

Dänisch-Hallesche Mission

Propagation of the Gospel in the East

Being a further Account of the Progress Made by some Missionaries to
Transqear, Upon the Coast of Coromandel, For the Conversion of the
Malabarians

**Ziegenbalg, Bartholomäus
Plütschau, Heinrich**

London, 1711

An Account of the Progress Of Some Danish Missionaries, Sent to the
East-Indies, For the Conversions of the Heathens in Malabar.

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Account of the PROGRESS
OF SOME
Danish Missionaries,
Sent to the
EAST-INDIES;
For the Conversion of the
HEATHENS in MALABAR.

I.

An Abstract of a Letter sent to an eminent Divine in Denmark: Dated at Tranquebar in the East-Indies, August the 22d, 1708.

AS the Portuguese and Malabarick Language is of an absolute Necessity to such as enter upon the Propagation of the Gospel of Christ in these Parts; so my Colleague and I agreed at last, that whilst he was taken up with
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the *Portuguese*, I should apply my self entirely to the getting of the *Malabarick* Tongue, to which I now found a particular Inclination. Under the gracious Assistance of God, I made so considerable Advances, that within the Compass of *Six* Months, I began to perform the Part of a Catechist in this Language. At first we spent four Hours a Day in teaching, viz. two Hours in catechizing some *Malabarians* in their native Tongue, and two in instructing those that understood the *Portuguese*: The rest of the Day was employ'd about practising these two Languages, and conversing with *Heathens*, *Moors*, and *Mahometans*. But the more the Number of those that came over to Christianity increased, the more our Labour increas'd also, and our Congregation being now become pretty numerous, we went without any Delay, about building a Church, for serving the better our young Christians. Which Design we accomplish'd at last, after having passed through abundance of Difficulties, which the Devil raised against it. It cost 250 *perdous*, and was consecrated *August* the 14th, 1707. and called *New-Jerusalem*.

From this Day we have constantly preached in it three Times a Week, both in *Malabarick* and *Portuguese*. As for my self, (to whose share the learning of the native Language of this Country is fallen,) I have explained hitherto the Articles of the Christian Faith in *Six and Twenty* Sunday's Sermons. These I dictated to a *Malabarick* Amanuensis, and then got them by heart Word by Word. Every *Friday* I catechize both old and young, and on *Wednesday* I repeat

repeat with them the last *Sunday's*-Sermon, but likewise in an easy, and catechetical Manner: These plain and *Catechetical Exercises* having done much Good to *Heathens* and *Mahometans*, who use to be present in great Numbers. My Colleague keeps to the same Method with the *Portuguese* Tongue; we endeavouring as much as possibly we can, to go hand in hand together, and with one Spirit to promote the same Work.

As for the *Order* I observe daily in the Management of my pastoral Function, and in due Preparation towards it, it is as follows: After Morning Prayer, I explain the Heads of our Catechism, from Six to Seven. From Seven to Eight, I repeat my *Malabarick* Vocabulary, and the Phrases gathered in this Language. From Eight to Twelve, I am entirely employ'd about reading such *Malabar Books*, as I have never read before; a *Malabarick* Poet and Writer being present at the same time to assist me. The Poet is to give me a fuller Insight into all the Circumstances of each Story recorded in the Book, and to clear up the more dark and intricate Passages of their Poems: But the Writer is to take down such Expressions as I am unacquainted with as yet. At Twelve a Clock, I go to Dinner, having appointed one to read to me all this while out of the holy Bible. Betwixt One and Two, I usually rest a little, the excessive Heat in these Countries not permitting a Man to enter upon serious Business immediately after Dinner. The Hours from Two to Three, I spend in catechizing; and then I fall again to read

Malabarian Books till Five, when we begin an Exercise of Piety in our native Tongue, for the Edification of the *Germans* residing here. This lasteth till Six ; and from this to Seven, we meet for a mutual *Conference*, every one giving an Account of the Management of that particular Charge, which is committed to his Trust, and of the Difficulties it is attended with. Whereupon we consider, by a joint Concurrence, of proper *Means*, how to remove every thing that may retard the Work, and how to order the whole Matter more and more to the best Advantage. When this is over, a *Malabarian* reads to me out of one of their Books, till Eight a Clock ; but then Choice is made of such Books only, as are done in a plain and familiar way, the Style whereof I endeavour to express in my daily Work and Conversation. Hence it has happened, that now and then one Author has been read an hundred Times to me, and never laid aside, till I was fully acquainted with every Word in particular, and its entire Coherence with the rest. By this Means I have considerably improved my self in this Language. From Eight to Nine, I am at Supper; which being done, I enter upon a short Examination both with my Children and my self about the things happening that Day, and then I conclude my Day's Work with singing and praying.

This is a succinct Draught of the Management of my pastoral Function in this place, which however, is interrupted in those Days wherein I use to preach ; and besides this, by many Visits I receive from the *Malabarians* and
Moors,

Moors, being unwilling to put away any one that comes to confer with me on a religious Account. Some of their Poets come now and then a great way off for this Purpose; whose Visits I return, whenever conveniently I can. But besides this, I make often a Step into the adjacent Towns and Villages, and take a View of their Schools, being crowded wherever I come, with *Moors* and *Malabarians*, whom I discourse about the way to Salvation. I freely confess, that, notwithstanding this People be led away by a World of Errors and Delusions, they nevertheless give at Times so pertinent Answers in matters of Religion, as perhaps I should have never thought of before. I remember that some of our Learned in *Europe* have writ entire Books about *Methods and Ways of converting Heathens*: But well may they write Methods of converting Heathens, whilst at the same time they only argue with themselves, fetching both the *Objections* and the *Answers* from their own Stock. Should they come to a closer Conversation with the Pagans, and hear their Shifts and Evasions themselves, they would not find 'em so destitute of Arguments as we imagine, but even able to baffle now and then one Proof alledged for Christianity with ten others brought in against it.

It requires an experimental Wisdom to convey a saving Knowledge into their Mind, and to convince 'em of the *Folly* of Heathenism, and of the *Truth* of Christianity. And this Wisdom is not to be had in the Barren Schools of *Logic* and *Metaphysicks*, but must be learned at another University, and derived from God

himself for this Purpose. The best way is, to keep the Mind constantly in that Temper and Serenity, that the Great God may influence it himself, and qualify it for so important a Work; that so in some degree at least, may be obtained what the Lord hath promised to his Disciples sent out to preach the Gospel, *Matth. X. 19.*

The Heathens have Abundance of Subterfuges, whereby they endeavour to vindicate themselves, and to frustrate the Design of a Missionary. If Christians find one Error in the *Doctrine* of the Heathens, these will find ten in the *Life* and Conduct of the Christians. It would be infinitely better, if never any Christian had been among 'em; for then their Mind would be less prepossessed against the Truth of Christianity, the free Reception whereof is now stifled, by many and inveterate Sins and Customs, they have observed all along among Christians. However, the Lord is still able to reclaim some, and to break the Chains of these headstrong Evasions, whereby they are restrained from embracing the Gospel of Christ.

The greatest Efforts must be bestowed on the *Education of Children*. In these a solid and lasting Foundation may sooner be laid, than in those that are grown old in their heathenish Fancies and Superstitions. For this Reason, we soon after our Arrival here, began to set up a *Charity-School*, which afterwards was followed by another, and are hitherto both managed successfully by the Blessing of God. My Colleague is taken up with a *Portuguese School*; (where also *Danish* and *German*

is taught) as I am with a *Malabarick* One, being assisted therein by two Ushers. *Eight* Children are freely boarded and provided with all Necessaries; and we are resolved to maintain all the Children of such Parents as come over to Christianity, that hereby we may gain the full Management of these Children betimes, and give 'em such an Education, as is like to produce some good Effects in Time. We heartily wish to be supplied with a *Malabarick* and *Portuguese* Printing-Press, to save the expensive Charges of getting such Books transcribed, as may serve our End in carrying on this Work. I have hitherto employ'd Six *Malabarick* Writers in my House, which, considering our present Circumstances, will prove too chargeable at last. 'Tis true, those Books which we get from the *Malabar-Heathens* must be entirely transcribed, or else bought up for ready Money, if People will part with them; but such as lay down the Grounds of our holy Religion, and are to be dispersed among the Heathens here, must be carefully printed off for this Design.

I have often sent some *Malabarick* Writers a great way into the Country, in order to buy up *Malabarian* Books from the Widows of the deceased *Bramans*. But there are a great many more of those Books, which being grown very scarce, are not so easily found out. However, I do what I can to get 'em into my Hands, and to purchase 'em at any rate, that so I may be able to unravel the better, the Mysteries and fundamental Principles of their Idolatrous Religion; which in due Time, I

hope to lay open in all its black Colours, and to confute it out of their own Writings. And on this Account a good store of Books, you know, will do me much Service. However, my present Design is chiefly bent upon translating the Word of God into the Language of the Heathens : And my daily Prayer is, that the Lord would qualify me for so important an Undertaking, which in Time may establish the Religion of Christ on a firm Foot in these Parts.

There is a vast Difference betwixt this, and all our *European* Languages ; but notwithstanding, I find it *expressive* enough for uttering and explaining therein the Word of God ; tho' at the same time, it will be altogether impossible to keep close to that Punctuation or Distinction of Verses, which is obvious in our *European* Translations. The Reason is, that particular Genius and Idiom, whereby this Language is distinguished from all the rest ; it often happening that a Verſe is to be placed in the End, which nevertheless in the *Greek* and *Hebrew* Text, is put in the Beginning ; and again, what was in the Beginning, must there come in about the End, if you'll have the People understand it. Besides this, there is neither *Comma*, nor *Colon*, nor *Semicolon*, to be met with in the Construction of this Language ; and therefore no Verse can be concluded, but where there is a *Full-point* in our *European* Languages. If these particular Rules be neglected, no *Malabarian* will be able to pick out the true meaning of the Words, And this is the Reason, that now and then two or three Verses must be contracted into one,

one, when they come to be transfused into *Malabarick*. And in this Work of Translating, I am to embark quite alone, there being not one Man I know of, either among Christians or Heathens here, qualified for lending me a Hand herein, or for doing but one entire Sentence without Faults.

By this short account, you may learn, *Reverend Sir*, that we don't trifle away our Time, or spend it to no Purpose in these Parts. Therefore, as by the gracious Assistance of the Lord, we shall further endeavour to answer the Character of *Missionaries*; so we hope you will be ready to second, on your Side, these Endeavours, and to contribute what lies in you towards gaining more Ground among the Heathens here. We were not a little rejoiced when we were informed, how favourably his Majesty was disposed towards this Work, in sending over lately a considerable Sum for facilitating our present Design. But this being unfortunately lost, and so never came to our Hands, we have not been able hitherto, much to enlarge our religious Establishments among the Heathens here, &c.

This is an Abstract of the Letter sent by Mr. *Ziegenbalgh*, to the abovesaid Divine, in the Year 1708, being attended with a Parcel of Writings, under the Title of *Bibliotheca Malabarica*. This contains *Twenty Six* Sermons preach'd in their Church at *Tranquebar*, call'd *Jerusalem*, and an account of Two *Malabarick* Dictionaries, (compiled for the Use of such as design to learn this Language,) which are to follow hereafter.

Of

Of the first Dictionary, the Missionary himself gives the following Account: It comprises above *Twenty Thousand Words* and Phrases. In one Line the *Malabarick* is set down in its own Character, and in the other is placed the Latin Pronunciation, and in the Third the *German*. This Work has kept me employed Two Years, having read over for that Purpose above Two Hundred *Malabarick* Authors, and taken down the most elegant Phrases out of every Book. And because this Language is wonderfully ample and copious, I make still daily Additions to this Dictionary. For rendring the Book as compleat as possibly I can, I have not only read *Theological, Philosophical, and Historical* Authors, but likewise those that treat upon *Physick* and *Oeconomy*. However, I have not been able as yet to digest this Book into a regular Order or Method, the Words being mixt together confusedly, and as they happen'd to occur when I was reading. If I should gain Time to go through with it, and to rank every Word under its proper Head, I don't question, but it will prove highly serviceable to all the young Learners of this Language. But this I can't promise to accomplish without the Conveniency of a *Printing-Press*. The Book it self is increased already to *Four Alphabets*, and Additions are making every Day.

Besides this Dictionary, exhibiting the more *vulgar* Words, and intended for the common Benefit of Missionaries, I have also collected a *Poetical Dictionary*, taken out of all sorts of Poetical Writers. This Book, besides the vast Charge I have been at in compiling

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piling it, hath cost me a deal of Toil and Labour. I have maintained in my House, for the space of Four Months, several *Poets*, being the greatest Masters of this Tongue. The whole is digested into *Twelve* Parts, and all the Names are reduced already to their proper Heads.

The *First* Part contains the Poetical Denomination of the chief *Idols* of the *Malabarians*, every Name pointing out at the same Time the Qualities and Transactions of every Idol in particular. One Idol has often more than an Hundred Names given it; and since they have so vast a Multitude of Gods, (besides the 48000 *Rishi* or great Prophets) 'tis no small Piece of Divinity to conn only the bare Names of these Idols: Not to mention the great Deeds and Exploits performed by them in the Fourteen Worlds, where they command. But as for my Dictionary, it relates the Names of the Superior Gods only, these being most commonly mentioned in their poetical Fictions. There is almost so great a Difference betwixt the *vulgar* and *poetical Malabarick*, as there is betwixt *Latin* and *High-Dutch*. For notwithstanding the way of reading be the same, no common *Malabarian* can understand the Compositions of the Poets without an Interpreter. And this is the Reason that there are so very few that are able to give a competent Account of the Principles of their Worship, the religious Books being written in so dark and abstruse a Language as no mean Person is able to dive into. But besides the Titles of the Gods, the first Part of this Dictionary comprehends also the Names of the Heavens, Planets, and of other

celestial Bodies ; in the Description wherof the Heathens exactly agree with our *European* Scholars.

The *Second* Part of the *Poetical Dictionary* treats upon *Man*, and his several Ages, Sex, Actions, &c. One King has often *Threescore* Names. In like manner do their Hermits and Priests abound in many differing Titles and Denominations.

The *Third* Part sets down the Names of all manner of wild and tame Beasts, Birds, &c.

The *Fourth* Part is filled with the Names of Trees, Flowers, &c.

The *Fifth*, with the Words concerning the World, Mountains, Rivers, Towns, &c.

The *Sixth* Part lays down the Names of Victuals, or things eatable ; likewise of Minerals, &c.

The *Seventh* Part treats on the several sorts of Weapons the *Malabar-Gods* have made Use of in their warlike Atchievements. Likewise of all manner of Utensils, and Household-Stuff, &c.

I freely confess that this Dictionary is of no great Use to me in delivering the Word of God to my Congregation ; a plain Stile being the fittest for Instruction : However, it is a Key to unlock and to untie all these Mysteries and knotty Difficulties wherewith the *Malabar-Poets* are stuffed. And because I am resolved to expose, one time or other, all these heathenish Fopperies in their own and native Uglinefs, I found my self oblig'd to venture thus far into these spacious Fields of the *Malabar-Poets*. Besides this, the many Visits I receive from the Poets

Poets themselves, seem to make it necessary ; they putting almost every thing they speak, in a poetical Dress, where I must understand at least what they say, in order to confute the better their silly Tales and Stories. Certainly, these importunate Scriblers have pester'd the Heathen World, with infinite Numbers of worthless Books. The best is, that there are but a few that understand them, and these are generally a great deal wiser than those that set up for Poets, and know all their bombastick Fictions to a Nicety.

There are a pretty many of the *Malabarians* favourably inclined to Christianity ; but hardly will any of these *poetical Wits* (who think themselves to be the politer Part of this World, and raised above the common level) give way to the plain Truth of the Gospel of Christ ; nay, instead of submitting to the Dictates of true Religion, they, out of Pride and Vanity, raise all manner of frivolous Disputes against it, and by many philosophical Shifts and Evasions indispose themselves, and others too, for the Reception of our most holy Religion.

II.

An Abstract of some Letters writ April the 20th and 28th, 1709, by one of the last Missionaries, arrived then at the Cape of Good-Hope, in his way to Tranquebar in the East-Indies.

WE have begun on board our Ship to apply our selves to learn *Portuguese* and *Malabarick*, these being the Two Languages that will enable us to propagate the Gospel in those Parts. I am sorry, we were not provided at our Departure with some more Books, writ in *Portuguese*, that we might have the more Help, for reading and practising it betimes. I have heard from some that were on board of our Ship, and had been heretofore great Travellers in many *East-India* Countries, that the *Portuguese* is of far greater and more extensive Use, than even the *Malabarick* Language it self; going almost through all the Parts of the *East*; whereas the *Malabarick* is confined to a certain Tract only.

'Tis pity we have no better Helps in *Germany*, for learning this Language to Perfection, since it is so *universally* useful for such as may be appointed in time, to follow us on the same Design we are engaged in. Those would be ready to enter upon Business as soon as they came

Of the New-Testament in Portuguese. 15
came over. Here at the *Cape*, we got one New-Testament in the *Portuguese* Tongue, printed at *Amsterdam*, in the Year 1681. 4to. which cost us *Three Specie-dollars*. And another small Treatise, in the same Language, was presented us, containing the *Catechetical Principles* of the Christian Religion. We design to apply ourselves entirely to this Language these two Months, which we are like to be still a Ship-board, before we reach *Tranquebar*, in hopes that in a few Weeks after our Arrival there, we shall be serviceable to those that are gone before us.

As for the aforesaid *New-Testament*, you must know, that it was translated in *Batavia*, by some *Dutch* Ministers there; but the first Impression proving very faulty, it was remitted to *Amsterdam*, and printed the *Second Time*, after it was revised. If a Founder and Printer could be sent over in Time, and readily provided with *Latin* Types, it would effectually, and without any great delay, further our present Design; for the *Portuguese* Language being of so ample a Use, true and practical Christianity might be scattered by this Means throughout most of these *Eastern* Countries.

We have found here abundance of *Germans*, and many of the *Lutheran* Confession; one whereof presented me with Sixteen Guilders *Dutch* Money, for the promoting of our Design in the *East-Indies*. This Gentleman was bred a Scholar, and had studied at the University of *Jena*. In the Year 1700, he listed himself into the *Dutch* Service, and being arrived at the *Cape*, he settled himself here, and is now in
very

very good Circumstances. He had read here the *Narrative of the Hospital at Hall*, and the wonderful *Footsteps of Providence* attending it; and being particularly affected with the Account given in the latter Part, of the Contributions gathered in *Germany*, for the Support of the newly-converted Heathens in *Malabar*, he offer'd me the aforesaid Sum to the same Purpose. The Governour here hath entertained me twice at Dinner, and is a Gentleman of an easie and obliging Conversation. Every thing is very dear here, and one can hardly live for less than a *Specie-Dollar* a Day.

III.

Letters from Copenhagen, dated June 14th, give an Account, that a Danish East-India Ship was arrived at last in Norway, after a very long and tedious Voyage.

Letters that came by this Ship, bring an Account, that the Missionaries gain Ground more and more among the Heathens in *Malabar*, and that God had open'd 'em a Door to speak the Mysteries of Christ. They meet with a deal of Opposition, whereby the common Enemy of Souls endeavours to obstruct the

the Work of Reformation in those Parts. However, their Congregation is increased at present to above one *Hundred* Souls, and they have some Hopes, there would be a considerable Addition in a short Time. They tell us, that the *Malabarians* did not only resort from very distant Places, to hear the Word preach'd in their own Language, but had also many private Conferences with the Christian Missionaries, upon the Subject of the Salvation of Souls.

Mr. *Ziegenbalgh*, who is one of these Missionaries, and the greatest Proficient in the *Malabarick* Tongue, has sent over several Treatises compiled by himself in that Language. They bear the following Inscriptions, set down by the Author himself: (1) *Twenty Six* Sermons preach'd at our *Jerusalem-Church*, upon all the Articles of the Christian Religion. (2) A Draught of the Examination of such as are to be baptized: (3) A Book of Psalms usually sung in our Church. As for the outside of these Books, they are of a quite different Dress from those in *Europe*. There is neither Paper, nor Leather, neither Ink nor Pen used by them at all, the Characters being by the Help of Iron Tools impressed on a sort of Leaves of a certain Tree, which is much like a Palm-Tree. At the End of every Leaf a Hole is made, and through the Hole a String drawn, whereby they are kept together; but they must be untied or loosened, whenever the Prints of these Characters are to be read.

They give a further Account, that both *Malabarians* and *Moors* did very much frequent their Sermons, but particularly their catecheti-

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cal Exercises. They had many Visits from the *Poets*, and such as were thought *learned* among the *Malabarians*, which often came from very distant Places, and put abundance of abstruse and intricate Questions, with other disputable Cases to them. Whereby however, the Missionaries took an Opportunity, to intersperse their Answers with good and practical Reflections, in order to fix the Minds of the Heathens on such things wherein the greatest Strefs, and the very Substance of Christian Religion lieth, and to withdraw them from those nice and useless Speculations, they too much run upon.

Some time ago, one of the Missionaries taking a Journey to a large Town, called, *Nagapatanam*, was every where kindly received by the *Malabarians*. In this Place he made a Stay of Six Days, and, after having contracted some Acquaintance with some of the leading Men of the Town, he obtained, that a solemn *Disputation* was set on Foot, and held in the Castle there. Abundance of *Bramanes*, *Pantarcs* and *Poets*, and all the Learned of the Town, with a Multitude of common People, flocked together to be present at that Solemnity. It lasted from the Morning till one a Clock in the Afternoon. The Missionary began the Act with a short Oration in *Malabarick*, and then levelled his Discourse chiefly against the idolatrous Worship so much in vogue among the Heathens there. But there was but one that would venture to give any Answer to what the Missionary delivered to them, and he is generally look'd upon as one of the greatest Saints in that Place.

After

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After the Disputation was over, the Missionary concluded again with a short *Monitory Oration*, which was answered by one of the eldest *Bramanes*, who returned Thanks in the Name of the whole Company, expressing withal a great Satisfaction at the kind Invitation offer'd 'em by the Missionary. All this caused a great Joy and Commotion in the whole Town. Soon after, when this Gentleman was come home again, he writ a large Letter to all the *Bramanes* and *Pantares* then present, and repeated to them in Writing, what before was declared to them by Word of Mouth, being in good Hopes, to see in time a happy Product of the Seed of the Gospel scattered then among the Heathens in that Place.

Of the *Divinity* and *Philosophy* of the *Malabarians*, he adds the following Particulars to what has been said already on that Subject, in the first *Collection of Letters*. They have a very regular *Language*, which may be reduced to a certain Standard or Rules of *Grammar*. As our learned Men in *Europe* have their *Course of Philosophical Sciences*, so have the *Malabarians* too, and treat them in a regular and methodical Manner, as well as our Scholars in *Europe*. They have a *Written Law*, from whence, as from the Fountain-Head, they fetch all their Theological Deductions and Determinations.

Concerning *G O D*, they'll tell you, they worship but *One* divine Being, which they set up for the original and productive Cause of all other things; calling it accordingly *Barabara Wastu*, or the supremest Being of all. This

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God, they say, doth not concern himself immediately about things of little Moment, falling out either in this or in other Worlds; but has created some other great Gods as his Vice-gerents, by whom all the Worlds, and the Creatures therein, are moved and influenced. These Gods, say they, have again their subordinate Gods; of whom every one is said to have his particular Station and Government of things assigned to him: By this *Midling* sort of Gods, Men are created according to the Order of the supreme Being; and therefore they think it but reasonable, they should have also *some* kind of Worship allotted to them, not excluding even the very lowest or *Third* Order of Gods, since Men received many Tokens of Kindness from them too. They add, that all these inferior sorts of Worship are resolved at last into the sublimest Worship, due to the *One* supreme Being.

They pretend likewise, that wise and understanding Men among 'em, perform their Worship *without Images*; these being design'd, say they, for Children only, and the duller sort of People, who know not what Idea's or Representations to frame of these heavenly Beings. They tell ye, that after the supreme Being, there are 3300000 Gods, all depending upon the first or primary Substance. They say, there are *Forty Eight Thousand Rishi*, or *great Prophets*, and an infinite Number of Angels, and other inferior Officers.

The *Genealogy* or gradual Production of their Gods, is also remarkable, and is ranked by them in this Series: (1) The Being of all Beings,
or

or the supreme God created Eternity. (2) Eternity brought forth *Tschimen*. (3) By this *Tschimen* the Goddess *Tschaddy* was created. (4) This Goddess *Tschaddy* produced *Putadi*, or the elementary and sensitive World. (5) By *Putadi* the Sound or ringing was framed. (6) The Sound's Offspring was Nature. (7) Nature afterwards begat the great God *Tschatatschimen*, and (8) this again brought forth another great God, call'd *Mageschurn*. (9) From *Mageschurn* sprung up *Ruddiren* or *Ispuren*; and (10) from *Ruddiren* the great God *Wischnum*. (11) This again created *Bruma*, which (12) prov'd the productive Principle of the Soul. (13) The Soul created at last the Heaven, or that vast Expansion betwixt Heaven and Earth, which makes up the fifth Element, according to the *Malabarick* Philosophy, or rather, the Receptacle of the other four Elements. (14) This Heaven begat or created the Air. (15) The Air begat the Fire. (16) The Fire begat the Water, and (17) the Water begat the Earth. As for the rest of their Gods and holy Prophets, they furnish out a large and long-linked Roll or Genealogy, too prolix and tedious to be inserted here.

Concerning the *Nature of their Gods*, they freely confess, they are subject to various Changes and Mutations, as well as the Creatures themselves, and that each of 'em hath his fix'd Term both of Life and Government. After the Expiration of all these set Times, every thing, say they, shall return into the Being of all Beings, and then there shall follow a new Creation. There are great Differences

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ferences among 'em about the *Worship* of their Gods, one Party preferring this, and another Party being more fond of that. They say, that in old Times, their Gods frequently appeared upon Earth ; and of these Apparitions, they coin a World of ridiculous Tales and Stories. They say, there are *Fourteen* Worlds, seven superior, and seven inferior Ones, with as many huge Seas moving betwixt them. This Notion furnishes their Poets with Abundance of Fictions and Fancies ; and whenever they entertain you with an Account of some strange Accidents and Adventures, they only tell you, that those Things happened in such and such a World, without thinking themselves obliged to alledge any other Proof for it.

As for the *Creation of Man*, they tell us, that *Sixty Thousand* Men were created at first, but that *Thirty Thousand* turned Devils soon after, and *Thirty Thousand* remained Men, both of 'em being multiplied afterwards to infinite Numbers. To the Knowledge of the *Image of God*, after which the first Man was created, and of the deplorable Loss ensuing it, they are utter Strangers. Their Notion about *Sin* is also very lame and imperfect : They say, it comes from the Constitution of the Body, and from *excessive Eating* and *Drinking*. But their *Bramanes* tell you, they are no Sinners at all, but the Offspring of the great God *Bruma* ; and so think themselves to be pure and sinless all over.

About the *Soul of Man*, they have a Multitude of strange and confused Notions. Some say, that God himself is the Soul ; others affirm

affirm it only to be a Part of God : Others give out, that God, at the Creation of the World, created also all those Souls that were designed to go into the Bodies of Men. Others again will tell ye, the Soul is begotten by the Parents. Others believe it to be the Product of the five Elements. The most Part think, every one hath two Souls ; a good One, and a bad One. Touching the *Senses* of Man, they maintain there are five inward, and five outward Senses ; whereof they hold the latter to be bad, and the former good and holy. They are generally for the *Transmigration* of the Soul out of one Body into another, in order to her full and perfect Purification. But as for such as have all along liv'd a good and holy Life, they tell you, that they are *immediately* translated to a State of compleat Bliss and Happiness.

Of those that have been defiled by a great many Sins in the World, they hold, that they must wander from one Body into another, and by this means be *born* over and over again, till they gain a perfect Purification at last, and be admitted to the holy Enjoyment and Company of the Gods. From this Principle they farther infer, that those that have indulged themselves in all Manner of Lewdness and Vanity, are often forced into the very wild and venomous Beasts, or else born again into the World in a very poor and mean Condition : Whereas those that have done a great deal of Good, but without being yet arrived to the pitch of Perfection, are born again, some like Kings, some like great

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Scholars, and some like other topping and first-rate Men in the World.

I must needs say, that in this vast Multitude of People, hurried about with so many odd and uncouth Notions, I have never yet met with any one *Atheist*; I mean, such an one that had the Boldness to contradict the Existence of a Sovereign Being, and the Truth of a future Life. On the other Hand, I have seen many that will undergo a deal of Pains and Labour, to fit themselves for a better State in the next World. Many will quit all they have; Wife, Children, and Estate, and retire into some Solitude, to do Penance for their former Life. Some will employ themselves entirely about Acts and Offices of Humanity, erecting up and down Abundance of *Charity-Houses*, wherein both indigent Travellers, and other poor People, may find some Rest and Refreshment. There are likewise some spacious Buildings like Cloysters or Colleges to be seen in some Places, wherein often a Thousand poor People are entertained at once.

In the Year 1708, a certain Queen residing not far from *Tranquebar*, departed this Life. I have been told for certain, that she entertain'd to the Number of Ten Thousand *Bramanes* at free Cost. The same Benefit she conferr'd likewise on Abundance of Pilgrims or Travellers, in a particular Building set up for that End, and which is continued by her Daughter to this very Day. And all this they do, in order to prepare themselves for another World, and to please their Gods, of whom their Books inform 'em, that they often appear

pear in the Shape of Beggars, and unexpectedly steal in upon People, to see, whether they be diligent in relieving the Wants of the Poor and Needy. Some of such charitable and publick-spirited Men, have by their Gods been taken up triumphingly, with Soul and Body, into the Regions of the Blessed, as the *Malabarick* Historians tell us. And this is another Motive that encourages them to such generous Acts of Love and Charity.

Concerning the *State of Happiness after this Life*, our *Malabarians* inform us of *Four Degrees* or *Mansions*, prepared for the better sort of People. The first degree is term'd by them, *Tschalogum*, signifying *Paradise*. The second is, *Tschalmibum*, importing a *very near Access* to the Great God. The third is call'd, *Tscharubum*. Such as arrive to this degree, are made the *very Image* of God. The fourth is, *Tschautschium*, and unites its Inhabitants *entirely* to the Supreme Being. Many, to render themselves worthy of so glorious a State, live a very precise and virtuous Life. Some have so far thrown off all manner of idolatrous Worship, that they don't so much as come near a *Pagode*. All their Endeavours are entirely bent upon the Practice of Virtue and Strictness of Life; nay, all their Discourses favour of nothing, but of Virtue and good Morals. This Sort of Men do not own any religious Party at all, thinking themselves rais'd above the common Set of Religions used among the Heathens. They are ready at any Time, to entertain you with Discourses concerning Virtue and Holiness of Life; but as
soon

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soon as you touch upon the Article of *CHRIST*, and the Difference betwixt theirs, and Christ's Religion, they don't seem to like it so well, as if you barely talk to them of Virtue, and Purity of Life and Manners.

I forgot to tell you, that the abovesaid Notion of the *Transmigration* and various Revolutions of Souls makes one of the strongest *Prejudices* against the Christian Religion among the *Malabar-Heathens*, and is one of the greatest Stratagems of the Devil, whereby he makes many of them think slightly of the most horrid Sins and Pollutions. For whilst they don't believe any other Punishment to be inflicted upon the wicked, but these Revolutions of the Soul, and the being born again and again into the World; they grow at last quite familiar with this Fancy about the Rambles of the Soul. Some of 'em have been convinced of the Sottishness of this Notion, and entirely put to a Non-plus; but it being one of the eldest Articles of their Faith, and handed down to them by a long and uninterrupted Tradition, 'tis hard to remove a Prejudice so deeply rooted, and so commonly received among 'em.

And because I touch here at the *Prejudices* of these Heathens against our most holy Religion, I must mention also another, whereby the Work of their Conversion is made very difficult; and this is the *Prerogative* they have of a purer and stricter Life, than what they commonly observe among Christians, who too much let loose the Reins to Sin and Vanity, and thereby render the Name of that sacred Re-

Re.

Of their Prejudices against Christianity. 27

Religion they outwardly profess, odious to the poor offended Heathens. For though they see the Christians diligently attend their religious Ordinances and Formalities, and hear them boast of the only true Church and Way of Worship, rejecting at the same time with Disdain, the Religion of the Heathens; yet is it extremely hard, (nay, beyond all humane Skill and Endeavours) to make them believe, the *Christian Religion* to be the safest, and the only true Way to Salvation.

All our Demonstrations about the Excellency and Nobleness of the Christian Constitution, make but a very slight Impression, whilst they find the Christians generally so much debauched in their Manners, and so much given up to Gluttony, Drunkenness, Lewdness, Cursing, Swearing, Cheating, and Cozening, notwithstanding all their fair and specious Pretences to true Virtue and Religion. But more particularly are they offended at that haughty and *Proud Temper*, so obvious in the Conduct of our Christians here. They are too apt indeed, to value themselves upon their own Parts, Wit, and Abilities, and to disdain and despise the poor Heathens; nay, to call 'em *Dogs*, and other Names, and to do 'em all the Spight and Malice they are able to contrive: Yea, some Christians are arriv'd to such an intolerable Pitch of Haughtiness, as to be utterly ashamed of the Heathens, even then when they are brought over to Christianity it self; much less will they be induced to live with them as with *Brethren* in Christ; a
Name

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Name so much used and beloved among the first Christians in the primitive Days.

Many of the Heathens, it is true, are convinced of the Soundness of the Doctrine we all along have proposed to them; but casting their Eyes, upon the profligate Manners of the Christians, they are at a stand, not knowing what to betake themselves to. They suppose, that *true Religion* and a *disorderly Conversation*, are Things utterly inconsistent and incompatible. And because they see the Christians, pursue their wonted Pleasure presently after divine Service; some of the Heathens have from thence taken up a Notion, as if the Christian Preachers, in their ordinary Sermons, did teach their People all those notorious Vices and Debaucheries, and encourage 'em in such a dissolute Course of Life.

Now to remove, as much as in us lies, these fierce and headstrong Obstacles, we have endeavoured to give them more Opportunity, to hear the Word of God from us oftner; that so, perhaps they might be induced to take that rather for a Standard of the Christian Religion, than the corrupt Life, and loose Conversation of the so-called Christians, which hath leavened their Minds with a World of Prejudices against Christianity it self. But finding our *Jerusalem-Church* of too small a Compass, we have Thoughts of enlarging it, as soon as possibly we can.

Besides this, we are resolved, to raise another *Church* in a Town not far from hence. This, if brought about, will enable us to scatter the Word of the Gospel among the Heathens

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thens more abundantly. But for the present, we are chiefly bent upon *Translating the New-Testament* into *Malabarick*; in hopes, that such a Work may prove the Foundation of a plentiful Blessing, if once it may happen to see the Light. A *Malabarick* and *Portuguese* Printing-Prefs, you know, would be highly serviceable for so useful a Work; the transcribing of Books, being attended with almost insuperable Difficulties.

Our *Charity-School* is now branched out into Two, and the Number of Children considerably increased. And here we find, *the Beginning of a real Reformation must be made*; the old *Malabarians* being for the most Part, too fond of their long accustomed idolatrous way of Worship.

IV.

An Abstract of a Letter sent to a Gentleman at London; Dated at Tranquebar, October 19th, 1709.

AS the Lord hath not left our Labour without a Blessing hitherto on one hand, so on the other, the common Enemy of Souls hath not been wanting, to set himself with might and main against it, and to destroy, if possible, the Work of the Gospel at its first ap-

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appearing in the heathen World. Three Days ago a *Malabar-Poet* was christned by us, not without a great alarm of all the Heathens that inhabit those Parts. He has convers'd with us these Three Years past, and during that time receiv'd many a good Conviction about the Truth of our holy Religion.

He has been particularly helpful to me both in purchasing abundance of *Malabar-Authors*, and in getting a competent Insight into the *Poetry* of the Heathens here. Almost a Quarter of a Year ago, he penn'd a Letter, and directed it to all the Learned in *Germany*, together with 608 *Questions*, treating upon *Divinity* and *Philosophy*, wherein he wanted to have their Determination. I have indeed translated these Questions, but never could be induc'd to believe, this young Man would ever engage in good earnest in the Christian Religion; he being too much influenced by the vain Suggestions of his own corrupted Reason, which, you know, is apt to cast Mists before Peoples Eyes, and, when it gets the Sway, to adulterate the Simplicity of Christian Faith and Practice: But the Lord hath given a Check to this my Unbelief; the young Man being now lively touch'd, by the Operation of God's holy Spirit, and resolv'd to give himself up to the Conduct of a better Master.

We put him at first to the transcribing of such Books as we compos'd in *Malabarick*, for the Benefit of the Heathens; such as the Gospel of St. *Matthew*, and a Piece containing the *First Rudiments of the Christian Religion*. By being taken up with so sacred a Work, our
Poet

Poet was wrought upon so far, as made him enter into more serious Thoughts, and at last to give way to the divine Convictions about the Pre-eminence of the Christian Religion beyond theirs. Hereupon we employed him daily some Hours in teaching in one of our *Malabarick-Schools*: And it was then, he reduc'd the *Catechism* and the *History of Christ* into *Malabarick-Verse*, which he at Night, when our Business was over, would sing with the Children in the Balcony of our House. And from these and the like Transactions, wherewith he now seem'd to be extraordinarily affected, we silently gather'd, there was perhaps some good Impression convey'd into his Mind, which in time might gain more Strength, and conquer the opposite Sentiments of his own Reason, whereof he was so tenacious. We endeavour'd however, to blow up, by seasonable Instructions, this tender Spark of Life, that began to break forth in the midst of a Multitude of strong Prejudices.

At last, he unbossomed freely unto us the more interior Recesses of his Mind, which was to this Effect: "I have read all along, said he, "the Books both of the *Malabarians* and *Mahometans*, leaving none unperused that came to my Hands; nay, I have taught 'em publickly in my School, though I must now confess at last, I never found any solid Rest and Satisfaction in them: On the contrary, I am convinced they contain nothing but a pack of Lies, and a huddle of odd and confused Notions. But after I began to apply my self to the
" reading

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“ reading of the Christian Books, I met in-
 “ deed up and down with Things perplexing,
 “ and puzzling me not a little, though, as for their
 “ fundamental Principles, I found them in the
 “ main, so strong and inforcing, that at last I
 “ was oblig’d to yield to the Convictions result-
 “ ing from thence, and to own this to be the
 “ only true, and saving Religion in the World.
 “ I have not been easy in the very Nights, nor
 “ would my Thoughts suffer me to sleep qui-
 “ etly, till Things were brought to this pass. I
 “ have for this Purpose got by heart the *Ca-*
 “ *techism* already, and given diligent Atten-
 “ dance when it was expounded.

Hereupon he asked our further Advice, and
 we heartily rejoiced at so noble a Conviction,
 which, after having work’d a while within,
 now vented it self by such a free and uncom-
 pelled Confession. We then unfolded unto
 him the Duty of *Prayer*, of *Repentance*, of a li-
 ving *Faith*, and of other Points more nearly
 relating to his present Circumstances. After
 this, he gave plainer Proofs every Day of a
Principle of Grace, acting within, and quicken-
 ing him into a full Resolution at last. How-
 ever all this was followed by a great many
 Trials that soon after beset him, when the Ru-
 mor of his turning Christian came to be spread
 through the whole Town, and was become the
 common Subject of Conversation among the
 Heathens. They begun now to insult him every
 where, and did their utmost to restrain him from
 venturing too far into Christianity, being not
 a little afraid, he might, by his Example, draw
 many more after him. His Parents thought

them-

themselves particularly obliged to confine their Son to the old Way of Worship; and this they prosecuted a while with much Vigour and Fierceness. They shut him up for three Days together, and left him without any Vi-
ctuals, to terrify him from the Way he was engaging in. After this; his Friends and Relations rush'd in upon him, and because 'twas then that one of their heathenish Festivals was to be celebrated, they would have him to this Pageantry; but they could not prevail.

He being now every where exposed to the Insults and Menaces of his enraged Countrymen, desired Leave from us, to retire to some Place of Privacy, in a House belonging to a certain Widow of our Congregation. Here he would be concealed for two Days, and meditate upon the Word of God. But he soon was found out by his Parents, who with great Clamour and Violence breaking in upon him, told him plainly, they would dispatch him with Poyson, if he should offer to persist obstinately in the new Religion he was engaged in; the Mother having a Doze of Poyson, ready prepared for effecting that black and wicked Design. These Threatnings not producing the desired Effect, they both Father and Mother fell down at his Feet, and with most endearing Words, endeavoured now to gain, by Offers and Promises, what could not be obtained by Spight and Malice. Home he went with his Parents, whence after a long Discourse with them, he returned to us with his Father, who, with many fair Words entreated us, to discharge his Son from the Service of
D our

our House; to which we replied, we were willing to do it, if he himself did require it. The Young Man at the same time admonish'd the Father, not to fight any longer against God; whereupon the Father quitted him with Indignation, but soon after stirr'd up more than two Hundred *Malabarians*, who surrounding the young Man at a convenient Hour, dragged him into an House, and by force would make him forswear the Christian Religion. He said: *He was willing to forswear what was bad, but not what was good.*

Being once more got out of their Clutches, he would venture no more among the Heathens afterwards; but most earnestly desired us to baptize him with all convenient Speed, because he feared the chiefest of the *Malabarians* might combine against him, and hinder him, if ever they could, from receiving this Benefit. When we saw his earnest Desire after this Ordinance, and considering the Necessity of going about it without any Delay, we fix'd a Day for this Purpose.

But the *Poet* would by no means have this Baptifinal Act performed *privately*: On the contrary, he offered to write a Letter to some of his Friends, and therein openly to declare, that no irregular End, but the *Conviction of the TRUTH* it self, had brought him over to the Religion of Christ. No sooner did his Relations receive that Letter, but away they go to the Governour, humbly intreating him, to interpose his Authority, and thereby to forbid the Reception of this young *Malabarian* into the Christian Communion. Soon after,

after, the whole enraged Crue writ a Letter to the Governour, declaring that, in Case he did not restrain the Missionaries from their present Design, they would all quit the Country, and have no more Dealings with the Company.

All these Threatnings we laid before the young Man, to see how he stood affected; but he readily answered: *He was willing to suffer with us, even unto Death, for the Truth of the Gospel. He did not see any Reason, why we should not bear Affliction and Reproaches, which Christ himself and the Apostles had undergone so cheerfully in their Days.* At which Readiness, we did not a little rejoice, and after we had conferred together about it, baptized him the 16th of October last.

No sooner was this over, but a threatening Letter was sent to the Governour by some of the young Man's Friends living in the Country, requiring to deliver up the Poet into their Hands, and thereby to avoid further Mischief betimes. The *Poet* himself had a Letter sent him by one of the most eminent *Blacks*, wherein they on one Hand, promised to make him a Governour of a whole Country, and swear Obedience to him in the Presence of the *Bramenes*, if he would return to his former Religion; but on the other, threatened to burn him, if he did reject so splendid an Offer as this. Our Governour soon after received a second Letter from another of their leading Men, importing, he would shut up all the Avenues of the Town, unless he made the Poet return betimes to his Duty. However, our Governour

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promised us, to return a smart Answer to these threatening Heathens, in order to allay, if possible, the furious Commotion that put 'em upon such busie Contrivances.

The *Poet*, under these Difficulties, addressed himself to the Governour, and implored the Protection of the Christians, against the Attempts of his enraged Friends and Relations. He told him, that he was not the first of the *Malabarians* that embraced the Christian Religion, but that many before him, and even some of the first Rank, were gone over to the *Catholicks*, and yet never suffer'd such cruel Mockings and Insults he on all Sides was now expos'd to.

Upon the whole, you see, Sir, that little Good will be done among the Heathens, except one be armed with an unshaken Firmness of Mind, in order to bear the Affliction which generally has attended the Work of Reformation in all Ages. 'Tis true, much more might be effected, if Christians, and particularly those that sit at the Helm, were inspired with a greater Zeal for the Glory of God, and the Good of Souls, than what is commonly observed among them.

I was not a little affected when I read, that some of the *English* Nation were earnestly disposed towards promoting the Cause of Christ among the Heathens in the *West-Indies*. I wish they would shew the same Kindness to the poor benighted Nations in the *East*, and by sending over some able Men, attempt the Work of Reformation in these Parts also.

Great

Great is the Harvest here, but few Labourers. I hope, the Lord will, in his time, bring Multitudes from among the Heathens to his Church, and polish 'em like so many Stones, for the spiritual Structure of his most holy and living Temple.

V.

An Abstract of a Letter writ to a Professor of Divinity, at the University of Hall; dated at Madras in the East-Indies, January the 16th, 1710.

WE have told you formerly in one of our Letters, that we were about addressing our selves by Letters to King *Tanjour*, in order to obtain Liberty, for travelling freely in his Dominions, and preaching the Gospel to such of the Heathens, as were willing to receive it. But this Design hath been since laid aside, we being informed, that no such Address will be receiv'd by that King, except it be accompanied with great Gifts and Presents, which we are not able to offer him at present. After this Disappointment here, it was resolved in one of our *Conferences*, that I should take a Journey to this Place, call'd *Madras*; to see, whether by the Way, and in this Town, any Access might be gained to

the Heathens, in order to give 'em a Taste of the Principles of Christianity.

We enter'd accordingly upon our Journey, Jan. 7th, 1710, some going on Horseback, and some in a *Palanquin*. Our Congregation being afraid of my leaving them entirely, entreated me with Tears in their Eyes, not to quit them, but to return as soon as possibly I could; which I promised to do, having before, publickly declared in a Sermon, the Reason that induced me to such a Journey.

Last *New-years-day*, I writ a pretty long *Letter* to the Heathens in *Malabar*, laying down therein the most proper *MEANS*, for their real Conversion to God, and inviting them, to espouse the Interest of their own Souls, since it was brought them so near Home. Of this Letter, I got abundance of Copies transcribed with all convenient speed, and dispersed 'em among the Heathens in my Way hither. The same I did with the Gospel of *St. Matthew*, and another small Treatise, containing the *First Principles of Christianity*, presenting it to such of their *Bramanes*, as accidentally came in my Way. I hardly passed an Hour, without talking to the Heathens, there being an Opportunity presented me, almost in every Place I touched at. We have past several large and Populous Towns, and now and then, taken up our Lodging with the *Bramanes* themselves, who entertained us kindly, and with great Attention hearkened to such Things, as we offer'd to their Consideration. I have taken down

down all their Names, and think to settle a Correspondence with them.

In King *Tanjour's* Dominions, we have been often detained ; the bare Custom or Toll they made us pay, amounting to almost *Thirty Rix-dollars* : But all these Charges fell off, as soon as we enter'd the Territories of the great *Mogol*, being every where let freely pass, without any Charge or Custom at all.

Tranquebar is distant from *Madras*, about *Thirty six German Miles*, which we have finished in Ten Days. We have been in many Dangers, but are at last, under the Protection of God, arrived safely in these Parts.

In one of my next Letters, I'll give you a more perfect and punctual Account of such Things as happen'd to me, during my Journey among the Heathens. I had for this Purpose taken with me a *Malabarick Amanuensis*, who writes down in a Journal, all such Passages as are thought worthy to be taken Notice of. This Day at Twelve a Clock, we came to this Town, and were hardly enter'd the Gate, when the Governour sending for us, entertained us at Dinner.

This Place, I think, is after *Batavia*, one of the largest Towns in the *East-Indies* ; and, I hope, will afford me an Opportunity for scattering the Seed of the Word among the Heathens here. I design to make a Month's stay here for this Purpose. I touch'd to Day at *St. Thomas's* by the Way, but being in haste, I could not take any exact View of that Place. After a Day or two, I design to return thither, in order to see the famous Mountain of *St. Tho-*

mas, but chiefly to confer with the so called *Thomas-Christians*, and to make an Enquiry into the Truth of the Stories, that go about concerning them. At *Badutscheri* I have got some Intelligence about the State of Religion there, it being the chief Seat of the *French* Missionaries in these Parts. But the *English* Fleet lying ready to sail, I hasten to a Conclusion, remaining, &c.

B. Z.

VI.

An Abstract of another Letter, sent from Madras to a Minister at Berlin; and dated Jan. 17th, 1710.

THE 7th Day of January, I begun my Journey from *Tranquebar* to *Madras*, which Places are *Thirty six* German Miles distant one from the other. I had in my Company one Merchant, Four and Twenty *Malabarians*, Six Soldiers, Ten *Palanquin-Carriers*, Five other Men that carried our Victuals, one *Malabarick* *Amanuensis*, and one Servant to brew our Drink, and to dress our Victuals at Night, and one Ostler. One while I was on Horseback, and another while I was carried in a *Palanquin*.
The

The *First* Day we marched *Four* Miles, through several Towns and Villages. The most Part of the Heathens knowing me thereabouts, came together to hear a Word of Exhortation from me. The next Night we lodged in a large Town call'd, *Tschigari*, containing about Sixty *Pagods*. Here I left one of the *Letters*, which I had lately composed, to encourage the Heathens to embrace the Christian Religion, being directed to all the *Malabarian* Pagans for that Purpose.

The next Day we travelled again *Four* Miles, and then took our Leave of King *Tanjour's* Country, which had cost us very dear, and enter'd the Dominions of the great *Mogol*, which we were suffered to pass, without paying any Toll or Custom at all. We came then to a spacious Town, named, *Tschilambaram*, where I left another Copy of the above-said *Letter*, it being contrived, by way of a small Treatise or Pocket-Book. At Night, we came to a Town called, *Porta Nova*, and in *Malabarick*, *Pirenki Potei*. Here I had several good Opportunities offered me, to declare the Gospel of Christ to the Heathens and Moors.

The *Third* Day, we came in our Way to an *English* Town, whose Name is *Kudelur*, and from thence to *Fort St. David's*, where we lodged, being received with a great deal of Kindness, by all the *English* that are settled there. We stayed there the *Fourth* Day, when the Governour sent for us up to the Castle, and entertained us at Dinner. I spent almost the whole Day in discoursing the *Malabarians*; and at Night going to one of their *Pagods*, I
was

was quickly crouded by Hundreds of *Malabarians*; and at last, invited to one of their Houses, where there was a grave Assembly of *Bramanes*, being Men of Note and Reputation among 'em, and with them I argued about Points of Divinity, till it was very late at Night. At their Desire, I gave them one of the said *Letters*, and the *Principles of Christianity*, and having registred their Names, promised to fix a Correspondence with them.

The *Fifth Day*, we touch'd *Budutscheri*, a French Town, and the chief Seat of their *Missionaries* here in the *East-Indies*. Their *Malabarick-Church*, is a little bigger than our *Jerusalem* at *Tranquebar*; but our *Malabarick Charity-School* is now far more numerous than theirs.

The *Sixth Day*, we passed through large Forests and Wildernesles, where I preached the Gospel of Christ to the Inhabitants of the Woods and Forests. At Night, we took up our Lodging in the open Fields, in a resting House. After Supper, a Serpent made up to our Quarters, but being betimes discovered by our Guard, was killed immediately. In a Town lying near this Place, the Name whereof is *Konschumeri*, I left another of the aforesaid *Malabarick Letters*. This Day we put in again at a small resting House in the Fields, where I met Two *Pantares*, and discoursed them about the way to Happiness, as I did all those, whom I met with accidentally upon the Road.

The *Eighth Day*, we marched through abundance of Villages, and reached *Sadras Patnam*, a fine populous Town, where the *Dutch* have a Factory. After I had taken a View of
the

the Town, a great many both Heathens and *Roman-Catholick* Christians, came to hear what I had to deliver unto them. With these I stayed Three Hours, declaring unto them the Word of the Gospel, and leaving one of the *Malabarick* Letters in their Hands. About Night we entered a Desert again, and were kindly entertained by some *Bramanes*, whom we happily met with there. I ask'd them many Questions, about the State of their Religion; who having given me a good Insight into the Grounds thereof, proposed again some Questions to me about the Nature of the Christian Religion; which I answered. And then putting one of the Treatises, containing the *First Principles of Christianity*, into their Hands, I offered to correspond with them for the future.

The *Ninth* Day, we passed again through some Towns and Villages, and lodged at Night, in a retired Place among the *Bramanes*, who seemed to be affected with what I told 'em of a Saviour of the World.

The *Tenth* Day, we touch'd at *St. Thomas*, a noble spacious Town, and arrived at last at *Madras*, after Twelve a Clock, where we were received very kindly, and call'd to the Governor's House to dine there.

Madras is a large and populous Town, and besides, advantageously scituate for spreading Christianity among the Heathens in those Parts, if the *English*, who command here, would but second our Endeavours, or join with us in *Propagating the Gospel in the East*. I found here a Letter, writ by Mr. *Boehm* at *London*, wherein he gives us some Hopes, that perhaps the
English

English might in Time be prevailed upon, to engage with us in so promising and worthy a Design; and for this Reason, I have also contracted an Acquaintance with some of that Nation residing here. I have waited on one of their Ministers, who was glad of my Arrival, and offered me a Lodging in his own House, during my Stay in this Town.

The *Malabarick* Translation of the *New-Testament*, which hitherto has been one of my Labours, is now a little interrupted by this Journey. I wish my Friends in *Germany*, would settle a Correspondence by the way of *England*, as well as *Denmark*. We have bought a Garden, near a very populous Place, designed for a *Charity-School*, and a Building was begun to be raised, just before my Departure from *Tranquebar*.

VII.

An Abstract of a Letter, sent to a Friend at London; dated Madras, Jan. 17th, 1710.

IN the Month of *October* last, I receiv'd a Letter from Mr. *Ludolph*, importing, that a Box with Books, was sent by you from *London* for our Use; and besides, that a Sum of *Twenty Pounds* were to be paid us here, for promoting the Work of *Propagating the Gospel* among the Heathens in *Malabar*. We sent two Messengers from *Tranquebar* for those things; but it being

being not thought convenient, to convey them to us after that manner, they have been safely kept till now. The Box hath been delivered to me, immediately after my Arrival, wherein I found your Letter, and two *Broad Pieces*, sent for encouraging the Design we are engaged in.

The Lord be praised, for this unexpected Support come from *England*, and for that he hath stirred up here and there, some publick-spirited Souls, to favour the Work, in spite of all the Opposition we have all along met with. This makes me hope, that the Lord, in his Time, by these joint Endeavours, will remove such Obstacles as still lie in our Way, and seem to stifle the Progress of the Gospel in these Parts.

Your Letter hath given me no small Encouragement, and I am sending it now to my Fellow-labourers for their mutual Satisfaction. I am about receiving the aforesaid *Twenty Pounds*, which I have designed, as a seasonable Supply for raising another *Charity-School*, to be made up of *Malabar-Children*. The Foundation to this Building was laid, just before I set out from *Tranquebar*.

Our new-planted Congregation at *Tranquebar*, is increasing, under the gracious Influence of God, though in its very Infancy surrounded with various Oppositions and Persecutions, as the common Attendants of the Gospel of Christ. Our whole Congregation, both of those that are actually *baptized*, and of the *Catechumens*, or those that are as yet instructed in the Principles of Christianity, is increased to about one *Hundred and Sixty Persons*. Our *Malabarick*

rick School is in a very good Forwardness, and provided with an able Master, who, before his Conversion to Christianity, was one of the most famous Poets and School-Masters among the *Malabarians* at *Tranquebar*. His Conversion to Christianity, caused a great alarm among the Heathens, who never expected any such thing; but now all is quiet again.

We have begun to set up some *Manufactures*, which we hope, may prove in time beneficial to the *Main Work* we are carrying on. If we were more powerfully supported by our Superiors, I don't question, but Hundreds of Heathens would have been initiated into Christianity by this Time. But such Supports being wanting, we endeavour the more, to bring those few that are entred the Lists of Christianity, to a more solid and experimental Taste of our most holy Religion.

But above all things, I must tell you, that what taketh me most, is the *Education of the Malabar-Children* here: They are of a good and promising Temper, and being not yet prepossessed with so many headstrong Prejudices against Christianity, they are the sooner wrought upon and mollified into a Sense of the Fear of God. Certainly we look upon our Youth as a Stock or *Nursery*, from whence in time plentiful Supplies may be drawn for enriching our *Malabarick* Church with such Members, as may prove a Glory and Ornament to the Christian Religion. 'Tis true, there are but a few of the grown Heathens that are willing to be baptized in the Name of Christ, and yet there is always a Concourse and Confluence

fluence of People attending our Sermons, and other Parts of divine Service: and many undoubtedly return with strong Convictions left upon their Minds. All this gives me a fair Prospect of getting a larger Door set open to the Word in time.

I have been all along taken up with *Translating the New-Testament* into *Malabarick*, the Four *Gospels* being almost finish'd by this Time. Besides this, I have compos'd some other Pieces of Divinity, to be dispers'd among the Heathens. At the Entrance of this Year, I writ by way of Letter, a sort of a *General Invitation* to all the *Malabar-Heathens*, and laid down therein the most substantial Points of the Christian Religion. Many Copies both of this Letter, and of some of the *Gospels* lately translated, have been given away to the Heathens. I have passed through abundance of populous Towns and Villages in my way hither, and every where declared the Gospel of Christ to the Heathens I met with. I have been at *Fort St. David*, where I had the Honour to acquaint the Governour, and the whole *English* Council, with the Design we were engag'd in. I must needs tell you, that the *English* Nation here hath shew'd me a great deal of Love and Civility, and express'd at the same time no small Satisfaction, that some were sent at last on so Christian an Errand as this is. And who would so far put off all Bowels, as not to be lively affected with the Approach of the Light of the Gospel to such dark Corners as these are; and not to bid a kind Welcome to the first Dawnings of the glorious Day of the
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holy Gospel shining forth on these poor benighted Infidels?

In our way hither, we lodg'd several times with *Bamaxes*, who entertained us kindly, and with great Application hearken'd to what we delivered to them about the *Means of Salvation*. Yesterday I arrived here at last, and was received with many Expressions of Kindness, both by the Governour and other Gentlemen settled here: and I design now to stay a Month here, in order to preach the Gospel of Christ to such Heathens as are scattered hereabouts. Certainly, this is a Town which might prove exceeding helpful towards establishing the Christian Religion among the Heathens in these Tracts; if the *English*, who command here, would join with us in the same Design, intended for the common Good, and Welfare of the *Pagan* World. At this rate we should be enabled to erect a *Malabarick* Church here, and form other proper Methods for *Propagating the Gospel among Infidels*. What a signal Blessing would this prove to the whole *East-India COMPANY*, if they might be induced to concern themselves about the *Spiritual* Good of the Heathens, whilst they reap part of the *Temporal* Riches of these Nations. If they should be unwilling to entrust us with the Management of so noble a Charity, we should like it as well, if they would be pleas'd to send some of their own Country on so worthy and promising an Errand. We shall be ready at any time, to put 'em in the way of learning the Language with all convenient Speed; likewise to fix a regular Correspondence

spondence with them, and by mutual Assistance, and combined Endeavours, go on with them in the Work of Reformation among the Heathens.

But then such Persons must be pitch'd upon as with a generous Resignation, are ready to consecrate themselves entirely to the Service of these poor deluded *Pagans*. For those that in the Ministration of spiritual things are hurried on by some base and sinister *By-ends*, coming over only, to gather up some fine Rarities of the Heathen World, or to purchase a few uncertain Riches, and so to turn half Merchants at last; these, I say, will do no great Feats among the *Eastern Nations*, who commonly estimate the Christian Religion by the Life and Conduct shining in its Professors.

Certainly, if Christian Princes and States would but lay to Heart the present State of the Heathens in these Parts, great things might be both attempted, and, under the gracious Influence of the Lord, happily brought about in this Juncture of Time. There is Store of *Promises* in divine Writ, tending to a more universal Display of the Gospel of Christ; and these must be laid hold on as the true *Basis* and Ground-work of all our Endeavours in this Cause. The *Roman-Catholick* Missionaries have made a wonderful Progress, and continue to over-run the Country. But since their chief Design is, to make Profelytes to a Party only, such Souls as fall under their Management, are left in the utmost Darkness and Ignorance, without receiving the least Tincture of real inward Piety and true Conversion. At this rate, they go
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astray like lost Sheep, and remain altogether Strangers to the grand Mysteries of Salvation. Nor do their Priests take the least Pains to train them up to a competent Knowledge of divine things; but suppose, they have sufficiently answered the Character of a *Missionary*, whenever the poor Heathens have learnt to perform some external and customary Formalities of the Church of *Rome*. And after this Manner they convert Numbers of *Pagans* in a little Time, and with less Pains and Labour.

The Lord, I hope, will keep us free from all such base and *mercenary Ends*, (as are apt to intrude upon the best contrived Projects) and entirely fix our Eye on the *MAIN SCOPE*, viz. *The Conversion of Souls from Darkness to Light*, as the Word of God requires. Your Endeavours to promote so laudable a Design in the *English Nation*, and recommend it to the Well-wishers of the Cause of Christ, will prove a Blessing to you in the Day of Retribution. We hope that not only *England*, but *Holland* also, *Germany*, *Denmark*, *Sweedland*, and other Nations, will come in at last, and join their Endeavours in so good and glorious a Work; and we shall be willing to settle a Correspondence for that Purpose with the more publick-spirited Persons of these Nations. Be pleased to remember us and our Concerns in your Prayers. Your Letters may, at the Return of the *English Fleet*, be left with the *English Ministers* here, or some other Persons whom Mr. *H.* will be ready to recommend for that Purpose. We shall then have any thing safely conveyed to us to *Tranquebar*. *Fort St. David* is *Twelve German Miles* off from
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Tranquebar, and *Fort St. George*, or *Madras*, where I write this Letter, is *Thirty Six Miles*; from whence we can have things transmitted to us almost every Week. I remain, &c.

VIII.

An Abstract of a Letter, sent to a Professor at the University of Hall; dated at Tranquebar, Jan. 6th, 1710.

IN the Year 1709, and particularly towards the latter End thereof, every thing was very dear in this Country; and the Scarcity being so great, abundance of *Malabarians* died for want of Necessaries, and others were forced to sell themselves for Slaves in that Extremity. The *Portuguese Church* here, being very large and populous, took hold of this Opportunity, and bought a great many of these poor People for Slaves, one being sold from Twenty to Forty *Fano*, or from Eight to Sixteen Shillings *English*. When they had bought up the Number of *Fourscore* Heads, the *Pater Vicarius* appointed a solemn Day, for administering the *Baptismal Act* to all these Souls at once. At the set Day, they went altogether in one Body or Procession, being accompanied by some who beat the *Malabar-Drums*, and others who play'd on the Flute; these being the usual Instruments the Heathens make use of both at

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their idolatrous Worship in the common *Pagods*; and in their publick Processions, when they carry their Idols about, as they use to do upon some Days set apart for that Purpose. There were likewise some Standards attending the Procession, to give the greater Lustre to so solemn an Act and Formality.

The whole Pageantry being thus mustered up, the *Sacrament of Baptism* was ministred to these ignorant Wretches, without so much as asking them one Question about the Substance of these Transactions; and being thus *sprinkled* one after another, they were led back in the same pompous Manner; the aforesaid reverend *Father*, ordering abundance of *Cass*, (a very small Coin, Eighty whereof make one *Fano*) to be thrown among the People as they went home. And these sorry Performances, whereby they make daily Additions to the Church of *Rome*, are extolled by them, as extraordinary Acts of Devotion, and their Church set out, as the *most flourishing* of all others.

How their *Missionaries* carry on this Work in other Parts of the *East*, I cannot tell yet; but if they don't manage it with greater Wisdom and Application, than what we see here; all the Accessions they gain to support their Party, will prove at last but sorry Ornaments to a Church, that pretends to so many Prerogatives above others. At least we may learn by this Instance, what to think of the high Boasts, wherewith some *Popish* Missionaries have stuffed their Books, telling us, that they have converted *Thousands* within the Compass of one Year; which sort of Conversion, is undoubtedly much of the same Stamp,

Stamp, as that which we have seen performed here.

Some of these *Roman-Catholick* Converts have been with us. After some Discourse with them, we found they did not know so much as one Word of the *Lord's-Prayer*. Some Weeks ago a *Braman* desired, that he might lodge with us for some time: We did not know, whether he was sincerely disposed to be instructed in the Principles of Christianity; or whether perhaps he might be an Emissary, sent to get Intelligence about our Life and Conduct. But after having discoursed him a while, he confessed at last, he had been baptized Five Years ago by the *Roman-Catholicks*, and so supposed, he was now become a Member of the true Church already, though at the same time, all that he knew of the Christian Religion was, that one Time he was *sprinkled with Water*, and thereby made a Christian. He carried still about him the usual *Badge*, whereby these ignorant Priests use to distinguish themselves from the common People, which is a little heathenish *Idolet* fastened before their Breast. He also still anointed, after the Way of the heathenish Priests, his Breast and Forehead, with an Ointment, made of Ashes and Cow-dung, and other filthy Ingredients. This is the Effect, the Method of converting Heathens, observed by the *Popish* Missionaries, produceth in these Countries.

IX.

A Scheme containing the whole Management of the Malabar-Children at Tranquebar; sent over with the last English Fleet, and dated October the 19th, 1709.

In the Forenoon, from Six to Seven,

ON E of the Missionaries says Prayers with the Children and the Catechumens in *Malabarick*, and then expounds to them a Part of the Catechism.

The same is practised in the *Portuguese School*, the Ushers that assist in this School being present at the same Time.

From Seven to Nine

Are the ordinary School-Hours. One of the *Malabarick-Masters* reads to them a Chapter out of the *Malabarick New-Testament*. After this, the Children are taught the *Fundamental Principles of the Christian Religion* done into *Malabarick* for their Use. It touches all the Articles of the Christian Religion. The Children learn the Places of Scripture by Heart, each of 'em having a Book of their own ready at Hand for this Purpose.

The same Method is observed in the *Portuguese School*, with this Addition only, that
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some *Danish* Children, resorting to this School, are taught their Catechism in *Danish*.

Part of this time is also employed with such Women as are to be prepared for receiving the Sacrament of Baptism.

Likewise some Boys are put to Knitting; which is done in *Cotton*.

(After *Eight* a Clock, all such as belong to our House, have a little *Panjar* given 'em for Breakfast. We have lately bought a spacious House both for our School and Dwelling-place. The Number of those that are freely maintained and lodged therein, are encreased to *Fifty four*. In the *Malabarick* School are taught *Twenty Five* Children, having Three *Malabar-Masters* set over them, that have embraced before the Christian Religion. The *Portuguese* School is made up of *Sixteen* Children, and has Two Masters to manage it. Besides this, we maintain Seven *Kanakappel*, or *Malabarick* Writers, to transcribe such Books as are required for carrying on the whole Design both in our Church and Schools.)

From Nine to Eleven,

The *Malabar-Children* continue their School-Hours. 'Tis concluded with the Repetition of a Part of the Catechism.

In the *Portuguese* School, some Children are taught to *spell*, to *read*, &c. Some learn by heart some Scripture-places out of the *New-Testament*.

Some *Catechumens*, being Boys or Men, are instructed in the Knowledge of Christian Faith and Practice.

The

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The Women and Girls are employed about Knitting.

From Eleven to Twelve,

All the Children in both Schools go to Dinner, together with such *Catechumens* as are poor and indigent, or otherwise unable to maintain themselves. Those that are in the way to come over to Christianity, and are for this Reason, by their cruel Friends and Relations, deprived of all Necessaries, receive 15 *Cass* a Piece. The same is allowed 'em also for Supper.

From Twelve to One,

Our Children have a resting Hour. From *One* to *Two*, they learn to *write in the Sand*, according to the Custom of this Country. But such of the Children as are better Proficients in writing, are used to handle the Iron Tool, in order to fit their Hand for printing on a certain sort of Leaves, such Copies as are laid before them.

In this Hour, the *Portuguese* Children are taken up with Knitting; and some of the *Catechumens* are employed about domestick Business.

From Two to Three,

The *Malabar-Children* are applied to read and to write Letters.

The *Portuguese Children* say their Catechism, and the smaller ones learn to *spell, read, &c.*

Some time is spent with instructing the *Slaves* in Christian Knowledge. They are taught distinctly by themselves.

Some of the *Catechumens* being Men or Boys, are put to the knitting Business. When these have done, the Women and Girls come in about **three** a Clock.

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From Three to Five.

In the first of these Hours, the *Malabar-Children* are applied to *Arithmetick*. In the other Hour, they *read, write*, and learn to understand *Poetry*: But then such *Poems* are chosen for this Purpose, as contain the *History of the Bible*, or treat on some other religious Subject.

In the *Portuguese* School, the bigger Boys cast *Accompts*, and the smaller ones *read, spell, &c.*

Some time is allowed again to the Instruction of the *Slaves*.

From Five to Six,

The *Malabarick* Missionary, hath all the *Malabarick* Youth, together with all the *Catechumens*, before him, and goes over with them a practical Part of the Christian Religion; and thus concludes the ordinary Lessons of the Day.

The same is done by the *Portuguese* Missionary, in the *Portuguese* School, where now are present *Catechumens, Children, and Slaves*.

From Six to Seven,

The *Malabarick* Master, for his own and the Childrens Recreation, retires with these to the Leads of the House-top. Here he entertains 'em with some agreeable, and at the same time useful Histories, about things natural, &c. Or he gives 'em an Account of the Heavens, and of the celestial Bodies, &c. Now and then he sings with them some *Hymns* in their own Language, and at other times he makes the Children rehearse what they have learnt that Day, &c.

The *Portuguese* Masters do the same with the Company of Children committed to their Trust.

Besides this, there is *Four Times a Week* an *Exercise of Piety* kept by the Four Missionaries in

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in this Hour. 'Tis done in the *German* Language, a Chapter being read and practically applied, and every thing concluded with a hearty Prayer, wherein the whole concern, relating to the Conversion of the Heathens, is most earnestly committed to divine Providence, and the Lord implored to bless his Majesty the King of *Denmark*, under whose auspicious Protection, the present Attempt made towards the Conversion of the Heathens, hath not been left without all Success. We commend also to the Lord, in this solemn Exercise of Piety, all those that have been, and are still any ways helpful towards establishing this Work on a firm and solid Foundation.

We have also two *Conferences* a Week, wherein we meet on purpose to confer about things relating to the better Management of our Mission hither. 'Tis from *Six* to *Seven*, on those two Days we are not engaged in the aforefaid Exercise of Piety.

From Seven to Eight,

Both *Catechumens*, and *Children* eat their Supper, one or more Masters, being present, who, during that Time, read to them a Chapter out of the *New-Testament*. After Supper, they say their Prayers, and about *Nine*, they lay themselves down on their Mats.

Besides these Circumstances relating to every Day's Work in particular, I would have you observe:

I. That there is every *Monday*, a *General Examination* in the *Malabarick* Tongue. 'Tis from *Five* to *Six* in the Afternoon. Here are present, (1) Those that belong to our own Con-

Congregation ; (2) Such of the *Malabarians* as are converted by *Roman-Catholicks*, and thereby reduced to Straights and Poverty. These begging their Bread up and down, give us many importunate Visits for getting some Relief. Now to manage Things to the Good of Peoples *Souls* as much as possibly we can, and thereby to answer the *Main Scope* of our Mission, we have order'd the *Roman-Catholick-Converts* to be present at this Hour ; that so at least they may hear some good Instructions tending to the Edification of their *Souls*. After this, the poor of our own Congregation receive a Supply ; some one, some two, some more *Fans* a Week, according to their Necessity, and the Bigness of their Families. The *Roman-Catholicks* have likewise some *Cass* given 'em, according as our Circumstances will allow.

II. The Members of our Congregation are present every Day at the usual Hours of *Praying* and *Catechizing* ; which is from *Six* to *Seven* in the Morning, and from *Five* to *Six* in the Evening.

III. Both the *Malabarick* and *Portuguese* Missionaries visit the Schools every Day, teaching themselves one or more Hours, as their other Business will permit 'em. The *Malabarick* Master must in the mean while not absent himself, but by giving diligent Attendance, to the Method used by the Missionaries in their Applications to the Children, inure himself to a plain and easy way of Teaching.

IV. Every *Saturday*, the whole Company of our Boys is permitted to repair a little way out

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out of the Town, where they wash themselves in a Pond all over their Bodies. This is the Custom of the Country. After this some go and visit their Parents.

V. We endeavour to spend the whole Lord's-Day, as nigh as possibly we can, in Devotion, and Exercises of Piety. After the two Sermons are over, one or other Article of Divinity is repeated with the Children: Or the Children themselves are made to call over the Histories of the Old Testament, and to sing spiritual Hymns, &c.

VI. During the Time of Knitting, some useful Book is read to those that are employed about this Work.

VII. Once in Six Weeks, we repair to a certain Garden joining to a Village near this Town. This is done on Purpose, to afford the Children some profitable Refreshment by walking. All the Missionaries and Masters attend them on this Occasion, and discourse them about the Works of Creation display'd in Nature. A pretty many *Malabarians* gather about us all this while, expressing a wonderful Satisfaction at the pertinent Answers our *Black Lambs* (being but lately reclaimed from Heathenish Vices and Superstitions,) can return to the Questions relating to God and Religion.

John XV. 16.

I have chosen you, and ordained you, THAT you should go and bring forth Fruit, and that your Fruit should remain.

F I N I S.