grow stronger and healthier with the years. Let every Burgher child have a Ceylon Savings Bank account with even Rs. 5/- to start with; and every time the child receives any money at all, whether in the form of pocket money, gifts, or earnings, let a portion be deposited *as a matter of routine* in the Savings Bank. Even if the child receives but ten cents, one cent at least should be laid by for the Bank Account. Every Burgher should carry this plan out with his own children and nephews and nieces—a Savings Bank Pass-book makes an ideal birthday gift for a child on attaining the hoary age of one year. The child must learn to take pride in the Bank Account, watching it swell from year to year; just as it should be taught to regard with horror any form of waste. It would help and interest the little depositor to be taught to realize the value of bank savings, and the fact that the Ceylon Savings Bank pays the highest rate of interest.

It is a failing of the Burghers of this generation that they are too indolent and slow to take advantage of opportunities. To quote one example: great lovers of literature though they are, how many are members of the Public Free Lending Library? They prefer somehow to patronize various subscription libraries with a much more limited stock of books.

Thrift is a quality that must be practised vigorously and without delay, and not merely talked about. If the Burghers expect any difficulty in finding opportunities, let them study the example of their neighbours and they will learn a great deal.

As for those who have already learned to be thrifty, the time has come for them to use their talent for the good of their kith and kin. Social service on a large scale should be the primary concern of every Burgher of this and the next generation. Wherever there is need in the Community, there is scope for those who have been thrifty to do good work. It is idle for them to question the merits of each case that invites assistance. Christian social service does not enquire into the deserts of the suffering.

In almost every case it will be found that poverty and need are brought on by the improvident ways of the thriftless. But it is nevertheless poverty and need. And as long as such conditions exists in the Burgher Community, so long is it the duty of the more prosperous Burghers to remove them. The Good Samaritan did not enquire into the morals or the deserts of the man who fell among thieves. When Moses avenged his fellow-Israelite he did not first ask if he was worth it. (Exodus Ch. III). It was enough that he was of the same race.

Such was the way of Jesus of Nazareth, who was "not sent save unto the lost sheep OF THE HOUSE OF ISRAEL," but who distributed His mercies impartially among the just and the unjust. He set a definite limit to His work, that it might be the more thorough and complete, but the limit did not judge merits. He did not dissipate His work at once among all races; the chosen race was given the first chance, being His own race, and only when the labours there were ended was the message to be sent unto the uttermost parts of the earth. But in that chosen race upon which He first concentrated He made no distinction between the immoral and the deserving. They were all fellow-men, they were all Jews, and so for them all He lived and worked and died.

And we who bear His name, shall we not do likewise ?



CHAPTER VII.

THE WAY TO HAPPINESS.—Part II.

(Man-power—propaganda—race-consciousness—physical culture—social reform—will-to-win.)

“*Without Me ye can do nothing.*”

“*Men unanimously bent on freedom, or conquest can easily confound the arithmetic of statist, and achieve extravagant actions, out of all proportion to their means; as the Greeks and Saracens, Americans, and the French have done.*”—
Treitsche.

Especially unforgivable are the prosperous Burghers who refuse to do anything for the *children* of their poor on the ground that the *parents* are undeserving. The ludicrous argument that is sometimes put forward is that even if parents are moral and upright, the education and feeding of their children would only encourage them to have more children to be a further burden on the Community! This is extremely bad reasoning, and a more palpable screen for parsimony would be hard to find. Even if such philanthropy were to have this extraordinary effect, it is by no means a result to be deplored. The more children they have, the better will be the prospects of the Burghers as a community. Mussolini is one of the greatest of living statesmen, and as a political leader has hardly an equal to-day; his views should be respected. One of his chief measures to ensure the greatness of his Italy is to encourage by various means a steady increase in the birthrate of the people. “Without quantity,” he says, “there is no quality; without numbers there is no power.” Man-power is urgently needed among the Burghers, and if indiscriminate social service among poor Burghers tends to raise the birth-rate of the Community, no better argument can be found in its support.

There is no doubt that the Burghers are keen and useful social workers. In nearly every charitable society they play a prominent and useful part, and lead the way in that philanthropy for which Ceylon is justly famous. They work individually as well as through organizations. What they need is to be awakened to a consciousness of the want that prevails nearer home. It is want

that will remain unnoticed unless they look for it, for alas ! these "respectable" sufferers are as proud as they are poor. And so they starve, while their kinsmen squander kindness.

Those who have not the means to help them personally should bring their circumstances to the notice of others who have. Their poverty need not be advertised, but it can be tactfully made known to those who may relieve it.

Much can be done by means of ordinary everyday conversation, to stimulate general interest in the sufferings of the Burgher poor. This is one of the few forms of propaganda which is employed by Burghers—the propaganda of the drawing-room. There is no longer, and for several years has not been, a Burgher Press. The D. B. U. Journal and monthly Bulletin reach only a few hundreds. It has been usually considered bad form to discuss political matters or communal matters in the drawing-room. But this is really the only place where propaganda might be used in the service of the Community, and without propaganda it would be hard indeed for the Burghers to regain a position from which their influence would count. It is adverse propaganda that drove them from such a position. "Propaganda is a war on opinion by opinion" says Bryce in his *International Relations* (Ch. III), "and therefore it may be at the same time a means of spreading useful opinion and a danger to honest opinion."

Such dangerous propaganda it is that has so seriously injured the reputation of the Burgher Community as to make it appear a nondescript scattering of degenerate half-breeds. (See Ch. III). Books such as Pieris's *Ceylon and the Hollanders* have done irreparable harm to the prestige of the Community. Other historians in their ignorance base their observations on such works, so that the poison spreads.

It is time that the Burghers did something to check this tendency. Propaganda must be defeated by propaganda. Let a start be made with themselves. The public mind of the Community must be saturated with the consciousness of the greatness of its heritage. Poetry, music, art, and literature, mythology and folklore, history and archives, journalism, all these should be made channels for the propagation of one idea—the greatness of the Race in the past, its possibilities for the future. And more important than all these, for purposes of propaganda, is the ordinary everyday conversation that takes place in the streets, in the homes, in public places. It is a mistaken sense of modesty that prevents Burghers from showing pride of race.

“What help is there for a nation if all its honest men preserve the policy of dignified silence, and so leave the rogues, the cranks, and the decadents to speak for her, to rule her? What is to become of a country that has no moral courage?”

The best brains of the Burghers must voluntarily devote themselves to the work of spreading abroad a truer conception of the Community than now exists. Are not these best brains too often busied in devising means of making more money, for selfish uses?

Those who wish to devote themselves to the service of their Community must do so wholeheartedly, with the sole desire to give and not get. Laodicean patriotism is worthless, and has been the curse of the Community in the past. Equally worthless is the patriotism of the man who, while consumed with burning enthusiasm, insists on arrogating to himself the honour and responsibility of leadership. The interests of the Burghers must be paramount, for they involve the interests of all Ceylon. But this must not be confused with self-interest, which is a different thing. Individual selfishness will wreck any scheme for the uplift and strengthening of the Community, and there are many such schemes. Any new movement or organization for the service of the Burghers will readily receive the blessing of all Communities—except the Burgher Community itself. “With our enemies we can settle up,” said Bismarck, “but our friends! *They* all wear blinkers and see only a speck of the world. These folk see nothing but their own noses, and practise their swimming in the stormy flood of phrases.” How very true of the Burghers to-day! But if Bismarck could have surmounted these same difficulties with such spectacular success, creating as he did the modern German nation, how much more shall the Burghers achieve, in this more enlightened age!

There must be no self-seeking, no prize-hunting. No great movement has succeeded without self-sacrifice on the part of the individual. The German nation arose out of discord and disunion by the practice of the same principle, which also created modern Italy and many another state in this age of nationalism, self-determination, and the like. Garibaldi's strange summons to arms will ever find an answering response in the hearts of the really brave, the genuinely patriotic: “I promise you no pay, nor honours nor reward: if you come with me you shall have hunger and thirst and weariness and forced marches and death.” And the flower of Italy's manhood rose like one man and swarmed after him!

William the Silent might have used the same words (had he not been Silent !) to rally the Beggars of Holland who wrested the Netherlands from Spain and founded the great Empire that laboured and brought forth among other children—the Burgher Community of Ceylon. To these children of the Empire he founded, the shade of William the Silent calls to-day in the same words he might have used four hundred years ago. May his call awake a response in the heart of every Burgher similar to the response awakened by the call of Garibaldi in the heart of Mussolini, who says : “ I ask nothing for myself . . . I want to make Italy great, respected, and feared ; I want to render my nation worthy of her noble and ancient traditions.” We too are heirs to a precious inheritance.

There are several practical schemes already prepared which would help to render the Burghers worthy of their noble and ancient traditions. But these schemes cannot be worked because no Burghers have yet come forward who “ask nothing for themselves.”

Nationalism is not exactly what is needed—not nationalism in the perverted sense that the word seems to have acquired. Selfish or aggressive nationalism is not only anathema to every right-thinking Burgher, but has proved to be inexpedient wherever it has been practised, and usually defeats its own purpose.

But the Burghers now suffer from a lack of any kind of nationalism. The highest form of nationalism is consciousness of racial responsibilities and racial traditions to maintain and ennoble. Race-consciousness, a sense of unity and solidarity, self-respect,—these are what the Community urgently needs. How shall they be cultivated ? National songs and poetry should be better known. The many beautiful works of art created by Burghers and their ancestors, the volumes of fine literature written by them, should be made known and studied. Even the efforts made in certain sections to revive interest in the Dutch language and literature may be a step in the right direction. Certainly, dwelling-houses should be given distinctive Dutch names. A few such exist already, as *Wettevreden*, *Lang Huis*, and *Schoonewald*; these sound infinitely more appropriate and becoming for Burgher dwelling-houses than the *Fairbanks* and *Roselights* justly ridiculed by J. P. Lewis. P. R. Smythe laughs at the inappropriateness of some Christian names among the Sinhalese ; may the jeer never become applicable to Burghers. A *Miliani Sansoni*, a *Jan Paulusz*, a *Francois Piachaud* have been fittingly baptised : the example of their godparents might well be emulated by all. Where Dutch names have become obsolete they should be revived, and traditional family names repeated. Above all, the best traditional customs should be practised with pride, and new customs created which tend to bring together in Christ the scattered children of the Community.

Dinners and united feasts might well be held more often, for these are effective means of binding men and women together in friendship. Men who have dined together at the same board find it very difficult to quarrel afterwards. Why do not the Burghers have an annual S. Nikolaas' Eve Dinner, open to the whole Community ?

Another excellent means of cementing unity is through the sports and athletics field. It was the Prince of Wales who said in 1929 "the best friendships, whether between individuals or between nations, are made on the field of sport." The best work of the Burgher Recreation Club is done on the cricket and hockey field. Every Burgher lad should play one or both these games in which his Community has always excelled.

Every Burgher boy and girl should take a vigorous part in athletics which would develop all these characteristics that are most desirable from the point of view of the Community. "Athletics demands from beginning to end patience and perseverance; it calls for the development of will-power and determination; it teaches judgment and control; and what six finer mental attributes could one ask for in any man than these?" Lowe and Porritt, *Athletics*, IV.

"Pluck and quick-wittedness are invaluable national assets," says the Right Hon. the Earl of Meath, "but they cannot be maintained without frequent daily use; much less can they be retained at the high level of perfection at which we are wont to estimate them if their use be relegated solely to the emergencies of life."

No hobby is more conducive to the cultivation of pluck and quick-wittedness than Boxing, which is an art that has been comparatively neglected by the Burghers. Why should not the B.R.C. or the D.B.U. take it up, and organize frequent boxing meets ?

More important for all Ceylonese than any other branch of athletics, and especially for the Burghers, who dwell mostly on the coasts, is swimming; and any Burgher ought to be ashamed who cannot swim. It is the best and noblest form of physical exercise. Here again the B.R.C. and the D.B.U. are at fault. If colleges and hotels can provide swimming-baths, why not national institutions like these ?

And what have these two national institutions done for the Community ? After twenty-five years of existence the Dutch Burgher Union recently reviewed its history. There is a pathos in the dignity with which has been recorded some of its most notable "achievements."

There was a time when the D.B.U. did give fair promise of some achievements, but even their angle of vision appears to have shifted now, for the award by a member of a Memorial Scholarship in the Ceylon Medical College is passed over without mention, apparently unworthy of credit. The naked truth is that the D.B.U. is dwindling into an ordinary social club where those members, who by dint of much patience and thickness of skin have succeeded in retaining their membership, assemble from week to week to congratulate themselves on their aristocratic exclusiveness and to watch for an opportunity of further increasing that exclusiveness by forcing out somebody else. The D.B.U. is like a noble and stately old-world galley that has become a derelict drifting aimlessly down the ocean while its drunken crew employ their time endeavouring to throw one another overboard to the sharks.

Because the same criticism does not apply to the Burgher Recreation Club there are those who accuse it of going to the other extreme and opening its doors to many who would have no other excuse for masquerading as Burghers. Whether this charge can be substantiated or not there are other weaknesses of the B.R.C. which more imperatively demand correction.

"The Burghers are very religious," said a little English girl to her mother after a cricket match. "Why do you think so?" asked the mother. "Because whenever they say anything they begin by crying 'My God!'"

Irreverence is bad enough, but things are worse, for some mingle the Holy Name with language that is impure.

Cliquism is a charge often levelled against clubs, especially clubs run on racial lines. But this is to be expected, since such a club brings together the people of one race, irrespective of social status, and the process of wearing down social barriers must take time. Often in the first fresh glow of enthusiasm that attends the inauguration of a new club, cliquism is almost imperceptible. But it is not fair to expect this happy state to last. Cliquism must appear ere long, and only patience, good humour, and common-sense on the part of a great majority of members will help to shorten considerably the life of this evil. To rail at it, to condemn it, to grumble at it, would be fatal, and would only render club life more unpleasant and intolerable than ever: again and again this result has been observed where club members have gone about complaining about the club cliquism. The thing to do is to ignore it and to battle silently and goodhumouredly for the restoration of a wholesome camaraderie.

Nepotism and favouritism by selection committees is a far more disgraceful vice and a blot on the reputation on any decent club. It is also a difficult evil to eradicate once it has gained a footing. The only remedy is the moral influence of the more honourable members, who should openly denounce and expose the culprits whenever there is good reason to suspect favouritism.

Meanwhile it is the duty of every Burgher to join, not one, but every Burgher club and institution he can, and to throw all his weight into the effort to increase its usefulness.

But more urgent than raising the general tone of our clubs and institutions, more pressing even than the need for unity, more indispensable than propaganda and education, more vital than self-sufficiency and independence, what we Burghers need above everything else, after Christ, is a strong and indomitable WILL. We want the will to achieve, the will to unite, the will to be great.

The Rise and Decline of the Netherlands, by J. E. Barker, is a book that every Burgher should read, one of the very rare English books that is not unfair to the old rival and foe of England. "The greatness and prosperity of a nation depend," points out the author in chapter XXI., "not upon the size of its territory and its natural resources, and the quantity of commodities exchanged, but upon its ability and upon its will, and principally upon the latter; for will can create ability, but ability cannot create will. In nations ability supplies the matter which the will directs and applies. National ability is the fuel, national will is the throbbing engine. National ability without the will to arrive at national greatness and prosperity will be wasted and misspent. Therefore a nation of able men may politically and economically be vanquished by a nation of less able men, if the will of the latter be stronger than that of the former." And again, in the same chapter, "The greatness of a nation depends less on its ability and on the extent of its territory than on the strength of its will. Those tribes which had the will to the great have grown into nations and those nations which had the will to be great have fought their way onward and upward. . . . The Roman Empire, the British Empire, the Russian Empire, the German Empire, the United States—in fact, all great states—have grown from the smallest beginnings."

It would be well indeed for the Burghers to remember this and to study the analogy between themselves and the great peoples mentioned in the above passage. "Strength does not come from physical capacity: it comes from an indomitable will," says Mr. Gandhi, the leader of a nation of many millions. "Victory

goes always to those who deserve it by the greater force of will," said Marshall Foch, the leader of one of the greatest armies the world has ever seen.

Something of the purpose of this book will have been achieved if the Burgher reader will but say in his heart, not with the blushing hesitancy of the young bride at the altar, but with the inspired firmness and power of the Nazarene Healer, I WILL.



CHAPTER VIII.

FAMILY LIFE.

"Except the Lord build the house, they labour in vain that build it."—Psalm 127, 1.

"There are no chains so strong as the cords that a true home throws about the heart."—Rev. J. R. Miller, *The Perfect Home*.

Create first a perfect home, then labour for a perfect Community, finally develop the perfect country. First loyalty, first allegiance, first service, is due to the home; then the home is fit to render loyalty and service to the Community; and a Community well served by its individual families is an artery of life in the larger unit, the State. Of such states the ideal empire can be made.

One of the cardinal principles in the public and private life of every Burgher should be this: Burgher first, then Ceylonese, then British. It is a just and natural sequence, logical in theory, practical in application. Family life is the foundation: the Family is the core of the life of the Community. Take care of the family and the Community will take care of itself; take care of the Community and the country will take care of itself. Service rendered to humanity must begin in one's own home.

The word "home" is one of the most beautiful in the adopted language of the Burghers, and is more beautiful for them than for the English themselves. To an Englishman "home" means England. Close as is the parallel with our own "vaderland," the word "home" has a sweeter, dearer significance to the Burgher. He does not think of the dykes and windmills of Holland, nor of the waving palms of Lanka; but of the precious memory of a loving father and mother, the gentle face and trustful eyes of his homely human wife, the patter of his children's little feet and the joyous unspoilt innocence of their laughter. Home is to him the temple of Love, the sacred spot where alone is understanding, sympathy, confidence, perfect loyalty.

Next to the Christ-influence there is no greater influence on the life of a community than the home-influence. Home, School, and Leisure are the three chief factors that mould the destiny of each individual, and the greatest of these is Home. "Whatever we wish to see introduced into the life of a nation must first be introduced into its schools," said William von Humbolt. Even more urgent is the need for introducing it into the family life of the Community.

Yet in no sphere do the Burghers pursue their policy of aimless drift so commonly as in their family life.

He who makes for himself a distinguished and honourable career is usually found to be a man who came from a well-ordered home, seldom full of comforts, but always permeated by an atmosphere of resolute courage, orderliness, self-respect, and responsibility. When this fact is observed it becomes obvious why distinguished and honourable careers threaten to become scarce among us.

Not only should all the qualities most desirable in the Burgher citizen be assiduously cultivated at home, but all the emotions of family life should be fused into one common passion of love for the Community, of loyalty to one's own blood.

In too many of our homes there is no home life. All part company after the early morning meal—perhaps even that is not eaten together. In the evening some go to the picture-shows, some go a-courting or a-gossiping, others early to bed, and the members of the family perhaps do not see each other again till the following morning.

Nocturnal dissipation is proportionately more common now among the Burghers than in any other community in Ceylon. Yet past generations of Burghers were well-known to cultivate the all-important habit of "early to bed and early to rise."

This was in a large measure the secret of their success in scholastic careers, as well as in general health, wealth and happiness. In an age when simple living was the rule, the Burghers excelled in the simplicity and charm of their home life; now that there is a vogue for fast and riotous pleasure-seeking they appear to have resolved to go furthest in reckless debauchery and dissipation.

Theatre-going is not in itself a vice, but habitual frequenting of cinema houses late at night is as much a vice as any other habit that drains the vitality of body and brain. So also is

habitual attendance at late dances that break up after midnight. Many a young girl is undermined physically, morally and mentally by the indulgence of a fond mamma who sees nothing wrong in late dances. Parents should insist that young people under twenty-five years of age should be indoors after 10 p.m., except on very special occasions not more often than once in a month or two.

In numerous cases parents are at fault by not making home life more attractive. Beautiful pictures, good music, cosy furniture, scrupulous cleanliness everywhere, and above all a general atmosphere of serenity, love, holiness and intimacy will make any home a haven of refuge and peace that cannot be left for long. Wireless apparatus is now cheap enough to find a place in most Burgher homes, and is a convenient means of increasing a hundred-fold the attractiveness of home life. There are still very few well-to-do Burgher homes to be found where there is no piano, for the Burghers are a music-loving race. But even here the tide of degeneracy has advanced—many children are not encouraged to learn music, as all should be. If music could but be made compulsory for the Community! No home is complete without it.

Every Burgher home should have a choice little library of its own, even if that library consists of a single treasured Family Bible. Few people realize what a valuable, inspiring, interesting and readable periodical the D.B.U. Journal; is it should find an honoured place on every Burgher shelf, whatever the faults of the Union. Books about Ceylon and books on all topics written by Burghers should be included wherever possible. Lastly, there might be a discriminating selection of good literature according to the linguistic knowledge and personal taste of each individual. But every Burgher home should have its books.

Cleanliness is the most conspicuous trait of Hollanders to this day. And cleanliness should be next only to godliness in every Burgher home. Cleanliness does not merely mean bodily purity and the daily bath, but of furniture, of linen, of floors, of everything in the house. Towels and sheets should be changed every day. Cleanliness of everything about the house is bound to reflect itself in the cleanliness of the souls of the dwellers therein, and the Burghers will be deservedly known for a clean-minded and clean-living race. When houses are slovenly, untidy, and abounding in dirt, the race is depraved. When homes are bright, clean, cheerful and attractive, the people are bright and cleanly too.

Religion, morality and culture are the paramount concern of all parents who wish to do their duty by their children. Most parents now-a-days seem to think they have discharged their duty as far as religion is concerned when the child has been baptized and sent to Sunday School. They are quite wrong.

The "Band of Hope," with the best of intentions, does not train children to be abstemious so much as to make and break promises lightly. Temperance cannot be taught by pledges. There is no better teacher than example, and what better example than that of parents? Many a young person at a "Band of Hope" meeting semi-humorously remembers that at that very moment the father is at his club bar.

The simple expedient of not allowing any credit at our club bars would deal a paralysing blow at two of our deadliest enemies—Drink and Debt. At the same time it would strengthen the morality, thrift, sobriety and self-respect of the individual, and the financial position of the clubs concerned. This important practical step is earnestly recommended to all patriots, social reformers, temperance workers, and commonsense Christians.

A vicious and vulgar custom is that of pressing alcoholic liquor on reluctant guests. Even if the guest's reluctance is assumed, it is a sign of ill-breeding to say so and to urge the consumption of one's own refreshments. But this coarse practice has lately arisen in Burgher circles, and is responsible for much increase of alcoholism along with unnecessary waste. It is not only unpleasant, but immoral; and by laying the foundation of evil habits, or helping to develop evil habits already formed, it tends to ruin lives and destroy homes.

Morality can best be taught by the carefully planned inculcation of moral habits. Character is the sum of habits. See that the child picks up a new habit that is good, then see that the habit is regularly practised until it becomes a part of the growing character. Thus may parents build up the character of their children.

Religious and moral education must be undertaken by the parents themselves, and both precept and practice should be employed. Encourage the children to read their Bibles at home and read with them, teach them their prayers and pray with them, talk to them quietly and unaffectedly about Jesus, above all set them an example of gentle and unobtrusive virtue and holiness and reverence for holy things.

Habits of kindness and courtesy and chivalry are easily acquired. Does your boy hurry instinctively to open a door, or place a chair, or pick up a handkerchief for a lady? If not, he has not been made to acquire good habits; his character is bad. Many a Burgher boy to-day would not take the trouble to rise to his feet when a lady or an elderly gentleman enters the room, and does not even know that he is guilty of extremely bad

manners. Does your girl ever see a hole in her father's sock or a rent in her brother's shirt without almost automatically offering to mend it at once? If so, good habits have not been cultivated in her; her character is bad. The little boy who sprawls or sits badly at meals, bending over his food, who chews noisily with his lips apart, who bites his spoon and rattles his knife and fork, who talks with his mouth full, is a disgrace to any home; so also is the girl who sits or stands hideously with her feet awkwardly apart instead of close together, who chatters ceaselessly or laughs boisterously, who constantly scratches her head or arranges her hair. These may seem little things to some people, but they are the straws and the feathers that show unmistakably which way the wind is blowing; and if easily-acquired good habits like correct and refined deportment have not been learnt, how little can be expected of the character! How less of the home influence!

Truthfulness is merely a good habit, lying a bad one. Each can be cultivated, and if either is not, the other tends to become firmly established.

These things are not taken seriously to-day in a Community which has grown so accustomed to its heritage of culture that it assumes a great deal more than it should. Refinement is expected to grow automatically, through hereditary influences. The influence of neglect and of bad environment is overlooked. Refinement is certainly inherent among the Burghers, but like every rare virtue it has to be watched and nurtured. Tastefully-chosen pictures, good classical music, and choice books are among the minor influences that make for refinement. But the fountain springs of refinement are good family life.

Courtesy, unselfishness and loyalty are the very essence of good family life; and it should be the first duty of every member of the family to insist upon the cultivation of these virtues by all, even by the very servants of the household.

Servants in Ceylon have always preferred employment in Burgher homes, where they receive most kindness and consideration. Burgher employers of domestic servants are notably courteous to their underlings, and loyal to the point of sentimentality. Their own people are slow to indulge them; Europeans pay well but treat their servants as of an inferior race. Burghers should continue to deserve their good name by treating servants with tact and affection—but not with familiarity. Where the "servant problem" is felt by Burghers, it is usually due to excessive familiarity between employer and employee. Let servants take their rightful place in the home life, and the wheels of domestic routine will move smoothly.

Bread-winners must cease to treat their homes merely as places for keeping their belongings and sleeping in at night; their duty is not merely to earn the livelihood of the family; their prime duty is to make their home beautiful and a good influence. Even the smallest home influence has an indelible effect on every member. Home is the universal training college of men and women. Unless the atmosphere of a home is an atmosphere of orderliness, beauty, gentleness, affectionateness, and holy peace, the home influences are all wrong and must be amended without delay. Blessed indeed is the Community that counts among its most sacred traditions "the holy memories of happy, godly homes."

TEN COMMANDMENTS OF BURGHER FAMILY LIFE.

1. Thou shalt give thy first loyalty after God to thy home and family.
 2. Thou shalt maintain the honour of the Community with all thy heart and with all thy soul and with all thy strength.
 3. Thou shalt love thy own folk better than thyself.
 4. Remember each day to keep it holy by labouring industriously from early morn, and seeking early thy rest each night.
 5. Honour thy Church and its ministers; be regular in attendance at Divine Service and at Family Prayers, and read thy Bible every day.
 6. Thou shalt not drink intoxicants.
 7. Thou shalt not be profane in talk or unclean in person.
 8. Thou shalt not be careless or neglectful of thy children.
 9. Thou shalt not waste nor squander, nor get into debt.
 10. Thou shalt not be ambitious for thyself, but only for God and thy Community.
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CHAPTER IX.

MOTHERS OF THE RACE.

"Many daughters have done virtuously, but thou excellest them all."—Prov. 31, 29.

"Our Father, may the world not mould us to-day, but may we be so strong as to help to mould the world through Jesus Christ our Lord."—J. H. Jowett.

"A Burgher Girl:" what widely different thoughts and emotions those words would arouse in the different people that have met her! What different pictures would be reflected on different minds!

A flighty bit of fluff, cheap, attractive, very short-skirted and very bare-necked, thickly powdered, perfumed, and rouged, shallow and loose and happy-go-lucky, a splendid and often a willing victim for an afternoon's amusement? Alas! there is no denying that there are many, many people to whom a Burgher girl means just this. They would contrast the maidenly reserve of the proud Sinhalese, the conservatism of the elegant Tamil, the veiled modesty of the beautiful Muslim, the haughty aloofness of the unapproachable European. To quote just one illustration, not one of these four would ordinarily think of going to a casual public dance, where Burgher girls would muster strong. Even should they think of it, their respective fathers and brothers would see to it that they thought again.

But there are other opinions too, and it is good to feel that these are more just and perhaps more prevalent. For some see in the Burgher girl the ideal medium between the reckless masculinity of the western modernist and the narrow seclusion of the oriental conservative. As a rule she smokes no cigarettes and drinks no cocktails, even if to this rule there are unfortunate exceptions. She plays hockey and tennis with healthy enthusiasm, but is never a boxer or footballer. If it is true that she displays her shapely legs, she is certainly never a nudist. Her intelligence is in great demand at social and political meetings, but she has never been a suffragette. A conceited European has suspected her of designs on

his bachelorhood, but she would certainly not consent to being anything less than a wife. On the other hand she is far from oriental in outlook; wears no veil, except when the glare of the East affects her eyes she does not shrink from the society of men; she believes in love rather than in a dowry as the proper foundation for matrimony; she wears light and modern clothing; she mixes freely and fearlessly with all classes; she believes in Higher Education; she deems it a proud privilege to work for her living.

As in ways, so in physical qualities, she is the perfect mean between East and West. She is neither big-boned nor undersized. The colour of her eyes, hair, and skin varies considerably, but gray or brown eyes, brown hair and an Italian complexion are the most common.

It is natural that the general tendency should incline more to the West than the East. Three centuries of Eastern climate are not much in proportion to the unnumbered years before.

Similarly in habits, manners and tastes she remains definitely European while assimilating all the more attractive traits of eastern womanhood—excessive modesty, gentleness, marital faithfulness, constancy.

That she should be all this is the more wonderful in that she is unconscious that these might be regarded in the light of virtues. In fact, she doesn't bother about virtues at all except that she is very conscientious and scrupulous in matters of religion. The average Burgher girl is very pious. For the rest, she gathers all the accomplishments she can, learns to play on the piano or some other musical instrument, cultivates her voice and her manners, picks up what she can at school, reads numberless novels, and spends the rest of her time in studying the art of personal adornment and equipping herself for the duties of married life! She learns to cook and sew and keep house. Next to getting married, her highest worldly ambition is to be an expert on the subject of dress.

The result of all this is a trim, capable, simple, and eminently desirable type of feminine humanity, whom only the most vile would stoop to calumniate or dishonour. The plain truth is that the charm and sweetness of the average Burgher girl is unequalled anywhere in the world. She is not as strong and assertive as her sisters in Europe, nor as domesticated and quiet as her sisters in the East; but she has all the feminine qualities that are quickest to evoke the chivalry and gallantry and protective instincts of the opposite sex. It is only because these instincts, like so many of their noblest impulses, are choked and strangled in the Burghers of

to-day, that Burgher girls are in danger of losing their unique and distinctive character. Too often they have to turn to men of other races to find a worthy mate. Their dream is not for a European, as has been alleged, but for a faithful and considerate husband who will appreciate their qualities and give them the type of home and family life they desire. Sometimes they may find this ideal in a European; more often they have tried to find him in one or other of the indigenous races of Ceylon, especially the Sinhalese. Always when the man has justified her impressions of him the home is a centre of happiness.

Burgher young men do not appreciate their girls. They go about seeking to break hearts as a Red Indian might collect scalps, and are as pleased when they meet with success. Far too early in life they awaken the sex impulses of their young girls, who are consequently filled with emotions and desires that cannot always be satisfied. In such circumstances would it be surprising if their girls should become a race of flirts, or worse?

As in all such cases it is parents and guardians that are the most to blame. Growing boys would do better at school, and growing girls find more attraction in their own homes, if parents would keep a vigilant eye upon their daughters from the age of twelve. Complete, even oriental seclusion, as far as possible, between the ages of ten and eighteen, would greatly increase the life's happiness of the Burgher girl. Not only should she be hardly let out of sight of her parents, but they should at all times be on the watch for the first signs of those premature courtships that are a growing scandal especially in Colombo. Any parents who neglect this duty can hardly fail to see their daughters becoming more and more exposed to the sexual appetites of unscrupulous and experienced gallants who sometimes masquerade under the most respectable names. They are wise who do not send their young girls unattended to school. The perils of the street are of many different kinds! Happy is the girl whose father or brother leaves her at the school gate each morning and re-appears there each afternoon when the school-bell rings for dismissal. Happy is the girl who is not encouraged at an early age to go to every dance that is held, and who, when she does go, is trained to be discriminating in her choice of partners.

The increasingly vulgar sexuality of modern ball-room dancing is revolting. The Greek orchesis, Russian ballet, or modern stage-dancing has an aesthetic intention as well as physical value. The physical value of modern ball-room dancing has been justly disputed—the pallor and exhaustion of the morning after is a significant criterion. As for the intention, this is too disgustingly obvious to need explanation. Such "savage sex-displays" in a race

have justly been alleged to be "a proof of vicious decay, the middle note of the end." Yet parents are proud to see their little daughters begin these things at as early an age as possible !

The fate of future generations depends on what views the little daughters themselves will have when they grow up and become mothers in their turn. Experience will have taught them just what this dancing meant to them. They may never guess the great deal more it meant to their partners. What will they in their turn do with their own little ones ?

The tremendous responsibility of the Burgher girl cannot be overestimated. Everybody knows the saying about the "hand that rocks the cradle" but not every mother acts as if she realizes all that the saying involves. It is not the State Council nor the Dutch Burgher Union nor the great public leaders, but the Burgher girl who holds in her soft and tender hand the future of her race. For it is she who moulds the character of the baby and guides the footsteps of adolescent youth.

The following extract from F. W. Boreham is worth quoting both for its aesthetic charm as literature and for the profound truth it so vividly expresses :—

"A century ago men were following with bated breath the march of Napoleon, and waiting with feverish impatience for news of the wars. And all the while, in their own homes, babies were being born.

"But who could think about babies ? Everybody was thinking about battles.

"In one year, midway between Trafalgar and Waterloo, there stole into the world a host of heroes. Gladstone was born in Liverpool, Tennyson at the Somersby Rectory, and Oliver Wendell Holmes in Massachusetts ; and the very same day of that same year Charles Darwin made his debut at Shrewsbury, and Abraham Lincoln drew his first breath in old Kentucky. Music was enriched by the advent of Felix Mendelssohn at Hamburg.

"But nobody thought of babies ; everybody was thinking of battles. Yet which of the battles of 1809 mattered more than the babies of 1809 ? We fancy that God can only manage His world with big battalions, when all the while He is doing it by beautiful babies. When a wrong wants righting, or a truth wants preaching, or a continent wants opening, God sends a baby into the world to do it."

Let all who read these words ponder deeply over the thought they frame. The laws of heredity are immutable and inescapable, the influences of early training are indelible. The wise and systematic preparation for motherhood of every Burgher girl is the first step towards the regeneration of the race.

What a fortunate coincidence that in her we have the most excellent material, waiting to be trained and used !

An ignorant Parsee woman once confided to an English girl-friend in Ceylon (whom she took for a Burgher) that she had been warned that it was "*infra dig*" for a Parsee to hold converse with a Burgher !

Beelzebub will never enter Paradise—he might lose caste conversing with the angels.

Everyone knows the story of the Irishman who when he was asked what he would like to have been born, next to an Irishman, replied "An Irishman."—"And failing that again?" "An Irishman still."

The reply of the Irish woman is not so well-known. She had been to Ceylon. "What would you like to have been, next to being an Irish woman?" Quick and clear came the answer, "A Burgher Girl."



CHAPTER X.

HONOUR THE BREED!

"There were giants in the earth in those days."—Gen. 6, 4.

"Here, upon the verge

"Of the momentous years, I pause and trace

"The shining footsteps of my forefathers——"—Anonymous.

Worldly success is as much a matter of opportunity as of genius and ability. If Ceylonese did not notoriously lack the opportunities elsewhere available to men of talent, there is no guessing to what glittering pinnacles of glory the sons of the Burgher Community might have risen, might still rise. Looking back across the hundred and forty years of its existence, there is no mistaking the superiority of the breed. As Sir Herbert Stanley observed at a dinner in his honour "It is remarkable that a Community so small in numbers should have produced so many men of such varied distinction in different spheres of activity."

It is an encouragement to note, moreover, that those who have achieved most fame are more often than not those who started with the worst handicaps. With nothing but their innate genius to help them, one hero after another climbed laboriously up the ladder of success from the very lowest rung to the greatest heights attainable in Ceylon. Even at the present time the most eminent Burghers of the day are men who began life as nonentities, struggling with poverty. This is an inspiring and heartening thought at a time when handicaps have never been so severe.

We have seen something of the perils that threaten to-day the Burgher Community; we have attempted to plumb the depths of its unwonted degradation; we have examined some of the causes that have undermined if not destroyed its prestige and status; and we begin to understand the widespread pessimism and despair of those who cry Ichabod.

The glory has indeed departed: and alas! much of it has also been forgotten. The Burgher boy is seldom thrilled by a father's tales of *his* father's noble deeds. That is a privilege enjoyed by boys all over the world, but unknown among us.

Our boys are familiar with the exploits of Nelson and Wellington, of Vijaya and Dutugemunu, but William the Silent is only a name to them. They are taught to revere Milton, but have never heard of Vondel.

We need not go so far back as the pre-Ceylon era. The Burghers of Ceylon have produced their own heroes in modern times, although through some false sense of values their names are not always known to fame. Material success is applauded, true heroism often forgotten. Therefore the great men whose lives are in this chapter briefly recorded are but a few of the remembered great, luminaries of various types, plucked at random from the firmament of the past.

The name of Charles Ambrose Lionel Lorenz will always remain a household word in Ceylon. "The lapse of years has not dimmed the greatness of Lorenz, or diminished the affection in which he is held by his countrymen." (Lorenz Centenary Monograph). Rev. W. A. Stone, one of Ceylon's greatest public school headmasters, spoke but truth when he said "The greatest genius in Ceylon was C. A. Lorenz." His qualities of leadership and his success in society and in politics earned for him the name of Ceylon's William the Silent; while his literary ability has caused him to be called the Charles Dickens of Ceylon. He was born at Matara on July 8, 1829, the youngest of nine children. After a brilliant college career at the Colombo Academy he became a proctor in 1849 and in his first year of practice earned as much as £500. A few years later he kept terms at Lincoln's Inn and qualified as a Barrister-at-Law. In 1857 he was appointed to the Burgher seat in the Legislative Council where he was a conspicuous success. He took a leading part in all important public matters, and was always distinguished by irrepressible good-humour, wonderful political insight and unimpeachable integrity. As a newspaper owner, editor and writer he has never had an equal in Ceylon, with the possible exception of A. M. Ferguson. He was artist, poet, musician, statesman and scholar. But he is best loved and honoured for his fervent loyalty to his Community and his country, and for the piety and loveliness of his family life. He died of tuberculosis on 9th August, 1871 at Karlsrhue, Maradana. "So profound, so genuine, so widespread a grief has not been occasioned by any other death in Ceylon." (Lorenz Centenary Monograph). The following is the testimony of a contemporary Englishman, General Studholme Hodgson in a letter to Sir Richard Morgan: "Another may replace him with the same excellent intentions, but where with those will be found the same great talent, the same independence, the same courage? . . . And how kind he was in private life, how charitable, how friendly, how disinterested." To the Burgher Community he was "ever their sound, judicious brave adviser." May heaven speedily send us such another!

Edward Frederik Kelaart, M.D., A.M.S., was the first Ceylonese to obtain a British medical degree. He was a pioneer, one might say the pioneer—of the study of Ceylon fauna. He was born in Colombo on the 21st November, 1819, and served as a Government doctor chiefly at Colombo, Trincomalie and Galle. After his death on the 31st August 1859, from heart disease, his wife and family settled in England. Among other qualifications he was M.D. of Edinburgh, Fellow of the Geological Society, Fellow of the Linnæan Society, Member of the Royal College of Surgeons, London, Fellow of the Royal Botanical and Physical Societies of Edinburgh, Corresponding Member of the Zoological Society of London, etc. "Starting from the humble ranks of the Ceylon Medical Service, he rose by dint of sheer application to the top of his profession, and commanded a reputation second only to that of those who have left the highest mark on the scientific history of their times." (Lep. Ludovici in the Ceylon Quarterly Magazine, September, 1871). The nature of his life and character may be guessed from his own words. "No occupation, save the one of giving relief to human suffering, have I found more congenial to my own mind than the study of Natural History." Among many useful and valuable writings on Ceylon Fauna, perhaps the best known of his works is his *Prodromus Faunae Zeylanicæ*.

Sir Richard Francis Morgan, was born on the 21st February, 1821. His mother was Behrana Lucretia Louretia Lourensz, a daughter of the illustrious philanthropist Dr. Jan Lourensz. His father, the elder Mr. Richard Morgan was one of the organizers of the slave liberation movement of 1816, and seventh signatory to the Petition, headed by V. W. van der Straaten, praying for the abolition of slavery in Ceylon. His father died a month after his birth and Sir Richard's noble character and brilliant success in life were due chiefly to the care and upbringing of his mother. He was educated at the C.M.S. Boys' School in Cotta, and at an early age showed signs of intellectual genius. He was distinguished for his profound scholarship, his literary skill, and his matchless eloquence as a pleader at the bar. In 1844 he married Miss Joseline Sissouw, with whom he found great happiness. In 1863 he was sworn in as Queen's Advocate, and eleven years later on 1st May, 1874, he "reached the highest position which it is possible for a Ceylonese to attain whilst living in his own country and dwelling among his own people"—he was appointed Acting Chief Justice, in the absence of Sir Edward Creasy. In the same year 1874 he was knighted. In 1875 Sir Edward Creasy resigned his post, and Sir Richard Morgan was offered the permanent appointment of Chief Justice in Ceylon. He declined, however, on the score of ill-health, and soon afterwards resumed duties as Queen's Advocate. But the end had come. On 27th January, 1876, he died peacefully in his sleep. "All through his life he was animated with a true

zeal for holiness, an earnest desire to walk close with God. He made no display of his religion, but his well-thumbed Bible, over which he bent at five o'clock every morning of his life, spoke more eloquently than words that in all his ways he acknowledged his Maker." (Digby.)

"What a young man might become, who builds on a good character with honesty as his leading principle, diligent in duty, and possessed of unyielding perseverance, may be learnt by looking at the history of this great man's life," i.e., the life of Sir Charles John Samuel Grenier. He was born on 16th June, 1840. After many early struggles his talent was given its chance by C. A. L. Lorenz, who gave him a post on the *Examiner*. In 1868 he married Emily Drieberg, a niece of Lorenz. At this time he was Secretary of the Colombé Municipality on a salary of Rs. 5,000/- a year. He needed it, for on him, at the very outset of his career, had devolved the responsibility of being breadwinner for his widowed mother, five brothers and two sisters. In 1873 he resigned his Municipal Post and began practising as a lawyer. He rose rapidly and in a very few years had become the recognised leader of the Bar. In 1881 he was offered a seat on the Supreme Court Bench. In 1886 he was appointed Attorney-General, a post he held till his death from pneumonia on 31st October, 1892. He had been knighted a year previously. His had been the romantic and inspiring career of a truly wonderful man, and the numerous tributes that were paid after his death by all men from the Secretary of State downwards bear ample testimony to the fact that he was one of the most lovable men that ever worked for the good of his country.

Dr. Pieter Daniel Anthonisz was the father of the medical profession in Ceylon, and the first President of the Ceylon Branch of the British Medical Association which was established in 1887. Much is heard of British enterprise in Ceylon as manifested among other ways by the opening up of road and railway; but the fact is not generally advertised that it was Dr. Pieter Daniel Anthonisz to whom the Southern line owes its existence. During his energetic and fruitful tenure of office as Burgher member of the Ceylon Legislative Council from 1886 to 1895 he pressed so assiduously and ceaselessly for the opening of this railway that he was able at last to see his dream fulfilled while he was yet a member of the Council. But it is as a splendid Christian gentleman and philanthropist and a brilliant and successful surgeon that he has achieved most fame. He was the first Ceylonese to act as head of the Medical Department, or Principal Civil Medical Officer. He was born at Galle on 25th June, 1822, and died on 12th June, 1903, at the ripe age of eighty-one. Many stories are told of his marvellous surgical skill. He was justly described by an

ex-Governor whose life he had saved, Sir William Gregory, as "a man who would be an ornament of his profession in any other country as well as he is in this."

The following extracts are from the brief account of his life in the D.B.U. Journal of October, 1925—"To the poor especially he was a kind benefactor, ever ready to relieve pain and suffering when called upon do so. . . . The guiding principle of his life was his strong sense of duty, in the widest interpretation of the term. It has been mentioned that his father died at a comparatively early age in 1846. The family, a large one, was left ill provided for, and he at once realized that the burden must be borne by him. Willingly and cheerfully he accepted the responsibility, although his own income at this time was a small one; and he never married. From that time to the last, when he died full of honours, he was looked up to as the great support and head of his family. He was a staunch member of the Dutch Reformed Church, of which his father had been an elder; and he was to be seen in his seat every Sunday, in one of the old Dutch pews in a corner of the edifice."

The well-known clock-tower at Galle was erected by public subscription "in testimony of his skill and benevolence in relieving human suffering" and is "significant of the high personal regard which the people of this Island entertained for *one of their greatest benefactors.*" (See D. B. U. Journal of October 1925.)

Dr. Johannes Jacobus Loos was born in Colombo on 17th July, 1822. "There is no question that Dr. Loos should be regarded as the pioneer of medical education in Ceylon." (L. E. Blazé, in the D. B. U. Journal of July, 1925.) He was M.D. of S. Andrews University, and a Member of the Royal College of Physicians of Edinburgh. His noble work in the malarial districts of North-Central Ceylon entitles him to a place in history as one of the medical heroes of the world. His own health was seriously injured in the course of his work, but fortunately his iron constitution saved him, and he lived to the age of eighty-two. He died at Cinnamon Gardens on May 4, 1904. From a Medical Sub-Assistant at the age of 20, he rose to be acting Principal Civil Medical Officer at the time of his retirement. In addition to being one of the most distinguished of Ceylon's physicians, he was a literary scholar and a popular public lecturer; and it is characteristic of him that among his own writings is a Manual of Prayers for Medical men. The following concluding words of the article in the D. B. U. Journal already quoted are an index to his character.: "Religion was to Dr. Loos a living experience and a motive power. No reference to his life can be complete without

mention of his convinced belief in the main principles of Christian truth and his constant practice of them. He was a friend of the poor, and his charity was unostentatious. Intimate association with suffering and death neither blunted his human feelings nor deprived him of the faith that death is but a doorway to life immortal. In 1887 he published a little 'Manual of Prayers for Medical Men,' compiled and arranged from manuscript books kept from 1842. In his Preface he writes: 'Having now in a great measure retired from active life, I desire gratefully to ascribe any success I may have had in life to the Fountain of all blessing and the Giver of all good.' With that glimpse of a great and good man's inner mind this brief sketch may fitly close."

Dr. Edwin Lawson Koch, L.M.S. Cal., F.C.S.L., M.D., C.M.Ab., was born on the 29th November, 1838, and though he died at the early age of 39, on the 20th December, 1877, he had lived long enough to earn the distinction of being acclaimed by all as one of the greatest Ceylonese of all time. His success, both academic and professional, was due less to natural brilliance than to ardent and tireless devotion to duty. He was educated first at Jaffna, and having won a Government Scholarship, entered the Bengal Medical College at Calcutta, where he distinguished himself by his achievements. He won the coveted General Proficiency Prize in 1862, and entered the service of the Civil Medical Department of Ceylon on July 25 of the same year. He was one of the first lecturers of the Ceylon Medical College, and became its Principal in 1875. It was in the course of his work in the hospital that he incurred the wound which brought about his untimely death. "Many stories are current of his astonishing surgical skill," writes *Causeur* in the Ceylon Causeur, but "... . It is not merely or mainly for his professional skill that Dr. Koch is remembered. As much is remembered of his ungrudging generosity, especially to the poor. He followed a high ideal and a noble example, and his countrymen will remember with equal pride his great achievements and his selfless character."

Among these giants of old was one who was a giant in a literal sense as well. He was the first and greatest of all investigators of Dutch remains in Ceylon, and the fruits of his research were published in what is possibly the most valuable book yet compiled by a Ceylonese—his *Lapidarium Zeylanicum*. Leopold Ludovici was born at Matara on 11th April, 1833. In the earlier stages of his career he was a Government surveyor, but it was when he accepted the invitation of Lorenz to join the staff of the *Ceylon Examiner* that his real success began. He ranks among the greatest journalists of all time. He had a trenchant, vigorous style and was a prolific writer. His life and his writings are characterised by a rugged, straightforward honesty. . . "Gigantic in stature he had a

heart as tender as a woman's, and was always ready to take up cudgels on behalf of the weak and oppressed."—(J. R. T.) He died suddenly on 7th May, 1882. "Universal regret was felt at the loss of a man of varied accomplishments, a good Christian—he was a Deacon of the Wolvendaal Church—and an honest and upright gentleman. No greater tribute could have been paid to him than the one in which he was said to be "like his great prototype C. A. Lorenz, in that he was essentially a self-made man, who left an example to the youth of Ceylon of how, by indomitable perseverance and energy, they could rise from the ordinary ranks of life to earn a name in the history of Ceylon."—(J. R. Toussaint, *Leopold Ludovici and his Times.*)

Henry Lorenz Wendt, who was born at Colombo on 28th October, 1858, had a brilliant college and professional career. His success both as a practising lawyer and as a contributor to the legal literature of the island has earned for him a place among the immortals. In 1895 he succeeded Dr. Pieter Daniel Anthonisz as Burgher Member in the Legislative Council. Later, after acting in turn as Solicitor-General and Attorney-General, he became Senior Puisne Justice. In 1911 he was elected President of the Dutch Burgher Union. H. L. Wendt became famous for the high tone he set to the judicial administration of the day. A more just and impartial judge never lived. He had a patriarchal personality and a dignified, upright bearing that fitted his life and character. "An exemplary son, a good kind husband, a fond father, a public-spirited citizen and above all a good Christian, the late Mr. Wendt filled a large space in the Community which is inestimably the poorer to-day by his death. Nor will his loss be felt within the narrow confines of his Community. The whole Island will lament the death of a man of sterling worth."—*Ceylon Observer*, Nov. 21, 1911. He died on November 21, 1911.

It is possible that the Burgher Community of Ceylon owes its very existence to-day to Richard Gerald Anthonisz, J.P., I.S.O. Its survival is threatened to-day, but it was threatened also a generation ago, and then it was R. G. Anthonisz who grappled at first almost singlehanded with the danger, and having averted the ignominious extinction of his Community, proceeded to devote his life to its service. He was the founder and the father of the Dutch Burgher Union, a man who earned everlasting honour by putting his Community first in all things. "He has left us an example of a life of exceptional usefulness and value, a life spent in quiet and retirement, but in industrious toil, far from the noise of trumpets and the clash of tongues. The simplicity of his life in an age of parade and excitement stands out as a lesson to us. His gentleness made him great. His speech and act were alike marked by that refined and kindly courtesy which we are accustomed

to associate with an older generation of more leisurely habits, cultivated tastes, and inherited powers of self-control. The great work he has done will endure, and by it he has richly earned the gratitude and honour of the Community he served so well."—(D.B.U. Journal of Feb. 1930.) R. G. Anthonisz was born in the old Dutch Fort at Galle on 22nd October, 1852. Early in his career he was a proctor, and then a schoolmaster, but in 1884 he was appointed Registrar at Kurunegalle, and eight years later rose to be Assistant Registrar-General of Colombo. The post of Government Archivist, in which he became best-known, was given to him on the 1st January, 1902 and he held this post till his retirement. His death took place just 28 years later, on 3rd January, 1930. It is impossible to over estimate the value of his work as Government Archivist, by which he has rendered a service to humanity. Nobody else could have done that work so thoroughly, and the preservation of the Dutch archives to-day is due entirely to him. As a writer and historian Mr. Anthonisz was distinguished for his meticulous accuracy and his consummate literary style. His chief work is his "*Dutch in Ceylon*," published soon after his death. His English translation of the Dutch national song "Het Lieve Vaderland" is of equal value at any rate for the Burghers—

HET LIEVE VADERLAND.

The Beloved Fatherland.

AIR.—"*Wien Neerlandsch Bloed.*"

We in whose veins Dutch blood doth flow,
 A warm and swelling stream,
 Whose hearts with filial ardour glow,
 Join in this sacred theme.
 With voice and heart from fear removed,
 United hand in hand,
 We hail thee, land our fathers loved—
 Het Lieve Vaderland !

Fair realm, they from the ocean won,
 The cradle of our race,
 Where all their noblest deeds were done,
 The theme of song and praise :
 We, subjects of great England's King,
 From Ceylon's distant strand,
 To thee our loving tribute bring.
 Het Lieve Vaderland !

May we who here, mid toil and strife,
 With diverse class and creed,
 Need courage in our race of life,
 Our fathers' virtues heed.
 They, when by sore oppression tried,
 True to themselves remained :
 Their watchword still may be our guide
 Het Lieve Vaderland.

True to our race let us abide,
 Striving with all our might,
 In all estates, whate'er betide,
 Always to do the right.
 To guard our fame, maintain our pride,
 United let us stand :
 Our inspiration and our guide.
 Het Lieve Vaderland.

These are names we love and revere, and we have to live up to the glory of these names. Among others whose names are familiar to us, are Frederick Dornhorst, Frederick and Louis Nell, James van Langenberg, J. L. van der Straaten, F. O. Loos, and Hector van Cuylenberg. But perhaps to none of these does the Community owe such a debt of honour and gratitude as to Dr. de Hoedt, who in his last will left a substantial endowment fund for the education of Burghers at the Ceylon Medical College, to Mr. Sam de Heer who left a similar endowment for the education of poor Dutch Presbyterians, to Mrs. C. K. Speldewinde and Rev. Lloyd Joseph who left endowment funds for social service in the Community, and to a thousand others who were content to lead lives of devoted and indefatigable but unobtrusive service. Their names should be rescued from undeserved oblivion and set on high to be beacons of inspiration for us all.

It is in the professions chiefly that he have shone—our Community has ever been rich in what Dean Inge calls “the professional aristocracy.” Physicians and surgeons, lawyers, teachers, clergymen—all have done their work faithfully and well.

It is not enough that we should honour the names of those who have achieved greatness in the service of their fellow-men. Every Burgher name must be dear to every Burgher, and no doubt every such name has some valued and honoured association. (If any should have less fortunate associations it is the associations and not the names that must be forgotten.)

The time has come when we can no longer be content with merely talking about unity. Above all, it is worse than useless to grumble at the other fellow's non-co-operation. Each man must begin with himself. Somebody may in his opinion be an abandoned scoundrel, another may be admittedly his bitter enemy, but if they are Burghers their wickedness or enmity must be forgiven them—if not for Jesus Christ's sake, then even for his own selfish sake and for the sake of his children that are or are to come. It seems an extreme view to take, but it is the only way of achieving unity, and unity is to-day a desperate necessity. Let us join hands for a common purpose—we can wash them afterwards.

A difficulty is that in these promiscuous modern days it is not always clear to all, which are Burgher names! It has already been shown that Portuguese sur names are not found among Burghers. On the other hand the lists announced from time to time by the Dutch Burgher Union may be inclined to err on the side of exclusiveness. The following is an attempt at a comprehensive list of Burgher sur names and, while it claims to be neither altogether accurate nor altogether complete, it is undoubtedly the most accurate and the most complete that has hitherto been printed. An attempt has also been made to give the meaning of Dutch names, and the derivation of British (Br.), French (Fr.), Italian (It.), Russian (R.), and Scandinavian (Sc.), names.

All names ending in SZ are of Dutch origin and originally ended in SZOON, the word ZOON meaning SON.

LIST OF THE THREE HUNDRED BURGHER FAMILIES OF CEYLON.

Albrecht		Barber	
Aldons	full of fluff	Barbut	
Altendorff (R.)		Barsenbach	
Anderson (Br.)		Bartels	
Andree		Barthelot	
Andriessen		Bartholomeusz	
Andriesz		Beekmeyer	lord of the river
Anthonisz		Beling	
Arndt		Berenger	bear fighter (?)
Austin		van den Berg	of the hill
Auwardt		Bertus	
Balmontd		Beven (? Br.)	tremble (?)
Balthazaar		Bilsborough	
Baptist		Blazé (Fr.)	

de Boer	the peasant	Foenander (Sc.)	
Bogaars		Franciscus	
Bogstra		Francke	
de Breard		Fretz	
Brohier		Frewen	
de Bruin	the brown	Fryer	
Bulner		de Fry	the free
Büültjens		Garnier (Fr.)	
van Buren	of neighbours	Garvin	
de Caan	the barge	van der Gert	
Carron (Br.)		van Geyzel	
Caspersz		Giffening	
Christoffelsz		Gilles	
Claasz		Ginger	
Claessen		Godlieb	
Clementi-Smith (It.)		Gogerly (Br.)	
Collette		Grabau (Fr.)	
Colomb	dove	van Gramberg	
Conderlag		Gratiaen	
Cooke		Grenier (Fr.)	
Corfield		van der Gucht	
Corteling		de Haan	the cock
Cramer	pedlar	von Hagt	
Crozier		Hamer	hammer
van Cuylenberg	from Cologne	de la Harpe (Fr.)	
	hill	Hatch (Br.)	
Danielsz		Hay	
Daviot (Fr.)		de Heer	the gentleman
Dekker		Henricus	
Demmer		Hepponstall	
Deutrom		Herft	autumn
Dickman		Hesse	
Dirckze		van der Heyden	
Dornhorst		Heyn	
van Dort		Heyzer	
Drieberg	three hills	Hingert	
van den Driesen		de Hoedt	the hat
Eagar		van der Hoeven	of the hoofs
Eaton		van Hoff	
Ebell		Hoffman	
Ebert		Holsinger	
Edema (Sc.)		Honter	
Elders		van Hoolwerff	
Ephraums		Horan (Br.)	
Ernst	earnest	van Houten	from Houten (in Utrecht)
van Eyck		Huybertsz	
Felsinger		Ingleton (Br.)	
Ferdinands			

Jan		Martensteyn	
Jansen		Martin (Br.)	
Jansz		Martinus	
Janszé		Mc Heyzer	
Jensen		Meier	bailiff
Joachim		Melder	
Jobsz		Mellonius	
de Jong (also de Jonk)	the young	Metzeling	man of Metz
de Joodt	the Jew	Meurling (Sc.)	
Jonklaas	young claus	von Meybrink	
Josef		Meynert	
Joseph		Melhuisen	mill houses
Juriansz		Misso (Fr.)	
Kalé		Modder	
Kalenberg	bare hill	Moldrich	
Keegel		Mooyart	of fine character
Kellar		Morgan	
Kelaart		Mottau	
Kemp	war like	Müller	miller
Keuneman		Nagel	
Keyt		Nell	
Koch	cook	Nicholas	
Koelman	cool man	Niese, de	
Koelmeyer	cool bailiff	Ohlmus	
Koertsz		Oorloff (R.)	
Kreltszheim		Orr	
de Kretser	the wool-carder	Oudijn	
Kriekenbeek	cherry brook	Oudtschoorn	
La Brooy		Passé (Fr.)	
Lalmon		Paulusz	
van Langenberg	from the long hill	Perkins	
Lansberger	citizen of the soil	Piachaud (Fr.)	
Leembruggen	clay bridges	Pietersz	
Lemphers		Pompeus	
Loos	sly	van der Poorten	from the harbours
Lorenz		Poppenbeek	babbling brook
Lourensz		Potger	
Ludekens		Poulier	block-maker
Ludovici (It.)	victor in the games	Prins	prince
Ludowyke		Pritchett (Br.)	
Lutersz		Raffel	babblers
Maartensz	(alou Martensz)	Rankine	
Mack		van Ranzouw	
Margenout	edge of the wood	Redlich	reasonable
Markus		Reimers	
Marshall		Reyhardt	
		van Reyk	of empire

Rodé		rod	Sproule	
Roelofsz			Staples (Br.)	
Roosmalecocq	(<i>compound name :</i> Rose-apple+cook Roosmale+Cocq)		van Starrex	
de Rooy		the red	Stewart	
van Rooyen			Steyn	
Rosé			Stork	stork
Rudolph			van der Straa'ten	from the streets
Rulach			Struys	ostrich
de Run	tanning bark		Swan	
van Sanden			Thiedeman	
Sansoni (It.)			Thomasz	
Sauer			Tranchell	
van der Say			Thuring	
Scharenguivel	scissors gable		Toussaint (Fr.)	
Schneider	tailor		van Twest	
Schofield			Vollenhoven	
Schokman	taxer		de Vos	the fox
van Schoonbeek	from the beautiful river		de Vries	frost
Schoorman	defender		Walbeoff (R)	
Schrader			van der Wall	from the ram- part
Schriver	writer		Wambeek	muddy stream
Schroter			Weinman	little man
Schuiling			Wendt	turning
Schumacher	cobbler		Werkmeester	work-master
Sela			van der Wert	
Siebel			Wille	will, desire
Siegertsz			Willenberg	willow hill
Sissouw			Williamsz	
van der Smagt			de Witt	the white
Smith			Wittebron	white spring
Soertsz			Wittensleger	lawyer
Solomonsz			Woutersz	
Spaar	thrifty		Wright (Br.)	
Speldewinde	pin-maker		Wydeman	
Spittel	trench		van der Ziel	
			de Zilwa	
			van Zyl	

CHAPTER XI.

WANTED—A NEW MOVEMENT.

"Where there is no vision the people perish."

"The Golden Age is not behind but before us."—St. Simon.

The time has come for a supreme united effort to stimulate and organize the latent public spirit and the good works of our Community. Common humanity demands it, and common sense indicates the only way. To make the effort united there must be a bond sufficiently strong to draw together all Burghers, whatever their views. There are those who shun politics, others whose outlook is dyed with separatism, a few who think they object to what they call communalism, pessimists who despair of everything, optimists who are content to await a turn of Fortune's wheel; many a man has some pet scheme of his own, many have decided aversion to the schemes of others. How shall these conflicting opinions be combined towards one common goal? Fortunately the Community has reached that "tide in the affairs of men which taken at the flood leads on to fortune." The hour is auspicious, for there is at this time one impulse that is intensely shared by every Burgher whatever his views on other topics—the divinely-inspired burning impulse to serve, uplift, and ennoble the Community to which he belongs.

What is needed then is a movement which will enable each man to do this in his own way. Each man must contribute his share of loyalty, enthusiasm, time and energy—and money. Unfortunately money is one of the primal needs. In these days of stress, money is hard to find, and when found, is harder to spare. But nothing can be done without some sacrifice, and the financial sacrifice of a small fixed percentage of one's monthly income is both reasonable and equitable. Moreover it is in the nature of an investment, since each subscriber decides for himself how his contribution shall be used for the welfare of his Community. If he has no ideas himself, there are already several at his disposal.*

For the organized war that is to be waged against poverty, corruption, degeneracy and sin, the sinews must first be collected.

* Available on application to the writer

This might be done by the creation of a common fund in the care of a Board of Trustees appointed by the subscribers from among the most trustworthy men of the Community.

The movement must be such that any Burgher would be heartily ashamed to be out of it. There are many who at first will want to stay out.

These are some of the objections they might urge :

(1) *"I cannot afford to subscribe regularly from my income. I earn very little, and with that I have to support several poor relatives. In this way I am already doing my share, and it is not reasonable to expect more."*

It would be criminal not to respect a claim like this, and it is just the claim that would be most frequently made. The answer is that the contribution must be paid, but if things are as represented it will either be refunded or used for the benefit of those from whom it is taken.

Thus A spends Rs. 10/- a month from his meagre salary of Rs. 60/- on the education of an orphan cousin. A must join the movement and subscribe his share, say Rs. 1/80 per mensem (3%). But the movement should undertake to help to provide for the education of A's orphan cousin—the absolute minimum of financial help to be given by the movement must be Rs. 1/80 per mensem. If possible, full responsibility for the child's education should be undertaken ; and no doubt it will be possible when the movement has gained strength.

(2) *"I hold very conservative views as to who is and is not a Burgher, and I cannot join this movement unless I am certain that its definition of a Burgher will agree with mine."*

Everybody is entitled to his own views, and the movement must recognize this fact. Let the movement form itself into a gigantic association, with a committee or commission elected by the votes of all the members, and let this committee decide who shall be admitted and who not.

In this way, when a general consensus of opinion is taken, it may be found that a large number of people are Burghers whom some have not recognized as such. Members of the Dutch Burgher Union for example may find that their views have not been wholly shared by other people and that in certain cases they hold a different opinion from that of the rest of the world. Nothing

need prevent them, however, from continuing to cling to the principle that only Dutch descendants in the male line are Burghers. If the movement opens its doors to those who are Burghers only by adoption or by naturalization it does not necessarily mean that all these acquire some new right to the title. They are still the same, though they throw in their lot with the movement.

It is impossible to differentiate now, and there is no clear point where a line may be drawn to the satisfaction of all. Moreover, such a demarcation is unnatural, artificial, unwarranted and unprecedented. In all races there are those who acquire nationality by inter-marriage, adoption, and maternal inheritance.

If some particular individual is generally considered to be a Burgher besides having an incontestable claim to Burgher ancestry whether in the male or female line, the movement must recognize the fact. Individuals may pride themselves on genealogies and pedigrees, but the new movement must not insist on their production.

(3) *"I disapprove of a movement which will only serve to create another organization like the D.B.U. or the B.R.C."*

This is one thing the movement must seek to avoid. It is true that even if it were only to create such another organization, it will undoubtedly do a great deal of good, just as these two have done. But the whole idea and intention of the new movement must be to contain in itself the entire Community. Unless it can have a membership of say ten thousand before a year has passed, it is not likely to succeed in its object and may as well be abandoned. Let all join and give the movement a trial for one year. If by the end of that time it has not justified its existence by accumulating ten thousand members, let all resign.

(4) *"I already spend a very large proportion of my time and income on just the kind of work and social service the movement proposes to do. To do this through an organization would be distasteful to me as well as unnecessary. It may even be inexpedient as some of my energy may be uselessly dissipated."*

The reply to this is dual. First, the efforts of an individual can achieve very little in comparison with the organized united endeavour of a whole Community; and to achieve such organized united endeavour it is necessary for each individual to throw in his weight. Secondly, the movement must provide ample scope for individual efforts and achievements.

Those who are already doing excellent work must certainly continue, but must co-ordinate their work with that of the movement.

(5) *“There is no Burgher community. The time has come for the Burghers to cease to think of themselves as such, but to remember only that they are Ceylonese.”*

Rather hard on the Ceylonese ! It would be a poor tribute to Ceylon if all the degenerates in the land who feel themselves unable to claim to belong to any particular race are content to call themselves Ceylonese. Of course no body else would be as accommodating. To others, the Burgher is still a Burgher, however Ceylonese he may be.

It is right and fitting that the Burghers should remember that they are Ceylonese. But it is ridiculous to attempt to goad themselves into thinking that they can forget that they are Burghers.

Even should the impossible succeed, they would only find themselves in a group again, but minus even a name. The inhabitants of Ceylon would come to consist of (1) Sinhalese (2) Tamils (3) Europeans (4) Maslms and (5) a group of Pariahs, self-styled cosmopolitans, perhaps called cosmopolitans for want of a special name to distinguish this patriotic group of hangers-on and hybrids who glory in the name of Ceylonese.

Everything points one way—to the urgent need for immediate union and immediate resolute action to stem the relentless march of Adversity, Shame and Destruction that threatens the Burghers and through them perhaps ultimately the whole of Ceylon. The Burghers must not become the rotten apple in the basket. It is our duty to Ceylon to pull ourselves together and be an asset to the national life of the country instead of a canker and a disgrace. And this precisely must be the aim and object of the movement.

The Burgher Community is really still in the making. It has had an honoured past, but a glorious future is to come. To usher in this future all must firmly unite, burying their differences petty and otherwise. Each may say, “I am willing to ignore all differences of opinion and sacrifice my cherished interests in the common cause, provided that the others all do so too.” This is a useless offer, and meaningless. Each must begin with himself: “Whatever the rest may say or do, I will join the movement with all my heart and soul and strength, without counting the cost, remembering only the aim.”

Many will find it hard. The Dutch Burgher Union with its honourable record of twenty-five years of patriotic endeavour may say: “I have stood for twenty-five years on the principle of exclusion. It is true that many of my children have left me with

ill-will. My numbers are reduced and still reducing. But I will not, even to save myself, co-operate with those who have no right to call themselves Burghers."

But such strong moral suasion should be brought to bear upon this institution, that it shall realize more clearly than any individual that its only salvation and the salvation of the whole Community lies in obedience to the will of God and the voice of the people. It is well that the D.B.U. should admit within its select fold only the cream of the Community—but at present eighty per cent. of the cream of the Community remains outside, of which perhaps fifty per cent. have been driven out of the union by the rudeness, intolerance, or snobbery of some of those within. One effect of a new movement, if the D.B.U. joins hands, would be that the D.B.U. will attract a vast number of the best Burghers to be members. It will not be necessary for the Union to alter its constitution or to recognize ineligible as Dutch Burghers. The movement must be so constituted that the Union will have much to gain and nothing to lose by lending its co-operation and assistance. The tacit feud between the D.B.U. and the B.R.C., already disappearing in friendship, will be buried for ever beneath the shadow of the new movement, and the "Nederlandsch bloed" will claim love and allegiance wherever it flows.

Abstract theories, man-made definitions, and mirror loyalties must be laid aside, even if temporarily, in the face of dire and immediate need. We want deeds now, and not words; actions, not opinions. "The true devotion lies not in melodramatic defiance or self-sacrifice for something falsely said to exist, or for mere words and formalities, which are empty, and which might be but the house newly swept and garnished to which seven worse devils entered in. It is the steady, earnest effort, in face of actual possibilities, towards the solid achievements of our hopes and visions, the laying of stone upon stone of a building which is actual and in accordance with the ideal pattern." So said Miceal O'Coileain, who did more than any other man for the independence of Ireland. And the words are peculiarly applicable to the Burghers, though our ideal pattern is not political independence.

What are the actual possibilities in the face of which we must work towards the achievements of our hopes, as opposed to the things that are falsely said to exist?

Against the will of the Burghers a usually beneficent Government made one unkind and irreparable mistake in attaching to our Community a heterogeneous collection of men and women of nondescript mixed races. For several years the real Burghers have striven in various ways to shake them off, but

without success. In addition to numerous other difficulties frequent inter-marriages between the old Burgher families and the new so-called Burghers influenced some of the former to be themselves inclined to ignore the differences. A hostile Press poured a torrent of ridicule on the attempt of the Burghers to separate themselves. Just as in a later decade the Press invented and propagated such deceptive catchwords as "communal canker" to defeat the interests of minority communities, so at that time the Press falsely attributed to the Burghers a desire to separate into an A class and a B class, which was precisely what the Burghers strove hard to avoid, and precisely what has eventually been effected by the denial of their demands. The position has gone from bad to worse, and the denationalization of the Burghers continues to this day. Only a few of the Burghers themselves now recognize the racial difference between "A class" and "B class." The rest of men laugh at the very idea of any such distinction between those whom they regard as hereditary Burghers and naturalized Burghers.

There is one remedy. And the time for the application of this remedy is opportune now that the Government has retrieved its error by abolishing the Burgher Electorate with its pernicious definition of a Burgher.

The remedy is for all who are now called Burghers to unite and consolidate, and agree upon a general rule that only their descendants in the male line shall in the future be called Burghers.

It is not a new remedy. More than a hundred and fifty years ago the Dutch Government was constrained to take a similar measure, when the Company's servants had to amalgamate with all other European settlers in Ceylon into what has since been known as the Burgher Community.

Will the nearly twenty thousand Christian souls in Ceylon who are dubbed Burghers by general consent now agree to unite in the name of Christ, and federate into a strong and progressive Community? Their interests are one, their language is one, their customs are the same, their traditions are the same, their characteristics are alike, and their religion is one. They are one Community.

When at the eleventh hour now they do unite, what glorious triumph shall they not accomplish? What heroic achievement shall not be recorded of them in the annals of world history? Have they not both the talent and the opportunity to accomplish things that may not yet be spoken?

The Burgher Community of Ceylon exists and shall ever continue to exist as a separate distinctive race. It shall be acknowledged to be the most precious component of the national life of Ceylon, and shall take a valued and helpful part in all progressive movements of the country. It shall be well-organized, united, and economically independent. It shall be respected and loved by all the peoples of Ceylon, and shall be known in every corner of the globe as a godly and a Christian Community.

The Burghers of Ceylon shall be universally recognized as the legitimate worthy descendants of well-born Europeans who made their home in Ceylon during the Dutch rule. They shall not be confused with Portuguese, Ceylon English, Anglo-Indians, or Eurasians. They shall be treated with due respect, honour, and affection by all classes and races of humanity: and shall be known throughout the Empire as the most loyal and worthy subjects of their King.

Every Burgher child shall receive a good education, every Burgher man and woman shall be cultured and refined. Every Burgher girl shall be treated with special consideration and courtesy, and every Burgher mother with special reverence.

No Burgher shall be compelled to endure starvation, or to live in a slum. No Burgher shall be unprotected from malice or persecution, from slander, or from violence.

Every Burgher man, woman, and child shall be prosperous, happy and free. Every Burgher home shall be clean and sweet and hospitable, and shall be filled with the presence of Jesus Christ.

We shall be His people, and He shall be our God.

A FEW FACTS.

Do you know—

That Holland, the historic home of Freedom, is only half the size of Ceylon ?

„ the Hollanders ruled the world in the seventeenth and eighteenth centuries ?

„ they were the “best and most successful colonists in the world” (Froude) ?

„ Santa Claus (San Nickolaas) was a Hollander, and your countryman ?

„ Printing was invented by a Dutchman, and the first Press in Ceylon introduced in 1736 ?

„ the Dutch educated Sinhalese and Tamils at Universities in Holland, and

„ they admitted them on equal terms into the public service ?

„ the British did not admit them into the Ceylon Civil Service till 1844 ?

„ it was after more than a century of British rule that the Dutch system of compulsory education was revived ?

„ the Hollanders paid greater attention to agriculture and irrigation in Ceylon than has ever been paid since ?

„ the present laws of Ceylon were instituted by them ?

„ the Hendela Leper Asylum was founded by Governor Hendrick Becker in about 1703 ?

„ the Dutch East India Company was the greatest, bravest and most famous Company in world history ?

„ the Burghers are the direct legitimate descendants of the members of that Company ?

„ the first Hollander to arrive in Ceylon was the Admiral Joris van Spilbergen, and

„ he landed at Karativu, about 30 miles south of Batticaloa, on 30th May, 1602 ?

„ there were 32 Dutch Governors of Ceylon during 156 years of Dutch rule ?

„ S. Peter's Church, Fort, was once the residence of Dutch Governors, and

„ it was then the finest building in all India ?

„ proportionately more Burghers fought in the Great War than any Ceylonese community ?

- That the first Public Library in Ceylon was started by the Burghers in 1829 ?
- „ the first cricket club in Ceylon was started by them in 1832 ?
- „ the Burghers were the orginators and chief movers in the movement for the abolition of slavery in Ceylon ?
- „ the Bible was translated into Sinhalese and Tamil by the Dutch ?
- „ there were Christian Services in Ceylon conducted in Dutch as late as 1864 ?
- „ no civilized race is unmixed in blood ?
- „ the British are a nation of half-breeds ?
- „ few English books are fair or even truthful in their references to their great rivals, the Dutch ?
- „ the largest number of Dutch descendants to-day are in the United States of America ?
- „ Ceylon was never captured by the British, but ceded by friendly agreement ?
- „ by the terms of that agreement the Burghers were to have equal rights with the British ?
- „ it was open to the Burghers of Ceylon to refuse to live under the British flag ?
- „ The British had to provide ships for those Burghers who preferred to go away ?
- „ the Burghers have always been in the forefront of public life in Ceylon ?
- „ they have produced men equal in talent to the greatest personalities of history ?
- „ they are the most gifted Community in the world ?



There is more than one great moral to be drawn from a perusal of the History of Holland. You have their *Industry* as a pattern for imitation, industry which, combined with indomitable perseverance, has made Holland what it is, rescued it from the ocean, and made it one of the great Kingdoms of Europe. You have their *Religion*, a religion which, having adopted it as of the simplest form, they have maintained against armies and kingdoms for several centuries. You have their *Charity*, which has established countless alms-houses and asylums, free schools and hospitals; and has earned for them the enviable distinction of being the most charitable people of the world. You have their *Moral Greatness*, a greatness not acquired by conquest on the battlefield, but the result of centuries of unassuming and uncompromising honesty, whether in the Councils of Nations or at the tradesman's counter. And though like other nations they have committed national faults what other nations can appeal to their past History and show such an array of redeeming events to counterbalance their occasional deficiencies? As an industrious, moral, God-fearing nation, therefore, I may hold them up to the young men around me as a glorious model and a pattern for their imitation; and if by what I have said to-day I have induced a few of you to accept the model and to endeavour to follow in the footsteps of your forefathers, I think I shall have fulfilled my duty as a Lecturer.—(*Conclusion of address on Holland by C. A. Lorenz.*)

You belong to the race who so greatly served mankind by land and sea, with sword and plough and pen, in the study, the laboratory and the field of war. You are the descendants of the race who saved and maintained for Europe, and humanity the loftiest ideals of nationhood and law and liberty. You have listened to-night, not to the story of a foreign power or of an alien race, but to the story of your own ancestors, your kinsmen by blood and sympathy. You are the inheritors of their splendid traditions.

Is that heritage nothing to you? When you have recognised the fact of your kinship—which is a fact, and no mere dream or fancy—you will begin to realise that you owe something, much more than you think, to the race from which you have sprung; to the traditions which it is your high privilege to inherit. Somewhat estranged you have become from the Fatherland, through distance, the neglect of your language, the weakening of old bonds by the political and social necessities of the last 130 years. But the heritage is yours still. What other heritage have you? To what else can you look back? To what else could you care or wish to look back? Each of you is by race and kinship a citizen—or, as your Dutch Bibles say *een burger*—of no mean state. Revive, then, in yourselves the spirit of your fathers—their daring, their unity in a common aim, their contempt for the trimmer and the coward, their heroic endurance, their persistence in the face of difficulties, their passion for liberty, their invincible faith first in God, then in themselves. You cannot possess your glorious heritage, unless by ceaseless striving and active use, you make it truly your own. Take courage, and above all, *Remember*: remember, not only the example of the Past, but also the duty of the Present and the promise of the Future.

“Lord God of Hosts, be with us yet,
Lest we forget, lest we forget.”

—(Conclusion of address on Holland among the Nations by
L. E. Blazé, B.A.)

CHAPTER XII.

THE LUSTRE OF LANKA.

"Who is so great a God as our God?"—Ps. 77, 13.

"These things shall be! a loftier race

"Than e'er the world hath known shall rise."

—J. A. Symonds.

Two thousand years ago the following note of querulous alarm was sounded in the then capital city of the world: "These men who have turned the world upside down are come hither also."

Who were these men so dreaded by the Imperial Government of Rome? That the dread was justified time has shown, for the Imperial religion is no more, and the world has been transformed, by the efforts of those very men. Who were they? Less than a dozen peasants and fishermen from obscure villages in Galilee!

But they were inspired by the leadership of a Nazarene Carpenter, who in this year "of our Lord," nineteen hundred and thirty-three, is still ready and able to inspire men and women who give Him their allegiance. We Burghers are His disciples too. We have the same claim on His leadership and inspiration. And we have the experience of two thousand years to help us to consecrate our inherited talents and abilities to His service. It is ours to give Him our whole-hearted devotion, ours to help conquer the world for Christ.

For we are a Christian Community—perhaps the most Christian community in the world. The piety of our ancestors is proverbial, and the massive walls of the churches they built in this land are their eternal and most fitting memorial. And the most fitting tribute that we can pay to their memory is our own unswerving devotion to the same Leader who brought them three hundred years ago to this beautiful island flowing with milk and honey.

We are the direct lineal descendants of those brave adventurers who helped to build one of the great Empires of history—the empire of the Netherlands. Their blood still runs rich in our

veins after the lapse of three centuries. It is incredible that it should be so, but it is; and we jealousy guard the irrefutable documentary proof that we have in the form of marriage and birth certificates, pedigrees, archives, and other historical records. These proofs are necessary, for that we are here at all to-day is an astonishment to the world.

For three centuries since our forbears came, through changing fortunes, despite adverse influences, we are still the same, a minor minority, but a Community with characteristics all our own.

We have no racial prejudices, no false nationalism. We are broad-minded, open-hearted, free in all our relationships with men. We adapt ourselves easily to our environment and circumstances, and we are quick to see and assimilate what is best. Coming together from different parts of Europe, we soon had a common language, for the language of the majority became the language of all.

As readily in a later age we adopted the English tongue, which swiftly replaced *Hollandsche* as the language of our homes, and it is now well-known that we speak and write English better than the English themselves. There is no branch of human activity that does not attract our interest, and in all we give honour to whom honour is due. In the churches, in the professions, on the public platform, on the field of sport, in the sphere of literature and art, we play our part honourably and with zest; yet we are ever quick to recognize merit greater than our own.

We do not embroil ourselves in politics, but we have no quarrel with those who do. We have a traditional respect for authority. As a Community we are conspicuously loyal to the Government, not because it is British, but because it is ours. We reverence the laws, not because of their Roman-Dutch character, but because we are constitutionally law-abiding. When a Burgher breaks the law, there is a great to-do, because it is an occurrence comparatively rare.

Yet we love Freedom. We are the children of that race of men who first taught the modern world the worth of national freedom. We are the pioneers of political liberty in British Ceylon.

We are also the pioneers of European culture in Ceylon—art, music, poetry, education. We are perhaps the only racial group in the world educated almost to a man. For we are lovers of wisdom rather than of wealth.

We are not ashamed of poverty, but we are ashamed to beg. We are improvident, sometimes insolvent, but we are never mendicants.

We are reserved, but not to the point of rudeness; we are open-hearted, but not to the extent of familiarity or forwardness. For while we are anxious to be friendly and courteous, while we have a smile ready for every stranger, we shrink from the surly who claim superiority, we are exclusive to those who would be exclusive.

We have no castes and no social grades; we mingle freely with men and women of all races and of all occupations, and we scorn only the evil-liver and atheist. We have a rooted respect for respectability, and we are not ashamed to be old-fashioned in our regard for the conventions of society.

The sanctity and purity of our homes we prize above all else. For religion is our stronghold, and godliness our heritage.

No matter to what church we belong, no matter to what doctrines we cling, there is one bond that unites us, and

The Church's one foundation,
Is Jesus Christ, our Lord.

We know that in our clubs and social movements to enter deeply into matters of religion would be calamitous, for no disagreement can be so bitter as religious disagreement, and very diverse doctrinal views are held by the various professed Christians that form our Community to-day.

But the Lord Jesus Christ has an appeal for even the worst unbeliever, and His leadership is acknowledged by us all.

Saints and heretics alike may draw inspiration from His Name. We may permeate our social life with godliness and yet not mingle theology with sociology. We are called Christians, and without examining the connotation of the term we can strive to be like Christ. It is He who calls us to our great work. What greater service can we render to our King than the united uplifting and ennobling of our whole Community?

It cannot be done without many a real sacrifice, and that is why we must strive to be like Him who for us made the greatest sacrifice of all.

We are not incapable of making great sacrifices when the need arises and the call comes. The need has arisen, never so dreadfully ; and the call sounds, never so insistently, so appealingly. Shame on the selfish coward who goes on his way unheeding merely because his own outlook and circumstances are for the time comfortable !

If every Burgher would make now but one personal sacrifice for his or her Community, what an asset that Community would, soon become to the national life of Ceylon !

Shall the precious seeds of greatness be choked by selfishness conceit, and indifference ? Shall hoarded wealth, reckless extravagance and prodigal wastefulness continue to co-exist, in a small Christian Community like ours, with starvation, homelessness, oppression and destitution ?

A new generation of little ones is being born into the world—your children and mine. As they grow older, in an atmosphere charged with the electric forces of racialism, they ask, eagerly questioning, what is their heritage, and what their outlook ?

Perhaps they will hear tales of the self-sacrifice and thoughtful foresight of the bygone custodians of that heritage—you and me. Perhaps they will learn of the contemptible apathy and helpless selfishness of fathers and mothers and aunts and uncles whose very names they would like to forget.

It may be nothing to you that this gifted little Community, this distinctive breed of humanity called Burghers, should be despised and trampled upon, the butt of malicious jests and the laughing-stock of ignorant onlookers ; it may be nothing to you that its glory has departed, its finest days done ; it may be nothing to you whether or not we shall still exist as a Community thirty years hence ; it may be nothing to you that your own blood-brothers (and not yet your sons) are starving in the streets, hunted from door to door, homeless and hopeless ; that your own sisters (and not yet your daughters) are outraged and insulted and defiled, and made the sport of rakes and satyrs. But — it is everything, everything, to twenty thousand innocent mites whom your God has sent into the world this last decade to be your personal responsibility ; twenty thousand of the dearest, most lovable, and inherently talented children in the wide world.

On you, individually and personally, depends what is everything to them. A few short years hence *you* will have made them the Lees — or the Lustre — of Lanka.

FINIS.



