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Tagebuch von Johann Ernst Geister und Johann Zacharias Kiernander.

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Kiernander, Johann Zacharias**

Cuddalore, 18.01.1741-28.12.1741

1741

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A Journal
Containing the most material circumstances, happen-
ing in the first six Months of the Year
1741,
With the British Mission at Puddalore, near Fort St David.

January.

We began this Year with thanksgiving, prayer & a Sermon upon Rom xiv, 7-9. which text was explain-
ed and the proper inferences drawn from it.

Our Correspondence to Europe required a great deal of time, & hindered us in our business. Likewise the rumours of war increased so much, that every body was in apprehension and hurry almost day & night. 18. This day, being a Sunday, at eight in the morning when we were ready for our Sermon, the Alarm Drum was beat, & immediately we heard the great Guns thunder & the balls whistle. A body of at least two thousand Maratter Horsemen poured in on a sudden, and no body knew any thing of it, before they came near the walls of Puddalore. But as every thing was ready day and night, they were no sooner seen but the balls came so hot amongst them, that, though they attempted to come nearer, they were soon forced to retire faster than they came in. Flying to the West, they came within the Guns of an Outcastle, & were drove back farther. At last they fell in on the North west side of the limits, where they could shelter themselves behind hedges & gardens. They plundered the open villages, wounded some people, & went off again. It could not be known, how many of them were killed, because they carried their wounded & dead along with them. Now the hurry & uneasiness of every body began to be very great, because it was certain, that small parties were near us, & rumours upon rumours were spread, that we must expect a brisker Attack every hour. This body went afterwards to the North, & almost near Madras.

They

They plundered all open places, & committed great barbarities. When they attacked Parar, which belongs to the Dutch, they plundered & ruined the place, but could not take the Factory, though they attacked it two days, the few Dutch there with the help of black Soldiers fired so much amongst them with small arms & Granado shells, that with a loss of a number of their men & horses they were forced to retire. As it was supposed, that they would go further to the North, we hoped to have a little rest, but unawares on the

23. at noon they came back again to the number of 3000. rushing in on the North Side of our limits, & were not discovered, before they were within a great Gunshot. The balls flying amongst them, & doing execution, they halted for a while, & went to the Westward. Not minding ~~from~~ the firing from two castles more they fell in again on the Northwest Side, as before, and plundered.

When they would go out again, some balls from an out-castle came amongst them, so that they drop'd a great deal of their plunder, & several country people who had been pressed to carry things and provisions, seeing the horsemen only intent to save their lives run away from them and came within the limits, selling what they had carried. In the night they encamped within two miles of Cuddalore and made a great fire to burn their dead. So our apprehensions and uneasiness increased, and frequent Alarums were made day & night sometimes even upon false reports.

K. began after the middle of this Month to catechize the Portuguese Children upon the Scripture sentences, which they have learned.

G. Applied himself seriously to preach a malabar sermon as soon as possible, for which purpose the Litany out of the English Common Prayer was translated in the Malabar language: but being indisposed for more than a week, it went on a little slow.

We began this Month to preach upon the history of

of Christs Suffering, according to the Gospel of St Matthew.
After the dispatch of our European Correspondence we re-
sumed all our business.

February.

We took ^{the} opportunity to converse with the Country People,
who in this troublesome time were come in for protection.
Some of them came to our house, & with others we conversed
publicly in the Streets, endeavouring to turn our discourse,
which was begun perhaps upon indifferent things, to some-
thing usefull & religious. They seemed to approve what
was proposed to them, though when a nearer application
was made by asking them why they would not search
further into what they allowed to be true & right, they
immediately sheltered themselves behind their received
doctrine of an absolute destiny, saying: our time is not
yet come.

7. We had long ago taken a resolution to visit the old
Mahomedan Priest, Kutter Saung (of whom formerly some-
thing has been mentioned in the Journal) but impediments
coming in the way, it was delayed till to day, when we
went to Him in the Evening. He received us very friendly,
but being 117. Years of age, he could not talk much, so
that we discoursed chiefly with some other Mahomedans
that were there. One of them who seemed to be a scholar
in their way, brought a book wrote in the Arabian language,
which as far as we could understand, was a Commentary
upon the Alcoran. This man, (in a manner which
was none of the civilest, considering it was our first
visit, with no design to dispute, & that we not came to
visit him, but the old Gentleman) attacked us briskly with
several objections. First of all he reproached us with
the veneration of images, to which the Answer was, that
we differed in this from the roman catholicks. He proceeded
to object against the mystery of Trinity, & how God could
have a Son. It was answered, that thousand Things were
pretty near us, which we could not comprehend nor pene-
trate into, though for all this we could not deny their exis-
ting, & that in matters of Religion the expressions and
terms must not be taken in a gross and carnal sense.
Obj: How Christ as man could be born of the holy
virgin

Virgin without the concurrence of a man. Answer. If God could make the whole world out of nothing, when there was neither male nor female, it would be wrong to confine his power within so narrow limits, as to think that he could not produce a true man from a female without a male. After some other questions about the holy virgin & Joseph, he asked very warmly, if nothing of Mahomed was wrote in our Bible. Though this was answered in the negative he repeated his question several times, insisting we should say, what it was, that was mentioned of Mahomed in our Bible. He did all this in a very strange manner, which made us turn the discourse at last on some indifferent things. There was another difficulty, that we could understand one another but half, because the Malabares in these parts, though they talk the Malabar language, yet they intermix it with so many words from the Arabic & Persian language, that chiefly when they talk of religion, they make almost a different dialect of it. We took at last our leave from them & were accompanied by one of the family.

15. With divine assistance the first Malabar Sermon was preached to day upon the first part of the 15th Chapter of St. Matthew. The Service was begun with the Litany translated from the English, & concluded with a prayer. The Auditors were few of our Christian domesticks with their families, though we resolved, to give the Heathens an opportunity to be present. We likewise resolved, that for a short time the Malabar Sermon should be only every other Sunday, till we could do it every Sunday. It was to us a matter of joy & thanksgiving to God who had brought us one step further.

In our Portuguese Sermons we continued to ^{propose &} explain the history of Christs suffering.

March.

Through Divine assistance we found our selves capable to go on in our business, at home as well as abroad. At home we applied ourselves to improve in the languages, & likewise took care of the Schools. we were visited now & then by the natives & went frequently through the Streets of Fudalore in order to be more acquainted with them.

with

with the beginning of this month we dismissed the two girls out of the Portuguese School.

For the better advancing in the language the former missionaries at Tranquebar had collected a large book of Phrases in the malabarian & highgerman language, under proper titles, the book containing four quires of paper. A malabar copy of this being sent us from Tranquebar together with the original in both languages, G. soon after his arrival at Cuddalore copied the german and brought the index of it into a better order. To this Mr Cartorius afterwards made a few additions. There being yet white paper enough in the book, it was afterward thought fit to fill this up, & accordingly G. took out of several authors the best quotations, always citing the Author, which had not been done before. The book being now considerably increased, & the usefulness of it appearing plainly, we resolved to make a new book & regulate the titles & other things more commodiously & write no other phrases into the new book, but such that were taken out of the malabarian Authors. We spent therefore part of our time this month in the making of a new index for the titles of the phrases book.

17. We ended with the Portuguese Children the explanation of the Scripture Sentences, and

18. began to declare a small treatise against the principal errors of Popery.

25. We were visited by four Bramines from the country, with whom we had talked few days ago in the Street & invited them to our house. They came just, when we were upon our business, & were therefore desired to step a moment to the malabar School, which they did, & some maps in the malabarian language were sent after them. In a short time we sat down with them, & the maps gave us an opportunity to begin our discourse, so that a few words were spoken touching the difference betwixt the learning of the Europeans & that of the natives. After this, the question was proposed to them about the origin of their different Sects. They began in their usual way a long explanation, how formerly the Deity appeared in a visible shape, in order to create the world, & that the bramines were born out of the head of this visible Deity etc. To this it was objected, that we could ascribe no shape to the Deity, & that it was improper, to assert, that God could not create the world except he

he appeared in a visible shape. They endeavoured to say something in defence of their opinion, though they never kept close to the argument, & at last gave their sentiments, that the diversity of opinions, sects & other divisions amongst men came from God, & that without this the world ^{could} not subsist. It was answered, that there might be amongst men a diversity, one being a native of such, another of another country, one following one trade or business, another applying himself to another way of acting etc: but this must not be extended so far, as to things entirely religious, & appertaining to the service of God. By way of reply they made a distinction betwixt the external & internal worship, the external according to their opinion, consisting in several different rites & ceremonies agreeable to the customs & temper of every nation, but the internal being such, that one, who could attain to it, rejected all outward forms, rites etc: and to such one, a dog was as clean as a brahmine, he making no distinction betwixt such Ecclesiastical purities & impurities. The answer from our side was, that part of what they said now, was agreeable to our religion, which thought us that the main part of divine service was internal, & that outward forms would not do, if our mind was not disposed according to Divine will. For a proof of this, the malabar New Testament was brought & Matth: XV, 14. legg. read to them which they much approved, but were asked, why they did not endeavour to serve God in this internal way, which they allowed to be the only real & true one. They said that it was not possible, but to very few, to deny all external things, and without the world could not subsist if men would follow only the internal worship & reject all external & worldly things. Our reply was, that God had made men for a double End, the main end concerning indeed the happiness of our mind & the service of God, but the other & lesser end being this, that every body according to the station wherein Providence had placed him in this world, should do some external business for the benefit of his fellow creatures, & that every ones worldly business would but then be managed in the proper manner, if he should be so happy, as to serve God internally & in the right way. Consequently the internal worship would be no hinderance to worldly affairs, but rather would set them a right, & keep every thing in due frame & order, and what would it be, suppose, we should lose some external things

thing on account of the true worship? It would be no more, than to loose a trifle, when on that condition we could obtain millions. For a confirmation of this Matth. XIII, 44 & 46. was read & explained, which they likewise approved. Our discourse went further upon the difference between their wedam & our Scripture. Against what they call their wedam or revelations it was objected, that the Bramines not only hid it from every body, but that even the Bramines themselves did not understand the meaning of it, whereas our Bible had been translated in so many languages, & was laid before every body who had a mind to read it. They would not allow the Bramines ignorance in that particular, yet they seemed not much to insist upon it, saying only, that on a close examination, it would be found, that our Scriptures & their wedam contained the same doctrines. Our answer was, that as long as the Bramines did hide their wedam, we could not say how far it agreed or disagreed with the Bible, and that it would be a satisfaction to us, if they would acquaint us ^{with} the contents of their wedam, in order to compare and see if their assertion was true or not. They declined the answering upon this point. We shewed them the Hebrew Bible, & upon their desire few verses were read to them & interpreted. As they have amongst themselves a character of a language, which they call the character of the Gods language, and which resembles very near to the Hebrew character: though they do not pretend to have more than the character only and not the language, we told them, that our Bible had this preference before their wedam, that the original was in such a character and language, which their own tradition called the Gods language. We desired them to look & see what they thought of this character. They allowed that the two characters had a very near resemblance one with another. It being pretty near noon, & they giving to understand that they must go to perform their ceremonies, we dismissed them with an invitation to continue their acquaintance with us. These Bramines behaved very handsomely, & expressed a good deal of natural sense & judgment.

In our Portuguese and Malabar Sermons we preached
upon

upon the History of our Saviours passion & resurrection.
About the middle of this Month news was brought that the Maratters had taken the Town & Fort of Terooffcheenawpolli from the Moguls people again. This Fort is about 40 leagues Southwest from hence, & is accounted to be one of the strongest over all the Country. Formerly a Prince of the Marattish nation governed it, but few years ago, one of the Moguls Commanders Sonder Sawis took the Place by Treachery and governed the Province belonging thereunto. Not contented with this, he went further Southwards, ruining the Tan-shaur country (the King of which is likewise a Maratter) & had once almost taken the residence by Treachery if it had not been detected, & the Traitor executed. The King of Tan-shaur knowing no other help, asked the assistance of his kindred, who thereupon came with a powerfull army, & if it was not the true reason, it was at least the Presence that they came to free Tan-shaur & Terooffcheenawpolli from the oppression of the Moguls Commanders. They blockt Sonder Sawis up very close for some Months, & though his Brother with a Body of men endeavoured to break through the Maratters camp in order to bring succours & provision into the Fort, yet after two attempts he lost his life, though it was said, he fought bravely. Upon this Sonder Sawis was necessitated to give himself up Prisoner, & the Maratters took the Place. It is uncertain now which way the Army will march, and what their further design is.

April.

Two boys were dismissed out of the Portuguese School, so that there are but 5. now, & two Christian Children in the malabarian School.

The last rainseason being not very plentiful, and since that no rain having fallen for about 5. Months, the weather began to be very unhealthfull, so that numbers even of the natives fell sick. It affected us likewise, and kept us indisposed for a good part of this Month, so that we could not be so assiduous in our business, as we desired. It seems that we are known more & more amongst the inhabitants & other natives of the Country, and their esteem

esteem and good opinion of us seems to increase. We had several visits from them and our discourses were in the main the same, as those mentioned before in our Journal.

Gu: chose now and then in the morning to sit at the door reading the malabar Books, which brought several of them that passed by, nearer to the House, & gave an opportunity to talk with them.

R: had exercised himself so much in the malabar language out of the printed books, that it was thought proper now, to proceed to the authors themselves, & a renowned historical book, which is wrote in a plain easy language, was chosen for this purpose. The difficult words of this book have formerly ^{been} wrote out in malabar & latin by Gu:, who is resolved to assist his Colleague in these exercises as long as it shall be necessary.

In the Portuguese School the explanation of the treatise against Popery was continued.

Our Sermons were upon Christs resurrection, & his manifestations after it.

May.

About this time account was brought, that the Maratten army was marched off again, though it is uncertain yet if they will not come again.

A native who in the time of Disturbance had retired to this place, & having nothing to live upon, offered himself to turn christian; though he was so honest, as to say, it was upon this express condition, that we should find him a lively hood. We let him know, that we could not enter into such an engagement, but that he himself ought to look out for his worldly circumstances, & in case he could settle and maintain himself here, we should be glad to contribute to his spiritual welfare. After a few days we saw him no more, & perhaps he was gone home again.

5. Upon the ceasing of the disturbances we resolved to go out again to the neighbouring places, & accordingly G: went to Trippoplore this evening, but found no particular opportunity for a publick interlocution, only going

to the garden of an inhabitant, a short Discourse happened to be about religious Things.

10. A newborn son of a Protestant malabar christian from Tranquebar, who is here in the Company Service, was christened.

The Heat of the Season began to be broke a little by refreshing Showers which strenghtened our bodies, that we could apply ourselves a little more to our business.

15. R. having heard soon after his arrival in these parts, that the Commander in Saffanapattam (a Dutch Settlement on the Island Ceylon) M^r Daniel Agreen was a Countryman of his, took the liberty, to write a letter of compliment to him, acquainting him with some circumstances of the Protestant Mission in Madalore, and of the Pious endeavours for promoting Religion in the Northern parts of Sweden. To day a complimentary letter answer came from the Gentleman, wherein he expresses his joy about the spreading of Religion, & offers his endeavours in any thing, wherein he could be serviceable to the Protestant Mission.

30. We were visited by a great man from the Country, a Mahomedan, a near relation to one of the Moguls Commanders in these parts, & the visit was occasioned by one of the family of the old Mahomedan Priest, mentioned before in our Journal. They expressed their desire, to see the microscope, which was brought, & somethings shewed to them, as likewise the burning Glass. But the Gentleman not understanding the malabarian language, we talked to him only by an interpreter, & it being the noontime of a very hot day, the visit was soon ended with some compliments.

Though we have not yet succeeded so fair, as to bring over some of the natives to christian religion, yet we take it as the effect of Divine goodness & Providence, that even Persons of note & quality in these parts shew a liking to be acquainted & converse with us. And as some external Things, microscope

and

and the like, have given an opportunity to such acquaintance, we have wished sometimes to have more of this kind here, to excite the curiosity of the natives. However considering the charges and cost of these things, we cannot resolve to desire that Globes & astronomical machines should be sent from Europe. Yet, as it happens now & then that after improvements & new inventions upon such instruments, the old ones are thought almost useless, we have been thinking that Gentlemen in England, who are provided with such instruments, as on the aforesaid supposition were almost of no use to them, would perhaps be inclined to part with them, & let them come to India, where they might be employed, though in a remote way, for the benefit of Religion. Globes, Astronomical maps, etc. would serve best for this purpose, because there is yet some knowledge of astronomy amongst these people, and it makes them always attentive, when they find that the Europeans have made a progress in this noble science.

The malabar Sermons this month, have been upon the Second Chapter of the Acts.

In the Portuguese Sermons we began to preach upon the Epistle to the Colossians, and in the Portuguese School after the finishing of the Treatise against Popery, it was thought proper to begin the explanation of the Catechism.

June.

We went on in all the parts of our business as much as the hot and disagreeable season of the Year would permit.

A poor orphan, the Son of an Englishman, who has been Corporal, was upon desire taken in the Portuguese School with the beginning of the month.

17. In the evening G., who for recreation & exercise
went

went to the Fort, happened to meet in the way a small company of the natives from Porto Novo, and fell in to a discourse with them, which went chiefly upon the unity of God, and that there could be only one true way to serve him. They seemed to be much pleased, and were invited to a further conversation.

14. The Malabar Sermon had hitherto been in the hall of the house, but upon deliberation we resolved to have it for the future in the malabar School, and begun so to day. The main reason is, that we hope by this means to bring the natives to hear our Sermon, as they will sooner come to the malabar School than to our dwellinghouse.

22. On an invitation G. went over to the Fort side in the evening to christen the son of a Gentleman.

In our Sermons and instructions we have continued upon the Texts and Doctrines begun last month.

This month we begun to have a malabar Sermon every Sunday, and resolved, that G. should take care of the malabarian and R. of the Portuguese business, till R. should be advanced so much in the language that we can do it by turns.

John Ernest Guister.
Johann Zacharias Piernander.

A Journal,
Containing the most material circumstances, happening in the latter
six months of the Year 1741,
with the British Mission at Cuddalore near Fort St. David.
July.

With the beginning of this Month one of the Portuguese Schoolboys was dismissed, and entered in the military Service. There was a strong Suspicion, that some of his roman catholic relations, endeavoured to entice him away to Portichery, therefore we thought this to be the best way to keep him here, in this place, as the boy was willing to be a souldier.

About the middle of the Month we made a regulation in the Portuguese School, that the boys should learn English every day, and 10. Hours in the week taken on that account.

Upon this a boy out of the malabar School on desire of his relations was admitted to the English lessons.

24. We received a short letter from Mr. Newman, dated Febr: ye 6th 1740.

26. A newborn child of the malabar catechist, Ambros, was baptized. In the Portuguese sermons we continued to preach upon the Epistle to the Colossians, and in the malabar congregation some Gospel Texts of St. Matthew have been explained.

Having again in the daily catechisation ended the explanation of the Catechism, the exercises in the Portuguese language were resumed with the literal explanation of the latter part of the Acts.

This Month we had an account from Franguebar, that Mr. Agreen, Commander in Tanjapatnam, of whom we have mentioned before, did lately dye.

August.

5. Some malabar merchants from the Country visited us. We shewed them maps & books, & our Discourse was chiefly upon the insufficiency of the malabarian learning & knowledge. They could not but approve, what was told, yet, as usual, it did not seem to move them much.

6. We went on an invitation to the weddinghouse of an inhabitant who lives near us. They received us civilly, and we began, after some other discourses to talk with a young Braman there. But others of the company excused him that he had not yet acquired capacity enough, to answer us. So we went no further, and after a short stay retired.

10. To day soon after midnight dyed our Governour, James Hubbard Esq: having been ill some weeks. He was buried in the evening, one of us reading the Service, and the other accompanying the Corps.

22. In the morning arrived from Madras the Worshipful Augustus Burton, Esq: as our new deputy Governour, we went to the Fort to pay our respects to him, and he received us very kindly. We likewise dined with his Worship in company of all the Gentlemen.

23. The Governour coming to Cuddalore in the evening was so kind as to honour us with a short visit.

This month we preached in the portuguez congregation upon the first epistle to the Thessalonians.

As the weather begins to cool (though the season is not quite healthfull;) we have been capable to keep closer to our malabarian exercises, and are resolved, to acquaint ourselves with the plainest and easiest stile, endeavouring to avoid as much as possible, all prejudices and mistakes.

We have likewise continued our conversation with the inhabitants at home as well as abroad.

September.

Some natives have now and then, visited us, and given us an opportunity to talk of usefull things. Upon ones asking about the cause of evil and misery amongst mankind, our answer was, that it did not come from such a time, place or other external and remote cause, but that it was within us, and consequently the cure must begin where the evil was.

Another time some Porto novo people came to us and discoursed for a while, allowing that to be true, what was proposed. But when the application was made, and the question formed: why they would not endeavour actually to follow truth? The eldest of them answered: that the natives of this country were like sheep which followed the bellweather only, without minding, if it was right or wrong. To prove that this was a false and dangerous thing, it was replied, that in wordly things they were prudent enough not to act according to such a Principle, because when they fled from Portonovo to Cuddalore, they enquired first after the road, & did not blindly follow any one whom they saw running.

8. We dispatched part of our Journal with a letter to England.

Our Sermons and other instructions have been continued upon the same texts as before, and in the Portuguez Sermons the first Epistle to the Thessalonians has been ended.

The two Christian Children in the malabarian School have begun to learn the Catechism.

As we hear not yet of the arrival of the later Ships, and the rainseason cometh on, we rely upon Providence under this disappointment, and hope to hear of the Ships returning from

Bengal

Bengal after the rain in about three months time. Because it is believed, that by some accident or other the Ships came so late to these parts, that they were obliged to go first to Bengal.

October.

4. According to our resolution, we began to preach in the Portuguese congregation, on the Doctrine of the Lord's Supper.

9. In the daily catechizing of the Portuguese children, the explanation of the Acts being done, the first Epistle of St. Peter was begun in the same method.

13. This afternoon Gu: went to Tripore, in order to continue the conversation with some inhabitants there. In the way I overtook some people, and going along with them began to talk of the several dangerous errors and mistakes of the country people.

They took it pretty indifferently, and so we parted. I went afterwards to some Streets at Tripore, and came at last to the Pagoda, where amongst many other people, I met at last with the formerly mentioned Priest. There had been that day a solemnity for the Bramines to fill their bellies, and my discourse began with asking about the circumstances of the solemnity. After an exchange of few questions and answers the discourse was carried to the main point of truth and happiness. I spoke to them somewhat large in the following way, that after I had begun to acquaint myself with their books & learning, I found such an extravagant confusion, that for some years, I took all of it to be nothing but the meer production of their poets and orators wild fancies. But after some time I met with things which seemed to have a resemblance with the Grecian and Egyptian antiquities, and searching further, I discovered several things which confirmed my conjectures to a high degree of probability. Here I enlarged on the History of Alexander the Great, his conquering Darius etc, and told them how this was expressed in their books, what circumstances were true, and what were the additions of the Poets etc, concluding at last with this, that according to their proverbial expressions, the truth contained in their books might be compared to a mustard seed to which their poets had added mountains of falsities, mixing all so together that it was almost impossible to distinguish now one from the other. I told them further that they were much in the wrong, to be so unmindful of important things as to take all in a lump on other peoples credit, and that they ought to take hold of proper opportunities for finding truth; to which purpose I offered them my endeavours. This discourse seemed to raise their attention, hearing a European talk of antiquities, the knowledge of which in their idle way of thinking they take to be in their sole possession. The Priest by way of answer spoke something, which

which did not come home to the argument, and begun again his simile of several blind men, who were desirous to know the shape of an Elephant etc. But when I put him in mind, that formerly he had proposed the same, he broke off. We went on discoursing till a good while after sunset, and then I invited him to our house in order to talk more of this matter. He told me he had been lately twice at Puddalore, but not knowing the house, he did not happen to see us. Upon this some young Bramines present promised to go along with him, and shew him the house, and he gave his word to come in few days. It has been formerly mentioned in our Journal, that this Priest had been christened at Tranquerbar, but some time after, it was found out that the unhappy Apostate lived at Nagapatnam. But it seems, there is such an exact resemblance betwixt these two men in their persons, speech and carriage, that more than one have been led away to mistake one for the other.

20. A Chalabarian Merchant being taken in a shower of rain as he passed through our Street, stepped in to our house to wait till the rain should cease. We asked him to sit down, and after a few words that part of the 44.th Chapter of Isaiah, in which the Idolaters are rebuked, was read to him, and some observations added as well particularly on this doctrine, as generally on the excellency of the Bible. He did not speak again, but did not seem much moved by it, and after a while he took his leave.

24. In the evening we were visited by the Chief & second of the Dutch Factory in Porto novo, who live at present in Puddalore because the country is yet so unsettled, that they dare not venture to live in an open place, which has been plundered before. The Chief m^r Heer Oymont, told that he came on purpose to desire our assistance to baptize one of his Slave servants a grown man, who these several years had disliked to be a Christian, but now being sick did of his own accord earnestly desire holy baptism. We asked a few questions, chiefly if it was the servants free choice & resolution, & if he had yet the use of his senses and faculties of mind; which questions were answered in the affirmative. On this we went to the Genleman's house, and found the servant very weak in his body with a heaviness upon his breath, which somewhat impeded his speech, though he gave proper answer to the questions proposed to him. In a short admonition he was first exhorted to repent of his not having minded his creator and redeemer before this time. Then men's sinful condition, and the Grace of God, together with the nature and chiefest design of holy Baptism,

was

was explained and to this added the gracious Promise of Christ: him that cometh to me, I will in no wise cast out. John VI, 37. Care was taken to propose this as plain and short, as possible and to repeat the main part of it. The sick person was asked if he understood and believed this; which he affirmed, and several times added, that he was thinking of God day & night, and desired his Favour. At last he was asked if it was his own and free desire, to partake of Gods grace and to be christened which he affirmed. So Holy Baptism was administered to him, and part of the service read out of the Portuguese Common Prayer. He was named Apollo, upon his Masters desire, and dyed few days afterwards.

In our malabarian sermons we have partly explained some lessons out of St. Matthew and partly catechized the christian children upon the Creed.

- As the cool season permits us to keep close to study, we take care to exercise ourselves in the malabarian language by reading writing and talking, and in such a way, that our successors may have an advantage of it in finding a good deal of difficulties removed and many things done ready to their hands.

November.

We have endeavoured in some sermons to prepare our Portuguese Congregation for the Lords Supper, and appointed the 8th of this month for the administration of it, and gave notice accordingly, particularly to those, whom we thought better disposed & willing than others. But to our disappointment they excused themselves on one pretence or other, which obliged us to stay a little longer, and to see, if by fair & proper means, the impediments might be removed.

10. After having ended in the Portuguese School the literal explanation of the first Eps: of St. Peter, we proceeded to the second.
14. This afternoon we had several visits. The first was from a Braman, who calls himself an astronomer, and has been formerly with us. He brought two large draughts, made on country Paper, which were astronomical & Geographical according to their notions. We desired him to explain the particulars, in hopes to discover something. But he was so inconsistent with himself in the numbering and naming of the particulars, that even square things went now and then by the name of round ones, and when an objection was made, he run out into expressions in the Bramine language, and was full of terms of arts and the like. However he was soon out again, when we asked him to explain himself, what he meant by these words. He told at last, that these draughts had

had

had been made by his father, and that he was not thoroughly acquainted with the particulars. We desired him therefore to inquire a little better, and satisfy us on another time, which he promised. As we were discoursing, another man came, who pretends to be a poet and Scholar, but is a beggar by trade. Some time ago we had committed to him, to inquire after some particulars of his country learning, and now he brought with him some palm leaves, which made us think that he would give us an account. But his leaves were empty, and after having spoke a few words with him, we dismissed him and the Braman. Soon after this came an elderly man from Porto novo, who keeps acquaintance with us, and brought with him his brother, and some lads of his relations. He having formerly shewed a good disposition of mind, after some general words we came soon to the main point of religion, which he seemed to like. Part of the 44.th Chapter of Isaiah was read and a short discourse made upon it, which he all approved. Then the question was brought closer, why he and his country men remained in their old way, which on an impartial enquiry they could not maintain to be true and right. He would, as usual, throw all upon a destiny & absolute appointment of God, but we told him, that it was exceedingly wrong and sinfull to charge God, as being the cause of errors & evil, when it was men's own fault. This was illustrated with the simile, that as the material light of the sun was universally given to all, so God was ready to enlighten every ones mind, who would but admit of it, but if men would willfully cover their eyes, or shut themselves up close in dark room, they must blame only themselves for not seeing the light. Going on in this discourse, we came to talk of the fountain of true religious knowledge, and the Hebrew Bible was brought. We told him that this was the eldest Book of all, and the only true original of Divinity, which even according to their own notions deserved a veneration, as being wrote in that very character, which they call the Gods language. He was much moved at this, and understanding that we knew the language, he desired a part of it might be read, and interpreted. The Bible being open before us, it happened to be a Chapter of Genesis, wherein some-
thing

thing of the tribe of Juda was mentioned. This gave an opportunity to put him in mind of some remains of Jewish antiquity amongst the malabarians, viz the very names of Judah, of Esau, (whom they call his father, and describe him as a hairy man) of Methuselah etc. This representation raised his attention yet more, and we took the opportunity to admonish him, that he and his countrymen were in duty to God obliged to enquire and search, and to make an use of these means, which Providence had brought to their own doors for attaining to the true knowledge. His brother seemed to be very uneasy, because for the most part he went up and down in the house and garden, sitting only few minutes with us. At last they took their leave.

We find now by experience that our reading the malabarian Books doeth not only give us the advantage of improving in the language, but is likewise a means to discover even the mysterious parts of the knowledge of the natives, and rouses their attention, when we intermix these things in our discourses. It can be made out to a high degree of probability, that, as this whole nation and even the Bramines are divided in two main sects; one of these sects has its origin from Greece, and the other from Egypt, which has likewise remains of the Jewish and Christian antiquities. Our conjectures about these particulars, are collected and brought into some order, though it would be exceeding the limits of a Journal, to enter in to a detail of them.

About the middle of this Month another boy out of the malabarian School was on the desire of his father admitted to the English lessons in the Portuguese School.

22. To day we celebrated the Lords Supper in the Portuguese congregation. Besides us, our Portuguese Schoolmaster and his sister, a widow were communicants. A Soldier who has been brought up in our School had promised to come, but did not, excusing himself that his military duty had hindered him from coming at the appointed time.

The money in our cash being most spent, we wrote a letter to Franquerbar, asking our Brethren if they could advance us 100. Pagod: on account of an assignation from the Reverend

Prof.

Prof. Franck, though the silver, out of the value of which the money was payable, was not yet come to Chadrav. They immediately consented, but we could find no opportunity to have the money by a bill of Exchange, though we enquired with several Gentlemen and black Merchants in the place. We likewise received more than one letter from Tranquerbar, wherein we were desired in pressing terms, that one of us in the middle of next month might visit them, and assist at the ordaining of one of their Catechists to the Ministry. But though it was hard to us, not to comply, chiefly on a repeated invitation, yet we could not resolve to do it at this time, because this country is yet in such a confusion, that nobody knows, who is or will be the Headman, and the rumours of another Maratter Expedition are so strong, that no European dares to go out of the limits of Fort St. David, and all the substantial men from Portonovo, which is in the road to Tranquerbar, are yet here, and do not think of removing to their habitation. Therefore we represented this to Tranquerbar earnestly desiring to be excused, but promised, that if there should be any hopes of secure travelling in January next, one of us would give himself the pleasure to visit them.

Our first Portuguese Sermons in this Month have been upon the Doctrine of the Lord's Supper, and afterwards upon Prophetic Texts of the Old Testament concerning the Doctrine of Christ.

In the Malabarian congregation we have joined in Prayer, and reading of Scriptural Texts, because Gu: has been indisposed several days, the season being sickly for want of the usual rains.

December.

2. In the evening Gu: went to a Malabar School in this place, the Master of which is a Braman, and has formerly entertained an acquaintance with us. The discourse began about their books, learning, chronologie &c. and some observations were made touching the uncertainty of these. When the discourse was carried further to the points of good and evil, the Braman was soon ready to lay all the blame on the times and the unluckiness of this fourth age of the world, according to their division of time

time. I answered, that according to their own books, in the three preceding ages, the world had been three times destroyed by their Gods, on account of sin and wickedness being so increased, that there was no other way to remedy the evil. Consequently according to their own accounts there had been evil in the world from the beginning, and therefore it was wrong, to charge this age with being the only cause of all evil. He could not remove this objection, only he said, that in comparison to the former ages this present was bad in an extreme degree. On this I endeavoured to make him sensible of the doubtfulness of their opinions, and how every one was obliged to search for truth, so he would find that the cause of evil was within us etc. Some people of the neighbouring houses came to hear us, and the schoolboys kept close to me, at which the Braman seemed to be uneasy, and bid them go and mind their books, but they took no notice of it.

14. I went again in the evening to the same Braman, asking him if he had found an account of some particulars which I had desired him last time to enquire for. He excused himself saying, that he could find no scholar in this place. I answered, that in my conversation with his countrymen I had heard this evasion many times, though I could not but think, that they were much in the wrong to be so careless and to rely on uncertainties. I took notice of some irreconcilable contradictions in their histories, as for instance that once their Progenitor Bramma underwent great austerities & penances on a certain mount to the North, that he might obtain from another of their Gods the Gift of creating the world. Now how could this moment exist and how could Bramma be there, when the world was not yet created? The Braman was confounded, and several people that were present began to murmur, and could not but allow, that these things were inconsistent with one another. One of them a merchant asked the Braman in a strange & almost satyricall way, if he could not overcome me in disputing. I intercepted this, telling him, that disputing would not do the business, and was not my design, but we ought to search for truth wherever we could find it. I carried the Discourse further, mentioning the truth

truth and antiquity of the Bible, and concluded with inviting them to a further conversation. It is to be observed, that the Malabarian Schools are not like in Europe, within the house, but they are in the Street, sometimes in open Choultries, sometimes on a large bench before the house, or quite in the Street, where the children sit down and write with their fingers in the sand. If we can find no other opportunity to address ourselves to the natives, we go to one of the schools, ask the Schoolmaster a question or two concerning their language & books, take perhaps a book and read, which commonly makes some of the by-standers come near, and according to the circumstances we talk something useful to them.

Coming home after the forementioned Interview with the Braman, we were visited by one of the chiefest Merchants in this whole Province, who has his abode in Portonovo, but since the troubles in the country began, lives in Cuddalore, where now and then we have been talking with him at the door of his lodgings, and his brother has been several times at our house. He is a man of good sense and handsome deportment. After few words in general, the discourse was carried to the same points as had been proposed before to the Braman, at which he was not only very attentive, but seemed to be moved. When we had been together with him for about half an hour, an English Gentleman came to visit us, which made the Merchant retire.

27. We read to day in the malabarian congregation the Prayers and some scriptural lessons. We thank God for all his Paternal assistance and furtherance in our business.

About the end of this month we received a bill of Exchange to the value of 100. Pagod. to be drawn upon a Gentleman in this place. Mr. Schultze at Madras had on our desire been so kind, as to procure us the advancement of this sum.

Our sermons in both languages have been upon the first chapters of St. Matthew and Luke, and on Sundays in the afternoon, the historical lessons have been continued with the Portuguese boys.

In the Portuguese School the literal explanation of the Second Epistle of St. Peter has been ended, and the Epistle to the Galatians begun.

Having

Having ended another Year, we find ourselves obliged to acknowledge Divine Goodness on account of the innumerable benefits and assistance received hitherto, and devote ourselves entirely to his service, who is the Benefactor of us all. We are indeed under some concern for not yet being so happy as to bring over some of the natives to christianity, though we have tried all means proper and practicable, as mentioned in our Journal. Yet as all beginning is difficult, and as the enlightening and converting of minds is above human capacity, we rely so much the more on divine power, and wait for that happy day, on which we shall see the fruit of our poor endeavours. It might perhaps be asked, what effects we have seen of our private and publick conferences. But besides what has been mentioned before, we can hardly add any thing. Because in the publick conferences, though a person might be moved, yet he will find reasons perhaps, to keep it to himself, at least he will not think it proper to discover his mind, to a foreigner before company. And in private conversation we have found now and then, that they have been attentive and seemingly moved, but we cannot yet know, how far it has been working on their minds.

We cannot omit mentioning one great Difficulty, the removal of which has cost us much time and pains, and lyeth yet heavy upon us, viz: to avoid all manner of mistakes in qualifying ourselves in the malabarian language. Our predecessors have done very much that way, and we should be in the wrong, to charge them with any thing to their prejudice. But it has been with this as with all other cases, that he that begins never so well leaves something to his Successors to be added, so that after several attempts to go through with the malabarian language, there have been found so many deficiencies yet, that M^r Sartorius (whose name cannot be mentioned by his Successors without a particular regard) proposed a new plan to come to the knowledge of a plain, easy, practical malabarian stile. He has done so much that way, and wrote so many books and collections, that it has in part happened his death. It has been thought fit to

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pursue this scheme, and his manuscripts have been and will be of a very great advantage to us. We have read jointly and separately very many malabarian books, affixing one another, and several things have been wrote, collected and drawn, which are indeed not of a great bulk but have been the product of many a busy hour and serious application of mind. Though we must acknowledge divine Goodness even in this particular, and we flatter ourselves, that our endeavours have not been in vain, but will be of use to us and our Successors.

In the Portuguese School are five boys at the end of the Year, besides two malabarian boys who come to the English lessons. The former go on pretty well in understanding the true Portuguese Language, in writing and in Arithmeticks.

Out of the malabarian School the christian boy has been dismissed and sent to his parents, being big enough to use his limbs to work. So one christian Girl is yet in the School. The number of other Children is about 30. Though this School has not yet answered our main Design viz: to draw the parents of the children to a nearer acquaintance, yet we will try further, and endeavour with all possible care, to do every thing fairly and prudently, expecting Gods blessing.

John Ernest Guenster.
John Zach Kiernander.

A continuation of the chief matters Deliberated & resolved upon in a weekly Conference about the concerns of the Protestant Mission at Cuddalore, for the first Six Months of the Year 1744.

- 1.) The remaining money in our Cash seemeth to be hardly enough for our expenses, till we can expect a supply from Europe. We will manage it with all possible frugality, & leave the rest to Providence. January. ye 5.
- 2.) We will take one of the Palanguinboys, in our own pay, & pay the other 5. out of the Cash.
- 3.) About our Correspondence to Europe.
- 4.) We have agreed what doctrines to propose in our Sermons till Easter.
- 5.) About the two Girls in the Portuguese School, who are to be dismissed shortly.
- 6.) Agreed that Gu: shall keep yet the Cash & account, as H: is not yet perfectly acquainted with the language & other particulars.

- 1.) About our Sermons January. ye 12.
 - 2.) About the malabar & Portuguese School.
 - 3.) About our Correspondence to Europe.
 - 1.) Resolved to return now to all our business again, January. ye 19.
having done what we have to write to Europe.
 - 2.) About the Portuguese School, & that the Scripture sentences shall be explained again to the Children.
 - 3.) The Correspondence having hindered us from the beginning with a malabar Sermon, it must be now the first business, to begin as soon as possible.
- One of us being out of order, the Conference was deferred. January. ye 26.

- 1.) Gu: having been indisposed several days it has hindered him in beginning with the malabar Sermon, however as soon as he recovereth his strength, he will not neglect his duty. Febr: ye 2.
- 2.) About some particulars concerning the Portuguese School

Febr: ye 9th

Febru: 9. 1, We intend next Sunday, God willing to have our first malabar sermon, & are resolved
a, to take the Hour from 9. to 10. in the morning.
b, to have it in the beginning once a fortnight, till we find the circumstances so, that it can be every Sunday.

2, About some Children in the Portuguese School.
3, We want to add something to the building, but find it impossible at present, because neither materials nor workmen can be had.

Febru: 16. 1, About our Sermons till Easterday.
2, Having with Divine assistance preached our first malabar Sermon, & finding it to much now to hear our private Conference on Sundays, we are resolved for the future to have it on Wednesdays from 8 to 9. in the morning.

3, In general about the Portuguese School.
4, We must provide some Provisions now because in a short time, a great famine will be over all the Country.

Febru: 23. Nothing material occurring we deliberated in general about the better regulating of the Portuguese School.

March 2. 1, Resolved to dismiss the two Portuguese Girls.
2, About the malabar sermons, & that we will give an opportunity to the Heathens to be present.
3, About our exercises in the malabarian language, & that we will regulate the collecting of the malabar Primitives to a better advantage.

March 9. Deliberated in general concerning our work, chiefly about procuring a nearer acquaintance with the natives.

March 16. 1, Resolved to explain to the Portuguese Children, a small treatise against the principal errors of the Papists.

2, About the malabar School, & our exercises in the language.

March 23. 1, About our Sermons.

2, About our exercises in the malabarian language.

March 30.

1, In our Portuguese Sermons we will continue to deliver out of the Evangelists the history of Christ, after his Resurrection. March 30.

2, In the malabar Sermons we will chase proper passages out of the Gospel of St Matthew.

3, Deliberated in general upon our Portuguese & malabar business.

1, About some people who come now & then to our Congregation. April 6.

2, V. is resolved to begin reading the malabar Authors, after having acquainted himself a little with the language out of the printed Books. The morning hour, from 10. to 11. is appointed for this exercise, & Gu: is to assist him.

• The heat of the weather increasing so much that we cannot according to our last resolution take the hour from 10. to 11. for such a serious application of mind, as the learning of the language requires, we have resolved to take the hour from 8. to 9. & that four times every week. April 13.

2, About the wages of some servants.

The Conference was deferred, because one of us was out of order. April 20.

Deliberated in general about our Sermons, improving in the language, & some oecomenical Things. April 27.

1, About oecomenical Things.

May 4.

• 2, As we hear that the current gold money will shortly be cryed down, & a Gentleman in this place, having promised to take what Pagodas we have in our Chest, & pay us again in silver, we have upon consideration resolved to accept of their kind offer.

1, About the clothing of the boys.

May 11.

2, Concerning Divine Service, Sermons & instructing in the malabar language.

1, Resolved to have for the future the malabar Congregation & Sermon in the malabar School. May 18.

2, About some disagreements amongst the servants.

1, Deliberated how to bring it about, that there be a malabarian Sermon every Sunday, & that several particulars concerning our main business with the natives may be regulated to the purpose. May 25.

2, Re=

2.) Resolved to preach upon the Epistle to the Colossians in our Portuguese Sermons, & to repeat the Catechism in the daily catechisation.

June 4th 1. Deliberated chiefly upon our advancing in the malabarian language, & how to go on in the main part of our business.

June 4th 8. An impediment came in the way that we deferred the Conference till next week.

June 4th 15. 1.) Deliberated & resolved that in order to have a malabarian Sermon every Sunday, Gu: shall take care of that only, & R: of the Portuguese, till by God's favour R: shall advance so much in the malabarian language, that he can preach alternately one Sunday in the Portuguese, & the other in the malabarian language.

2.) About our progress in the language & some circumstances relating thereto.

June 4th 22. About our exercises in the malabarian language.

June 4th 29. 1.) Resolved to dismiss the eldest School boy & to take in another one who since the beginning of this month has been with us, to be tried.

2.) To regulate the lessons in the Portuguese School, that the boys may learn English every day.

3.) R: will take the amount of Receipts & Disbursements with the beginning of the next month.

4.) To make our Correspondence to Europe easier, we will for the future divide our Journal in two Parts, so that the first six Months of the Year be sent with the Shipping in September or October, & the other six Months in January.

John Ernest Guenster.
John Zach Riehnander.

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Duplicate of Continuation of the Chief matters, deliberated and resolved upon in a weekly Conference, about the concerns of the Protestant Mission at Cuddalore, for the latter Six Months of the Year 1741.

- 1.) Regulated the lessons in the Portuguese School, that July ye 6. 10. hours in the week shall be taken for the English language.
- 2.) About Economical affairs.
One of us being indisposed the Conference was deferred. July ye 13.
- 1.) About our Sermons & other Instructing in the malabar- July ye 20. rian language
- About the exercises & advancing in the same language.
- 1.) Deliberated upon the same as in our last. July ye 27.
- 2.) Resolved to administer the Lords supper to our congregation shortly.
- 3.) Resolved to have a Bier made, & to newratch the Catechists house.
- 1.) About our Correspondence to Europe. Aug ye 3.
- 2.) Resolved to preach in the Portuguese Sermons upon the Epistles to the Thessalonians, & in the daily instruction to explain the ^{literal sense of the} latter part of the Acts.
- 3.) About some economical affairs.
- 1.) About our Correspondence to Europe. Aug ye 10.
- 2.) About some particulars concerning the malabarian language.
- 3.) Deliberated, how to manage our Cash, in case the ship lately arrived in Madras should not have brought our Silver.
- 1.) About our exercises & business in the malabarian language. Aug ye 17.
- 2.) About some Economical Things.
An impediment came in the way, which made us Aug ye 24. defer the Conference.
- 1.) Concerning the Portuguese School & the discipline in Sept ye 1. the same.
- 2.) About our correspondence to Europe.
- 1.) Resolved, to buy Foxes Acts & Monuments of Church Sept ye 7. History in three folios, for 4. Pag: 4. far:
- 2.) To make ready part of our Journal & a letter to England.
- 3.) About

3, About economical Things & exercises in the malabar language.

Sept: ye 14. 1, About our exercises in the language.

2, How to manage our Cash, as our ready money will be just sufficient for one Month more, & hardly any hope left for Ships arriving now.

3, To prepare our Congregation for the Lords Supper.

Sept: ye 21. 1, Some particulars concerning our Correspondence, Journal etc.

2, The Christian Children in the malabar School must learn the Catechism.

3, In general about the Portuguese & malabar School, how to prevent Disorders etc.

Sept: ye 28. Resolved to preach in the next Portuguese Sermons upon the Doctrine of the Lords Supper, in order to prepare the Congregation; and deliberated on some external circumstances relating to the same.

Octob: ye 5. 1, Deliberated on some particulars concerning the Celebration of the Lords Supper.

2, On our business in the malabar language.

Octob: ye 12. 1, Concerning the lessons in the Portuguese School.

2, Concerning our exercises in the language.

3, Deliberated, how to borrow a small sum of money either from Chadrass or Tranquebar, for our most necessary expences, till the end of January next, when we hope to hear of the later Ships.

Octob: ye 19. About the same as in the two last conferences.

Octob: ye 26. 1, Our communion cups being too small, & not very conveniently made, we have resolved to melt it down, to add more silver to the value of 2. Pagods. & to pay this & the new making of it out of the Cash.

2, We have read over the Communion Service out of the Portuguese Common Prayer, in order to Exchange some words, that are not used in these parts for easier and plainer ones.

3, Resolved to administer the Lords Supper in the Portuguese Congregation on the eighth of November next.

Novemb: ye 22

1.) Some members of the Portuguese Congregation, of Novemb: 2.
whom we thought they would be glad of the admini-
stration of the Lord's Supper, upon a particular invita-
tion excuse themselves one way or other. We will
endeavour in a proper way to remove the impediments.

2.) The Missionaries at Tranquebar, have on our request
kindly promised to advance us a sum of 100. Pagod.
We have resolved to try if we can receive this money
by a bill of Exchange.

1.) About the Same as in the last Conference.

Novemb: 9.

2.) The Missionaries at Tranquebar have desired that
one of us at the End of the Year might visit them
and assist at the Ordaining of one of their Catechists
to the Ministry. We cannot yet resolve upon it, though
we would not willingly be backward, if the necessary
Circumstances should be favourable.

1.) About the Same as in the two former Conferences.

Novemb: 16.

2.) We intend to celebrate the Lord's Supper, God willing,
with these few that are willing.

1.) We intend to celebrate the Lord's Supper in the ma-
labarian congregation shortly, and to translate
the Service out of the Common Prayer Book for this
purpose.

Novemb: 23.

2.) About our Sermons.

3.) We are resolved to begin reading and catechizing
in the malabarian congregation.

4.) To provide new clothes for the Portuguese boys.

1.) Concerning our joint exercises in the malabarian
language.

Novemb: 30.

2.) About some economical Things.

1.) The Same as in the last Conference.

Decemb: 7.

2.) About our Sermons.

1.) We find no opportunity yet, to have the foremen-
tioned money from Tranquebar by a bill of Exchange,
and are resolved to enquire with Mr. Schultz at Ma-
dras, if he can procure us a moderate sum to
be payed at Madras to the Attorney of a Gentle-
man

Decemb: 14.

man in this place, who has kindly offered to accept of a bill of Exchange.

2.) About our Correspondence to Europe, & how to divide the business betwixt us equally.

3.) Concerning the two Christian Children in the Malabar School.

Decemb. 21. About the main point of our business, viz. to gain some of the natives to Christian Religion. We rely entirely upon the Providence of God Almighty, who alone can bless us with success.

Decemb. 28. 1.) Mr. Schultze having been so kind as to procure us 100. Pagod. we have brought this to account and adjusted some particulars concerning the same.

2.) Resolved that Gu: shall be Treasurer for the next ensuing Six Months.

John Ernst Guister.
Joh. Zach. Kiernander.