

## 7. Sekundärliteratur

### **Memoirs of the life and correspondence of the reverend Christian Frederick Swartz. To which is prefixed a sketch of the history of christianity in ...**

**Pearson, Hugh**

**London, 1835**

#### CHAPTER III.

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## CHAPTER III.

War in the Carnatic between the French and English—Mr. Swartz continues his usual labours and excursions—Letter to Professor Francke—Expedition of Mr. Poltzenhagen to the Nicobar Islands—His death—Letter of Swartz to a friend in Europe—Visit of Messrs Kohlhoff and Swartz to Negapatam—Conversations with the natives—Favourable results of the journey—Second visit to Negapatam—Swartz's address to the native catechists—Capture of Fort St. David and Cuddalore by the French—Kindness of Count Lally to the missionaries—They retreat to Tranquebar—Mr. Kierlander removes to Calcutta—Mr. Hutteman returns to Cuddalore—Death of one of the first five converts of Ziegenbalg at Tranquebar—The French army approaches Madras—Messrs. Fabricius and Breithaupt protected by Count Lally—They leave Vepery, and retire to Pullicat—An English fleet relieves Madras—The French army retreats, and the missionaries return to Vepery.

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HOSTILITIES were now raging in the Carnatic between the French and English, who were contending for the superiority in India, in which several of the native princes were involved. The interior of the country was in consequence much disturbed, particularly by the incursions of the Mahrattas, who supported the French interest. The ravages of these predatory troops spread de-



solation and alarm wherever they appeared, and the poor native Christians participated in the general distress; but though the operations of the missionaries were occasionally impeded, and eventually those who were stationed at Madras and Cuddalore suffered considerably, Mr. Swartz continued his usual labours and excursions.

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On the 8th of July he accompanied Mr. Fabricius, who had been for some time at Tranquebar, a few miles on his return to Madras, and on leaving him he directed his course into the interior, to visit several places inhabited by some Christian families. He was attended by the assistant Martin, and while instructing the native converts, he took the opportunity of allaying the prejudices and fears of some of their unconverted neighbours, as to the education of the Hindoo children by the missionaries, and of convincing them that they could only be desirous of promoting their happiness.

In this year a captain in the Danish navy arrived as governor of Tranquebar, and shortly afterwards gave a pleasing proof of his sincere regard for religion, by redeeming a poor child whom her mother, while a heathen, had sold as a dancing girl to a neighbouring pagoda, but who having subsequently embraced Christianity, was anxious to rescue her from that wretched slavery. The Danish governor paid



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III. her to the mission school, and defrayed the ex-  
— penses of her education. She was afterwards  
1754. baptized, and in process of time married to a re-  
spectable native Christian.

1755. On the 17th of October, 1755, Swartz wrote to  
professor Francke as follows.

“ Blessed be the God and Father of our Lord  
Jesus Christ, the God of all true consolation,  
salvation and life, who mercifully and gloriously  
helpeth us in all trouble! He is a God that de-  
lighteth in our life, a God that humbleth that he  
may exalt us, that maketh us to feel our wretch-  
edness that he may thoroughly save us from it.  
My soul, magnify the Lord!

“ The distress of the Christian congregation,  
and the insensibility of the heathen to the word  
of God, often grievously afflict my soul, which  
is not yet experienced in the ways of truth.  
However, I strive as well as I am enabled by the  
Spirit of Jesus Christ, to cast this burden upon  
him that is mighty to help, and delights to bow  
down to us in mercy, that we may not remain  
and sink in trouble. The words of Christ from  
Isaiah xlix. 4, often occur to my mind. ‘ Then  
I said, I have laboured in vain, I have spent my  
strength for nought and in vain; yet surely my  
judgment is with the Lord, and my work with my



God.' But indeed, the following verse ought to allay all grief, and to bind the sorrowful heart to the word of the divine promise. The unwearied patience and mercy of God in working upon my own soul also greatly comforts me, when he saith within me, 'Tell it once more—go, announce it both to Christians and heathens; for thou thyself also wert sometime foolish, disobedient, deceived, serving divers lusts and pleasures; and yet in that most corrupt condition deserving wrath and death, a merciful God hath wrought in thee for Christ's sake, and waited for thy conversion, not a few, but many years—now learn thou also to wait patiently in hope. Now, my heart, mind, thoughts, desires, designs, and all my will be altogether offered up to the will of my heavenly father. Not my will, but thine be done! Yet, let thy kingdom come, in India also, to myself and to others!'

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"As to outward circumstances, a gracious God hath paternally preserved me, and amidst bodily weakness mightily supported me. Let my God only give me that which Paul was enabled cheerfully to say, 2 Cor. v. 1, 'We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens!'

"I shall waive a particular account of the circumstances and concerns of the mission, since the



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most important points are contained in our common letter. I only mention my heartfelt joy on account of the wonderfully kind providence of God, that he blessed us on the 1st of July last with a new fellow labourer and brother, Mr. Peter Dame, in whom the mind of Christ is so pleasingly conspicuous. As we little expected this, it hath caused us the greater joy. In the Christmas holidays he will, by the divine blessing, deliver a testimony to Christ before the congregation. Now, may a gracious God grant that he may prove abundantly successful.

“ C. F. SWARTZ.”

1756.

It is observable, that the reports and joint letters of the 31st of December 1755, and 30th of June 1756, were signed by eight missionaries, the largest number ever residing at one time at Tranquebar.

In September 1756, Mr. Poltzenhagen, at the request of the Danish government, accompanied the new colonists to the Nicobar Islands, both to act as their chaplain, and to promote the civilization and conversion of the natives. He collected much information, and began to converse in the language of the Islands, when a short illness terminated his valuable life on the 28th of November following, in the flower of his age. His labours in the Portuguese congrega-



tion and school at Tranquebar fell to the share of Mr. Swartz, till Mr. Dame was qualified to undertake them, and in the mean time Swartz continued to officiate in Tamul.

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The French, in consequence of the success of some of their military enterprises in this and the two following years, were now indulging the hope of becoming masters of the greater part of India. This encouraged the Roman Catholic priests to reproach and threaten the native Protestant converts, and even stimulated them to some acts of open violence. In addition to this source of uneasiness, a dispute between the Danish government and the Rajah of Tanjore, led to an incursion into the Danish territory, in which the poor Christians suffered depredation, and the mission church at Poreiar was considerably injured. These adverse circumstances did not, however, prevent the missionaries from celebrating the 9th of July 1756 as a jubilee, that being the anniversary of the day on which fifty years before, the first Protestant preachers landed on the shores of India.

The missionaries mention in their journal of this year, a remarkable acknowledgment of the principal minister of the Rajah of Tanjore, that there is but one true God, and that the images of their idols ought to be broken and thrown into the sea; and that such was the ty-



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ranny and injustice of the government, that many of the natives wished the English to take possession of the country. The Brahmins, however, not knowing the cautious policy, or rather the indifference of most Europeans, feared that they would favour the introduction of Christianity, and therefore dreaded their influence.

The missionaries also relate that the Rajah having been informed of a considerable subterranean treasure, which was guarded by demons, who would not permit it to be removed without the sacrifice of five hundred human beings, had dispersed fifty kidnappers through the country, who, by throwing a magical powder upon their victims, pretended to deprive them of their senses, and thus obtained possession of them. This so much alarmed the superstitious Hindoos, that scarcely any but Christians ventured for some time to travel from one place to another.

They add the more interesting fact, that three Mahomedans were in the course of this year baptized at Vepery, and formed the first fruits of the conversion to Protestant Christianity, of that class of the natives on the coast of Coromandel.

1757. The Tranquebar journal of 1757, notices a visit of Mr. Kohlhoff to Seringham, at the request of a sick German officer, in the French service. While there, he had several opportunities of addressing the Brahmins within the great pagoda,



as well as at Trichinopoly, then garrisoned by the English. He mentions having observed at the latter place the simple method adopted by the natives to convey immense stones to the top of the highest buildings without machinery; namely, by throwing up a sloping mound of earth against the building, and forcing the stone up the inclined plane. From Trichinopoly Mr. Kohlhoff proceeded to Tanjore, where he preached both to European and native Christians, and was invited to a conference with one of the Rajah's ministers, to whom he declared the truths of the Gospel.

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Towards the close of this year a letter occurs from Mr. Swartz to a friend in Europe, of which the following is an interesting extract.

"In my ministerial functions, no variation has taken place, except that I have been upwards of nine months in the late Mr. Poltzenhagen's house, and have had the instruction of the Portuguese school and congregation. The Lord lay his blessing on it! This is certain, and I learn it daily, that neither is he that planteth any thing, neither he that watereth, but God that giveth the increase. He who altogether despairing of himself and his own strength, goes out in all humility with prayer and supplication, seeks that which is lost, and then waits for the former and the latter rain from the Lord, he receiveth blessing of



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God, and is preserved from much disquietude. And although the blessing is not instantly visible, yet God awakeneth the heart, and enableth us to say, 'At thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes.' This text I remember frequently, especially as it is that on which I preached my first sermon at the University; and by means of which God has produced in me poverty of spirit, and at the same time a filial reliance on his word. May he teach it me more and more, and inculcate it by his Spirit! It was only yesterday, as Mr. Dame and I were observing the obstinacy of the poor pagans, we spoke on this subject, and excited each other to look off from ourselves to God."

1758.

Early in 1758, Messrs. Kohlhoff and Swartz set out on a visit to Negapatam, which is about twenty miles south of Tranquebar. They proceeded by a circuitous route through the country, in order that they might have more frequent opportunities of addressing both Christians and unbelievers. In the evening they repeated to some native Christians at the village where they rested, the sermon which had been preached that morning at the mission church, on the gospel for the day; and very early the next morning they explained to them the Lord's Prayer, addressing at



the same time some suitable instruction and admonition to several Roman Catholics and heathens who were present. At their next station they lectured on the Creed; and here it may be observed, that their converts being universally taught to repeat the Creed, the Lord's Prayer, the Ten Commandments, and the words of the institution of both the sacraments—a lecture on any of these subjects peculiarly fixes their attention. At another choultry in which the missionaries found a party of Mahomedans, who readily acknowledged Jesus to be a prophet, they discoursed on his importance as a Mediator, and on the inestimable work of redemption; and drawing a parallel between Christ and Mahomet, they proved the infinite superiority of the former, and urged the duty of an exclusive faith in him.

At three o'clock on the following morning the assistant who accompanied them collected a small party of Christians, whom the missionaries instructed in the scriptural method of salvation, and with whom, as was their constant custom, they prayed. In this manner they pursued their journey.

On the way, seeing a number of natives passing them hastily, and inquiring the cause, they were told that a Brahmin had drowned himself under the pressure of pain; upon which they took occasion to point out the wretched condition of their guides, and exhorted them to seek the

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grace and peace of God in their hearts, which would enable them patiently to endure calamities. Some of them insinuated that God had predestinated the Brahmin to his miserable end; but the missionaries testified, that God was not the author of evil, but was a lover of our temporal and eternal happiness.

On their arrival at Negapatam, they paid their respects to the Dutch governor, and were hospitably received by one of the gentlemen of that settlement. During the week that they continued there, the missionaries were incessantly engaged in various religious services with the native and European Christians.

They preached in Tamul and Portuguese, and more than once in their own language, to about two hundred Germans of different ranks, who were earnestly desirous of Christian instruction. They visited the Lazaretto, where a number of lepers were supported at the expense of the Dutch East India Company, and gave those unhappy persons a suitable exhortation. On their return they had various conversations with natives, one of whom observed with great simplicity, "We have books wherein the solar and lunar eclipses are accurately calculated, and according to those calculations the events happen. Now," said he, "as these prove true, so we believe that other points contained in these books, which



concern the divine laws and heavenly things, are true also." The missionaries replied by explaining the difference between physical and religious truths, and pointed out the fallacy of arguing from the results of natural science, to the knowledge which can only be derived from divine revelation. It need scarcely be added, that on many occasions they had to lament the inefficacy of their instructions, but on others they met with willing and attentive hearers; and in general the missionaries observed that their reception was more favourable in places under Dutch authority than elsewhere, the official servants of that government being free from the prejudice commonly entertained against natives professing Christianity, and often even employing them in preference to others.

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In the course of their visit to Negapatam, Messrs. Kohlhoff and Swartz reminded their European friends, that it was their duty to promote the kingdom of Christ; and that the higher the station in which God had placed them, the more responsible they would be, if they neglected to acquit themselves of the obligations incumbent on Christian rulers, to be nursing fathers of the church. The governor assured them of his readiness to favour the advancement of Christianity; and in proof of it, promised that as soon as their chaplain returned, he would begin to



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build a church for the use of the native Christians—a promise which, in less than a year afterwards, was faithfully fulfilled, when a building for this purpose was dedicated in the presence of two of the Tranquebar missionaries.

Not long afterwards, Mr. Swartz made another excursion into the interior of the country, accompanied by one of the native assistants, during which, several Hindoos of high caste listened to him with great attention, and said on parting from him, “You are an universal priest;” intimating, that he was worthy not only of being the religious instructor of Europeans, but of themselves also. While on this short tour, he experienced from many of the natives marked respect and kindness, one of them, in a place where he could purchase nothing, voluntarily bringing hot water and milk for his tea, and providing him and his attendants with a supper.

The good effects of his and Mr. Kohlhoff’s visit to Negapatam, were soon so apparent in the awakening of a concern for religion in the minds of many of the German Protestants, that at their urgent request, after much deliberation and prayer, Swartz, accompanied by Mr. Klein, another of his brethren, made a second journey to that station in the month of April following. They were met by the two native catechists, and



by several European gentlemen, and conducted to Negapatam. There they spent another week, preaching on the most important and impressive subjects, chiefly in German, but two or three times also in Portuguese and Tamul, to the native converts. They administered the sacrament, distributed books and tracts of piety and devotion, and departed, rejoicing at the evident proofs afforded by many of every class, of their cordial reception of the word of God. At the close of their farewell discourses, the Europeans presented the missionaries with a collection for the poor at Tranquebar, amounting to upwards of thirty-two pagodas, great part of which was contributed by the Dutch soldiers.

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It had been customary since the year 1741, after the arrival of Messrs. Kohlhoff, Fabricius, and Zegler, when the country catechists and the teachers in and near Tranquebar assembled once a month to read the report of their proceedings, for one of the missionaries to give an exhortation on some text of Scripture, to stir them up to the faithful discharge of their important duties. Lectures in divinity were also given to the most able and intelligent among them, and an admonition to the poor on distributing the monthly alms. On his return from Negapatam, Mr. Swartz addressed the catechists who had brought their reports, from I Cor. xv. 10, "By the grace of God I am what I am,"



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from which striking example of the apostle, he represented to them humility as an essential and most important quality in every Christian teacher, leading him to entertain the lowliest thoughts of himself, and at the same time to value and depend on the grace of God in Christ Jesus, above all things.

This was a critical year to the British power in India, and to the missions at Cuddalore and Madras. During the night of the 28th of April, the French landed a body of troops near Fort St. David, which, being joined by others from Pondicherry, ravaged and plundered the neighbouring towns and villages in a most cruel manner. Many of the Roman Catholic Christians fled to their adjacent church near the governor's garden-house, where they trusted that, as brethren in the faith with the French, they should be safe. Some one, however, among the invading party, having reported that these were the English Protestant missionaries, and that it was their church, the poor Roman Catholics who had taken refuge in it were inhumanly massacred, and the church rased to the foundation. In the mean time, the Protestant missionaries were by the good providence of God safe within the walls of Cuddalore. It was remarkable that a person at Tranquebar, who was known to be connected with the French, when the news of their attack reached that place, expressed his conviction, that



Messrs. Kiernander and Hutteman had been put to death.

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On the 1st of May, the French troops approached Cuddalore, and the walls being very low and weak, it was apprehended that at the rising of the moon at midnight, they would storm the town. The alarm of the native inhabitants was in consequence extreme; and they came by hundreds to the missionaries, with their most valuable effects, with which they filled the mission houses. They were, however, spared the horrors of an assault, and early the next morning a French officer brought a summons to the garrison to surrender the place on capitulation. The English commander of the Fort soon afterwards kindly sent a note to the missionaries, advising them to accompany his messenger to the enemy's camp, in order to request the French general to take them under his protection. This advice they thankfully adopted, and followed the flag of truce by a circuitous route through the country, which had been laid waste in every direction by the French cavalry. At length they reached the choultry where the commander-in-chief, the unfortunate Count Lally,<sup>1</sup> had fixed his head-quarters. He immediately assured them that they had nothing to fear, and that he would afford them every

<sup>1</sup> See Orme's History, vol. ii.; and Mill's British India, vol. iii.



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protection. His own regiment being nearly all Irish, the officers spoke English, and Colonel Kennedy accompanied the missionaries some distance on their return.

Cuddalore being quite unequal to a defence against so considerable a force, and being entirely open towards the river, the governor of Fort St. David agreed to the proposed capitulation, and the town was in consequence delivered up to the French. The captain of the grenadier company of the regiment Lorraine, which had taken possession of the Porto Novo gate, received orders from his general to send a guard to the missionaries to protect their houses, and they expressed their gratitude by affording refreshments both to the officers and soldiers. They discovered also, that the German captain, Baron Heidemann, whom Mr. Kohlhoff had visited at Seringham, had given orders to his hussars to protect them.<sup>1</sup>

As soon as the capitulation was signed, the missionaries sent a messenger to their brethren at Tranquebar, informing them of their melancholy situation, and requesting some country boats for transporting the mission property, as it was supposed that all the inhabitants would be required to take an oath of fidelity to the French

<sup>1</sup> This pious officer, about two years afterwards, quitted the French service, and retired to the mission at Vepery, where he died in 1761.



government, and it was no longer expedient to remain at their present station. The next day the English garrison marched out of Cuddalore, and some French officers took up their quarters at the mission houses. In the course of the day, Count Lally himself visited the missionaries and conversed with them in English, inquiring what countrymen they were, whether Lutherans or Calvinists, wherein their functions consisted, and how far they had succeeded in making converts. He kindly gave them passports, and granted two country boats, which had arrived from Porto Novo with provisions for the French troops, to transport their goods. With much difficulty they contrived, amidst the confusion around them, to get their property on board. The missionaries then assembled their little Christian flock, and kneeling down, commended them to the Lord, praying that he would guide and protect them.

Many Christians and other natives, with their families, were allowed to accompany the missionaries on leaving Cuddalore. In the evening they arrived at Porto Novo, where they were cordially received by the Dutch resident; and at noon the next day at Devi-Cottah, where the English gave them a most hospitable welcome. On the 8th they reached Tranquebar, where houses were assigned to them by their kind brethren: the native Christians were lodged for the present in the

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paper mill at Poreiar, and the Cuddalore children were received into the Tamul school. The two missionaries insisting on taking a share in the labours at Tranquebar, Mr. Kiernander assisted in the Portuguese, and Mr. Hutteman in the Malabar congregations.

The early departure of the missionaries and their converts from Cuddalore, appears to have been highly providential. Several Jesuits from Pondicherry, with a party of their followers, arrived the next day; and on finding they had escaped, expressed their disappointment, as well as great displeasure against Count Lally for having granted them a safe dismissal.

Most of the native converts having left Cuddalore, some having retired to Tranquebar, and others to Madras, Mr. Kiernander perceived no immediate prospect of being able to return to his former station, and in consequence felt it to be his duty to engage in some new sphere of labour. After mature reflection and consultation with his brethren, it was resolved that he should endeavour to establish a mission in Bengal. For this purpose he proceeded to Calcutta in September, 1758; and notwithstanding many difficulties and discouragements, he laboured there for some years with exemplary piety and diligence, and with considerable success. Mr. Hutteman remained at Tranquebar till September 1760, when he returned and re-



sumed his labours at Cuddalore, which had been retaken by the British army. There, among other instances of the divine blessing upon his ministry, he was the instrument of converting a Pandaram of the highest caste, and of great respectability and learning, in Tanjore. The account of this distinguished convert, written by himself, together with the remonstrance of his brethren of the college of Pandarams of which he had been a member, and his energetic and truly Christian reply, are contained in the reports of the Society for promoting Christian Knowledge for the year 1765. By one of the biographers of Swartz, this conversion has been erroneously attributed to him, instead of his excellent friend Mr. Hutteman, to whom, under God, this honour is due.

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Notwithstanding the disturbed and critical state of the surrounding country, the missionaries at Tranquebar, which, as belonging to a neutral state, had suffered none of the calamities of war, celebrated, as they were accustomed on the 31st of October, the anniversary of the German Reformation, by singing hymns of praise to its divine Author.

On the 21st of November in this year, died at Tranquebar, an aged woman, who was one of the first five converts to Christianity by Ziegenbalg and Plutscho, having been baptized on the 12th of May 1707. She was born and educated a Ma-



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homedan, and was already of adult age when she became a Christian. Her life had been irreproachable, and she had regularly attended the public services of the mission. At her funeral, which was numerously attended, a short address, appropriate to the interesting occasion, was delivered in the old mission church.

The French army approached Madras in November, availing itself of the monsoon, during which the English fleet could not remain on that station. The missionaries at Vepery, Messrs. Fabricius and Breithaupt, observed, in consequence, a day of penitence and prayer; humbly deprecating the approaching visitation, and imploring the divine protection in behalf of the English government, and the army, the country, and the mission. It was a remarkable and impressive circumstance, that even the youngest children in their schools, contrary to their usual custom, joined in the amen at the conclusion of their prayer.

On the 6th of December, the French began to invest Madras, to the disappointment of numbers who had intended to retire, among whom were the missionaries, who had made every preparation for transporting themselves and their property to Pulicat. The French army being unprovided with artillery, no one anticipated so sudden an approach; but the roads both to the south and the north being occupied by the enemy,



and the missionaries being unwilling to retreat into the Fort or White town, with their numerous families, aged persons, women and children, they had no other resource than, in the event of the English army retiring into the city, to endeavour to obtain the protection of the French general, Count Lally, as Mr. Fabricius had done in the year 1746, on the capture of Madras by M. Labourdonnais. They felt, however, that it would not become them to seek such protection from the French general before he had rendered himself master of the country. On the 12th the French army advanced, and after firing a few rounds the English retreated into the fort. Scarcely had this movement taken place, when the Mahomedan irregular cavalry of the French army galloped over the plains, and listening to no representations of the missionaries, forced their way into their houses, and robbed and plundered them of every thing. At length they approached the church, in which great numbers of men, women, and children had taken refuge. Here they compelled the native men to give up their clothes and turbans, and the women their necklaces and earrings. "Our gracious God, however," observe the missionaries, "without whose permission not a hair falls from our heads, mercifully preserved his servants, so that their persons were not touched, and, with the exception of being plundered,

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whither Mr. Breithaupt and his family also es-  
caped, while Mr. Fabricius, escorted by a friendly  
Roman Catholic trooper whom he met among the  
plunderers, proceeded to the French camp.

It was late in the evening before Mr. Fabricius  
could obtain from Count Lally the desired pro-  
tection. The French officers expressed their re-  
gret that he had not sooner applied for it, adding,  
that on such occasions, it was not in their power  
to restrain the excesses of the Mahomedan troops.  
The missionaries, however, humbly resigning  
themselves to the will of God, felt comparatively  
little for their own losses, but deeply lamented  
that the property of many persons, particularly  
that of some widows and orphans, which had been  
entrusted to their care, should have been thus  
plundered—a circumstance which led them after-  
wards to be cautious in becoming such deposito-  
ries, except in behalf of each other.

As soon as Mr. Fabricius had obtained a soldier  
to protect him, he returned to Vepery, where he  
found every thing in the utmost confusion ; most  
of the mission furniture, their provisions, books,  
clothes, and utensils, had disappeared. Their  
manuscripts and correspondence, though scattered  
in every direction, were happily preserved ; and  
some of their more useful books were afterwards



discovered. Some benevolent friends at Fort St. George kindly sent Messrs. Fabricius and Breithaupt a present of money, linen, and clothing; and thus the providence of God watched over them and supplied their wants.

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Very early on the 14th of December, the French army defiled past the mission-house towards the northern suburb of Madras, compelling two youths of the Christian congregation to accompany them as guides. A strong detachment from the fort here attacked the French, but the English were repulsed with considerable loss. The French plundered the Black Town, and commenced the siege of Fort St. George. To avoid the difficulties and dangers attending such a scene, the missionaries, about Christmas, together with many of their converts, left Madras, and proceeded to Pulicat, where they were hospitably received by the Dutch authorities. In the mean time, Count Lally urged the siege of Madras with the feeble means which he possessed, and about the middle of February 1759, a breach having been made in the walls, notwithstanding the utmost efforts of Governor Pigot and the English commander, the veteran Major Lawrence, preparations were making for the assault; when, on the 16th, the very day which had been fixed for the purpose, an English fleet unexpectedly arrived off Madras, and in two hours the French officer commanding



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in the trenches received orders to abandon the siege. The next day the French army retreated from Madras, and in the course of a few weeks, the missionaries returned to their peaceful and beneficent labours. The victory of Colonel Coote at Wandewash, and the subsequent capture of Pondicherry, defeated the last hopes of the French in that quarter, and established the British ascendancy in the Carnatic.