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a Conveyance to send to the Missionaries at Tranquebar, Tanjore & Tirutchinopoly their Shares.

Sept: 8. 1785. During my Stay here I have preached at Wepury Church every Sunday, sometimes in Portuguese sometimes in Malabar. The portuguese Service is attended by very few people; & this has been the case for several years. But at the Malabar Service the Church is pretty full. Publick divine Service on Sundays & the Morning Prayer every Day at Church, a Small English & Malabar School, The Visitations of the Sick & preparations for Baptism seem to be carried on by M^r. Fabricius, his Catechists & Schoolmasters as usual. But the Wepury Mission has lost its former credit. M^r. Fabricius is pitied by many, but his people are abhorred by all, & most of all those, in whom he chiefly confides. And many good people have told me & wrote to me not to think of settling at Wepury, & even those who wish much that I were settled at Madras, do not wish me to be connected with the people of Wepury. All this would have less Effect upon me, had I not been so intimate with our late Brother Breithaupt & acquainted with all his Sorrows. Therefore, having with great Trouble & Difficulty finished my work at Madras, I set out this morning for Vellore, to which Garrison I was invited. In my way to Munnattore I read the Anniversary Sermons preached before the Honble Society in 80. & 84. And when I came to the Choultry of Munnattore & had no opportunity of talking with Heathens, I wrote in my Journal the following Remarks on the Mission occasioned by the reading of the before mention'd Sermons. Thanks be to God that the protestant Missionaries on this Coast in conformity with the Honble Society, have, teach, & inculcate that Doctrine which is peculiarly Christian, & the solid Support of

N. 3.

Christian Virtues & Hopes. The love of God manifested to the world by the Redemption that is in Jesus Christ is the main Subject of their Discourses, they enforce christian Morals by setting forth the divine Truths, in which they are founded. They endeavour to bring men into a real Belief of a future State, knowing ^{these} few. Hyder, 'tis said also, has carried many of them in to his own country, whence they are prevented from returning. The next Night I slept at Bal Chetty's Poultry, & next Day.

Sept: 10th. Went by Caneribakam to Arcot. I had but little opportunity of talking with Heathens, as there are very few Inhabitants. And tho' I met with many travelling People in this public Road between the principal Towns of Madras, Arcot & Vellore, yet they were not that sort of People that were inclined to hear me. Arcot is so much altered & so much destroyed during the war, that it is not at all like to what it was fourteen years ^{great} ago, except the castle which is but a small part of this Town.

Sept: 11th. Both the Hanoverian Regiments are stationed here. I went to attend their divine Service this Sunday morning, but came too late thro' the fault of my Guide. However I met with some of my friends among them, with whom I had a great deal of good conversation. I breakfasted at the Colonel's, dined at the Major's, & supped with the two Chaplains. Late at Night came two ^{Christian} families to me, who had heard of my Arrival. Little did I think that these people were here. That has been a Dispersion, which the late war has made! I exhorted them, & upon their Request gave them a Malabar Catechism & a Book of Prayers, as also a little Book to read to their heathen Acquaintances.

Sept: 12th. Arrived at Vellore, where I was received into the House of the Commandant Colonel Nixon. I found that I should

knowing, that then Salvation will naturally be the Object
of their Pursuit. And this Salvation they propose as merited by
Christ, & exhort their Hearers to consider well the Import of it,
having themselves experienced, that when it's Import is duly
considered, it is capable of agitating the Mind, with all the
Emotions of Joy, & Gratitude, that ever were felt; & that, when
the Offer is duly estimated, the terms of Salvation become
an easy Yoke & a light Burden. Temptation is disarmed,
& every human Duty practised in Proportion to Men's
Power. And this has been undoubtedly the Case with ma-
ny of the Converts of the Missionaries, & of their Hearers in
general, & is the Case with some this Day. Therefore, praised
be God, the Society's Missions, & that of Tranquebar, altho'
they may be weak, & with Truth be called weak, they
cannot be called ineffectual. And I am persuaded,
that even at Wepury, where things ~~are~~^{seem} not ^{to be} as they should
be, this is the Case with some, because the Doctrine, that is
preached there, is good, & many are not acquainted with
the bad Qualities & Actions, that some of the Teachers
there are charged with. And tho' the Weakness of the
Mission is, & always has been, just Cause of Grief to
the Missionaries, yet it is matter of Comfort to us, that
it's Weakness is not altogether owing to those who were
intrusted with the Work, but to many other Causes
without them, as also Doctor Vincent justly alloweth.
If the Mission was ineffectual, I should be extremely
unhappy in this Country. I must in that Case either
leave it, or solicit for my Dismission, and apply my-
self intirely to the Education of Children of Europe-
ans, which is so much required in this Country, and
of me so much requested, that I could have a very large
School. But what has the Mission effected? Have
Kings

Things & the whole People, or a considerable part of it,
been converted? Have Priests & their Followers been
converted? Have heathen Temples been converted into
Christian Churches & Schools? Is there a single Town
or Village, that may be called Christian? or is there
even in any Town a Congregation that doth or can
maintain a Church & School, a Minister & School-
-master with their Poor? No! the Mission is too weak,
as to effect even that which was last mention'd, and
to encounter with the Obstacles that oppose it. But we
have Fathers of Families, that have been converted to
Christianity together with their Houses. And we
have many Houses in which formerly Sinner, Wicked
-ness &c. were called upon, where they now call upon
the Name of the Lord Jesus. We have here & there Chri-
-stians, whose Life & Conversation attracts the Attention
of their Neighbours, & that of Europeans too, & who spread
with us the Doctrine of Christ, & many a European
has been provoked to a holy Jealousy by the Knowledge
& Life of some Malabar Christians, tho' on the other hand
it cannot be denied, that they have seen many Exam-
-ples of the most detestable Hypocrisy too. Many Ex-
-amples of Hypocrisy make us smart, but others com-
-fort us again. I have myself buried this Year a young
man & fellow-Labourer, whose Life was so useful &
so exemplary, that he was loved by every considerate
Person, and that his Death was lamented as that of a
very eminent Man. On the whole, I think, that the
general Languor which is spread over the Business of the
missions

Missions; that the Clergy are less vigorous in their Efforts in, & the People less liberal in their Contributions towards, this Business: is chiefly owing to this that Mankind are often too sanguine in their Expectations, because sometimes means which were weak in Appearance produced Effects that were infinitely greater than could be expected, & that they expect, that this should be always the Case. I have known a Missionary, who was quite disgusted with the Mission, because he thought it ineffectual, and did not know that this Disgust was owing chiefly to his very great Expectations he entertained of Success, before his Arrival in this Country. He thought that, after having harrangued a Crowd of Heathens, they then must immediately follow him, & desire to be farther instructed & baptised. The Consequence was that the Pain of disappointed Expectation grew upon him, and he conceived a Hatred against the People that had disappointed him, and against all Labour that is bestowed upon them by the Missionaries, so that he made himself miserable, & disquieted others too. And as he could not be thankful for the Portion of Good that the Mission produces, I suppose it was a Comfort to him to think of a new Plan. If such Missionaries as Dr. Vincent supposes would be likely to accomplish the End of a Mission, ^{better, than those, who are employed} could live & exist in such a Country and such a Nation as this without Tricks, Simulation and Dissimulation, by which means the Roman Catholic Priests maintain themselves, I should like

like to be one of them. I should then have ~~left~~ to do with worldly Cares, which are so disagreeable to me and should be more secluded from a wicked World. But what is impracticable for a European to do, that we do by our Country Priests and Catechists, and they cost our friends & Benefactors but very little.

In the Afternoon I went as far as Sipermatore. Here were some Seapoys. One from among them came and knelt down before me without saying a Word for a long time, nor would he rise from his Knees. At last I recognized him, & found, that he was one of them, whom I had formerly instructed & prepared for Baptism, who bore his Cross that afterwards was laid upon him so ill, that he caused me much Trouble and Grief, & in 81. left Cuddalore disgusted with his Situation & followed the Camp. He heard what I told him on his Knees, and did not rise till I desired him to assist my Servant in getting something to eat, which he did with the utmost Pleasure.

Sept: 9th. Stopt for about two Hours at Canjeveram & spoke to the Bramins in the great Pagoda, which, they say, is still forsaken by its Deity, & still in that polluted State in which it was put by our Army taking Possession of, & Shelter within, its Walls in the beginning of the War with Hyder 1780. Every body may now go in & out as they please. The Bramins told me, that before the War the Pagoda had been served by about thousand Bramins, & that besides them there had lived in this place about ten thousand other Bramins, which one might call Secular Bramins; that they had all perished by the Sword, Sickness and Famine, except these

have a great deal to do here, & therefore divided ~~my~~ time so, that every Morning & Evening I allotted two hours to speak to such of the Soldiers, malabars & portuguese people as should wish to speak with me. And as a Colonel's House is not a fit place for these people, I easily got for this purpose a small House in a silent Corner of the Fort.

I staid here eleven Days, was daily visited for four hours by Soldiers, Portuguese & malabar, with some of whom I had long conferences. Visited the Hospital every other Day & ^{an} Hour, & dispersed many of the Society's little Books; read Prayers and preached two times to the Garrison in a large Hall in the Palace of the former Nabobs of this place; catechised every Day & ^{an} Hour some Malabar Women, Soldiers, Wives, that are come here from every place where there is a Mission, & desired me to administer the Sacrament to them, to whom were joined some portuguese people; administered the Sacrament to a few in English, among whom there were the Paymaster & his Lady, a Surgeon & his Lady, & a Captain's Wife, that was formerly brought up in our family, & also to a few in Malabar, that have formerly been communicants in Trichinopoly, Tranquebar, Suddalore, & Madras; & baptised fifteen children, among which was the Commandant's, who also paid my Expences of the Journey to this place. I baptised here also a Malabar Youth a Relation of a Malabar Schoolmaster, whom the pious Lady of one of the Surgeons has formerly brought with her from Trichinopoly for the Benefit of her Christian Servants & their children, & her adopted children. This man has family Morning & Evening prayers with the Servants, on a Sunday he reads the holy Scriptures, instructs & exhorts by what he reads, keeps also an English School, in a particular Room of the House where he instructs the adopted children & any European's child, that is sent there. The Lady herself inspects the

School, & sees that it be properly conducted. If we had many such families as this in India; in what a great Light would then the Utility & Importance of the Mission appear! how much would it then be valued! But then it must be also observed, that if there were no mission here, there would no where be found such a family, nor could there. I found the above mention'd Malabar Youth well instructed by his Relation the Schoolmaster & well prepared for Baptism.

Sept: 20th. very early in the morning I went up to the fortified Top of Calis-ghur Hill a few miles from Vellore in Company with the abovementioned Surgeon & Paymaster. This Hill is one of the two highest in the Carnatic, & the Fort on the top of it very remarkable. There are good Granaries & magazines in it & several fine Tanks, one of which has very salubrious Water & is so large & deep, that for the great body of Water we could not measure the Depth of it with a long thick Pole. We could not keep the Pole perpendicular enough to reach the Bottom. I have often heard, that Tygers climb over the low Malabar Houses into the inner Yard to regale themselves with the Blood of fattle or Sheep. But here we learnt, that lately a Tyger got into the fort, probably over some ^{lower} part of ~~a~~ ^{the} Walls, & that the Sepoys could not get him out till they threw a Sheep over the Wall. And tho' it was thrown over a high part of it, the Tyger, who had seen the Sheep, followed it instantly. This high Fort, in ascending to which we spent full two Hours, has also been in the Possession of Hyder, during the last war, as every other Hill & Country fort of the Carnatic, Wandwash & Vellore excepted.

Sept: 22. Set out for Juddalore, thro' the Kancambady Pass, by way of Wallam, Arny, Sattupotley, commonly called

Chittiput, Gingy. Within the Valley of Vellore there is a great deal of cultivation, & a sufficient number of Inhabitants. But as soon as I came on this side the Manambady Pass, I saw nothing but a desolate Country, & the Remains of the Mud Walls of the Houses of once populous Villages overgrown with Grass. As I have formerly been in these Villages, I was much affected at their total Desolation.

Sept: 23. Within the Fort of Arny I saw a number of People, but the Suburbs & their Inhabitants are no more. Hyder has done so much to the Fortifications of Arny, that he must have spent Lacks of Pagodas upon them. The Fort of Chittiput was abandoned by the Enemy & blown up towards the end of the War, but the Suburbs or Chetty surrounded by a Mud-Wall is almost as full of Inhabitants as formerly.

Sept: 24. The remarkable Hill Fort of Gingy where I arrived this Afternoon being garrisoned by Nabob's Seapoys, I had the pleasure of seeing it this time, which formerly was denied me & every other Passenger by the Nabob's people by order of their Master. — I wrote a Description of this remarkable Fort, which is a fluster of seven Rocks to which you ascend from the Fort below by three different Roads. But as I wrote it immediately after coming down, when it began already to grow dark, I can now not well read it ^{without Loss of time}. After this I had a long conversation with some of the principal people of this once populous, but now much ruined Town. It began with their Story of the Folly & Levity of the Keepers of this unconquerable Strong Hold, by which it was lost in the very beginning of Hyder's Invasion.

Sept: 25. The Road from here to Wickaravandy by Wendaing, Isalam, Tatschenore is so overgrown with Brush-Wood since the

beginning of 81 when this country was laid waste, that it made our journey very tedious. The above-mentioned Villages are known only by the Remains of some Mud-Walls.

Sept: 26th. In the Road from Wickaravandy to Cuddalore I saw in humulam & Tukanambakam a few Houses re^{ly} built by some people, who in the last calamity have saved their Lives in Pondicherry & Cuddalore. In humulam I saw the people very busy in extracting Indigo. Having taken Notice of the Process, I talk'd to them all, & as some of them could read, I gave them a Book. Late in the Evening I arrived at Cuddalore.

Sept: 27th. The most melancholy thing in Cuddalore is, that the people are full of Complaints against Government, & despair of the Wellfare of the Place. Some of their Complaints may be just, but some are evidently founded in Malabar perverse Self-Will, & both have an equally bad Effect in checking Activity.

Sept: 28th. Having heard nothing farther from Mons: De Cou^{te}tenceau to my Request of March 21, than what was mention'd in April 1, I wrote another Letter to the present Governor of Pondicherry, Le Vicomte de Souillac, & as he is also to embark for Europe in a few Days, I begg'd to recommend at least my Case to his Successor Mons: De Faigny. But I have received no Answer either from the one or the other.

Oct: 3. 1785. During my Stay here, I have daily catechised the Malabar Christians. Yesterday I preached in the Hall of the Mission House both in English & Malabar, & administer'd the Sacrament to eleven Malabars & five Europeans. Baptized 3 Children 3 English & three Malabar & one grown Girl, an orphan which