

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

An Account of the Success Of Two Danish Missionaries, Sent to the East-Indies For the Conversion Of The Heathens in Malabar.

Nutzungsbedingungen

Die Digitalisate des Francke-Portals sind urheberrechtlich geschützt. Sie dürfen für wissenschaftliche und private Zwecke heruntergeladen und ausgedruckt werden. Vorhandene Herkunftsbezeichnungen dürfen dabei nicht entfernt werden.

Eine kommerzielle oder institutionelle Nutzung oder Veröffentlichung dieser Inhalte ist ohne vorheriges schriftliches Einverständnis des Studienzentrums August Hermann Francke der Franckeschen Stiftungen nicht gestattet, das ggf. auf weitere Institutionen als Rechteinhaber verweist. Für die Veröffentlichung der Digitalisate können gemäß der Gebührenordnung der Franckeschen Stiftungen Entgelte erhoben werden.

Zur Erteilung einer Veröffentlichungsgenehmigung wenden Sie sich bitte an die Leiterin des Studienzentrums, Frau Dr. Britta Klosterberg, Franckeplatz 1, Haus 22-24, 06110 Halle (studienzentrum@francke-halle.de)

Terms of use

All digital documents of the Francke-Portal are protected by copyright. They may be downloaded and printed only for non-commercial educational, research and private purposes. Attached provenance marks may not be removed.

Commercial or institutional use or publication of these digital documents in printed or digital form is not allowed without obtaining prior written permission by the Study Center August Hermann Francke of the Francke Foundations which can refer to other institutions as right holders. If digital documents are published, the Study Center is entitled to charge a fee in accordance with the scale of charges of the Francke Foundations.

For reproduction requests and permissions, please contact the head of the Study Center, Frau Dr. Britta Klosterberg, Franckeplatz 1, Haus 22-24, 06110 Halle (studienzentrum@francke-halle.de)

urn:nbn:de:gbv:ha33-1-42477

A N

Account of the SUCCESS

O F T W O

DANISH Missionaries,

Sent to the

EAST-INDIES

F O R T H E

CONVERSION

O F T H E

HEATHENS in *Malabar.*

The INTRODUCTION.

IT 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.

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.

§. I. **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

the

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 *Portugueze*; 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 *Portugueze* 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
Hea-

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.

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

C 2

(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-

(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

(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 Unitar. 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-

Acci-

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

Ge-

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

their

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
Fo-

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*
D New

(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-ed. 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

Cor-

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 *Hight-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
con-

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

D 3

Edi-

(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
on

(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 20th 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.

IT 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-

em-

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.
Drawn chiefly from the holy Scripture, and the Liturgy of
the Church; and an Account of the Method of the Common-
Prayer. By way of Question and Answer.

Directions for the devout and proper Use of the Common-
Prayer, in the daily Service of the Church.

A Serious Exhortation to Parents, in relation to their
Children.

Lessons for Children, Historical and Practical.

The Young-man's Instructor: Or some Directions for his
whole Behaviour.

The Country Minister's Instruction to his young Parish-
ioners at *Easter*, who desire to come to the Communion. To
which is added, some Directions for their future Behaviour,
and Prayers proper for the Sacrament, and for daily Devotion.

The holy Sacrament of the Lord's-Supper explain'd, by way
of Question and Answer, according to the Method of the
Church Catechism. With a Form of Examination, &c.

A Collection of Forms of Prayer, for the daily Use of Fa-
milies, or of particular Persons. For the Lord's-Day. Re-
lating to the Lord's-Supper. With a Discourse of Prayer.
And a plain Account of the Sacrament of the Lord's-Supper.
Shewing the Advantages and Necessity of the frequent Use of
both, in order to the Christian Life. By *John Mapleton*, D.D.
The third Edition corrected and enlarged.

The Case of Restitution briefly stated: And the Necessity
of it shewn in the Business of Repentance

A Discourse upon Wandring Thoughts in Prayer. Shew-
ing the Causes and Remedies thereof.

The great Duty and Benefit of Self-Denial.

The Duty and Benefit of taking up the Cross, to which is
added, the Happiness of enduring Afflictions.

A Discourse concerning wilful Sins, and Sins of Infirmary.
With another of Restitution. By the Right Reverend *Richard*,
late Lord Bishop of *Bath* and *Wells*.

Pastoral Advice to young Persons, in order to their be-
ing confirmed by the Bishop.

Pastoral Advice to a young Person lately confirmed by the
Bishop.

A Pastoral Letter from a Minister to his Parishioners: Be-
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.

A few Cautions and Directions, in order to the more de-
vout and decent Performance of the publick Worship of God
as appointed by the Church.

Morning and Evening Prayers for Families and private Persons; as Masters, Mistresses, Children, and Servants.

A Discourse on Praying by the Spirit, in the Use of the Common-Prayer.

A Present for Servants, from their Ministers, Masters, or other Friends.

The Christian's Way to Heaven: Or what we must do to be saved.

The Christian Education of Children. In a Letter to a Friend.

An Abridgement of the History of the Bible.

Meditations on Mortality: In which the Concern of Providence in lengthening or shortning humane Life, the Certainty of Death, the Shortness and Uncertainty of Life, and the undoubted Knowledge that Men have thereof, are improved to the Purposes of holy Living and Dying; with Directions in order thereto.

Comforts and Directions for the Sick, proper also to be consider'd in the Time of Health. Which may serve likewise for those who are under any other Affliction. To which are added, Prayers to be used in the Time of Sicknes, and after a Recovery.

A short Catechism, explaining the Substance of the Christian Religion. Suited to the Understanding of the meanest Capacities. By *J. Woodward*, D. D.

An Help to the smallest Childrens more easie understanding the Church-Catechism.

A new Method of catechizing, by way of Questions upon the Church Catechism: Together with Directions all along for inculcating into Children the Fundamental Principles of Christianity therein contained.

A Persuasive to Lay-Conformity: Or, the Reasonableness of constant Communion with the Church of *England*, represented to the Dissenting Laity. By *Benjamin Hoadly*, M. A.

A Serious Address to God fathers and God-mothers. Shewing the Nature of their Undertaking, the Reason and Excellency of the Institution, and the happy Advantages it gives such Sureries, to promote the Glory of God, and the Salvation of Souls.

The vertuous Woman's Meditations and Prayers: Being a Remedy against Afflictions. With her Method of educating Children: Useful for Parents, and all Persons that have the Conduct of Youth. Also some charitable Reflections on the unbecoming Behaviour of Christians at Church, in the Time of Divine Service. By the present Countess of *Chamille*.

A Discourse against Drunkenness, Cursing and Swearing. 2d.

A Method of Devotions for the Lord's-Day. 2d.

An Exhortation to the Holy Communion. 2d.

A Method of Daily Devotions. 2d.