

# Dänisch-Hallesche Mission

## Propagation of the Gospel in the East

Propagation of the Gospel in the East: Being a Farther Account of the Success Of The Danish Missionaries, Sent to the East-Indies, For The Conversion Of The Heathens in Malabar

**Böhm, Anton Wilhelm**

**London, 1714**

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Being a Farther  
Account of the SUCCESS  
OF THE  
*DANISH Missionaries,*  
Sent to the  
EAST-INDIES,  
FOR THE  
CONVERSION  
OF THE  
*HEATHENS in Malabar.*

Extracted from the LETTERS of the  
said Missionaries, and brought down to  
the Beginning of the Year MDCCXIII.

PART III.

Wherein, besides a Narrative of the Progress of the  
Christian Religion in those Parts, with the *Helps* and  
*Impediments* which hitherto have occur'd; several  
Hints are inserted concerning the Religion of the  
*Malabarians*, their *Priests*, *Poets*, and other *Literati*; and  
what may be expected from the *Printing-Press* lately  
set up at *Tranquebar*.

L O N D O N,  
Printed and Sold by J. Downing in Bartholomew  
Close near West-Smithfield, 1714.



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# TO THE READER.

**T**HE Conversion of the Gentiles to the Knowledge of JESUS CHRIST, is a Matter of Joy and Exultation to all such, as wish to see the Church in a better State, than wherein she doth appear at present. Whosoever maketh the Interest of the Lord his own, and doth not act upon a Principle separate from that of his Master, must needs rejoice at the Enlargement of Christ's Kingdom upon Earth; particularly, if the parched Wilderness of the Pagan World should once begin to flourish; and the barren Church of the Gentiles shout for Joy, at the numerous Company of Children she is to bring forth. But as this is a Work of Time, so our waiting is like the waiting of the Husbandman, who, after he hath done his Labour, expecteth with Patience the joyful Day of the Harvest.



The gradual Display of the Church's Glory upon Earth, is set forth Cant. VI. 10. where she is said, to look forth as the Morning, or the first Dawn of the Day, representing the Church in her Weakness and Minority. This State is mixed with a great Deal of Darkness as yet, and affords but a dawning Principle of Light. But then, as the Dawn is a Fore-runner of the Day, so is this State of the Church a Fore-runner of a more glorious Display of the Gospel, which, by a gradual Increase of Light, will succeed. This is plain from the Beauty of the Moon, to which the rising Condition of the Church is farther compared, though she be not yet free from Spots and Imperfections even in that State. However, what Fairness she hath, is altogether deriv'd from the Sun of Righteousness himself, by whose Rays she only desireth to shine.

And this Lustre, though it be borrowed, yet is it fair, comely, celestial; and being by Faith made her own, it renders her more agreeable in the Eyes of an impartial Beholder, than all the Endowments of Nature ever could do. But then she must not acquiesce here neither, but shine more and more unto the perfect Day, and become clear as the Sun. And 'tis then she beareth an unspotted Character, being elevated to the sublimest



## TO the READER.

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*limest Perfection, she is capable of in this lower World. She looks then terrible as an Army with Banners, and appeareth in POWER and PURITY to her Enemies. For this will be the Crown of the Church in the latter Days, after the Winter of various Trials and Humiliations is over, through which she was fain to pass, in order to be duly qualified for that Dignity.*

*This glorious State of the Church will then doubtless appear, when the Fulness of the Gentiles is come in, and all Israel is saved at last. These will prove infinite Accessions to the Church both in Strength and Beauty, and make her arise and shine, as the Prophet's Phrase is.*

*But what renders still more compleat the Glory of the Church in that Time, is the wonderful Order and Symmetry, which will then most conspicuously appear, both throughout the whole Body in general, and in every Member in particular. The Spirit of Division and Rancour, of Party and Animosity, of Sect and Envy, will be altogether banished from the Church, raised to that Dignity: Or if it should offer to disturb her, it will soon be vanquished by that Power, which hath made her a Terror to her Enemies.*

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mies. But all this she doth not do by her own Power, but by the Power of her Head, to whom she is graciously united by Faith. All the Members are animated by one and the same Spirit, nourished by the same Bread, begotten into the same Hope, united to the same Head, held together in the same Bond of Peace. The Variety of Gifts which appears among them, is so far from creating Divisions, that it will set off the Church with the greater Lustre and Amiability. For all the Gifts are sanctified by the same Spirit, and tend to the same End. And 'tis this Union, which maketh the Church look both beautiful and powerful, fair and terrible.

How little there is seen as yet of this sweet and Majestick Power, in our modern Churches, is so obvious to an impartial Eye, that it needs no farther Proof to evince it. And yet an industrious Observer of the Times cannot but take Notice, of the singular Providence of the Lord, which hath stirred up some to lay to Heart the great Decay of Religion, and contrive Means to repair it.

Some do what they can, to convey Life into those Churches, which have a Name that they live, but are dead. Some endeavour to



instil sound Principles into Children, to make thereby the Church look fairer in the next Generation, than she doth in the present. Some endeavour to take away the Veil from the Jews that overspreads their Minds, and hath all along hindered them from looking to the End of the Law. Some have published, and do publish the Oracles of God in divers Languages, for spreading the Knowledge of Christ, among those, that are as yet destitute of that Benefit. Some bend their Endeavours towards the Reformation of Schools, in order to see them cleared from profane Customs, and inveterate Corruptions. Some promote Christian LOVE among the differing Parties of Religion, as the only Foundation whereon the so long wished for Union among Protestants may be raised in Time. Some are employ'd about exercising the Severity of the Law, thereby to restrain a Sinner's Hand from doing Evil; whilst others display the Power of the Gospel, thereby to regenerate his Heart, in order to do Good. Some endeavour to support real Holiness, by private Conferences on the most practical Heads of Religion; whilst others do the same, by publishing and dispersing such Books as treat on edifying Subjects.

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*All these, and the like Endeavours, cannot but be agreeable to a Well-wisher to the Cause of Religion, and may be deem'd as so many Prefages of a better State of the Church upon Earth. For by such Efforts some Stones are polished at least, which will help to adorn that spiritual Temple which shall be raised in the latter Days.*

*To all these Attempts made towards a Reformation and Enlargement of the Church, may be added another, to which some Inclination hath appeared of late, among several Protestant Nations in Europe: And this is the Propagation of the Christian Faith in the East- and West-Indies. What hath been done particularly, in relation to the Malabar-Heathens in the East-Indies, the ensuing brief Narrative will inform the Reader. To give an Idea of the whole Undertaking, in one uninterrupted Series, together with the various Obstructions and Encouragements it hath all along met with, a few Hints have been here again inserted out of the Two preceeding Parts, relating to this Design, and publish'd the second Time in the Year 1711. with this Title: Propagation of the Gospel in the East: being an Account of the Success of Two Danish Missionaries sent to the East-Indies, &c.*



*In this Third Part, the Thread of the Historical Narration is brought down to the End of the Year 1712, or the Entrance of the Year 1713; when the last Letters came away. The whole Undertaking, such as it is at this Time, may give the impartial Reader a fair Prospect at least, that a Work of this Nature is not altogether impracticable; and that the LORD, who is the only Author of Success, will be ready to direct the Steps of those who are engag'd, and shall engage in a Design tending so much to the Enlargement of the Church of Christ upon Earth.*

*'Tis true, what we see at present is but an Embryo, and a Seed, as it were, scatter'd among that numerous Nation; and a Seed cannot be sown, and its Product reap'd in a Day. However, a wise Man doth not despise, even the Day of small Things. He knows that one soweth, and another reapeth; but that both shall rejoice together in due Season, and be rewarded according to their Pains, not according to their Success. Nor ought we to be deterred from so Christian an Enterprize, by the perverse Conduct of some Heathens, who, out of Regard to a temporal Benefit, will conform to the external Confession of the Christian Faith for a while, but return to their former Idolatry again, as soon as the Hope*  
of



*of their Gain is gone. For this is a very old Practice, and may be traced through all the Ages of Christianity. Our Blessed Redeemer himself complained, that some would seek him for the Sake of the Loaves only they did eat; and the Apostle of the Gentiles taketh Notice of some, who professed Godliness for the Sake of Gain and Preferments; and yet did neither the Lord himself, nor the Apostle sent by him, give over the Preaching of the Gospel for that Reason.*

*These, and many other Impediments, which generally attend any good Undertaking, may render indeed a Gospel-Labourer more vigilant in trying the Spirits, and more cautious in admitting them within the Pales of the Church; but they must never make him despair of Success in the Dispensation of the Gospel. 'Tis certain, that a spiritual Discretion, or a Faculty of discerning the various Dispositions of Souls, is one of the principal Branches of the whole Ministerial Function. For, if a spiritual Guide be altogether destitute of this Judgment of Discretion in the Management of Souls, he must needs make many a wrong Application of the Promises of the Gospel, and most dangerously unhinge thereby the whole Chain and Oeconomy of Salvation. But as such a*  
*Judg<sup>e</sup>*



*Judgment is altogether grounded on Practice and Experience; so it requireth Time, and a careful Observation of the various States of Souls, in order to obtain a competent Measure of it.*

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Account of the S U C C E S S

O F T W O

*DANISH Missionaries,*

Sent to the

***EAST-INDIES***

F O R T H E

C O N V E R S I O N

O F T H E

**HEATHENS in *Malabar.***

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**The INTRODUCTION.**

**I**T was in the Year 1705. when the King of *Denmark*, *FREDERICK IV.* after a Motion made to him by one of his Chaplains, resolved on sending some Missionaries to *Tranquebar*, situate on the Coast of *Co-*  
B
*romandel,*



*romandel*, in the *East-Indies* ; to attempt the Conversion of the *Malabar-Heathens* in those Parts. In order to this, Application was made to the Professors of Divinity at *H A L L*, one of the most flourishing Universities in all *Germany*, to supply His Majesty with such Persons, as should be thought fit to undertake a Design of that Importance.

Mr. *Bartholomew Ziegenbalgh*, and Mr. *Henry Plutsch*, resolved to go on so unpromising an Errand. For such indeed many looked upon it to be, considering, perhaps, how little hitherto had been done in this Matter by *Protestants* ; and what untrodden Paths, unknown Trials, and headstrong Difficulties, those were like to pass through, that would venture at last upon so hazardous an Enterprize.

These Two Candidates were both educated at *Berlin*. Mr. *Jochimus Lang*, who had a Cure of Souls there, and was besides Master of one of the publick Schools in that City, managed their Studies, and prepared them carefully for University-eLarning. And this is the Gentleman that hath successively publish'd in *High-Dutch*, the Letters sent over by these two Missionaries to their Correspondents in *Europe* ; some whereof being addressed to himself, from whom they had received the first Directions for a dexterous Management of their Life and Studies. Soon after they were removed to the University of *Hall*, and committed to the farther Care of the Professors of Divinity there. And from this Place they were sent afterwards on that new Employment, of which



which now something is to be said in the Sequel of this Account.

They embarked at *Copenhagen*, November the 29th, 1705. on Board a Ship called, *Princess Sophia Hedwigh*; being dismissed from thence with many fervent Wishes, by such as were Friends to the Design. They arriv'd at the *Cape of Good Hope* the 23d of *April* following, and from hence sent an Account to their Friends in *Europe*, of the most material Circumstances, Trials, and Dangers, incident to so long and tedious a Voyage. After many Toils and Hardships, they landed at last at *Tranquebar* in the *East-Indies*, on the 9th of *July* 1706.

By the Way we may observe, that *Tranquebar* hath been in the Hands of the *Danes* these *Eighty* Years, and is by them considerably improved. It was but a small Village when the King of *Denmark* purchased it from the then *Malabar* Emperor; but is now a populous Town, surrounded with strong Walls, and provided with a good *Fortaleza*, or Citadel. It hath Three Christian Churches in it: A *Danish* Church, for the Use of this Nation; the *Jerusalem-Church*, for the Benefit of the converted *Malabarians*; and another, belonging to the *Papists*. There is besides, a large *Mosquee* built by the *Mahometans*, and Five huge *Pagods*, frequented by the *Malabar* Heathens.

Some of the adjacent Villages and Market-Towns, being Fifteen in Number, are subject to the *Danish* Government there. The largest of these Places, called *Borejar*, containeth almost as many Inhabitants as *Tranquebar* it self, together with several *Mosquees* and *Pagods* for



*Turks* and *Heathens*. After this is *Tilliar*, a fine and large Town: Above Forty House-keepers in this Place are *Bramins*, or *Malabar Priests*, having one vastly great *Pagode* in it, for the Worship of their Idols, with several little ones. There are besides these, seven other Villages, not so very populous, and accordingly not furnished with any considerable *Pagode*. The remaining six Villages are but small, and thinly peopled, being chiefly inhabited by Fishers, and others employ'd in that sort of Business. Into all these Towns and Villages one of the Missionaries maketh frequent Excursions, in order to declare unto the *Pagans* the Word of Salvation; and when he is gone through them all, he begins again with the first, in Hopes that, by such Endeavours, the *Heathens* may be stirred up in Time, to a closer Attention to the Word of the Gospel.

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## CHAP.



## C H A P. I.

*The Languages spoke on the Coast of Coromandel, and their Difficulty. The Malabar-Tongue was never digested into Grammar-Rules. The Method taken by the Missionaries for attaining it. The Knowledge of Languages necessary to a Missionary before he enters upon the Mission. An Account of the Portugeeze-Language spoke in the Indies. Old People are commonly averse from a sound Conversion. A Charity-School is set up. The Temper of the Malabar-Children. The counterfeit Conversion of some Heathens. The uncommon Temptations of some Malabarians before their Baptism.*

§. 1. **N**O sooner were these Two Missionaries settled at *Tranquebar*, but they began to prepare themselves for the Work they were sent upon. The first great Difficulty they had to struggle with, was the getting

*A competent Knowledge of the Malabarick Language.* This however was judged indispensably necessary, for answering the Character of a Missionary, though attended with almost insuperable Difficulties. It hath been observ'd by some, employ'd in the like Work, that the Use of an *Interpreter* hath no great Effect in an Undertaking of this Nature; Things being



being often altered, when they pass through the Mouths of other Men ; particularly, if these be altogether destitute of an inward Sense of those Matters which they are, by their Words, to convey unto others.

§. 2. As to the *Indian* Languages, spoke particularly upon this Coast ; there are chiefly Three in Number, more in Vogue, than any other among the Natives. They are called *Keréndum*, *Damùl*, and *Wardagù*. The *Keréndum* is the Language of the *Bramins*, and may be called the *Malabarick* Latin ; it being almost of the same Dignity there, as the *Latin* is in *Europe*. But the most vulgar Language is the *Damùl*, or the *Malabarick*, which extends it self above Four Hundred Miles Distance, and is even understood in many Foreign Dominions. However, the Coast of *Malabar* is noted for the purest and most refined Language ; all the *Malabarick* Books and Writings being commonly penned in this Dialect. The Language it self is exceeding *pathetical*, enrich'd with Abundance of Rhetorical Flowers and Graces, which wonderfully affect the Ear, especially if they be accompanied with some Gravity in the Speaker.

§. 3. What render'd this Language most difficult to the Missionaries, was the great Want of *Grammar-Rules*, and other such Helps as are necessary for learning the Fundamentals of a Language. It hath hardly ever been digested into a Method, and is besides, very variable and luxuriant in its Expressions. The Missionaries therefore contrived all manner of Ways to compass it. They compiled a *Vocabulary* of



of some Thousands of Words, being assisted therein by a *Malabar* School-master, whom they had hired for that Purpose. In the Presence of this Man they heard every Word rightly spelled, with the true Pronunciation added in *Latin* Letters, and the Signification put under it. But after all the Pains thus taken, they were still in the dark, as to the *Grammatical* Construction of the Words; the School-master being unacquainted with Grammar-Learning, and so altogether unable to give 'em any satisfactory Inlet into the true Construction of that intricate Language.

§. 4. After they had thus grappled a while with many Difficulties, they did light at last on some *Rudiments* of a *Malabarian* Grammar, drawn up by a *Popish* Missionary, sent thither by the *French* King. They also met with some Books composed in *Malabarick*, by *Roman-Catholick* Priests. Which, though they were stocked with many pernicious Errors, proved however very helpful towards attaining a competent Knowledge of that Language. They at least furnished the Missionaries with Words and Phrases favouring of a Christian Stile and Temper; they being put to it in the midst of so copious a Language, to find Words expressive enough for the Delivery of the Mysteries of the Gospel, and cleared at the same Time from the Leaven of Heathenish Fancies and Superstitions. The best of these Books, contained a *Collection of the Gospel-Lessons* used throughout the Year. This proved exceeding useful to them. They picked out all such *Phrases* as they thought proper for their



Design, and, after having printed 'em upon the Memory, daily applied them in their Conversation with others. And by these uninterrupted Endeavours, Mr. *Ziegenbalgh*, who laid himself entirely out for gaining the *Malabarick*, made so successful Advances, within the Compass of *Six* or *Eight* Months, that he began to perform the Part of a *Catechist* in that Language, and was able to understand pretty well what was deliver'd by others.

§. 5. In providing Books for the People they were to instruct, there was no less Difficulty. The *Fundamental Points* of Christianity were first taken down in the *Portuguese* Tongue, and out of this, by the Help of another, acquainted with both Languages, turned again into *Malabarick*. And whereas the Art of Printing was altogether unknown upon that Coast, *Transcribing* was to supply the Place of the Press; which as it required more Hands, so it increased also the Cost considerably. About the latter End of the Year 1707. Mr. *Ziegenbalgh* had so far overcome the most knotty Difficulties of this Tongue, that he himself drew up a *Compendium* of a *Malabarick Grammar*, for the Use of such as might perhaps come after him on the same Errand. And it were to be wished, that this and other Languages, necessary for such a Design, might be learned before any Person was actually sent on the Mission to such remote Countries. And how happily might this be effected, if, under the Blessing of God, either in *Europe*, or in *India* it self, a *College* or *Seminary* were erected for attaining those Languages, that would qualify a Man for the

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the intended Mission? The happy Effect hereof would be, that then a Labourer in the Gospel could enter immediately into so large a Field as the Heathen World is, both in the *East* and in the *West*, and with a ready Hand scatter the Seed of the Gospel on the Ground allotted him by Providence. But as this would be a *Publick* Constitution, and a noble Step towards planting the Gospel throughout the whole World; so it doth require a far greater Number of publick-spirited Men, than as yet are either able or willing to go on this Work. However, divine Providence moveth by many *secret* Ways to its own proposed Ends, and is often pleased, to execute those Designs in the succeeding Ages, of which we see but a small Beginning, and as it were a Shadow, in the present.

§. 6. What hath been said hitherto of the Difficulty of the *Malabarick* Language, as one of the first *Impediments* a Missionary is to struggle with, the same holds also in relation to the *Portuguese*; these two Languages being as it were the two Hands design'd for managing this spiritual Husbandry in the Heathen World. The Missionaries complain, they could have no better Helps in learning this Language before their Departure from *Europe*; it being of so eminent and extensive a Use in the whole *Oriental* World. They also wish they had been furnished with more *Portuguese* Books, of which, they say, there was a great Scarcity in those Parts, particularly of such as treated upon spiritual or theological Subjects. And it was by good Providence, that they were



were supplied at last with a *New Testament* and a *Grammar*, for getting that Language. What made it still more difficult, was the vast Difference betwixt the *vulgar* Dialect, spoke upon the Coast of *Coromandel*; and the more *refined* one, used by the Natives of *Portugal* in *Europe*; this being the common Language wherein their Books are usually penned and published. At this rate they were fain to acquaint themselves first with the better Dialect, as the Foundation of the other; and then to conform that again to the Country-Language, as deliver'd by the *Malabars*, and other Nations in the *Indies*. And these Obstructions were like so many Hedges, which they were to make their Way through, before they could so much as approach the Heathens with the Tidings of the Gospel of Christ. For this Reason the Two last Missionaries, who arrived at the *Cape of Good Hope* in *April* 1709. began on Board the Ship to apply themselves to the *Portuguese* Tongue; that so they might not come altogether unprepared to the Business they were sent upon. All which shews, how greatly a Missionary stands in need of such *Preparatory* Helps, for prosecuting the better the Work he is to enter upon.

§. 7. But that Things might be managed in a more regular *Method*, and with greater Hope of Success, the Two first Missionaries agreed betwixt themselves, that, whilst one was taken up with the *Portuguese*, the other should be entirely employ'd about the *Malabarick*; that so by these joint, though distinct, Endeavours, they might gain the better upon the  
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Heathens; and, by different Ways, facilitate the intended Conquest of Souls, as the great End of the whole Undertaking.

§. 8. 'Tis a common Observation of those, that are any Ways employ'd about the Cure of Souls, that People grown old in a continued Series of Sinning, are generally more backward to be wrought into a good Temper, than the younger sort of People. The Reason is, because their Corruptions are, by a long and uninterrupted Practice, become *Habits*; whereas Children are sooner moulded, because their Tempers are yet pliant and ductil. This hath been one Motive, that some well disposed Persons in several Nations, have set up of late *Charity-Schools*, for the Education of Youth, according to the Maxims of Christianity, in Hopes, that such timely Endeavours may have a prevailing Influence, if not upon the present, yet upon the succeeding Generation, after these tender Plants are grown up to a useful Maturity, by the gracious Assistance of Heaven.

§. 9. The Missionaries were convinced of this great Truth, soon after their Arrival in the *East-Indies*. They began to think of a *Charity-School* in the same Year in which they landed at *Tranquebar*, as one of the most effectual Means for saving some from that thick Darkness and Blindness, which overspread the pagan World. They picked up for that Purpose a few *Malabar* Boys, such as they were, and laid the Foundation of a *Charity-School*, about the latter End of the Year 1706. And to shew the Heathens as many engaging Marks of Love, as possibly they could;



could ; they not only instructed their Children *gratis*, but provided many also with Food and Raiment, as their Exigency required. And this in the very Infancy of the Design, could not but leave a good Impression upon the grown Heathens, who hardly ever before had seen any such Thing as *LOVE* in Christians ; except it were that Love which they usually place on the Treasures and Riches of *India*, making no Account of Dangers and Hardships, provided they can but compass them. For this sort of Love, as it is but too obvious from the Conduct of Christians in these Parts ; so it hath disgraced the best of Religions to a Prodigy, and rendred the Name of a *Christian* scandalous to a Proverb.

§. 10. Thus was the Foundation of a *Charity-School* laid, under very mean and contemptible Circumstances. They resolved at first, according to the Custom of the Country, to purchase some Children for Money, that so they might have their Choice, and pick out the most promising of the whole Herd. But this Design, though innocent in it self, was soon laid aside, for Fear of giving Occasion to any, to raise from thence an ill Report on the whole Undertaking. As for the *Temper* of those Pagan Children, 'tis found upon Search, to be pliant and tractable, and far more easy to be formed into a Love of Christianity, than that of the adult Heathens. And since Children are not yet prepossessed with those headstrong Prejudices, that are obvious among old Heathens, they are judged the fittest Subjects for receiving just Notions of the Dignity of the Chri-



Christian Religion. The Missionaries look upon their School, as a *hopeful Nursery* of such Persons as may, in Time, prove so many Ornaments to the Christian Profession ; and, having their Lives polish'd by the Gospel of Christ, may more effectually work upon their Countrymen, than any Foreigner can ever pretend to do.

§. 11. The Missionaries did whatever they could, to see their *Charity-School* established on a good Foundation. They did set up one *Malabar* School, and one *Portuguese*, sharing the Management of these Schools betwixt them in such a Manner, that one presided over the *Malabarick* School, and the other over the *Portuguese*. They were assisted by some Ushers, when the Number of Children came to increase. But the more the Number of Children increased, the more increased the Cost also. One of the most *expensive* Branches of the whole Undertaking, was the Transcribing of Books for the Use of their Schools, as hath been mentioned already. For this End they sometimes employ'd *Four, Five, Six*, or more *Kanakappel*, or Transcribers, according as the Exigency of the Work did require, and their own Circumstances would allow.

§. 12. But the Work did not subsist here : As the Design of the Missionaries was larger than to be confined to Children only ; so they neglected no Opportunity of conferring also with the grown Heathens, about the eternal Truths of the Christian Faith. They found them in general wonderfully bigotted to their Pagan Superstitions. Some would now and then



#### 14 *The Backwardness of old Heathens.*

then give great Attendance to what they heard delivered by the Missionaries; but, upon a nearer Search, it was found to be but a meer Itch of *Curiosity* that prompted them to it. Some went away with a strong Impression upon their Minds, and so would return after a while to hear more. Some would conform to some *Externals* of the Christian Religion; but it was with Regard not so much to Religion it self, as to some *Temporal* Interest, which they expected from it. These were like unto those mentioned in the Gospel, that followed our Lord with a Design, not to embrace his Religion, but to *eat of his Loaves, and to be filled*. Some did actually make a Step towards Christianity; but were soon shaken, upon the Approach of any Suffering, and so started back into the high Road of *Paganism*. Some were highly pleased, whilst they heard the Missionaries talk of *Contempt of the World*; of an *outward* Reformation of Manners; of some *Severity* used towards the Body; and of some other Branches of an *austere* Mortification: But as soon as they touch'd upon the grand Article of *JESUS CHRIST*, as the Foundation, and the very vital Principle of all; and upon *Baptism*, as the first Inlet into a spiritual Life; they flinched from it, and said, *They could be happy without all this*. So true it is, that *CHRIST* is unto the Jews, a *Stumbling-block*; and unto the Greeks, *Foolishness*.

§. 13. And such, and the like *Impediments*, would soon tire a Man's Patience, and break all his Measures, were it not that a Gospel-Labourer ought to consider, that the Lord ac-  
counts



counts with his Servants for their good and faithful Endeavours, whatever their Success may prove. The Salvation of only one Soul, will abundantly recompence a Missionary for all his Pains. Besides this, 'tis the Property of a pious Zeal, *not to shrink back at the Sight of a Difficulty*, but with a greater Confidence to rely on him, who alone is able to remove it.

§. 14. As for the *adult* Heathens, that are willing to be initiated by *Baptism* into the Christian Faith, they are carefully instructed, for some *Months* together, before that Sacrament is administred to them; that so the Missionaries may discover, at least an Operation of the Spirit of God working within, and inspiring them with a hearty Desire to submit to the Rules of the holy Gospel. We must suppose, that the Devil, as the God of this World, hath an extraordinary Power in these vast *Pagan* Dominions, benighted so many Ages in heathenish Darkness, Superstition, and Idolatry: They are thereby become a Cage of unclean Birds, and a Receptacle of Demons and wicked Spirits. This is perhaps the Reason, that some of the *Catechumens* are now and then haunted by most terrible Temptations; the Enemy of Souls terrifying them one Time with diabolical Visions, and at another, with frightful Suggestions offer'd to the Mind from within. So unwilling he is to quit one of his wonted Palaces! And this usually befalls them much about the Time of their approaching *Baptism*. From whence it may appear, what must be expected in Attempts



## 16 *A Malabarick Church built.*

tempts of this Nature, viz. that the Powers of Darknes will, with the utmost Malice and Virulency, dispute every Inch of Ground, whenever the Time approacheth, that the *Gentiles* shall be called to the *Light of the Gospel*; and the *Kings* of these *Pagan Territories* shall walk in the Brightness thereof.

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### C H A P. II.

*A Church is built for the Use of the Malabarians. Image-Worship of the Heathens. The wicked Life of the Christians greatly obstructs the Conversion of Heathens: Particularly, their Uncharitableness towards those that are newly converted. This is owned by the soberer Papists themselves. Heathens converted to Christianity, are persecuted by their Country-men. Some Account of the Divinity of the Malabarians. Of their Priests, Poets, and Wits. of the Pleasantness of their Worship.*

§. I. **T**HE Missionaries observing that, in Proceſs of Time, their own House would prove too ſmall for preaching, catechizing, and adminiſtring the Sacraments; they took up Thoughts about *Building a Church* for their better Conveniency. Many look'd upon this as a rash Attempt, and ſuppos'd it would hardly come to any Thing at all. However, they  
went



went about it without Delay, laying out upon it, whatever they could possibly spare of their Salary, and happily finished it at last, to the no small Furtherance of the whole Undertaking, and the Disappointment of those, that thought it to be impracticable. It was consecrated in the Month of *August*, the *Eighth Sunday after Trinity* 1707. in the Presence of a numerous Company of *Heathens, Mahometans, and Christians*; who had a Sermon preached to them, both in *Malabarick* and *Portuguese*. And from that Time they had a fairer Opportunity, as well as a larger Field, for spreading the Seed of the Gospel, among all Manner of People; every one being allowed to come in, let him be *Heathen, Mahometan, Papist, or Protestant*.

§. 2. By the Way it may be observed, that nothing of a Picture or *Image* must be seen in any Church, design'd for the Benefit of the Heathens, for fear of giving Offence to the *Malabarians*, whenever they happen to step in. For the Images of their Gods being, from their Childhood, so deeply impressed on their Brain, the very Sight of a Picture is enough to stir up a religious Fancy, and bring their former *Image-Worship* to their Memory again. Thus it hath once happened, that a *Malabarian* coming into the *Danish* Church at *Tranquebar*, and spying the Image of a Lion there, he lifted up his Hands, and very devoutly made his *Schalàm*, or religious Bow, to it, supposing it to be an Idol of the Christians, set up there for publick Worship and Adoration.



§. 3. And by this means several *Obstacles*, hindering the Conversion of Heathens, were, by little and little, removed, and a Way made more effectually to promote the Good of their Souls. But one of the strongest *Impediments*, and perhaps the strongest of all, is

The *scandalous and corrupted Life of the Christians*, dealing with, and residing among, 'em these many Years past. The daily Sight they have of their Disorders and Impiety, of their Lust and Gluttony, of their Vanity and Love of Pleasure, of their greedy and insatiable Avarice, of their Pride and Insolency, of the Cunning and Fraud in their Employments, Trades and Occupations, of the Slight they put upon their own God and Religion, of their ridiculing every Thing sacred; in a Word: The Sight they have of the *EARTHLY MINDEDNESS* of *Christians*, is so great an Obstacle, as lyeth altogether out of the Reach of Men to remove. 'Tis this Deluge of Wickedness, whereby the Name of *CHRIST* is become a Stench in the Nostrils of the Heathen, and which is not to be worn off but by a contrary Practice of a more *Heavenly* Life and Conversation.

§. 4. Some have observed, that it is become a *By-word* among the Heathens, in their Dealings with Christians: *Dost thou think me a Christian, that I would go about to deceive thee?* The famous *Francis Xavier*, called the *Apostle of the Indies*, for his unwearied Pains in propagating Religion in the *East*, found, at his Arrival, the



the City of *G O A* abounding with such flagrant Sins and Enormities, that he was fain to lay aside a while, his Thoughts of converting the Heathens, and to attempt first the Conversion of his own Countrymen, who liv'd more like Idolaters than Christians. (a)

*Josephus Acosta*, who laboured for Fifteen Years together, in the Conversion of the Inhabitants of *Peru*, in the *West-Indies*, confesseth freely, He did not find any Impediment more obstructive to the Propagation of the Gospel, than the Impiety of the Christians. (b) The laborious Mr. *John Eliot*, styled the *American Apostle*, and his Fellow-Labourers in the Work of the Gospel, very much lament the Vice of Drunkenness, so much in Vogue amongst the Heathens there: But they add withal, that the Christians were the first that brought strong Drink in their Way; and acquainted them with the Practice of a Sin, which was altogether unknown to the Pagans before. Where they also lament the merciless Drudgery, to which the Heathens were put by the Christians; and that, at the same Time, so little Care was taken about their precious and immortal Souls; nay, that they confined their Slaves to a destroying Ignorance, merely for fear of losing the

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(a) See *Xavier's Life*, B. II. p. 92. seqq. made English by Mr. Dryden.

(b) Solent plurimum Indorum veram conversionem retardare pessimi exempli mores. Nullam revera ego graviorem difficultatem sentio in hac causa. De procurand. Indorum salute, lib. II. cap. 28.



*the Benefit of their Vassalage, if they should attain the Knowledge of Christianity. (c)*

§. 5. The most fatal Consequence of all this is, that the Corruption of the Christians is, by the Heathens, father'd upon Christianity it self; and their Religion regarded, as the very Cause and productive Principle of so strange a Depravation of Manners. They say, that a good Religion, and a bad Life, are Things altogether inconsistent with one another; and they judge of the Goodness of a Religion, by the Goodness of Life and Manners shining in its Professors. The most moving Eloquence is not able to make Heathens believe, this to be a good Religion, that doth not actually form a Man into a good Life. And for this Reason, the Missionaries have been often interrogated by them: Whether it would not be better, to tell their own Countrymen all these fine Things, wherein they did set forth the Christian Religion, as the best of all? Whether the Christians themselves did believe, what they said of the Excellency of their Religion, to be true? If they did, Why their Life was so contradictory to their Belief? Whether the Christians in Europe led as wicked Lives as those in the East-Indies? And when the Heathens observed the Christians pursue their wonted Pleasure, soon after their publick Worship was over, they took up a Notion from hence, as if the very Preachers, in their ordinary Sermons, did teach People all that dissolute Life,



Life, and encouraged them in the daily Practice thereof. And for this Reason, some Well-wishers to the spiritual Welfare of the *Pagan* World, cannot but wish, that such Men were sent among 'em, as might be Proof against the Temptations of so infectious Places; and that, particularly, such Gospel-Labourers were pitch'd upon, as were sincerely bent upon gaining Souls to Christ rather, than Riches to themselves. For, how can they vindicate the Religion of Christ, from the Disgrace it lieth under, whilst they do not shew unto the Heathens, a true Conquest of that *Vanity of Mind*, which, according to the Apostle's Description, maketh one of the principal Ingredients of the Conversation of the Gentiles, before they come to learn *CHRIST*, and the *TRUTH* that is in him?

§. 6. Another *Obstacle*, whereby Heathens are debarred from the Religion of Christ, is the great *Uncharitableness* of the Christians, to the Converts to their Religion. This Stain is chiefly brought upon the Christian Religion, by the disorderly Conduct of the *Roman-Catholicks* in those Parts. Abundance of Profelytes, brought over by them to the Church of *Rome*, are, after their Baptism, left in such pinching Straits, as oblige them to beg their Bread at other Peoples Doors. 'Tis certain, the *Malabarians* are very much offended at the woful Sight of these Converts. They say, 'twas but reasonable, Christians should provide for those that are become Profelytes to their Religion, and not leave 'em to the wide World, where they must perish in Want and



Misery. This is the Conduct of the *Romish* Missionaries in the *East-Indies*; whether it be, that they think they have done their Duty, after they have seen their Converts sprinkled with Water; or whether it be for Want of Love and good Will to support them. The worst of all is, that their *Profelytes* are generally left too empty of the most substantial Part of Religion; the Conversion they make being not so much a Conversion from *Darkness to Light*, and from the Power of Satan unto God, (as the Apostle of the Gentiles sets forth the End of his Mission,) as from one Piece of Pageantry to another.

§. 7. The hard Fate of these *new Converts*, bemoaned by the Protestant Missionaries, is freely owned by the soberer Papists themselves. When, about the Year 1541. *John III.* then King of *Portugal*, sent a Divine to *India*, on Purpose to search out the Cause of the little Progress Christianity had made in those Countries; it was found, that one of these Causes was, the *uncharitable Temper* of the *Christians* towards their Converts. For, when an *Indian* happened to be converted, they exercised no Charity towards him; and the Children of the Faithful, who dy'd Poor, were destitute of Succour in their Wants. (d) And for this Reason, the aforefaid Father *Xavier* made it one of his first Endeavours, to consider of *Means*, to remedy so growing an Evil; and to excite the Christians to provide for the Sub-

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(d) *Xavier's Life*, B. II. p. 133.



Subsistence of the young *Indians*, newly converted to their Religion. And he succeeded so well in his Attempt, that, soon after, a *Seminary*, for the *Children* of *Goa*, was erected and endowed; and being afterwards, by the Liberality of others, enlarged, it was called, the *Seminary of holy Faith*. And doubtless, if such a *Constitution* was managed in a truly Christian Manner, and Children were betimes committed to the Tuition of Christian Masters, it would put a most effectual Stop to the farther Growth and Progress of *Paganism*; for whilst these tender Plants were timely removed out of so barren a Wilderness, into a good Soil, the old Stock would daily lessen, and, in Time, die away entirely.

§. 8. What adds no small Weight to the Affliction of new converted Heathens, is the *Persecution* they suffer from their own Countrymen, as soon as they embrace Christianity. Every one that turns Christian, is banished immediately from all that he hath, (except he be himself the Head of a Family,) and utterly abandoned by all his Friends and Relations. They look upon him as the vilest Wretch that ever lived; and he must expect no Favour from any *Malabarian* whatsoever. And though the Impulse of natural Charity be so strong in this People, that one may sooner find a hundred Beggars among Christians, than one among *Malabarians*; yet whenever Religion is concerned in the Matter, and any Thing turns to the Contempt of their Gods, they then think, they have Reason enough to put off the Bowels of their wonted Humanity, and



## 24 *Of the Divinity of the Heathens.*

and shew an implacable Grudge to their Fellow-Creatures. Which, in some Degree, may make good what some have observed, *viz. That no Hatred in the World is attended with greater Rage and Virulency, than what is raised upon the Account of Religion.* (e) However, a few Instances have been known of some of the most untractable *Malabarians*, who thus far have been mollified, by the winning Conduct of some of their converted Countrymen, that they not only have freely conversed with them, but shewn 'em also real Tokens of Love and Charity. Which may teach us, on the contrary, what an holy *Violence* the Religion of Christ is accompanied with, in those that truly profess it; and that now and then a most obstinate Temper is fain to yield to its celestial Light and Convictions.

§. 9. An exact *Knowledge of the Malabar-Divinity*, in all its Branches and Articles, may prove useful for laying open the better, the very Foundation on which the idolatrous Worship of *Pagans* is raised. Mr. *Ziegenbalgh* hath, for this Reason, purchased a good Number of their Divinity-Books, to the End that, by gaining a competent Insight into the System of

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(e) *Quis sperasset, tantillam fronte prima questionem (de regimine Ecclesiæ) tantas procellas, terræque motus & ignes, excitare potuisse? Apparuit hic etiam, quæ sit Zeli vis, si pro Dec & conscientiarum libertate inardescat, sive recte, sive secus: & quanta circumspectione sit opus, si tandem sibilus auræ lenis, salutesque ipsius Dei informationes, audiri debent. Comen. Parænes. de Bono Unitat. ad Eccles. Anglic. pag. 2.*



of their Divinity, he may, in Time, strike at the very *Basis* thereof, and, after the Removal of such Superstitions, clear the Way for the Knowledge of *CHRIST*, and the Oeconomy of Salvation, by Him established. The Heathens have a Sort of an *Analogy* and Coherence, of all the fabulous Principles of their Theology. One of the principal Branches of the Body of their Divinity, runs upon the Knowledge of the *Genealogy of the Gods*; of their wonderful Exploits, and warlike Atchievements; of their Battles, and other Transactions performed in the *Fourteen Worlds*, where they command. And because there is so vast a Number of Gods, He is reputed the most eminent Divine among 'em, that can best rehearse the Names of their first-Rate Idols; without mentioning their Underlings, and middle-sized Gods, depending on those, and which are, as it were, the Vicegerents of the superiour Gods, in the several Provinces committed to their Trust.

§. 10. 'Tis not to be expressed with what ridiculous Tales and Fictions, the *Bramins* and *Poets* have pestered the Heathen World. The former are the *Idol-Priests*, and the latter, the *Wits* and Scholars of that populous Nation. The *Bramins* pretend to be a sinless and unspotted Offspring of the great God *Bruma*, and that consequently, the Blood of the Gods is running in their Veins. Some derive their Name and Pedigree from the *Brachmans*, the ancient Sages of the *Indians*; who were Men altogether addicted to a retired and contemplative Life. They did hardly endure  
any



any *Pagod* at all, much less any offensive Image therein: Whereas in the *Pagods* of the modern *Bramins*, one may see Numbers of Pictures herded together, and of most foul and monstrous Shapes too. Which too visibly betrays the filthy Notions they have of the *Deity*, and how far they have stified in them these innate Notices, whereby God, as the original Pattern of all *TRUTH*, hath in some Degree copied himself out in the Minds of Mankind. It may prove a lively Comment upon the first Chapter to the *Romans*, where the Apostle sets forth at large, the abominable Degeneracy of the Gentiles, from the Notions engraven on the rational Nature, and the terrible Judgments attending it. *Because that when they knew God, (by that glimmering Light which shineth in the Consciences of all Men,) they glorified him not as God; but became vain in their Imaginations, and their foolish Heart was darkned. ——— They changed the Glory of the incorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beasts, and creeping Things. ——— For this Cause, God gave them up to Uncleanneſs, and vile Affections, &c.* By the Way we may observe, what a dreadful Account Christians will be called to, if they leave unimproved the higher Light bestow'd upon them by Providence. If Gentiles have been so severely handled, for not living up to the dim Moonlight of Nature; how should Christians escape, on whom the Sun of Righteousness is risen; and who, besides these common Notices, printed on the Consciences of all Men, have



have transmitted unto them the Oracles of a revealed Religion?

§. 11. But to return to the *Bramins*; 'tis to be farther known, that their Priesthood is *hereditary*. It descends from the Father to the Sons; and these marrying again the Daughters of other *Bramins*, their Race is thereby multiplied to an infinite Bulk. This is a great Clog to the Pagan World. They have little of the Gravity and Wisdom of the ancient *Brachmans*; except some few, who will make Shew of a very austere and mortified Life. But, for the Generality, they are an ignorant Sort of People, and, for this Reason, zealous Votaries to their usual Superstitions, whose *Antiquity* they will plead, upon Occasion, to keep the People in the Bondage of *Paganism*. They are reputed by many as great *Saints*, as poor and wretched as they are. They distinguish themselves from the common People, by a heathenish *Idolet*, fastned to their Breast, and by a particular Ointment, made chiefly of Ashes and Cow-dung, wherewith they anoint their Breast and Forehead; a *Cow* being in great Esteem among them, and look'd upon as having somewhat sacred in it.

§. 12. As for their *Poets*, who are, as was hinted above, the *Wits* and learned Men in that Country; they are generally the greatest Opposers of the Maxims of Christianity. Their Brain is swelled with numberless Tales and Fictions, relating to the Lives, Actions, Marriages, Children, and Adventures of their Gods. And whenever they entertain their Admirers, with an Account of some strange Acci-

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Accident or other, among so vast a Variety of Gods, they tell them only, that those Things happen'd in such and such a World, without thinking themselves oblig'd to alledge any other Proof for it. And at this rate, they hammer a Multitude of popular Errors into Peoples Heads, and thereby prepossess 'em against the Doctrine of Christ. They make them believe, that the old *Malabar*-Religion is the best of all, as having far more Sport and Pleasantness in it, than the new-fangled Worship of Christians, altogether destitute of such agreeable Amusements. This, they say, requireth too much of an *inward* Mortification, and hath nothing in it to delight a Man's Fancy. Which, in a Manner, may be true enough: For whilst the poor Heathen hunts after Pleasure, in a Huddle of such material Objects as, by some *imaginary* Transports, alarm the Senses, and fire the Passions; he cannot expect to partake of those sublimer and more *refined* Pleasures, which the Living God hath reserved for those only, that have a Heart to receive them. Their Joy is much a-kin to the Joy, which the Admirers of *Plays*, and Readers of *Romances*, reap from the fictitious Representations of another Man. For as those give up their Passions to the Dreams of the *Romancer*, (as to so many blind and hood-wink'd Guides) so is the *Malabarian* pleased with the insipid Tales of his Priests and Poets, far more than with the substantial Recreation of Christians. But so far is the Nature of Men degraded from a *Real* Injoyment of Things, and hurried away into a Pursuit of empty Dreams and Fictions!



## C H A P. III.

*Scarcity of the New Testament in Portuguese. The Malabar Translation of the New Testament is begun, and finished. The Design is encouraged by several European Nations. The Letters of the Missionaries are published in England, where they meet with a favourable Acceptance. A Proposal is printed. A Correspondence settled. The Missionaries are chosen corresponding Members by the Society for Propagating Christian Knowledge. They are supplied from England with a Printing-Press. An Impression of the New Testament in Portuguese is procured, and a good Number of Copies sent to the East-Indies. Some Obstructions happen. One of the Missionaries arriveth at London. Some young Men come over from Hall, with a Font of Malabarick Types, designed for the Service of the Mission. They embark on Board the English Fleet.*

§. 1. **T**H E Missionaries had overcome most of the Difficulties accruing from the Two aforesaid Languages, and were now endeavouring to bring over as many Heathens as they could, to a saving Knowledge of Christ. The greatest Obstruction which remained, was caused by the Want of the divine Oracles



*Oracles in these two Languages*; and they had hardly any Prospect, how to compass a Design of so great an Importance. The *New Testament* in *Portuguese* was extream scarce, and not to be purchased, even for ready Money. The two first Missionaries did, after their Arrival in the *East*, accidentally light on one single Copy, printed in *Batavia*: And the Two last that follow'd them, bought one for three *Specie-Dollars*, at the *Cape of Good Hope*. As for the *New Testament* in *Malabarick*, it was in vain to look for any; since it was never translated, except a few Passages of the *Old*, and of the *New Testament*, done heretofore by some *Roman-Catholick* Missionaries. And to enter upon an entire *Translation*, seemed to be a Task, attended with almost insurmountable Difficulties. Not, as if this Language was not expressive enough, for uttering and explaining the sacred Writings; but by Reason of its *Singularity*, and particular Way of Delivery, altogether differing from the Languages in *Europe*.

§. 2. But notwithstanding all those *Difficulties*, which seemed to stifle all Hopes of compassing it; Mr. *Ziegenbalgh*, who was the greatest Proficient in this Language, engaged at last in so laborious an Enterprize. He had, besides the *Original Text*, a few other *Versions*, together with some of the ablest *Commentators* by him, as helpful Means for steering safely his Course in so unbeaten a Road. The Division of the *Chapters* hath been preserved entire; but it was impossible to keep close to the Distinction of *Verses*, us'd in the *European* Translations. The Reason is, the particular

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Genius and *Idiom*, whereby this Language is distinguish'd from all the rest. The Construction requireth often, that some Verses be transpos'd, and that some Words come in at the End, which, in other Languages, stand in the Front. Besides this, there is neither *Comma*, *Colon*, nor *Semicolon*, to be met with; and therefore no Verse can be fully concluded, but where there is a *Full-point*, in an *European* Language. If these *Proprieties* of Speech be neglected, and Things transfus'd at random, no *Matabarian* will be able to apprehend the Sense or Meaning of what he readeth.

§. 3. Before the said Missionary enter'd upon the Design, he translated some other small Treatises into *Malabarick*. This he did, to make Trial of his Skill, in so weighty an Undertaking, being unwilling to venture upon the Translation of the divine Oracles, till such Time as he was Master of a clean and ready Style in that Language. The Beginning of this Work was made *October 17th, 1708.* and, after many Difficulties, was happily finish'd *March 21. 1711.* to the no small Furtherance of the Missionaries that are sent already, and of those that are to be sent hereafter, on the same Design. But all these Labours, though laudable in themselves, were as yet but so many *Preliminary Steps towards* settling the Work on a better Foundation in Time: For this could not be effected, till the Missionaries were supplied with a *Printing-Press*, and thereby enabled to publish that sacred Book, in so ample a Manner, that others also might partake of a Blessing, which was now brought so near their

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their Home. And here we must leave the Missionaries a while, with the *Malabar Version* of the *New Testament*, and briefly rehearse, what Assistance some *European Nations* have contributed hitherto, towards reclaiming the Infidels from the Ways leading to everlasting Destruction.

§. 4. When the first *Collection* of the *East-India Letters* was printed in *High-Dutch*, it had so good an Effect in *Germany*, that many were excited to wish well to so Christian an Enterprize. Some also were inclined to contribute liberally towards such Helps as were found wanting. Several good Sums have accordingly been made over, at divers Times, for supporting and enlarging the Work once begun. And as an *Historical Narration* of its Progress, hath all along been successively published, from the Missionaries Letters; so the Contributions have likewise continued to this Day; though not altogether sufficient for making any considerable Addition to the Undertaking. The like Favour they have also met with in *Denmark*, whence several charitable Contributions have been remitted to *Tranquebar*, gathered by the Reverend Doctor *Lutkens*, one of His Majesties Chaplains, and the very first Person that put the King upon this Christian Attempt. But he being lately dead, the Missionaries have lost an eminent Benefactor, by the Death of that Gentleman.

§. 5. In the Year 1709. the Substance of the aforesaid first Letters was publish'd in *English*, and dedicated to the most Honourable *CORPORATION*, for Propagating the Gospel in  
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*Foreign Parts.* In the Year 1710. it was followed by another *Abstract of Letters*, containing an Account of the *Progress* of the Mission; and of its various Letts and Obstructions, caused both by the idolatrous Heathens, and the wicked Lives of the Christians. No sooner did these *Letters* appear in *English*, but many publick-spirited Persons began seriously to lay to Heart so worthy an Undertaking, too sparingly and superficially attempted hitherto by *Protestants*. They considered of *Helps* and *Means*, whereby these small Beginnings, tending to the Conversion of Heathens, might be effectually supported. The Endeavours of these *Gentlemen* have produced many good Effects already, and 'tis hoped, will continue to do so; forasmuch as they know, that *their Labour is not in vain in the Lord*. The Society for *Promoting Christian Knowledge*, (f) did employ themselves more particularly about this Affair, not altogether foreign to their own Concernments at Home. In Effect, they resolved to take upon them the Management of such Charities as, by well-disposed Persons, should be put into their Hands, for the Support of the Mission.

§. 6. In Pursuance of that Resolution, they drew up a *Proposal* in September 1710. with a View chiefly of procuring an *Impression of the*  
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(f) *A voluntary Society of Clergy and Laity at London, whose chief Design is, to promote Charity-Schools, and to disperse practical Treatises in Great-Britain, and other Parts of Her Majesty's Dominions.*



*New Testament in Portugueze*, for the Use of the Missionaries, together with a Supply of Money, for enabling them to set up *Charity-Schools* among the Heathens in *Malabar*. By that Time this *Proposal* had been publish'd for *Two* or *Three* Months, it pleas'd the Lord to move the Hearts of many Persons, of both Sexes, and of all Ranks, in and about *London*, to so liberal a Charity, that the Society began to think of making the aforesaid *Proposal*, more ample and *comprehensive* ; so as to extend their Assistance also to other Parts of *India*, and especially to those, where *British* Factories were erected.

§. 7. This being resolv'd upon, the said *Proposal* was now publish'd the *Second* Time, with the additional Paragraph just mention'd. There was also a *Correspondence* settled in the most eminent Places, that are subject to *Great Britain* in *India* ; to the End that, by this *Correspondence*, they might the better acquaint themselves with the most proper *MEANS*, to promote the Conversion of Heathens, as well as with the most material *OBSTACLES* that were like to obstruct it. If the like *combined Endeavours*, rais'd on a regular *Correspondence*, were us'd by the Protestant Churches in *Europe*, they might prove exceeding helpful for managing the Mission with a fairer Prospect of Success, than hitherto has been effected ; particularly, since the Progress thereof depends as much from Friends and Benefactors in *Europe*, as from the Missionaries themselves, that go on that Errand. And it was for the same End, that the *Two* first Missionaries were chosen

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*Corresponding Members, by the Society for Promoting Christian Knowledge, in the Month of September 1710.*

§. 8. But that the Money already receiv'd, might be applied immediately to the Purposes for which it was bestow'd; the *Society* appointed a *Committee* of their Members, to give such *Directions* as they should think fit, for a due Application thereof. And that no Time might be lost, the whole Management was finally left to the said *Committee*, who met generally twice or thrice a Week for that Purpose, and so continued to do, till they had dispatched what was judged necessary to be sent by the Fleet, then going to *India*. And because the Missionaries, as hath been hinted before, complained of the vast Labour and Charge they were at, in getting transcribed School-Books, and other Treatises, for instructing the Heathens in the Doctrines of Faith; it was resolved to take off, as soon as possible, so expensive a Business, and to supply the Missionaries with a

*Printing-Press, and all the necessary Utensils. Six Hundred Weight of Roman and Italick Types.*

*One Hundred Ream of Paper.*

§. 9. Before these Goods were shipped off, the Society took into their Service, one Mr. Jonas Finck, a Native of *Silesia*, to go over as Printer with the said *Press*, being instructed for that Purpose, some Time before the Departure of the Fleet. He had taught School for some Years together, and so he was fit to assist the Missionaries,



naries, in the Quality of a *School-master*, besides the Business of *Printing*. He was, at his setting out, provided with a good Number of Practical Books in *Latin*, *English*, and *Hig-Dutch*, both to disperse them, if any Opportunity should offer, and to see 'em translated into such Language or Languages, as should render them most useful in *India*.

§. 10. The *New Testament* in *Portuguese* was now in the *Press*, to be sent with all convenient Speed to the Assistance of the Missionaries. But the Gospel of St. *Matthew*, being only printed off, when the Fleet sailed, (which was in the Beginning of the Year 1711.) Two Hundred and Fifty Copies were sent thereof by this Fleet, as a present Help for the Children of the *Portuguese* School. This was accompanied with a Present of Money in Foreign Silver, together with some Sums in *Bills of Exchange*, to enable the Missionaries to carry on more effectually their Design. All these Goods, together with the Person attending them, were embark'd Freight-free on one of the Ships of the *Honourable East-India COMPANY*, who have all along not only granted a free Passage to such Persons and Goods, as were design'd for a Support of this Work; but have also most readily laid their Commands on their *Governours* in *India*, to protect and countenance the *Protestant* Mission in those Parts. And undoubtedly would it be a most effectual Help, towards promoting so Christian a Work, as the *Conversion of Infidels* is, if the *Governours* and *Magistrates* residing among them, on behalf of Christian Princes, did  
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concern themselves somewhat more, about the *SPIRITUAL* Good of those Nations; or, according to the Apostle's Phrase, did *sow spiritual Things* unto the Heathens, that so they *might reap their carnal Things* again, with the greater Comfort and Benediction. By such sincere Endeavours *Protestants* would actually declare against that impious *Maxim*, heretofore receiv'd by the *Spaniards*, and charged upon them by some of their own Confession, *viz.* That *the Son of God, by his Blood, had not redeemed the Souls of the Indians; and that no Difference was to be made betwixt these, and the vilest Creatures upon the Earth.* (g)

§. 11. The *New Testament* in *Portugueze*, intended for the Good of the Mission, was printed off about the latter End of the Year 1711. and amounted in all to 1250 Copies. Care was now taken, to see a competent Number transmitted to the Missionaries, by the next Fleet. The Gentlemen concern'd in this Matter, did not think fit to make a larger Impression at present; since these were suppos'd to suffice for this small Beginning of the Gospel-dawning in the Pagan World. After the Publication of this Book, several Persons, knowing in the *Portugueze*, have communicated some *Remarks* made upon the Translation; and which may be of good Use, if perhaps another, and more improv'd *Edition*, should happen to see the Light hereafter. Of this

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(g) See *Tavernier's Relation du Japon, & la Cause de la Persecution des Chrestiens*, p. 51.



*Edition* had the Missionaries sent 'em *Two Hundred Fourteen* Copies, in the Beginning of the Year 1712. together with a Set of *Mathematical Instruments*, to teach the *Rudiments* of that Science, to some young *Malabarians*, as well as to recommend themselves the better to the Natives, by Things of this Nature. Besides these, there were also presented *One Hundred fourteen* Copies of the *New Testament*, to the Chaplains in the *British Factories*; and to each Chaplain at *Fort St. George*, and *Bengal*, a Box of *English Books*, on Practical Subjects of Divinity, design'd as a Foundation of *Two Lending Libraries* in the said Factories.

§. 12. But as every Design, tending to promote the Salvation of Souls, and thereby the Glory of God, as its ultimate End, usually passeth through various *Trials* and *Obstructions*; so it fell out particularly in this Matter, attended hitherto with many illustrious Proofs of Providence, and a hopeful Prospect of Success. In the Beginning of the Year 1712. the *Society* receiv'd Advice, that the Vessel, which carried in her the *Printer*, *Press*, and *Goods*, was unfortunately fallen into the Hands of a *French Squadron*, at *Rio de Janeiro*, on the Coast of *Brazil*, and thereby stopt in her Progress to the *East-Indies*. By this unexpected Turn of Affairs, the *Society's Printer* was made a Prisoner, and the Goods became a Prey to the Enemy. And this seem'd to ruine at once this good Design, in its very Infancy. However, as the Ship was afterwards ransom'd, so the Printer, with the Press and Paper, regain'd also his Liberty; though he himself died



died soon after, on the Voyage from *Brazil* to the *Cape of Good Hope*, whilst the Printing-Press, with the Paper and Types, was carried to *India*, and deliver'd at last to the Missionaries at *Tranquebar*. And here, 'tis hoped, it may, by the Blessing of God, produce still the intended Effect, though retarded for a while by such Accidents, as Providence often permits, for the Trial of those that ingage in so momentous an Enterprize. For, as the Church of *CHRIST* hath been both founded and propagated, in the Midst of *Crosses* and Tribulations, and never degenerated more from her intrinsic Beauty and Brightness, than when worldly Splendour and Greatness came to be heaped upon her; so we must expect, that whenever the Church is to be recover'd into her first Power and Dignity, and planted among Heathens and Infidels, she must then return to it, through the same *Way of Crosses* and Trials, by which she was founded at first.

§. 13. There happen'd one Thing at *Brazil*, when the *French* took Possession of the Ship, too material to be passed over in Silence. It relateth to the aforesaid 250 Copies of the Gospel of St. *Matthew*, design'd for the *Portuguese* Church and School at *Tranquebar*: But undergoing now the same Fate the rest of the Goods did, they were seiz'd on by the *French*, and, upon Sight of their being *Portuguese* Books, dispers'd among the Inhabitants of that Country: Where perhaps, under the gracious Influence of Heaven, they may prove helpful towards the Conviction of some of those, in whose Hands they were left.



## 40 *Of the Arrival of a Missionary.*

left. There remained also some Copies of *John Arnd* his *True Christianity* in *Latin*, (h) together with some other *Latin* Treatises on edifying Subjects.

§. 14. About the Beginning of *November* 1712. Mr. *Henry Plutsch*, one of the Two first Missionaries to the *East-Indies*, arriv'd at *London*, after having embark'd at *Madras*, on Board an *English* Ship, *September* the 15th 1711. He brought with him a hopeful *Malabarian* Youth, baptiz'd at *Tranquebar* by the Name of *Timothy*, and design'd to be educated at *Hall*, for the Service of the Mission. The said Missionary laid before the Society, several Heads relating to the State of the Mission in those Parts ; together with the *Impediments*, whereby it was obstructed ; and some *Means*, whereby it might be advanced, if those that confess the *Christian Religion*, would but unite *Hearts and Hands*, in attempting so glorious a Work ; particularly, in such Countries as are already subject to *Protestant* Powers in *Europe*. During his Stay in *England*, where he was very kindly received, he drew up a *Brief Instruction* in *Portuguese*, containing the *First Principles of Christianity*, which might serve instead of a *Primmer*, in the Schools at *Tranquebar*. The Society ordered a *Thousand* Copies to be printed off immediately, and *Half* of them to be sent by the first Fleet going to *India*.

§. 15. Whilst the Society were consulting how to repair the Loss of the *Printer*, deceas'd  
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(h) Printed at *London*, in the Year 1708.



on the Coast of *Brazil*, Three young Men arriv'd at *London* from *Hall* in *Saxony*, the 20<sup>th</sup> of *December* 1712. in order to embark for the *East-Indies*. They were designed to assist the Missionaries, one in the Quality of a *School-master*, and the other two as *Printers*; in order for the more speedy, and more extensive Publication of the glad Tidings of the Gospel among the Heathens on that Coast. They carried with them, for that Purpose, a Font of *Malabarick* Types, brought over from *Germany*: And being recommended to the Assistance of the *Society*, they did them all the good Offices they could, both with respect to the *East-India COMPANY*, with whose Fleet they were to go, and to other Persons with whom they were concerned. They had *Seventy five* Ream of *Paper* given them for the Service of the Mission, together with some *Portugueze* Books, as a Help to perfect the Missionaries in the Knowledge of that Language. All which the Honourable *Directors* of the *East-India* Company, generously allow'd to be sent thither on Board their Ships freight-free, to the no small Satisfaction of all the Well-wishers to the Design. They embark'd about the latter End of *January* 1713. being particularly recommended to the *Society's* Correspondents at *Madras*, to lend them a Hand in the Work they were engaged in.



## C H A P. IV.

*The Missionaries highly affected with the Finger of Providence hitherto appearing in this Work. The Printing-Press set up at Tranquebar. A small Treatise is Printed. Some Books, relating to the Malabar-Paganism, are sent over. The present State of the Church and Schools at Tranquebar. A Catalogue of some Malabar and Portuguese Books.*

**I**T was in the Month of *August* 1712. when the Missionaries at *Tranquebar* receiv'd at last the long-look'd for *Printing-Press*, being sent from *England* in the Beginning of the preceding Year. This *Present*, and the Society's *Letter* attending it, gave, as it were, a new Life to the whole Undertaking, which hitherto had lain languishing under various Trials and Disappointments. They own in their Letters to the *Society*, and some other Friends in *England*, "That they were most  
 " movingly affected with the Finger of divine  
 " Providence, which had stirr'd up so many  
 " well-dispos'd Persons in *England*, to pro-  
 " mote the true Knowledge of Christ, not  
 " only in *Europe* and the *West-Indies*, but also  
 " in the *Eastern* Parts of the World; to the  
 " End, that, after the Removal of the profane  
 " Superstitions of Heathenism, these might  
 " be dispos'd for receiving in Time, the se-  
 " rene



“ rene Light of the Gospel of Christ. They  
“ heartily wish, the Religion of Christ may  
“ gain more Ground every Day among the *Pa-*  
“ *gans*, enlightening and regenerating their  
“ Hearts by its divine Efficacy, that those that  
“ sacrifice as yet unto Devils, might be re-  
“ scued, and made Partakers of the Spirit of  
“ Jesus Christ.

§. 2. They return their most humble Thanks to all their worthy Benefactors in *England*, for the seasonable Supplies wherewith they had been pleas'd to relieve them, in the midst of their pressing Necessities; and they hope, that this Zeal will inspire also other Nations with a like *Forwardness* of serving their Fellow-Creatures in the Work of Salvation. They hope particularly, that the *Correspondence* with the *Society*, to which they were so kindly invited, will prove a helpful *Means* towards removing such Obstacles as did surround them as yet, and towards establishing the whole Design on a better Foundation in Time. For they cannot but lament over and over again, the various Discouragements they meet with from the Christians themselves settled in *Malabar*; who, instead of promoting the Gospel in the *Pagan* World, did hinder it by many scandalous Practices, altogether inconsistent with the Rules and Profession of Christianity. However, they hope, and perhaps not without Reason, that these *unexpected Motions* of several Nations in *Europe*, may be as many happy *Fore-runners* of the approaching Conversion of the *Gentiles*, so gloriously set forth in Scripture. And what Power of Darkness will *then* be able to hinder any



## 44 Books sent over from India.

any longer the Waters of Life from spreading themselves over the parch'd Wilderness of Paganism? *Who art thou, O great Mountain? before Zerubbabel thou shalt become a Plain! Zechar. IV. 7.*

§. 3. The aforesaid *Printing-Press* was immediately set up at *Tranquebar*. It happen'd now very fortunately, that a Man, who, in his younger Years, had learnt the Art of *Printing*, was found in the *Danish Company's Service*, and employ'd by the *Missionaries* to print off both a *Primmer* for the Use of the *Portuguese School*, and a Specimen about the *Method of Salvation*, of which they have sent some Copies to *England*. They call this last Treatise, the *First-fruits of the Word of God*, bestow'd on the *Heathens* by the *Benefactors* in *England*, and are highly sensible of the Good, which they hope may, in Time, accrue to the *Pagan World* by that Means. The Title at length of this Treatise runs thus: *A Ordem da Salvação: ou a Doutrina Christãa; brevemente emperguntas e repostas declarada e provada. Com principaes Testemunhos da Escritura sagrada. Juntamente com albuãas Oraçoens e Cantigas. TRANQUEBAR Em India Oriental na Costa de Coromandel, na Estampa dos Missionarios del Rey de Dennemark. Anno 1712.*

They have likewise compiled, and printed off a *Sheet Almanack*, very much wanted on that Coast: *O Calendario para o Anno MDCCXIII. depois de Nascimento de Nosso Senhor JESU CHRISTO. Tranquebar na Estampa dos Missionarios Reaes.*



§. 4. Besides this, they have, by the last Fleet, sent over to a Friend at London, several Treatises writ in *High-Dutch*, on such Subjects, as may prove both useful and entertaining to the Readers in *Europe*. Their Titles are as follows :

(1.) *The MALABAR PHYSICIAN: Or the Method of practising Physick among the Heathens in Malabar. Gathered from their own Books, and translated into High-Dutch, for the Satisfaction of Physicians in Europe. To which is added, a compendious Scheme of the whole Art of Physick ; drawn up by an eminent Physician in Malabar.*

(2.) *An Historical Narration of the Kingdom of Tanjour, on the Coast of Coromandel : Sent in several Letters by two Malabar Heathens, to the Missionaries at Tranquebar ; and by them translated into High-Dutch.*

(3.) *A Treatise of the whole Pagan Idolatry : Wherein is treated of the first Rise and Origine of Paganism ; of its Nature and Constitution ; of its vast Extent throughout the whole World ; of its Division into various Sects and Parties ; of its Affinity with Judaism, and of what there remains in it of Reason, both in respect to natural and spiritual Matters ; of its Abominableness in the Eyes of God ; of the violent Opposition it raised against the Jewish Church in the Old Testament, and against the Church of Christ in the New ; of the Means made use of for extirpating it under the Old Testament, and of the likeliest Means whereby it may be extirpated under the New-Covenant ; of the Hopes of their approaching Conversion ; of the Im-*  
pediments



## 46 *Of the present State of the Mission.*

*pediments whereby their Conversion is obstructed, and of the Means whereby it may be promoted. Written by B. Z. in the East-Indies. Recommended to the Consideration of the European Christians in general, and particularly dedicated to the Divinity-Professors of the Protestant Universities in Europe.*

(4.) *An Account of some Particulars relating to the present State of East-India. In a Letter to a Friend.*

(5.) *The Malabar Correspondence : Or a Treatise of the present State of the Malabar Paganism. Writ by the Malabarians themselves, and, by Way of an Epistolary Correspondence, sent to the Danish Missionaries, and by these translated into High-Dutch. To which are added, some Notes of the Missionaries, for clearing up many obscure Passages contained therein.*

§. 5. But to return to the Schools and Church, gather'd and gathering from among the Heathens at *Tranquebar*; the last *Pacquet* of Letters, dated in *September 1712.* and in *January 1713.* gives an Account, that in the *Malabarick* and *Portugueze* Churches were *January 1713.* of Persons baptiz'd 207. and *Catechumens* to be prepared for Baptism 26. In the *Five* Charity-Schools there were 78 Children, of which 59 are cloath'd and wholly maintain'd, together with some other Persons, who are employ'd in preparing Food for the Children, and other Services about the Churches and Schools. The Missionaries hope that, in a little Time, some of the more advanced Scholars in the *Malabarick* School will be fit to be em-

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employ'd in this Work, in the Quality of School-masters, Catechists, and Transcribers.

§. 6. Of all the *Malabar Manuscripts*, which either have been composed by the Missionaries themselves, or by them translated from other Languages, chiefly for the Use of the *Malabarick Church and School*, they have sent over the following Catalogue :

- (1.) *The whole New-Testament.*
- (2.) *A Collection of the Gospels and Epistles used throughout the Year. Done in a Volume by it self.*
- (3.) *Luther's Short Catechism, with an Exposition, and without it.*
- (4.) *A Short History of the old Testament, with the Arguments of each Chapter.*
- (5.) *A Collection of some short Rules or Directions for a Christian Life.*
- (6.) *Twenty Six Sermons upon the Articles of the Christian Faith.*
- (7.) *Eleven Sermons upon some other Subjects of Divinity.*
- (8.) *Fourteen Sermons upon Mr. Freylinghausen's short System of Divinity.*
- (9.) *The History of the Life of CHRIST.*
- (10.) *The Order or Method of Salvation.*
- (11.) *An Abridgment of the Old and the New Testament.*
- (12.) *A succinct Narrative of the Christian, Jewish, Mahometan, and Pagan Religion.*
- (13.) *A Compendium of Divinity.*
- (14.) *A Church-History of the Old Testament, by Way of Questions and Answers.*

(15.) *A*



## 48 *A Catalogue of Malabar-Books.*

(15.) *A Monitory Letter, directed to the Malabar-Paganism, by one of the Missionaries.*

(16.) *A Collection of Letters sent to some particular Persons of the Malabar-Heathens.*

(17.) *A Malabarick Translation of some exhortatory Letters, sent from Europe to the new-planted Congregation of Heathens converted to Christianity.*

(18.) *A Monitory Letter writ to the Malabar-Congregation by one of the Missionaries, who was then at Madras.*

(19.) *The Danish Liturgy.*

(20.) *A Book of Hymns, set to European Tunes.*

(21.) *A Book of Hymns, set to Notes after the Manner of the Indians.*

(22.) *A Book of Devotions, or Prayers.*

(23.) *The Articles of the Christian Religion broke into short Questions.*

(24.) *A little Reading Book, containing some moral Rules of Life.*

(25.) *A Body of Divinity, (not yet finish'd.)*

(26.) *Dr. Spener's Exposition upon the Catechism, (not yet finish'd.)*

(27.) *A Malabar Dictionary, compil'd out of various Authors, and provided with a German Index.*

(28.) *A Dictionary digested after the Order of the Malabarick Alphabet, and done in such a manner, that the Reader, at one View, may find the primitive Word, together with all the Derivatives depending thereon. It contains above 40000 Words, all writ on Leaves, and is design'd to be transcribed on Paper, and to be Printed in Time, for the Benefit of the Mission.*

(29.) *A*



## *A Catalogue of Portugueze Books.* 49

(29.) *A Poetical Dictionary, digested into Twelve Parts, and taken out of Poetical Writers only.*

(30.) *A Book upon Arithmetick, composed after the Manner of the Malabarians.*

(31.) *A Malabarick Primmer.*

(32.) *A Malabarick Spelling-Book.*

§. 7. The Missionaries have also met with some few Theological *Manuscripts* in *Malabarick*, written by *Roman Catholick Priests*, sent to the *East-Indies*. Those Treatises, after being carefully revised by the Missionaries, and purged of whatsoever might favour of *Popery*, have been admitted also into their *Malabarick Library*. They are as follows:

(1.) *Some Questions relating to the Christian Doctrine.*

(2.) *A Catechism.*

(3.) *Some Orations upon Theological Subjects.*

(4.) *A Collection of Prayers, according to the Order of the Passion of Christ.*

(5.) *A String of Pearls: Or an old mystical Treatise upon the Christian Virtues.*

§. 8. The few *Portugueze Books* and *Manuscripts* the Missionaries are provided with at present, are as follows:

(1.) *The New Testament.* Printed.

(2.) *The Liturgy of the Church of England.* Printed.

(3.) *Luther's Catechism.* Written.

(4.) *Method of Salvation.* Printed.

(5.) *An Abstract of Dr. Spener's Exposition upon the Catechism.* Written.

(6.) *A Book of Hymns.* Written.



50 *A Catalogue of Portugueze Books.*

- (7.) *A Dictionary.* Written.  
(8.) *A Grammar.* Written.  
(9.) *Ars Grammaticæ pro addiscenda Lingua Lusitanica.* Autore Benedicto Pereira. Printed.  
(10.) *A Historia particular de Reyno de Portugal.* Printed.  
(11.) *A short System of Divinity.* Written.  
(12.) *The Danish Liturgy.* Written.  
(13.) *Obras espirituas do Fr. Antonio das Chagas.* Printed.  
(14.) *Breviario de Religião Christão.* Pello R. P. Rogerio. Printed.

§. 8. “ **M**AY the Lord have Mercy up-  
“ on all Jews, Turks, Infidels,  
“ and Hereticks ! And take from them all  
“ Ignorance, Hardness of Heart, and Con-  
“ tempt of his Word : And so fetch them  
“ Home to his Flock, that they may be  
“ saved among the Remnant of the true  
“ Israelites ; and be made one Fold under  
“ one Shepherd JESUS CHRIST our  
“ LORD ; who liveth and reigneth with  
“ the Father, and the Holy Spirit, one  
“ God, World without End ! *Amen.*

**F I N I S**



BOOKS Printed and Sold by *Joseph Downing* in  
*Bartholomew-Close* near *West-Smithfield*.

THE Duty of Publick Worship proved; to which are  
added, Directions for a devout Behaviour therein.  
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the Church; and an Account of the Method of the Common-  
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ing an earnest Exhortation to them to take Care of their  
Souls; and a Preparative in order to render all his future Me-  
thods of Instruction more effectual to their Edification.

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vout and decent Performance of the publick Worship of God  
as appointed by the Church.



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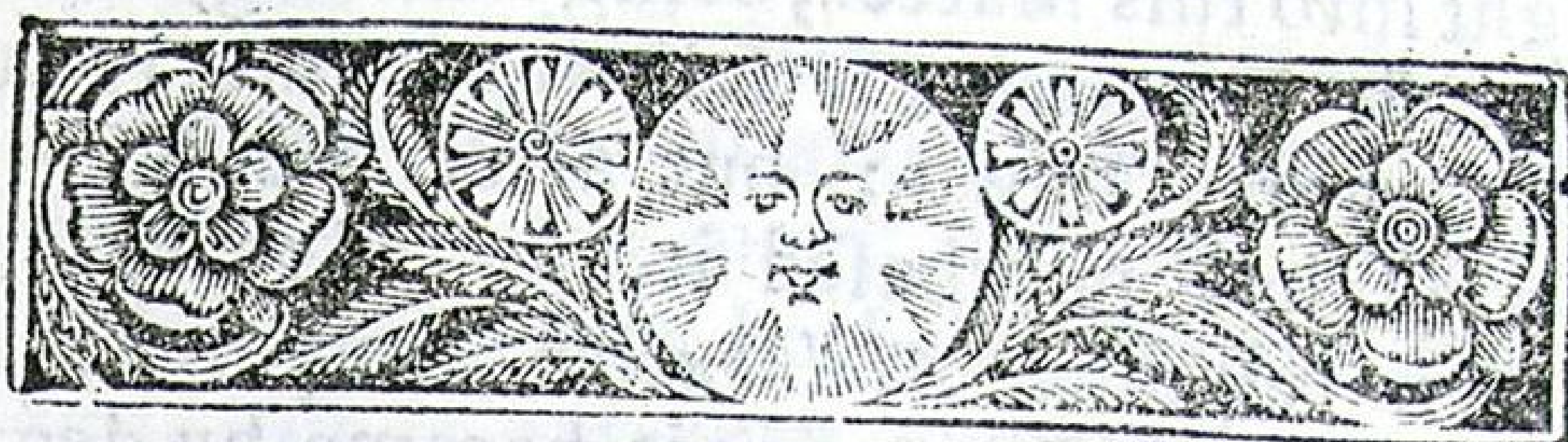
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A N  
A C C O U N T  
O F  
*East-India, &c.*

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S E C T I O N I.

*Containing Answers to such Questions as relate to the Government or Political State of the Indians.*

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The First QUESTION.



*About what Time was the Colony about Tranquebar planted? How Strong is, the same; and how far do its Limits extend?*

*Answer: 'Tis above Fourſcore Years when the Daniſh Colonie about Tranquebar was firſt planted: I could never learn the exact Time or Year thereof; the old Books or Records, that might give*



## 2      *Of the Town of Tranquebar.*

a Light into this Matter, being wanting, and said to be lost. *Tranquebar* it self was formerly but a small Country-Town; but after the King of *Denmark* had purchased it, by Treaty from the then reigning *Malabarick* Emperor, and peopled it with *Europeans*, it became by degrees a fine flourishing City, fortified with a strong Castle. According to the abovementioned Treaty, two Thousand Perdous are still yearly to be paid to the Heathen King of *Tanjour*: The whole City is strongly walled about, and its Bastions are provided with a sufficient Artillery. The Castle lieth reaching toward the Sea, and has a Ditch, strong Walls and Bastions to defend it. Before the Gate which leads towards the Country, stands a fine Citadel.

Within the City are three Churches belonging to the Christians, viz. the *Danish* Church, called *Zion*; our own, erected for the converted *Malabar* Heathen, and named *Jerusalem*; (a) to which may be added, that of the *Papists*. There is also a large *Moorish* or *Mahometan* Church, together with five huge *Pagodes* or Pagan Temples, wherein the Heathens perform their Worship.

The Inhabitants are partly white *Europeans*, partly white tawny *Portugueze*, and partly yellow *Moors*; but for the most part, black-brown *Malabarians*. The exact Number of all these distinct Inhabitants I cannot truly tell; but

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(a) A fuller Account of this Church may be seen in the first Part of the *Propagation of the Gospel in the East*, Lett. IX, pag. 70, seqq.



but 'tis certain that *Tranquebar* is a very populous City, whose Streets are crouded with vast Numbers of great and little ones ; being much frequented by many different Nations, that trade to and fro, both by Sea and Land. The Garrison is not very numerous, and consists of white *Europeans*, who list many Heathens for Soldiers, but keep the Places of Officers always in their own Hands.

The District which is subject to *Tranquebar* containeth fifteen Villages ; the largest whereof is called *Borejar*, holding almost as many Inhabitants as *Tranquebar* it self. Here are several large *Malabarick Pagodes* and Moorish Churches or *Mosques* ; and 'it is but lately the *Moors* have raised here a very fine new *Mosquee*. After this, *Tilliar* is the largest and most pleasant Village, in which are above forty Houses inhabited by *Bramans* : (b) It has in it one very large *Pagode*, with several others of a less Size. The Highway from *Tranquebar* to this Place is adorned with Trees, planted very regularly on both sides : They bear red, white, and yellow Flowers, much resembling our *Lillies* in *Europe*.

These two Towns or Villages are the largest and most populous of all the rest. Here follow the Names of seven other Places or Villages ; viz. *Tsandarapári*, *Kottupálem*, *Erukittántscheri*, *Tscháttanguri*, *Dewanallúr*, *Oruwamángalam*, and *Tschenkitankarei*. These are not near so populous, and have but very small

B 2

Pagodes.

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(b) See the Character of these Men at the End of this Piece.



## A      *Of the Inhabitants of the Coast.*

*Pagodes.* The Inhabitants maintain themselves by their handy-work in serving the City.

The Names of the six remaining Places are: *Pommeampoettei, Killinschimedu, Kalinkaráipoettei, Singnurpoettei, Akkamenpoettei, and Ellamenpoettei*; all which are but small Villages, crouded by Fishers, and other Men that follow the like sort of Business. Few of the white *Europeans* know the Names of these sundry Towns and Villages, which is the Reason they frequently give them quite other Names, according as their Fancy leads them. In those *fifteen* Towns or Villages, and likewise in many others farther up into the Country, I constantly use to preach the Gospel, going from Place to Place, till I come quite round; and having finished this Excursion, I begin again with the *first*.

### The Second Question.

*Is the Sea-Coast below and above Ceylon inhabited by Europeans? And have these any Communication with the Danish Colony?*

*Answer.* The Sea-Coast below Ceylon is all along inhabited, partly by the *Dutch, French* and *English*, and partly by the *Portuguese*; these having formerly been possessed, not only of the Island of Ceylon it self, but also of almost all the Sea-Coast above it: However, when the *Dutch* began to grow formidable on this Coast, they left but very little in the Hands of the Portuguese.

The



## Of the Indian Kings.

5

The manner of settling upon this Coast is thus: About *six, seven, eight, nine or ten* Leagues distance, there is either a Fort, Town, or Village inhabited by *Europeans*; from whence they can enlarge their Trade and Commerce, and advance it to the furthestmost Parts of the Island; and this by the Help and Influence of their *Malabarick* Servants, and by virtue of the Bargain every Sea-Port Town of the *Europeans* has struck up with the neighbouring Heathen Kings.

The *Danes* had formerly many Settlements, as well upon this Sea-Coast, as in divers other Places in the *East-Indies*; when now they have only some in *Benjalen*, and upon the *Pepper-Coast* as they call it: yet they may Sail and Traffick freely throughout all *India*, and *Persia*, and where-ever they please, they being every where admitted by the Heathen Kings, as well as by the *Europeans*; but their Lading runs for the most part upon Merchandises they purchase from the *Moorish* Merchants. Thus have both the *Indians* and *Europeans* some Communication with the *Danish* Colony.

## The Third Question.

*How far reacheth the Territory of the Indian King who borders upon the Colony? Which is the Place of his Residence? What Power has he? What other Kings are there in this great Peninsula belonging to the Jurisdiction of the great Mogol? Are they Sovereigns or Vassals, &c?*

*Answer.* The King who reigneth here upon the Coast of *Coromandel*, has but a small Ter-



ritory, not much extending above a *Hundred English Miles* in Length, and *Seventy* in Breadth.

*Tanjour* is the Name of his Residence, distant about *sixty English Miles* from hence. The Town it self is pretty large, and encompassed with a strong Wall: the Castle or Residence very spacious and magnificent. Besides which, the King has two other very pleasant Castles, the first being in the Town of *Dirumarur*, about *thirty two Miles* from us; and the second, on the other side, in the Town of *Diruwiramá-rudur*, much about the same distance from hence. He hath several other smaller Castles, which he visiteth but very seldom.

There are in the whole Kingdom *four* fortified Towns or Fortresses, viz: The Towns of *Tanjour*, *Pattukotei*, about *Forty eight English Miles* from this Place; *Mannakowil*, *forty Miles* distant from hence; and the little Seaport Town *Kalkalatschéri*, but *sixteen Miles* from hence. Many other large Towns are in this Kingdom, famous on Account of the *Pagodes* they have in them, being stately and spacious Buildings. The former Kings have spared no Cost in raising and building such and the like *Pagodes*, and in erecting many large *Refectories* or *Piazza's*, for the Entertainment of Strangers, Pilgrims, and Travellers. These *Refectories* are very numerous throughout the whole Kingdom, in all Towns and Villages, and even in the high Ways, at about *four Miles* distance, where every one, especially during the great Heats, may freely enter, lodge, and continue therein as long as he pleaseth, let him be Heathen or Mahometan, black or white Christian.



Christian. Most of the Heathens, if they be but in any tolerable good Circumstances, will be at the Charge of Building such Houses or *Refectories*. Some of them will constantly keep and maintain Servants therein, in order to wait on Travellers, and provide fresh Water for them; this being one of the greatest Benefits in those hot Countries.

The King's Power consists chiefly in Wealth and Riches. He draws yearly out of his Dominions above *thirty* Tuns of Gold in Money: In his Treasury are said to be lodged above *Thirty Hundred Thousand* Tuns of Gold. He keeps *one Hundred and forty four* Elephants in his Army, trained up for Battle; and above *three Hundred* Horses, both which are brought to him from foreign Countries. In time of Peace, his Forces are not considerable; but when he engages in War, he can with his Money raise, in a very short time, a most numerous Army. 'Tis about ten Years since he besieged the Town of *Tranquebar* with *forty Thousand* Men, for the Space of nine whole Months, from which he would not retire, till they paid him down a Sum of Money, and agreed to such Terms as he demanded. He is obliged to pay Annually a very great Sum of Money to the *Mogol*, to whom he is Tributary. Thus is he no Sovereign King, but a Vassal of the great *Mogol*. And such are all the other Kings and Princes upon the other Coasts, since they all pay Tribute to the *Mogol*.

About a *Hundred and forty four English* Miles from hence, is a Kingdom which is governed by a Queen, as others are by Parliaments.



ments. In the ordinary course of my reading *Malabar Books*, I have met with up and down several Histories relating to the former State and Condition of the *Indian Kings*, together with an Account of their Genealogie for the Space of some Thousand Years. At present there is no Sovereign King in all *East-India*, except in the Island of *Ceylon*, who is called *Kāndiarāsha*, and is altogether independent. The *Malabarians* have written many voluminous Books relating the Atchievements and warlike Exploits of former Kings, most of which I am like to purchase in time.

#### The Fourth Question :

*In what Parts of India is the Malabarick Language spoken? Has it any relation to the Arabick, Persian, Mogol, or Sinesian Languages?*

*Answer :* Eighteen different Languages are spoken among the *Malabarick Heathens*, of which the *Kerendum*, *Damul*, and *Wardagū*, are the Chief, being most frequently used in Conversation and Correspondence. The *Kerendum* is the ordinary Language of the *Bramanes*, and is esteemed among the Heathens, as the *Latin* is by the *Europeans*. The most vulgar Language is the *Damul*, or the common *Malabarick*, spoke in the compass of near *three Thousand two Hundred English Miles*, being almost known every where, and in many distant Kingdoms. Upon this Coast, the *Malabarick* is spoken in its greatest Purity and Perfection : So that *Malabarick Books* of all sorts are written in this Dialect.



Dialect. But at about *two Hundred* and *forty* Miles distance, farther up in the Country, we meet with another Dialect, and a different Pronunciation, much as there is between the *High-Dutch* and *Low-Dutch* in *Europe*. And as he who knows the *Low-Dutch*, can pretty well read and understand the *High-Dutch*; so the *Low-Malabarians* read in a manner nothing but what is composed in the high Dialect, which they understand very well.

As from the *High-German*, many other Languages are derived; so likewise from the *High-Malabarick*, divers other Languages do spring up, which a *Malabarian* can easily learn. And since the *Malabarick* Merchants, on account of their Seafaring Trade, make many Voyages far and near, there is hardly a Sea-Coast in all *India*, where this Language is not heard and spoken. Yet has it no manner of Affinity either with the *Arabick*, *Persian*, *Mogol*, or *Sinesian* Languages, but is a peculiar Language for it self, full of Gravity and Pathos: It touches the Ear very agreeably, particularly if a Man has a good knack of Delivery, and takes time to pronounce it with Deliberation. It is also very exact and copious, as the *German* or *Latin* are. Its Words are somewhat difficult to remember, and to pronounce; yet very easily to be learned by the help of Grammar-Rules. The reading Part, I think, is almost as difficult as the Reading of the *Hebrew*. During my three Years stay in this Country, I have hardly read any *German* or *Latin* Books, but have spent most of my time, from Morning till Night, in perusing *Malabarick* Compo-  
sures.



fores. In this Language I do also discharge my Ministerial Labours, and converse by its means with such Heathens as are Natives of this Coast ; being now as readily versed in it as in my own vernacular Tongue. I have also for two Years together writ several Books in the same. (c)

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(c) See Part III. of the Propagation of the Gospel in the East, pag. 47. Likewise the Letter writ by the Missionaries to the Reverend Mr. Lewis, pag. 27.

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## S E C T I O N II.

*Containing Answers to such Questions as relate to Physick, Oeconomy, and the natural State of the Country.*

The First Question :

**H**OW is it with the Air, Heat, Cold, Day, and Night ?

*Answer :* The Air is different, according to the different Seasons of the Year. In the Months of *August, September, and October*, we have the most temperate and healthiest Air, but it is subject to change almost every Day, blowing in the Forenoon from the Land, attended with some Heat ; and in the Afternoon from the Sea, refreshing every thing again.



gain. In *November*, *December*, and part of *January*, a westerly Wind reigneth, causing nothing but Rain, and very often stormy Weather, with a little Cold and Frost.

In the midst of *January* to the End of *April*, bloweth again a very temperate Wind: But from *May*, to the latter End of *July*, we are incommoded with a very strong, unhealthy, and hot Wind, blowing from the Land, which occasioneth various Diseases among the *Malabarians* as well as the *Europeans*. This Wind carrieth with it so violent and scorching a Heat, that one would think it came blowing out of a fiery Furnace. Looking upwards to the Sky, we can discern nothing but Sand, which the Wind drives in Heaps into the Houses: Walking in the Street, a Man can hardly open his Eyes, and he must wade through the Wind, as through a Stream of Water. During this obnoxious Wind, I am always very much indisposed, being brought by it to a meer Skeleton: I can hardly fetch my Breath, nor do I feel the least Perspiration of Sweat. Against this Inconveniency, I have this Year preserved my self very much, by the Help of some *European* Liquors, which I found my self obliged to use every Day.

Concerning the *Heat*, it is strongest in the Months of *February*, *March*, *April*, *May*, and *July*. The Dress of the *Malabarians* is so light and easie, that it does not incommode them at all. They are much given to washing, or bathing themselves in cold Water. They have always a sort of a Fan, wherewith they Air themselves: And to prevent the Sun's scorching them too much,



much, they lay a Cloth on the Crown of their Head plaited into many Folds. Besides this, they have on their High-ways, at every two or three *English* Miles Distance, a *resting Place*, or *Refectory*, wherein they may retire and cool themselves. During the greatest Heat, *viz*: from *Twelve* to *Two* a Clock, they use to sleep or sit down in the Shade.

As for the white *Europeans*, they are considerably more molested by this Heat, as wearing not only more Cloaths upon them, but adding also to this outward Heat, an inward one, by indulging themselves in all sorts of strong and hot Liquors. However, in their Houses they can guard themselves pretty well from an excessive Heat. When they sit or lay down, they have always cold Water sprinkled about them, and keep nothing on but some thin under Cloaths, whilst their Servants or Slaves do at the same time continually ventilate or fan the Air. When they go abroad, they have a *Somprair*, or Umbrella, swayed over their Head, to assuage the burning of the Sun. At Noon, from *Twelve* to *Two* a Clock, they conform to the Custom of the Land, and betake themselves to rest. Thus they do, at least in some measure, secure themselves from the consuming Heat.

As for my self, the greater the Heat is, the better I enjoy my Health; it agreeing so well with my Constitution, that I seldom as yet felt any Inconveniency by it: Nay, I should find it rather somewhat strange, if I should happen to return to *Europe* again in a cold, and chilly Winter.

Touching



Touching the Cold in this Country, 'tis such, that few have reason to complain of it: The *Europeans* especially enjoy their Health best whilst the rainy Season continueth, which beginneth the latter End of *October*, and lasteth to the Beginning of *January*. As the Rains in *Europe* are generally attended with a cool and refreshing Air, so are they here: But then does this cooling Air more pinch and pierce our Bodies here, than perhaps a sharp Winter-Season will do in *Europe*: The Reason whereof I suppose to be the violent Heat we commonly endure, before the cold or rainy Season breaketh in upon us; and which openeth the Pores of the Body to that Degree, that the cold Air succeeding that Heat, doth more sensibly touch us, than it would do, were the Pores kept closed, as they are in *Europe*. Hence it is, that we are very fond of a good warm Bed, and warm Cloaths, whilst the rainy Season continueth. We have, however, no need of Stoves, Ovens, or Chimneys, to warm our selves; it having never yet been so cold, as to make us stand in need of these or the like Means to get us a Heat. But our Nights, even in the warmest Season, are oftentimes so very cold, that at my rising in the Morning, I have now and then found my Feet very stiff; particularly when they happen'd to lie uncovered. Others again, when they awake in the Morning, are often quite shrunk together, and as it were half dead, having lain exposed to the open Air and uncovered. Yet after all, the cold Season is the most agreeable, and the most delightful Time of the Year, refreshing every thing,



thing, making it green and blooming, and yielding a most delicious Scent, as it doth in *Europe* in the Spring-time.

The *Malabarians* however complain only of the cold Season, as bringing the greatest Inconveniencies upon them; which cannot be otherwise, since they wear but a single thin Cloth, not thick enough to keep off the Cold, or to resist the Rain. And truly, if they did not ply their Work at such a time, to get themselves a Heat, they would be sadly pinched with Cold, as the idle Fellows use to be in *Europe* when it is very cold.

Days and Nights are here pretty near of an equal Length; but the Days are however somewhat shorter when the Sun is nearest to the Tropic of *Cancer*, or the Tropic of *Capricorn*, which however doth not long continue.

### The Second Question :

*What is their proper Diet? How do the Europeans Dress themselves? What Habitations and Houses have they? Is it expensive or cheap to live there?*

*Answer :* The *Malabarians* live upon boiled Rice, with some Fish, Milk, or some green Herbs. This is their ordinary Diet, together with some *Betel Areck*, which serves them instead of sweet-Meats. The *Moors*, or *Mahometans*, feed besides this upon *Flesh*, *Fowls*, *Hares*, and all sorts of roasted and other delicate Meats. The great and wealthy among the *Moors*, entertain their Guests with a huge  
Piece



Piece of *Amber* of a vast Value: It is like a great *Dutch Cheese*, of which every Guest taketh but a very small Crumb. The white *Europeans* eat *Rice, Bread, Fish, Fowls, Birds, Pork, Beef, Hares, Veal, Mutton, Goats, Eggs, Herbs*, and all sorts of *Roots and Greens*. They can prepare here above *three Hundred* different sorts of Dishes, and are in no want either of Victuals, or of high seasoned Sauces; with this difference only, that the Victuals are not near so nourishing or succulent as they are in *Europe*.

*Bread* is very scarce in these Parts, we having no *Wheat* here but what is brought us from *Europe* or *Benjalen*. Those that will drink *European* Liquors at their Meals, may easily spend *eight* Dollars a Month for Drink and Victuals: But if they will content themselves with *Water*, and such Dishes as are prepared of *Rice*, as our Soldiers do, then the Diet cannot stand a Man in above *two* Dollars a Month, or *three* at farthest. Formerly, a *Malabarian* could make shift to live upon *half a Dollar*, or *three Parts of a Dollar*; when at present, an entire *Dollar* or *Crown* will hardly maintain him a Month. The Reason must be ascribed to the extraordinary Dearness of *Rice*. About *sixteen* Years ago, *Twenty four Mediden* or small *Rice-Measures* were sold for about *four* or *six Pence English*; when at this time, we can get no more than *three Measures* and a *half* for the same Price. And indeed, every thing is considerably dearer to what it was formerly. This causeth great Lamentations and Complaints among the common sort of People,



ple, of whom, many have hitherto perished with Want and Hunger.

The *Europeans* dress themselves here as they do in *Europe*, every one according to the Fashion of his own Country; but during the hot Season, they wear only some very light silken *East-India* Stuff. In the rainy Season, a good Coat made of *European* Cloth will do no disservice: I have hitherto wore my self a Cloak and Coat of Cloth, and found much Benefit by it, since it secures me both against the Heat and Cold of this Country.

As for the Natives themselves, many of them go naked, covering only their Privities with a small Piece of Cloth: Others go but half covered; and some are quite dressed, especially the Women. Though their Dress be but mean and indifferent, yet do they often discover a deal of Pride and Vanity by it. Such as converse with *Europeans*, use to put on clean Cloaths once or twice a Week.

The *Habitations* of the black Heathens are very different. Poor People build their Cottages of a Clayish Earth, and cover them afterwards with Straw. The Rich and better sort raise their Houses with Brick, and contrive them so conveniently, that they may sit themselves down both within and without, though they have neither Chairs nor Benches. They have also Light enough to see by, though their Houses be without Windows.

The



The Houses of the *Europeans* are all built of pure Stone, but then they are only one Story high, so that the Cover of the House maketh the Ceilings of the Rooms, which they whiten and paint with many different Colours.

The Third Question.

*What sorts of rare Creatures are there? What Plants and Rarities doth the Country produce? What degree of Cold is there in the Winter? And how long doth it continue? Do the Plants continue green all the Year round?*

*Answer:* Here are extraordinary great *Elephants*, well inured to War; but they are brought to us from *Ceylon*, and other Places. We have a sort of rare *Stags*, as small as a young *Hare* in *Europe*, which however, have their compleat Horns, and never grow bigger. Our black-fighting *Goats* fight so furiously, that one would think, they must presently knock out one another's Brains; but their Heads being as hard as Iron, they never give over till one of them is at last killed upon the Spot, or saveth himself by Flight. When they are preparing to fight, they take Place at some distance from one another, and then turning to the Charge, they fight in such Order as they have been taught.

Upon this Coast are neither Woods nor Forests, and consequently, it does not breed many wild Creatures: But in the vast Dominions of the *Mogol* are many great Forests, stock'd with abundance of rare Animals, whose



Names I find expressed in *Malabarick Books*, but forbear setting them down at present, since I never had a sight of those Creatures, and so do not know how they are shaped. We have also divers sorts of rare *Birds*, as different *Parrots*, black-streaked *Nightingals*, very fine *Peacocks*, *Paradise-Birds*, and *Anas-Birds*, which are worshipped by the *Malabarians*. There are many more of this Kind, esteemed by the Heathens as *sacred Birds*, and are had in Veneration accordingly.

I proceed now to *Trees*, and *Fruits* of the Earth. They are quite different from those in *Europe*, and I do not remember I ever have seen either a Tree or Fruit resembling those in *Europe*. The best Fruits for eating are the Figs, called, *Ananas*, *Manges*, *Cojavves*, *Coco-Nuts*, and the like. Whatever this Soil produceth, be it never so common with us, would certainly pass for a Rarity in *Europe*. But how is it possible to number all those Rarities, and take them down in Writing? What the *Europeans* call *Winter*, is called here the *Rainy-Season*; whose Cold is not properly a Cold, but a fresh Air only, and holdeth commonly but two Months and a half. This Year we have had no *Rainy-Season* at all, which has caused a great Scarcity of all manner of Fruits. All Greens, and other Garden-Stuffs, continue green all the Year round, and are never more green and lively than during the *Rainy-Season*, which falls out when you have Winter in *Europe*. Our *Trees* are clad with Leaves and Blossoms throughout all the Year, as is likewise



wise the Soil that produces them. We have also *two* regular Harvests, or Reaping Seasons, every Year.

### The Fourth Question.

*What do they drink there, Wine, Beer, or Water?*

*Answer:* All manner of Liquors fit for drinking, are somewhat scarce in *India*. There is Water enough to be had, 'tis true, but not without Money. We pay about *Three-pence* a Day *English* for Water for the Use of our House. Those that either cannot or will not go to the Price of it, may chuse to drink Salt-Water, or walk themselves to those Wells or Springs that afford good Water. But since those Wells are but rarely to be met with, the general Part of the *Malabarians* living in the Country, are forced to drink Pond, or River-Water.

Besides *Tea-Water*, which doth very good Service in this Country, we have several sorts of Liquors, called *Areck* and *Fincken*: The first of these is a kind of Brandy, and the other a sort of small Wine; but I have not yet tasted either the one or the other. The Juice of *Coco-Trees*, known here by the Name of *Suere*, and not unlike to that Beer in *Germany* which is called *Bryhane*, is pretty common in these Parts. Our *Coco-Nuts* contain in them a fresh and cooling Water, which in the Hot-Season most effectually quencheth the Thirst. One may have also *Milk* of *Cows*, *Sheep*, and *Goats*, throughout the Country. The *Europeans* are  
C 2 fond



fond of their own Country-Liquors, which indeed do best agree with their Constitution, provided they keep within Compass and Moderation. For this Reason, abundance of *European* Liquors are yearly imported into this Country, amounting to the Value of many Thousand *Rix-Dollars*. We are not only supplied with *Rhenish*, but also *French* and *Spanish* Wines; with *Brunswic-Mum*, with Variety of Beers sent from *Lubeck*, *Wisnar*, *Zerbst*, *England*, *Denmark*, &c. together with great Quantities of Wine shipped off at the *Cape of Good-Hope*.

As for *Brunswic-Mum*, it doth the best Service in this Country: One Spoonful of this Beer being mixed, by way of a Tincture, with a Glass of boiled *Sugar-Beer*, will make it drink as fresh and good as if it had but just been brewed in *Europe*. So that with one Bottle of *Mum*, one may tincture about twenty Bottles of *Sugar-Beer*, and make it good and palatable. This is the most common Liquor in this Place, and is called by the Name of *Shamprade*.

Neither are we here without *French* Brandy; which, though it be very dear, is reckoned however to be very wholesome for those that drink much Water. This Country produceth no Wine; only I have seen and tasted at *Nagapatnam*, a Place belonging to the *Dutch*, some fine and large Bunches of Grapes; of which the Governour there useth to send Presents to *Tranquebar*, where they are looked upon as great Rarities.

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## The Fifth Question.

*By what Means do the Malabarians get their Livelihood?*

*Answer:* Some of the *Malabarians* maintain themselves by Trade and Commerce; others by the Plow; others again by Handy-craft Work, and other Labour and Business of that Nature. In such Sea-port Towns as *Tranquebar*, Trade is far greater, and every thing more plentiful, than in any other Parts of the Country. Those that can and will Work, find Employment enough to get a Livelihood. There are no *Beggars* to be seen among them except the *Faquiers*, (d) who pretend, that for the better serving of the Gods, they have *denied* all their Friends and Relations, their Houses and Estates, their Wives and Children; and such have some Rice given them wherever they come.

There are many rich and great Men among the *Malabarians*; but for the generality they are poor, or of midling Circumstances. The chief Handy-craft Trades among them are, Linnen-Weavers, Shoe-makers, Taylors, Knitters of Stockings, Dyers, Painters, Masons,

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(d) Tavernier tells us there are in the Indies about Eight Hundred Thousand Mahometan Faquiers, and Twelve Hundred Thousand Pagan Faquiers, or voluntary Beggars; where he also speaks at large of their first Rise and Religion. See Book III, of his *Indian Voyages*, Chap. 2, and 6.



Carpenters, Joiners, Potters, Goldsmiths, Brasiers, Ironmongers, &c. and some work in Chalk and Lime-Houses, in Brickilns, and Glafs-Houses, where Glafs-Bracelets are made.

There are Physicians, Surgeons, Barbers, Exchangers of Money, &c. I may truly say; the *Malabarians* are as expert and ready in their several Trades and Arts as any Nation in *Europe*, and are able to imitate almost every thing that cometh to their Hands, and relateth to their Profession.

Their *Women* maintain themselves by Spinning of Wool, grinding of Rice; by felling of Cheese, Milk, Butter and Fish; by baking Cakes, fetching and carrying of Water; by putting themselves out to Service, &c.

### The Sixth Question.

*Are strong Rains, Thunder, Hail, Snow, and Rain-bows, very common in India?*

*Answer:* It often does not rain for *four* or *five* Months together, especially during the hot Season of the Year, that one must wonder how it is possible any Sprig or Grass can put forth under so long and consuming a Drought. And truly we should have but a sorry Crop, were it not for a great deal of Water which, in the dry Season, gushes forth out of the high Countries, and discharging it self upon the whole Coast of *Coromandel*, renders it green and fruitful. This Water undoubtedly floweth from some Countries where the Rainy-Season has been. As soon as it reacheth



eth our Coast, every Country-Man, whose Land it approacheth, turns it to his own Ground ; and after having thoroughly watered it, lets it pass on to his Neighbour. In this manner the whole Coast is overflown and refreshed with Water, till at last it emptieth it self into the Sea.

Whenever this Flood happens to be kept back for a whole Twelve-Month together, it causeth a great Scarcity of all Eatables : But when it comes, it comes with so abounding a Plenty, that it doth not only lay the Land under Water, but riseth about two Foot high above it, that one would think, it must either entirely rot, or at least stifle the Growth of the Seed. However, I have observed, that the Crop never appears more promising, than after it has been covered a while with this Water, which carries a very nourishing Virtue with it.

In the Months of *October* and *November*, we generally have Rains and Storms. *Thunder* and *Lightnings* are very common in *India* throughout the whole Year, and are observed to be far more violent than in *Europe*. There passeth seldom a Year, wherein Thunder or Lightning doth not do some Hurt or other. Had it not been for the merciful Providence of God, our whole Castle had been blown up last Year by the Thunder and Lightning, which falling next to the Magazine of Powder, exposed every thing to the greatest Danger.

As for *Snow*, there is none to be seen here : And the *Malabarians* do not know what to make of it when they hear of the Depth of



*Snow* in *Europe*, and of the *Water* froze into *Ice*. The Appearance of *Rain-Bows* happens very often, called by the *Malabarians*, *Indiravillu*. They pretend to know, that there is another *World* above us, wherein *Dewa Indiren* sways the *Sceptre*. When it *thunders*, they say, that this *King* is at *War* with his *Neighbours*, and that the *Rain-Bow* is his *Shooting-Bow*. But this is the *Opinion* of the *Vulgar* only, and of the ignorant sort of *People*, who take in *Things* upon trust, without any farther *Enquiry*. Their *Scholars* and *Naturalists* have a far better knack in *Reasoning*, and know very well what *Cause* to assign for these and the like *Contingencies* that happen in *Nature*.

### The Seventh Question.

*What sort of Wood use they for Firing?  
What Oil, or Tallow for their Candles?*

*Answer* : The *Europeans*, as well as *Malabarians*, use for their *Kitching-Fire* nothing but *dried Cow-dung*, made up in small round *Cakes*, called by the *Natives*, *Praten*. They have also some small *Wood*, which is daily carried about the *Streets* to be sold, but it is somewhat dear.

Concerning *Timber* for *Building*, 'tis imported from *Europe*, or from some other *Place* in *India*, and is consequently sold at a high *Rate*. A *Board* of a middling *Size*, is hardly sold under *five Dollars*; and a *Piece* of *Timber* for about *fifteen*. This obligeth them to build their *Houses* mostly of *Brick*.

*Oil*



*Oil* they have in abundance, and extraordinary cheap, not drawn from Olives or Turnip Seed, but pressed out of another Fruit and Seed, much like unto the *European Mustard*. It is called *Ellu*, but hitherto unknown to me. *Wax-Candles* may be had for a moderate Price, and much cheaper than in *Europe*, there being Multitudes of Bees swarming every where in the Country.

### The Eighth Question.

*Do they Till the Ground? What doth it produce?*

*Answer:* They do Till it. This Coast being extremely fertile, it is able to furnish other neighbouring Countries with Corn. That which groweth here most plentifully, is our *Nellu* or *Rice*, and is used for the same purpose as the Corn is in *Europe*. It groweth almost like *Millet*, or *Hirse* in *Germany*, and often beareth an Hundred-fold. The Fields are *Plowed* and *Harrowed* after the manner of *Europe*. In the Reaping Time, all is cut down with a Sickle, and being carried together in Heaps, they strike a Floor in the midst of the Field, and Thresh it. If there remaineth any thing in the Stalks, their Cows and Oxen must tread it out.

Besides the Arable Ground, they have also fine Pastures and Meadows for Cattle. Horses are very scarce among them. They have great Numbers of *Asses*, *Puffeloes*, and divers Kinds of *Cows* and *Oxen*. Such of the *Malabarians* as make it their Business to till and ma-



## 26 *Of the Age of the Malabarians.*

manure the Land, are held here in great Esteem, and are not near so contemptibly used as the poor Plow-Men in *Europe*. I have in my Hands some *Malabarick* Composures, descanting upon the Excellency of a *Rustical* State, together with a Copy of Verses made on every Branch of a Husbandman's Life.

### The Ninth Question.

*To what Age do the Malabarians commonly attain?*

*Answer:* Some of the *Malabarians* attain to a far greater Age than perhaps you may find in *Europe*. The Reason whereof is undoubtedly to be ascribed to the good *Diet* they observe in Eating and Drinking, since they feed on nothing but what is Simple and Natural: When, on the contrary, the *Europeans* having but little regard to a moderate *Diet*, overcharge themselves with Variety of high-seasoned Dishes, and so considerably weaken their Nature. Many very old Men and Women are found among the Heathens, and yet still nimble enough to go about their Business.

In their Histories, one may read many fabulous Relations of the uncommon Age of the *Malabarians*; and I heard but lately, that one of their *holy Men* has already attained an Age of four Hundred Years, and that none can tell by whom he is supplied with Victuals. And there is a Mountain, eight Days Journey from hence, out of which, they say, none that entereth in it doth ever return, but lives eternally



ly in Company with the *holy Prophets*, who have their *Habitations* there.

I have my self conversed with some that were above a *Hundred Years* old, and as yet of a sound and perfect Understanding. However, the *Malabarians* fare no better in this respect than other Nations do in the Universe; since Abundance both of young and middle-aged People are daily cut off in the very Bloom and Strength of their Years.

### The Tenth Question.

*The Palm-Leaves, or Books you have sent to Europe, are they writ with Pen and Ink, or are they engraven with an Iron Pencil? And can you your selves write in this manner?*

*Answer:* The *Malabarians* do not know how to handle Pen and Ink, but they take the *Palm-Leaf* in the Left, and an Iron Stile or Pencil in the right Hand, and write with it as fast as we do with Pen and Paper: Yet it requireth a great deal of Patience and Exercise, to write with so heavy a Pencil every Day, and from Morning to Night, and to hold the *Palm-Leaf* in the left Hand, without laying or resting the same on any thing at all.

On their left Thumb they have a pretty long Nail with a Nook cut in it. To this they fasten the sharp End of the Pencil, whilst the upper-end is held by the Fingers of the right Hand; the *Olie*, or *Palm-Leaf*, they hold with the four Fingers of the left-Hand, and putting the Thumb, which supports the Pencil,



cil, on the Top of the Leaf, they move it forwards till a Line is finished, after which, they take back the Leaf, and begin another. I can write indeed in the same manner, as the *Malabarians* do; but since I have no great Occasion for it, (whilst I can dictate every thing to a *Malabarick* Writer,) I have made no extraordinary Proficiency in this Piece of Curiosity. However, I do not question, but I should be as nimble a Writer as a *Malabarian*, if I did but handle my Leaf and Pencil for a whole Week together, in order to use my Fingers to this Exercise.

The Letters on the Palm-Leaves look black, and the Leaves themselves yellowish: The Cause of which is, a sort of Oil mixed with *Saffron*, *Tinder*, and other Ingredients of a blackening Nature. This Oil rendereth both the Book durable, and the Writing legible, when without it, all would appear white, and the Reading prove very difficult to those that were not well-acquainted with it. This blackish Colour is also a great Comfort to the Eye; and truly, had it not been by this Means, the constant Perusal of so many *Malabarick* Writings would have long since impaired my Sight.

### The Eleventh Question.

*Do you make use of such Books among the Malabarians, and can they read this sort of written Leaves?*

*Answer:* This Way of writing Books, has been in use among the *Malabarians* for some  
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Thousand Years together. They have in all their Cities, Market-Towns, and Villages, settled Schools, wherein their Youth is taught to *Read* and to *Write*, though there are but few that attain to any Perfection, either in the one, or in the other. The Reason seems to be, because no less than *six* Years Study is required to make a Man perfect in both. There is, it may be, but one in a Thousand that can both read and write. And again: Among a Thousand that can read and write, you will find but very few arrived to such a Degree of Scholarship, as to perform it readily, and without Hesitation.

Their Women are not kept to School at all, and consequently remain ignorant in either, except a few of them, singled out to attend the Service of the Idols in their *Pagodes*. These are called for that Reason, *the Servants of the Gods*. They usually learn to *Read*, *Write*, and to *Sing*; and apply themselves to attain the learned *Malabarick*, or the Language of the *Bramans*. Many of these Girls are of good Parts, and quick of Apprehension. Much more could be said here of the Books of this Nation; but I refer the Reader to my *Bibliotheca Malabarica*, sent to *Europe* some time since, and dedicated to the Reverend D. *Lutkins*, at *Copenhagen*; wherein I have drawn up a pretty long *Catalogue* of their Books or Composures, and made some short *Annotations* concerning the *Contents* and *Authors* of them, and the Time wherein the Books were supposed to be writ.

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As for those *Arts* and *Sciences* that flourish in *Europe*, I can assure you, the *Malabarians* do not come behind in any Branch of Learning. They teach *Theology*, called by them, *Weda Sastirum*; their *Ethick* is called, *Grara Sastirum*; and their *Logick*, or Art of Arguing, *Dakka Sastirum*: Their *Oratory* is styled, *Saduria Sastirum*; and their *Poetry*, *Panschaletschina Sastirum*: Their *Philosophy*, taken in a large Sense, is termed, *Loga Sastirum*; and their *Physick* is expressed by *Pumi Sastirum*: They call *Geography*, by the Name of, *Puwana Sastirum*; and their knowledge in *Physick*, by that of *Waiddia Sastirum*: Their *Politicks* go under the Name of, *Nidi Sastirum*; and their *Mathematicks*, under that of, *Sodirishia Sastirum*: Their *Astronomy* is known by the Name of, *Natshettirum parkira Sastirum*; and their *Geomancy*, by that of *Samostrigei Sastirum*: *Musick* is called with them, *Párada Sastirum*; *Chymistry*, is noted by, *Rashamiddei*; and *Geometry* is named, *Kennida Sastirum*.

Thousands of such *Arts* and *Sciences* are in Vogue among their *Literati* or Scholars; but I forbear to specify more at present. More particularly (which is to be lamented!) are they acquainted with such *Arts* and *Mysteries* as spring up from Sin, and lead to Sin. It is astonishing to see what Masters of *Witchcraft* there are in this Nation.

SECTI-



## SECTION III.

*Containing Answers to such Questions as relate to Sacred or Religious Matters.*

## The First Question.

**A**RE the Malabarians for the most part Heathens, or Mahometans?

*Answer:* I never have seen as yet a *Malabarian* that was a *Mahometan*. The *Mahometans* here, are generally *Blackamoors*: Though they are settled every where among the *Malabarians*, yet do they make a particular Body of Men, or a quite different sort of People from the *Heathens*. And since the *Malabarick* Language has the Ascendant here above all others, they very seldom speak their native Tongue, and suffer their Children to frequent the *Malabarick-Schools*, without obliging their Masters to teach them the Tenets of the *Mahometan* Faith. So that the *Moors* or *Mahometans* understand the *Malabarick* Language, both as to *read*, *write*, or to *speak* it; yet are they no *Malabarians*, but vastly different from them, as well with respect to their *Religion*, as likewise to their *Complexion*, their *Shape*, and *Apparel*. Many *Hundred Thousands* of those *Moors* inhabit the Coast of *Coromandel*, enjoying every where great Power and Liberty: For as they depend on the great *Mogol*, so he doth always



ways protect them against the Insults of the *Heathenish* Kings, if they should offer to molest them.

The richest and greatest Merchants are among these *Moors*; one of whom died but lately, worth above a *Tun of Gold*. Their Trade and Commerce at Sea, doth far exceed that of the *Malabarians*; and for that Reason, they generally dwell along the Sea-Coasts. The *Mahometan-Moors* are far greater Enemies to the *Christian* Religion, than the *Heathens* themselves. They often visit me, as I do them; but they will seldom listen to any Reason, firmly believing their own Religion to be of the greatest Extent of all, as having possessed no less than almost *Three Parts* of the Universe. This is the Reason, that when they write a Letter to a *Christian*, they cut off *three Corners* of the Letter, leaving but one entire, to intimate thereby, that the *Christians* possess but *one*, and they, the other *three Parts* of the World.

Not far from hence liveth an *Hermit*, whom the *Moors* worship as one of their first-rate *Saints*. He pretends to be of the House of *Mahomet*, and that the Blood of that Prophet runs in his Veins. He hath a Banner displayed in the Garden where he dwelleth. Once I had the Curiosity to see him: When he was told of it, he sent Word I should be admitted to his Presence, provided I would put off my Shoes, and leave my *Somprair* or Umbrello with the Servants. To which I replied, I should comply neither with one nor the other, and so I went on straight forwards with-



without any great Ceremony. At my nearer Approach to the *Saint*, I met with others of the Domesticks, desiring me again to put off my Shoes; but I walked on, and took no notice of them. I came at last to the *Saint's* Dwelling Place, where I found him sitting on an *elevated Ground* in so starch a Posture, that he did not make the least stir or Motion towards me. However, after I had begun to address him, he desired me to sit down. I then sat my self down on the same *elevated Ground* with the *Saint*; but perceived at the same time, great Murmurings among the Standers-by, every one exclaiming against my Shoes. Hereupon, I took an Occasion to discourse them about God's Commandment to *Moses*, his Servant of old, bidding him indeed to put off his Shoes; but I added withal, that *Moses* was then on a far *Holier Ground* than whereon I was at present. I told them besides, that being a Servant of the true God, I could not in Conscience perform such Ceremonies as tended to the Honour of *Mahomet*, whom I did not own.

After having done at last with arguing about the ceremonious Part, we entred upon more serious Matters, relating to our and their *Religion*, to the Person of *Christ*, *Mahomet*, &c. Upon which Occasion, I cannot but observe, that the *Saint* shewed always a greater Inclination to discourse of *Virtues*, and a *holy Life*, than of these controversial Matters. He asked me, *Whether I had seen God? How a Man must be qualified that would see God? Whether a Man must first learn to know himself, or*  

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God?



God? &c. Having answered all these Questions, I asked him again: *Wherein true Holiness did consist? What Qualifications a holy Man ought to have? What Treatment he must expect in this World?* When I found his Answers silly and insufficient, (as often they were:) I endeavoured to rectifie them; and did what I could to convince him, that the Law of *Mahomet* did not afford us a sound *Idea* of the Nature of *Holiness*; neither did it furnish us with sufficient *Means* to attain it. He replied: *Every one is apt to cry up his Religion to be the best of all, when a Saint doth only concern himself about Holiness, without troubling his Head with Disputes about Religion:* I answered: That the *TRUTH* must always be the *Foundation* and *Basis* of *Holiness*, and that without the former, the latter will prove but a meer Counterfeit at last.

Concerning Religions, says he: *We ought to let Things continue as they have been established in the World many Thousand Years since.* I said: A holy Man, enlighten'd by God himself, ought to lead the Blind into the same Way of true *Holiness*: But if he designed to be holy for himself alone, without being concerned about bringing others to the same Possession of Truth and *Holiness*, he then too visibly betrayed his own Emptiness; and that he had no true Character of any *Holiness* at all, &c.

This Discourse held above two Hours, wherein he behaved himself with a great deal of Modesty: His Dress was *Mahometan*; he had on his Head a green silken *Turbant*, with a black



black filken Scarf about his Body. He was besides loaden with Gold, Silver, Pearls, and other precious Ornaments hanging about him. A Scymeter lay on his left Side. His Bed was all of pure red, black, and green Velvet. Whilst we thus conversed together, a great many *Moors* sitting on the Ground near us, listened with much Attention to what we said. All the *Moors* of both Sexes, very reverently kissed his Feet both when they came, and when they went, and behaved themselves so respectfully as if he had been a Piece of a Deity. At last, he ordered all sorts of very fine Fruit to be presented to me. When I took my Leave, he rose from his Seat, and stepping on the Ground, joined Hands with me, and followed me about ten Steps, saying: I should be always welcome to see him; and if at any time I had a Mind to tast of his Fruit, I might freely send for it.

A Month after, four of us went to him again: Having acquainted the Saint with our Desire, we obtained Liberty to come in: But then they fell again to the Shoes and the *Somprair*, which should be left behind, and no Servant or Soldier should enter in with us. However, we boldly passed on, without regarding such Ceremonies. He met us in the midst of the Garden; but observing our Shoes were on, he was not a little nettled about it, and could not forbear telling us, that even the King of *Tanjour* himself, did not only take off his Shoes in his Presence, but prostrating himself on the Ground, did not rise till he bad him. I answered, that it was certainly a *Spirit of Pride,*



*Pride*, that put him upon such unaccountable Doings, altogether inconsistent with the Nature and Property of a holy Man, whose chief Concern was how to attain and practise *Humility*, the best of Virtues. This freeness of my Discourse, wherewith I addressed the Saint, made him still more uneasie and discontent: However, I laid before him so many indisputable Arguments of the Necessity of an *Humble* Mind, that he seemed to be reconciled to what I said, and in a pretty good Humour, bad us sit down by him under a Tree.

Here we had a long Discourse upon the *Nature of Sin*; the *Representation of God in Prayer*; the *Deceitfulness of Mahomet*; the *Characteristicks of a true and false Religion, &c.* After this, he presented us with some choice Fruits, and peaceably dismissed us at that Time.

After a while, when our third Colleague was arrived from *Europe*, we made another Attempt to come to the Sight of the Saint: But then he absolutely refused to admit us, except we would put off the Shoes: We replied, we were now more than convinced, that the pretended *Saint* was altogether destitute of that *essential* Character which a wise and holy Man ought to have, and which is nothing else but *Humility*, and a *sober Opinion* of himself. In effect, we supposed the true Reason of this Denial to be, not so much the Ceremony about the Shoes, as the Consciousness of his Weakness in Arguing, and the Fear of exposing himself thereby to the Reflexions of the *Moors* and *Malabars*, who gave diligent Attendance



tendance to the Discourses that passed betwixt us. But be that as it will, we left the Oracle, and intruded no more upon him.

Such, and other Instances of that Nature, may give you a Taste of the Temper of the *Mahometans*, and of their intolerable and silly *Pride*, which they do not fail to express upon any Occasion that offers: And *Pride*, you know, is always an infallible Character and Mark of *Antichrist*.

But to return to the *Malabarians*: I must needs say, I have found them more civil and tractable, as well as far more desirous to be instructed in better Things. The Answers they use to give to such Questions as are put to them, are indeed not always very wise; yet will they presently yield, whenever they happen to be convinced of an Error. It was but Yesterday, I took a little Walk with two of my Fellow-Labourers into the neighbouring District, under the King of *Tanjour*: Coming to a very pleasant Market-Town, called, *Anándamangalam*, we had the Curiosity to view a small Princely-Palace which is there. After this, we went into the Garden adjoining to it, and from thence passed to the great *Pagode*, and came at last to the House of a *Braman*, where several of them were assembled together. Finding one of them very busy in casting and writing Accompts, I took an opportunity from thence of speaking of the Nature of those *spiritual Accompts* we are to give to God at the last Day. No sooner had I begun to discourse on this Head, but Numbers of Men and Women flocked to the

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House



House where we were, and very seriously listened to what was delivered. I still insisted upon the Point of *spiritual Accompts*, and explained to them the Nature of our Stewardship, and of the Resigning it up as soon as we had departed this Life : When not only we, but all Men that are dead, should, by the Power of God, be raised to Life, and called before the Judgment-Seat of Christ, to give an Account of all their Thoughts, Words, and Actions ; and that therefore it was highly necessary to clear our Accompts every Day with God.

They asked, *How this possibly could be ?* I answered : ‘ First of all, you must endeavour  
 ‘ to attain a true Knowledge of that God to  
 ‘ whom you must give an Account of your  
 ‘ past Life ; but not being able to appear before his Justice, by reason of your Sins, you  
 ‘ stand therefore in need of a *Saviour* and *Mediator*, to interpose in your behalf : This  
 ‘ is by no means your *Wischnum*, or *Ispiren*,  
 ‘ or *Brumma*, who were subject to Sin themselves, and, according to the Tenor of your  
 ‘ own Books, did abundance of Mischief in the  
 ‘ World : But it is *JESUS CHRIST*, the  
 ‘ true Son of God, who coming into the  
 ‘ World, was made Man ; and taking all our  
 ‘ Sins upon Him, suffered and satisfied for us,  
 ‘ in order to reconcile us to God the Father,  
 ‘ and to redeem us from Sin, Death, the Devil,  
 ‘ and Hell. It is by *Faith* in this Saviour, you  
 ‘ must turn your selves to God, and after having  
 ‘ abandoned all Communion with wicked  
 ‘ Men and Devils, enter into a close Union  
 ‘ with



' with the only true God : Then your Sins  
 ' will not only be pardoned, but you will al-  
 ' so be endued with Power to flee from it,  
 ' and to follow that which is really Good.  
 ' And it is then you will be able to keep a  
 ' strict and daily Account of all your Actions:  
 ' You will then, Morning and Evening, seri-  
 ' ously consider on one Hand, the manifold  
 ' Mercies God hath bestowed upon you ; and  
 ' on the other, the Sin and Ungratefulness of  
 ' which you stand guilty. This Consideration  
 ' will inspire you with a fervent Prayer for ob-  
 ' taining Mercy, and with a firm Resolution to  
 ' Sin no more hereafter. And such an Ac-  
 ' count would undoubtedly be pleasing to God,  
 ' the Author of our Being.

Upon this they replied : *We are an ignorant  
 and unlearned People, not able to argue with you  
 upon these Matters.* ' There is, said I, neither  
 ' a great Stock of Knowledge, nor of Arts or  
 ' Sciences required towards attaining eternal  
 ' Salvation, but only a *Singleness of Heart*, joined  
 ' to a hearty *Love to that Truth* of which we  
 ' are convinced : And therefore I speak to  
 ' you of such plain Things as People of the  
 ' meanest Capacity, and even Children, might  
 ' understand.

Nay, said one of them, *Do all the Blanks un-  
 derstand what you say ? Do they all speak as you  
 do ? What is the Reason, that coming amongst us  
 they are bent on nothing but on doing of Mischief ;  
 that having carouzed it a while among us, and in-  
 dulg'd themselves in excessive Drinking, they turn  
 us out of our own Houses in their mad Pranks ?*  
 To this I said : ' Those that commit such



‘ Disorders among you, are in no wise to be  
 ‘ counted *Christians*, though they should call  
 ‘ themselves by that Name: They are rather  
 ‘ Children of *Belial*, than of Christ, &c. But  
 said they again: *Why can’t you tell them the*  
*same Things you tell us? Why do you not reclaim*  
*them, as you would reclaim us?* I replied:  
 ‘ They have the Word of God in their Hands:  
 ‘ They hear us preach constantly on *Faith* and  
 ‘ *Repentance*; but they proving disobedient to  
 ‘ what they hear, make ineffectual the Word  
 ‘ that is preached to them. For this Reason,  
 ‘ we are now come to you; if perhaps the  
 ‘ Word may have a better Effect upon you  
 ‘ than it hath upon them.

They further asked: *If we should embrace*  
*your Religion, do you suppose we should be cer-*  
*tainly saved in it?* ‘ If you suffer *Faith* and un-  
 ‘ feigned *Repentance* to be wrought in your  
 ‘ Souls; a *Faith*, I mean, attended with a con-  
 ‘ stant Exercise of good Works, and with a  
 ‘ continued Perseverance to the End; there is  
 ‘ no doubt but your Souls shall be saved by  
 ‘ Virtue of our Religion. But if you bare-  
 ‘ ly change the *Name*, and not the *Heart*,  
 ‘ then the coming over to our Religion, and  
 ‘ the taking upon you the Name of a Christi-  
 ‘ an, will do you no good at all.

To this they answered: *Every one may be*  
*saved in his own Religion, provided he doth but*  
*live up to the same.* I replied: ‘ This is very  
 ‘ false, and a common Snare of the Devil in  
 ‘ the Pagan World: For by this, he holdeth  
 ‘ you fast in the Blindness of *Heathenism*: You  
 ‘ have no true Religion at all, how can you  
 ‘ then



‘ then be saved thereby? Pray shew me your  
‘ Law : ” They answered : *This is in the  
Hands of our Bramans.* I asked all the Stand-  
ers-by : If ever they had seen the Law of God  
in the Hands of the *Bramans*, or heard them  
expound it? They all said : *No, we have not.*  
I then put this Question to them : “ Is it the  
‘ Will of God that all the *Malabarians* should be  
‘ saved by their Law, or only the *Bramanes*?  
They answered : *That all Men should be saved  
by it.* ‘ It must then follow, said I, that all  
‘ Men that would be saved, must read this  
‘ Law, hear, learn, and understand it ; and  
‘ why do you not do all this? ” Their Answer  
was : *Our Bramans do not permit us to see it,  
much less will they suffer us to read it.* ‘ From  
‘ hence, said I, you may safely conclude, that  
‘ the *Bramans* either have no Divine Law at  
‘ all, or else, that their pretended Law, must  
‘ be a false and lying Law. For were it a  
‘ true one, they would not scruple to put it  
‘ into your Hands. And pray, what good do  
‘ the *Bramans* do to you? What Care do they  
‘ take for your Souls? Do they declare unto  
‘ you the Way to Salvation? Do they instruct  
‘ you in sound Principles of Religion? Do  
‘ they reprehend and reprove you for your  
‘ Sins? ” To this, one of them answered :  
*When we come to our Bramans, and ask them :  
Good Sirs, what must we do to save our Souls?  
They will give us no other Answer, but ‘ That we  
‘ should make them large Offerings, and give them  
‘ part of our Possessions ; and then for certain we  
‘ should be saved.* Some of the *Bramans* be-  
ing present at this Discourse, said : *But is it*  
not



*not reasonable we should get something too, to maintain our selves and Families?* I answered thus:  
 ‘ Were you true Servants of God Almighty,  
 ‘ and earnestly concerned for the Welfare of  
 ‘ your Followers, then neither God himself,  
 ‘ nor the Love of your Disciples, would let  
 ‘ you suffer Want.

When I was thus arguing with them, the great *Braman* that lived there, happened to come out of his *Pagode* into the same Room where we were assembled. I asked him: What says your Idol in the *Pagode*? He tells us, said he, *we should eat and drink well, and make much of our selves.* I reprov'd him for this light Expression, and told him: ‘ You  
 ‘ pretend to be Priests of Gods, and yet speak  
 ‘ in so despiteful a manner of your own Idols,  
 ‘ and this, in the Presence of your Disciples too,  
 ‘ whom you should endeavour to inspire with  
 ‘ Awe and Reverence towards any thing that is  
 ‘ Sacred: From whence it is plain, you bear no  
 ‘ manner of Fear or Respect to your own Gods,  
 ‘ as knowing well enough that they are but a  
 ‘ Pack of silly Idols. Why do you amuse ignorant People with such *Heathenish* Stuff, and  
 ‘ have no Care at all either for your own or  
 ‘ other Mens Souls? He replied: *I do not understand these Things; go to such Priests as are more learned than I am, and they will give you Satisfaction.* I said: ‘ When I ask the  
 ‘ simple and ignorant People concerning, the  
 ‘ Salvation of their Souls, they answer: *We do not understand the Matter, you may address your selves to the Pantares, and they will satisfy you on that Head.* These put me off again,  
 ‘ gain,



gain, and sent me to the *Bramans*. And these again, will have me apply to the *Chief* of their Order for my fuller Satisfaction, and own themselves unable to argue the Point in Hand. The chief of your Priests excuse themselves again, with saying: *We are in those hard and troublesome Times, so much taken up with worldly Concerns about getting a Livelihood, that we cannot think on such Things as those; much less can we give you such Answers as you desire; your best way would be to converse with the Learned of the Land, who will be able to dispute the Matter with you.* Do I apply my self to your Learned, I find them full of Complaints about the Injustice of the Times, and other such Hardships as these, which prevailing every where, did not permit them to study *Divinity*. They advise me, however, to find out their *Hermits*; who would be ready at any Time to resolve all such Questions as I should propose to them.

If after all my Searches, I come at last to the *Hermits*, their Answer is: *Alas, dear Sir! we live at present in a very wicked World, full of Disorder and Confusion, so that we do not only find it impracticable to live up to the Rules of our Order; but are fain to work hard for our Bread: And this is the Reason we cannot spend much Time about spiritual Concerns: The only Way for you would be to visit our holy Prophets, and discourse with them those Points; and you need not doubt but they will resolve all your Questions to your Content.* In this Manner do you all go  
astray,



‘ astray, and are destitute of a saving Know-  
 ‘ ledge of God and Religion.

‘ ’Tis true, among the meaner sort of Peo-  
 ‘ ple I find still the greatest Attention, and  
 ‘ some little Concern about their future State ;  
 ‘ which small Knowledge would also be im-  
 ‘ proved to higher Attainments, were it not  
 ‘ for the *Bramans*, who do what they can to  
 ‘ stifle all good Impressions in the People.  
 Hereupon, a simple Plow-Man answered : *I*  
*love my own Profession : I work hard all the Day*  
*long, and hope God will grant me Salvation at last.*  
 My dear Friend, said I : ‘ ’Tis true, your Pro-  
 ‘ fession is infinitely better than that of your  
 ‘ *Bramans*, who squander away their precious  
 ‘ Time in Idleness, Strife, and Jestings ; when  
 ‘ you on the contrary, being employed in hard  
 ‘ and continued Work, are not near so much  
 ‘ exposed to wicked Thoughts and Actions :  
 ‘ But whatever Advantage you have over the  
 ‘ *Bramans* in this respect, ’tis still impossible for  
 ‘ you to be saved, except you submit to a seri-  
 ‘ ous Course of Repentance, and in this Order,  
 ‘ be truly converted to God.

When I had said this, some of them replied  
 in this manner : *But, pray, as for Repentance ;*  
*have we not many great Penitents among us ;*  
*Men that will undergo the severest Penance that*  
*can be ? Don't many give plentiful Alms to the*  
*Poor, and do all the Good they can in other re-*  
*spects ? Don't they build Houses and Hospitals*  
*for the Needy and Indigent ? Are they not ve-*  
*ry punctual in saying their Prayers, and in bring-*  
*ing their Offerings ? Do not many go on great Pil-*  
*grimages for the sake of Religion ?* They ad-  
 ded



ded likewise : *Are there not many, who, to serve the better their Gods, retire into most distant Deserts, freely leaving Father and Mother, Wife and Children, Houses and Estates, and even whole Kingdoms? And should not these Men be in a fair Way of Salvation, and attain eternal Happiness by so many good Performances?*

To this I said : ‘ If a Man did perform never so many and great Things in the World, but had not at the same time a living Faith in Jesus Christ, all his Doings would be of none Effect, nay, even displeasing to God ; since they were begun and carried on in *Self-will*, which proved the sad Occasion of all that Pride and Ostentation which did so visibly appear among them, and whereby they became disobedient to the Righteousness of God. Upon this, some of the most tractable among them, approved of what I said, and exclaimed against the *Bramans*, as the chief Cause of their Ignorance in spiritual Matters. I made then a short Exhortation both to them and their *Bramans*, and wished them true Wisdom and Understanding about the most important Concerns.

After I had taken my Leave of them, and was going away, some other Heathens stood by the Way-side, one of whom being the Wife of a *Braman*, called to me, and desired to hear something of our Law. I gave her a brief Account of the Christian Faith, and of the whole Method of Salvation ; at which she greatly rejoiced, and declared the same to those again that were near her.

Thus



## 46 *Of good Motions among the Heathens.*

Thus much I thought good to return in Answer to your Question about the *Mahometans* and *Malabarians*, and about the *inward State* of the Religion of both these Parties.

### The Second Question.

*Pray have you discovered some true Workings of Grace on the Souls of the Catechumens? Are you assured there is more in their Conversion than a bare external Compliance with, and verbal Confession of the Christian Doctrine? What Proofs and Indications have you of the inward Work of Grace?*

*Answer:* After the Gospel of Christ has begun to be preached in the Pagan World, many Commotions have been observed among *Heathens, Mahometans*, and the *Popishly-affected Christians*. Before we began to preach here the Word of Repentance, every one thought himself safe in his wonted Way of Religion, without any Doubt about his future Salvation. But after we have begun to call in Question the Goodness of their Religion, and alarmed them into some Doubts and Apprehensions, many have exclaimed against us, and loaded our Labour with Lies and Calumnies. Others have been desirous to discourse with us more at large about their better Concerns: Others have been so far convinced, as to own they stand in need of a thorough Conversion; but then they have suffered themselves to be diverted from so good a Design, by the Cunning of *Satan*. Others of the *Heathens* have agreed with us in many Points, and have approved of whatsoever is



is written in the Word of God concerning a holy and virtuous Life ; but then they have refused to be fully initiated by *Baptism* into the Christian Church, and to take upon them the Name of *Christians* ; pretending they could be saved without all this.

Some, at last, have been entirely convinced of the Necessity of *Believing* in Christ, and of being *Baptized* into his holy Name, and have freely complied with these Terms. However, before their Admission to so sacred an Ordinance, they have been faithfully instructed in the most necessary Articles of our Religion ; especially about the *Nature of Faith in Christ*, and about true *Repentance* preceeding it. Whenever we found so saving a Change wrought in some degree upon their Minds, attended with a hearty Desire to be admitted to *Baptism*, we would then make no further Delay in administering it unto them, for fear of giving an Opportunity to their Friends to obstruct the Design, and by the Craft of the Devil, make them return to Heathenism. It has happened so with some, whose Baptism was prevented by these and such like Delays and Difficulties.

Yet none have ever been admitted to *Baptism*, but after a previous Instruction in the Principles of the *Catechism*, and this for two or three Months together. Hereby, they have not only been thoroughly acquainted with the Sense of every Word in the *Catechism*, but also enabled to give an Account of the prime *Articles* of the Christian Religion. There has been none of these *Catechumens*, but he has had his share both of *outward Afflictions* and of *inward Tem-*



#### 48 *Of the Temptations of the Catechumens.*

Temptations, during that Time wherein he was prepared for Baptism. *Outwardly*, they have been insulted by their Friends, and despised by other Heathens. They have been called by the odious Name of *Barier*, which is a common *Nick-name* among them, and signifies a *Fear of a dead Beast*. No less have they suffered *inwardly*. Some have been most violently tempted by the Enemy of Souls; the Devil having appeared to them in visible Shapes. Of this, we had a remarkable Instance, about Two Years ago, when a Man with his Wife was to be baptized. The Night before the Administration of Baptism, he was most grievously harrassed by the Devil, who appeared to him in various Forms, and terrified him to that degree, that the poor Man came the next Morning almost half dead, and told us what he had suffered. But it was quite otherwise with his Wife, who expressed a great Joy at her approaching Baptism. After I had comforted her Husband, he became somewhat easie and composed in his Mind, and would no longer delay his Baptism, tho' he was at the same Time very feeble in his Body. When he was examined at his Baptism, he answered every Question with so unexpected a Presence of Mind, that all the Standers-by were surprised thereat, and shewed a great deal of Kindness both to the Man and his Wife.

We have had several other surprising Instances of the like Nature, whereby we have been fully convinced, how enraged the Devil must be at the Loss of a Soul, and at the Means of Salvation, whereby she is delivered  
out



out of his Jaws. Nay, even after Baptism hath been conferred upon them, he doth not cease to disturb them with the Darts of his hellish Temptations. And since Original Sin is so strong and restless an Evil, our young Christians stand daily in need of wholesome Advice, to make them bear up against such Trials and Sufferings, as are like to beset them on all sides. However, they are far more tractable than our *European* Christians, who presently fall out with those that reprove them, and by good Advice endeavour to reclaim them from their disorderly Conduct. When, on the contrary, our *new-converted* Malabarians are not near so refractory and stubborn, but may be daily admonished, instructed, and rebuked, in order to convince them more and more of the Corruption of their Heart, and of the Necessity of a *daily Repentance* to reform it.

This done, we must leave them to the powerful Operation of the good Spirit of God, and thank the Lord for so promising a Beginning. He hath hitherto granted to our weak Endeavours, in rescuing some from Heathenish Errors and Superstitions; particularly, in the midst of so many Impediments that surround us on all Hands.

As soon as a *Malabarian* embraces the Christian Faith, he is despised by others, and persecuted by his very Friends and Relations. But after all, the whole Design we have in View, is chiefly bent upon the Education of *Malabar* Youth, which may be brought up in the same good Manners and Principles as our  
E Children



Children in *Europe*. For this purpose we have erected both a *Malabarick* and *Portuguese* School, (e) wherein the Children of our Congregation not only are maintained, but also used to good Order and Discipline. These give us no small Hopes towards establishing a real and true Christianity among them. Out of these may in time be chosen such Persons or Labourers, as will be helpful in Propagating the Christian Faith in their own native Country.

### The Third Question.

*What Method do you observe in Preaching, and in administering the Sacraments, particularly that of holy Baptism?*

*Answer:* When I first began to preach in the *Malabarick* Tongue, I did always chuse such a Sentence of Scripture as treated upon an Article of Faith; and this I explained in an easie doctrinal Manner. According to this Method, I preached *Five* and *Twenty* Sermons, and therein I opened, as well as I could, the principal Branches of our holy Religion. Afterwards being straitned in Time, I could not set down any longer my Sermons at large as I had begun, but was fain to preach without the Help of such Notes. However, I did earnestly meditate upon each particular Point I was to propose,

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(e) See the Propagation of the Gospel in the East part I. pag. 37. And Part II. p. 6, and 54, seqq.



pose, in order to deliver every thing in a good Connexion, and with all possible Plainness.

Thus have I gone through a good Part of the *History of the Gospel*. After I have laid open the *literal* Sense of the Text, I endeavour to set home every Doctrine by way of a *practical* Application. The *Catechism* is taught twice every Week at Church, and twice every Day in our House. Lately I have begun to preach upon some of the *Epistles* of the New-Testament. I follow the same *Method*, expounding first the Words of the Text, and then applying the whole by way of *Instruction, Correction, Consolation, &c.* Besides this, I treat on the Study of Divinity in a more *Systematical* Manner; having for that Reason reduced the chief Heads of Theology into a succinct and easie Method. My Fellow-Labourer has hitherto preached on the Gospels in the *Portugueze* Tongue. In the same Language he catechizes every Week.

In the Administration of the holy *Communion*, we follow the *Liturgy* of the Church of *Denmark*. Every one that intends to receive the *Sacrament*, must give Notice of it *eight* Days before. During this Time, he is daily one Hour catechized, admonished, and duly prepared for a worthy Receiving of that Ordinance.

*Baptism* is likewise administred conformably to the aforesaid *Ritual*. It was but Yesterday, that *Two* of our *Malabarick* Boys were Baptized, the one *Six*, and the other *Nine* Years of Age. *Ten* of our white Christians stood God-Fathers. The Boys were dressed in white and red.



red. They kneeled at Church during the Service: as did all the Members of our Congregation round about them. First, I examined over the Article of *Baptism* in a plain *catechetical* Manner. After having examined the several Members then present, I turned towards the *Two* Boys in particular, and made them rehearse the *Catechism*. This done, I briefly went through all the Articles of the Christian Faith, and made them answer every Question according to their own Understanding and Capacity. This they performed with so much Presence and Readiness of Mind, that the whole Congregation was pleased with it. When they had thus made a *publick Confession* of their Faith, I addressed my self to the *God-fathers*, to influence them the better with a Sense of their Duty. After having prayed over the Boys, I went with them to the Font, accompanied by the God-fathers that stood.

Those two new Christians were Brothers, and had by their Baptism, the Names of *David* and *Solomon* given them. At the Baptismal Act, they answered themselves all the Questions I put to them. After Baptism, I prayed for them again, and after a short *Exhortation* made both to them, and the Sureties, I dismissed them. Thus we use to baptize all adult Persons; but in Christning Children, we follow the same Method which is commonly practised in the Churches of *Europe*.

The



## The Fourth Question.

*Do the New-Converted make their Confession before they are admitted to the Communion?*

*Answer:* In the *Externals*, as was hinted before, we follow the *Ritual* of the Church of *Denmark*, on purpose to prevent thereby the frivolous Aspersions of those those who would insinuate, as if we ordered every thing by our own Head and Fancy. And since many such false Accounts have already been sent to *Europe*, we use such and the like Precautions, as may in Time, and after due Enquiry made for that purpose, confound the Lies of Slanderers.

Thus we do in the main conform to the *Rites* of the Church of *Denmark*; though we do not think it convenient to introduce in *India* every little Circumstance that may be innocently used in *Europe*. Thus we durst never conform to the wearing a *Crucifix* drawn on the Top of the Surplice, as the Custom is in some Churches in *Europe*. For should we use this, the Heathens would certainly take the *Crucifix* for an *Idol*, and worship it. An Instance of this Nature, happened once in the *Danish* Church here, when a *Malabarian* stepping in, and beholding a Lion drawn on the Top of the Altar, very devoutly lifted up his Hands, and made his *Salàm*, or reverent Bow to it.



## 54 *Of the Conduct of the Heathens.*

For this Reason we altogether abstain from all manner of *Pictures* and *Images*, which in other Countries may be more inoffensively used than among the Heathens in *India*.

All other *Rites* and *Ceremonies* are ordered in such a manner, that they may prove conducive to Edification. As for *Confession* in particular, it gives us a fair Opportunity to discourse our People about the State of their Souls, and to stir them up on that Occasion to an unfeigned Practice of true Religion.

### The Fifth Question.

*Do the Heathens tolerate by little and little the New-converted Christians? How do they get their Livelihood?*

*Answer:* The Heathens in these Parts, being under the Jurisdiction of His Majesty the King of *Denmark*, they dare not vent their Fury on those that espouse the Christian Religion: For the same Reason, they dissemble so far, as to speak well of them in our Presence. It would prove quite otherwise in the *Dominions* of the King of *Tanjour*, where it is more than probable, they would banish them from their Country, and persecute them to the utmost of their Power. However, we can't but observe, that even in those Parts where they dare not give vent to their usual Malice, they bear however a secret Grudge to those that have left their old idolatrous Way, and embraced the Religion of Christ. They studiously avoid conversing with them, particularly



cularly if the Converted be some of their Friends and Relations. But after all, we have prevailed with some of the Heathens so far, as to suffer the Christians to live with them in their Houses, and even to eat with them. Nay, some of them have expressed a great deal of Kindness to those who have been adopted into our Holy Religion. 'Tis but a few Days since, when a Woman of our Communion fell suddenly sick, and I was sent for in the Night to visit her. When I came thither, I found the Room filled with Heathens, aiding and assisting the Patient in whatever they could. I laid hold on this Opportunity to declare to those Heathens the Gospel of Christ: I bad them to consider, ' That as they had shewed some  
' Kindness to a Christian Woman, our most  
' merciful God was ready to reward their Service by healing and saving their Souls, and  
' this with a far greater Desire, than they  
' could express towards recovering the Body  
' of this Christian Woman. Accept ye therefore the Tender of his Mercy with Joy and  
' Readiness, and continue to help and assist  
' our Christians in their bodily Want and  
' Distress.

The Heathens listened to what I said with great Attention, and freely assisted the Patient till she was fully recovered. In this manner we hope to soften the Heathens in Time, into some Love and Kindness, and to remove such *Prejudices* as have possessed them with so much Hatred and Bitterness against Christianity.



## 56 *Of the Maintenance of the New-Converted.*

As for getting an honest *Substance* for those that come over to Christianity, it is a Matter of the greatest Importance, and which hitherto has put us to no small Trouble and Difficulty: But we have not been able as yet to remove such Obstacles as have retarded this Work. The Children of our Congregation are maintained in our House, and freely provided with *Meat, Drink, and Cloaths*. But grown and healthy People, tho' they be obliged to earn their Bread by the Labour of their Hands, yet do we allow them weekly a small Charity towards their better Support. The Sick and Poor are sustained at our Cost, and the Dead buried on the same Score. If some have a Mind to set up some little Trade or other, we furnish them with so much as we can, to begin withal, and to get an honest Livelihood in Time. By these and other such Ways and Means, we endeavour to help them forward as much as the Nature of the Thing, and our own Circumstances will permit.

### The Sixth Question.

*Is it not worth while to try whether they might get their Bread by Manufactures, and their own Industry and Labour?*

*Answer.* Nothing would be more easie and practicable, provided the Government would lay to Heart the Design, and concern themselves about it. These Heathens are born as it were to Labour and Hardships, and are  
willing



willing to work, if they can but meet with any Encouragement. We shall do what we can towards establishing in Time, one *Manufacture* or other, for the Benefit of this People. Many indeed, are well inclined to Christianity, but they shrink back at the Sight of Poverty, seeing they cannot live among us without a deal of Trouble and Misery.

### The Seventh Question.

*Is this Nation naturally sly and fickle, or is it naturally upright and open-hearted? How doth their Nature behave it self towards Grace?*

*Answer:* This Heathen Nation is naturally inclined to Candour and Honesty towards those that are of the same Religion with them: But then they shew but little Regard to our *European* Christians, among whom they have for these *Hundred and Fifty* Years past, observed innumerable bad and disorderly Doings. The Consequence whereof is, that many will not stick to over-reach our Christians in whatever they can. They have all along harboured this Opinion, that there could not be a duller and more dangerous People in the Universe, than the Christians. But be that as it will, when an upright and honest *European* comes in their way, they will entertain him very civilly, without Fraud and Malice. However, what I say of their *Honesty* and *Faithfulness*, I would not have extended to all, but to such only as are somewhat more improved in Civility and good Manners. There are many that do not  
live



live at all like rational Men, but rather like Beasts and Brutes. The whole *Malabarick* Nation in general, is very much addicted to the Sin of *Uncleanness*, the most reigning Vice among them.

As for their natural Parts, I cannot but say, they are *sharp* and ingenious enough to imitate all the Arts and Sciences of the *Europeans*. They are besides of a *compassionate* Temper towards the Poor and Indigent. They love Eloquence, and Discourses on serious Subjects. When I happen to preach unto them, they give, for the most Part, a diligent Attendance to what is delivered. When their *Nature* comes to be sanctified by *Grace*, they are very earnest in the Practice of true Religion. Those that have been affected by the *Preventing* Grace of God, but cleaving too much to their own erroneous Books and Fancies, do not yield an entire Obedience to the divine Conviction; those, I say, are led by their own Will into various Temptations and Errors. Their Conscience convinceth them that they are not safe in their own Pagan Religion; and yet they are unwilling too to embrace *JESUS CHRIST* as their only Redeemer and Saviour. Thus they wander about in the Conceits and Inventions of their own deluded Heart. They retire from the outward Converse with the World, into Desarts and lonesome Places: They forsake all they have, and living very austere and mortified Lives, they fancy they must merit Eternal Salvation by such strict and severe Performances.

The



## The Eighth Question.

*Is there any certain Account of the so called Thomas-Christians?*

*Answer :* The *Papists* will give you long and various Accounts concerning the *Thomas-Christians*. I have seen my self a large Book, written by the *Papists* in *Malabarick*, on that Head. But there is so little Credit to be given to the Stories recorded therein, that I did not think it worth my while to get the said Book transcribed.

But be that as it will, it is generally believed in those Parts, that *St. Thomas* hath not only been in *India*, but likewise that he hath propagated the Christian Religion here, wrought many Miracles, and undergone hard Persecutions on that Account. The Heathens themselves do not question the Truth of this Report.

As for *Thomas's Mountain*, the Place where *St. Thomas* is said to have resided, there is at present a Popish Bishop, who possesses abundance of *Reliques*, which they say to be the genuine Remains of the Church of *Thomas* the Apostle. They shew there likewise many Marks and Prints on Stones, relating to the Kneeling and Praying of the Apostle. Concerning the *Thomas Christians* themselves, there is no certain Account to be had of them, at least, no such History as a Man may depend upon. The Places which they are said to have inhabited, are over-run with gross *Popery*, distinguished from



o      *Of some Diseases, &c.*

from Heathenism, by no other Mark than the Language in which the Office of the *Mass* is usually celebrated.

Dated in the *East-Indies*, on  
the Coast of *Coromandel*,  
at *Tranquebar*, August  
27. 1709.

*Bartholomew Ziegenbalg.*

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*EXTRACT of another Letter, relating to  
some Diseases incident to the Malabari-  
ans: Likewise of some Remedies they  
commonly use against them.*

*The First Question.*

**W** *HICH are the reigning Diseases a-  
mong the Malabarians?*

*Answer:* The most dangerous Diseases are,  
(1.) A *Lameness of all the Limbs.* (2.) *Stoppage of  
the Wind-pipe*, whereby many strong and healthy  
People are often carried off very suddenly.  
(3.) *Agues*, which are likewise very dange-  
rous in these Parts. Many other Diseases are  
common on this Coast, of which some are in-  
curable, and others cause a sudden Death;  
whose several Names I cannot tell you in *High-  
Dutch*. The Natives call them, (4) *Polawei*,  
which



which causeth first a great Swelling on th  
Back, and then breaks out into many Ulcers.  
(5.) *Shumasckasham*, which almost quite taketh  
away Peoples Breath. (6.) *Kannakirendi*, is a  
consuming Cancer. (7.) *Magodaramikkum*, is  
attended with an uncommon Swelling in all  
the Joints and Limbs, &c.

I remember I once had in my Hands a long  
Catalogue of all the Kinds of Diseases, toge-  
ther with their Names, presented me by a  
*Malabarick* Physician. They have strange No-  
tions concerning the *Winds* in humane Bodies:  
They have writ whole Books upon this Sub-  
ject, and maintain that there are no less than  
*Ten* Cardinal-Winds in the Body, which they  
afterwards subdivide again into *Seventy* more,  
according to their several Corners from which  
they blow: These, say they, when they stand  
fair and move regularly, will keep the Body  
in Health; but when they come to be put out  
of Order, they produce various Diseases and  
Illnesses. All this they pretend to demon-  
strate, by 'comparing the Winds of the Body  
with those of the World: And truly, they  
can frame long Discourses about *Microcosm*  
and *Macrocosm*, the *little* and the *great* World,  
and their mutual Order and Harmony.

### The Second Question.

*Do the Malabarians purposely apply themselves  
to the Study of Physick?*

*Answer:* *Ars Medica*, or the Art of Phy-  
sick, is had by the *Malabarians* in great Vogue  
and



and Esteem, and exalted above all other Arts and Sciences. Those that do professedly study it, take the greatest Pains imaginable to search into the Secrets of Nature. There are extant many useful Composures on the *Art of Physick*, some whereof I have read with Pleasure and Satisfaction, and often wished to be at Leisure to translate but one into *High-Dutch* for your Perusal. I do not question our Physicians in *Europe* would wonder at the Performance of our *Malabar* Doctors here. But hitherto my Ministerial Functions have not permitted me to effect it.

Our *Europeans* or *Blacks* that are settled in *India*, do for the most part consult the black Physicians upon any emergent Occasion: And it must be supposed, they are best acquainted with the Quality of the Air, and the Nature of the Food and Climate. They often perform very successful Cures: But whilst a *European* is under their Hands, they absolutely restrain him from eating any thing but such Victuals as are prepared after the Manner of the Country, as do undoubtedly best agree with their physical Prescriptions.

### The Third Question.

*What Species or Ingredients do they use to make up their Medicines?*

*Answer:* The *Ingredients* they use in their Physical Compositions are quite different from what we apply in *Europe*. I own, I never have seen as yet, any Medicine prepared in  
*India,*



*India*, which look'd as our Compositions do in *Europe* ; except perhaps it was something made up of such Drugs as the Apothecary-shop of the *East-India* Company here does afford.

Their usual Prescriptions are *Oils, Powders, and Potions*. But those that are the most skillful and noted Physicians among them, have always recourse to *Chymical* Preparations, particularly in high and dangerous Distempers: But then they seldom make use of any Spirits or Liquids, but generally of *Stones* made up of *Pearls, Gold, and other Metals*, and prepared in such a manner, that, upon Occasion, one may scrape off a Doze for the Use of the Patient. The Colour of such a Stone is commonly red and white. I have taken my self part of such a Stone, and have found effectual Help by it. I had once a Mind to have purchased such a Physical Stone or Compound, but it would have stood me in *Three-score Rix-dollars*. In the Kingdom of *Ceylon*, a Stone is found in *Hogs*, which is called *Lepes de Porco*, and said to be of an extraordinary Virtue for curing all manner of Distempers.

Our black Physicians here do give out, that Medicines prepared in *Europe*, and transported to *India*, have not that Power and Efficacy here, which perhaps they may have in those Places where they have been prepared.



## APPENDIX.

*Frequent mention being made of the BRAMANS in this, and other such Pieces as treat on the Affairs of India, and particularly, on the Religion and Idolatry of the Inhabitants; the following short Account, containing the Character and Original of the Bramans, or Indian Priests, has been thought fit to be here inserted. It is taken out of the II Book of the Life of Francis Xavier, writ in French by Father Bohours, and translated into English, by Mr. Dryden, 1688.*

‘ **T**HE Bramans are very considerable  
 ‘ among the Indians, both for their  
 ‘ Birth, and their Employment. According  
 ‘ to the ancient Fables of the Indies, their  
 ‘ Original is from Heaven. And ’tis the com-  
 ‘ mon Opinion, that the Blood of the Gods  
 ‘ is running in their Veins. But to under-  
 ‘ stand how they were Born, and from what  
 ‘ God descended, ’tis necessary to know the  
 ‘ History of the Gods of that Country, which  
 ‘ in short is this :

‘ The first, and Lord of all the others is,  
 ‘ Parabrama; that is to say, a most perfect  
 ‘ Substance, who has his Being from himself,  
 ‘ and who gives Being to the rest. This  
 ‘ God



God being a Spirit free from Matter, and desirous to appear once under a sensible Figure, became Man: By the only Desire which he had to shew himself, he conceived a Son, who came out of his Mouth, and was called, *Maiso*. He had two others after him, one of them, whose Name was *Visnu*, was born out of his Breast; the other called, *Brama*, out of his Belly. Before he returned to his Invisibleness, he assigned Habitations and Employments to his three Children. He placed the Eldest in the first Heaven, and gave him an absolute Command over the Elements, and mix'd Bodies. He lodged *Visnu* beneath his Elder Brother, and establish'd him the Judge of Men, the Father of the Poor, and the Protector of the Unfortunate. *Brama* had for his Inheritance, the third Heaven, with the Superintendance of Sacrifices, and other Ceremonies of Religion.

These are the three Deities, which the *Indians* represent by one Idol, with three Heads growing out of one Body, with this mysterious Signification, that they all proceed from the same Principle. By which it may be inferred, that in former Times they have heard of *Christianity*; and that their Religion is an imperfect Imitation, or rather, a Corruption of ours.

They say, that *Visnu* has descended a Thousand Times on Earth, and every Time has changed his Shape; sometimes appearing in the Figure of a Beast, some-  
F times



‘ times of a Man ; which is the Original of  
‘ their *Pagods*, of whom they relate so ma-  
‘ ny Fables.

‘ They add, That *Brama*, having likewise  
‘ a Desire of Children, made himself visi-  
‘ ble, and begot the *Brachmans*, whose Race  
‘ has infinitely multiplied : The People be-  
‘ lieve them *Demy-Gods*, as poor and mi-  
‘ serable as they are. They likewise ima-  
‘ gine them to be *Saints*, because they lead  
‘ a hard and solitary Life ; having very of-  
‘ ten no other Lodging, than the hollow  
‘ of a Tree, or a Cave, and sometimes liv-  
‘ ing exposed to the Air on a bare Moun-  
‘ tain, or in a Wilderness, suffering all the  
‘ Hardships of the Weather, keeping a pro-  
‘ found Silence, fasting a whole Year toge-  
‘ ther, and making a Profession of eating no-  
‘ thing which has had Life in it.

‘ But after all, there was not perhaps a  
‘ more wicked Nation under the Canopy  
‘ of Heaven. The Fruit of those Austeri-  
‘ ties, which they practise in the Desert,  
‘ is to abandon themselves in Publick, to  
‘ the most brutal Pleasures of the Flesh,  
‘ without either Shame, or Remorse of Con-  
‘ science. For they certainly believe, that  
‘ all Things, how abominable soever, are law-  
‘ ful to be done, provided they are suggested  
‘ to them by the Light which is within them.  
‘ And the People are so infatuated with  
‘ them, that they believe that they shall  
‘ become holy, by partaking in their  
‘ Crimes, or by suffering any Outrage  
‘ from them.

‘ On



‘ On the other side, they are the great-  
‘ est Impostors in the World: Their Ta-  
‘ lent consists in inventing new Fables eve-  
‘ ry Day, and making them pass amongst  
‘ the Vulgar for wonderful Mysteries. One  
‘ of their Cheats is, to persuade the Sim-  
‘ ple, that the *Pagodes* eat like Men; and  
‘ to the End they may be presented with  
‘ good Cheer, they make their Gods of a  
‘ Gigantique Figure, and are sure to en-  
‘ dow them with a prodigious Paunch. If  
‘ those Offerings, with which they maintain  
‘ their Families, come to fail, they denounce  
‘ to the People, that the offended *Pagodes*  
‘ threaten the Country with some dreadful  
‘ Judgment; or that their Gods, in Displea-  
‘ sure, will forsake them, because they are  
‘ suffered to die of Hunger.

‘ The *Doctrine* of these *Brachmans*, is no-  
‘ thing better than their Life: One of their  
‘ grossest Errors is, to believe that Kine  
‘ have in them somewhat of *Sacred* and Di-  
‘ vine. That happy is the Man, who can  
‘ be sprinkled over with the Ashes of a  
‘ Cow, burnt by the Hand of a *Brachman*;  
‘ but thrice happy he, who, in dying, lays  
‘ hold of a Cow’s Tail, and expires with it  
‘ betwixt his Hands. For thus assisted, the  
‘ Soul departs out of the Body *purified*, and  
‘ sometimes returns into the Body of a Cow.  
‘ That such a Favour, notwithstanding, is  
‘ not conferred but on Heroick Souls, who  
‘ condemn Life, and die generously, either by  
‘ casting themselves headlong from a Pre-  
‘ cipice, or leaping into a kindled Pile, or  
‘ throw-



‘ throwing themselves under the Holy Cha-  
 ‘ riot-Wheels, to be crush’d to Death by  
 ‘ the *Pagodes*, while they are carried in Tri-  
 ‘ umph about the Town.

‘ We are not to wonder after this, that the  
 ‘ *Brachmans* cannot endure the *Christian Law*;  
 ‘ and that they make use of all their Credit,  
 ‘ and their Cunning, to destroy it in the *In-*  
 ‘ *dies*. Being favoured by Princes, infinite in  
 ‘ Number, and strongly united amongst them-  
 ‘ selves, they succeed in all they undertake;  
 ‘ and as being great Zealots for their ancient  
 ‘ Superstitions, and most obstinate in their Opi-  
 ‘ nions, ’tis not easie to convert them.

## F I N I S.

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A  
LETTER

To the Reverend

*Mr. Geo. Lewis,*

Chaplain to the Honourable the *East-India-Company*, at Fort St. George :

Giving an Account of the

METHOD OF INSTRUCTION

Used in the

Charity - Schools

OF THE

*Church, call'd Ferusalem,*

IN

TRANQUEBAR;

By the Protestant Missionaries there.

---

*Translated from the Portugueze-Copy  
printed at Tranquebar.*

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L O N D O N,

Printed and Sold by J. Downing in Bartholo-  
mew-Close near West-Smithfield, 1715.



## ii To the Reader.

so far asunder, but that I might easily inform my self in the Truth of these things: And therefore it must be supposed, they would not represent Matters otherwise to me than indeed they were.

It is easie to observe, in all the Parts of this Letter, with what Zeal and Diligence those Gentlemen do carry on the great Work they are employed in; and considering the Methods used in these Western Parts, in teaching Children, they may seem rather to overact, and to require more of their Pupils, and to keep them to stricter and more constant Duties, than is consistent with those Years. As to this Particular, we must allow them, who are upon the Place, to be the best Judges in these things: Besides, it is known, that the Indians keep their Children stricter



# To the Reader. iii

stricter to their Learning, and bring them up to Business much sooner than here with us.

But what requires to be considered most of all in the following Letter is, the great Charge those Gentlemen are at in keeping of so many Schools, and in maintaining so great a Number of Children wholly upon their own Cost; for which they have very little Helps but what come from Europe; and those, we have Reason to fear, are too short to answer their constant and great Expences. It were to be wish'd, that those, whom God hath blessed with Means, and hath likewise blessed with a good Inclination to employ them to good Ends, should come to a right Knowledge of this great and Christian Undertaking. And possibly they would think, that some of that Money, which they



# iv To the Reader.

they design for pious and good Uses,  
might be as usefully employed this way,  
as in any Work of Charity whatso-  
ever.

London 25.  
Jan. 1714-15.

George Lewis.



A LET-