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Tagebuch von Johann Ernst Geister und Johann Zacharias Kiernander.

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Cuddalore, 03.01.1742-27.12.1742

1742

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Continuation of the chiefest matters, deliberated and resolved upon in a weekly conference, about the concerns of the Protestant Mission at Cuddalore, for the first Six Months of the Year 1742.

Jan: 4th: Having received yesterday our letters from Europe, we have read the Society's and part of the German letters and deliberated upon the particulars, as likewise upon the answers and other Articles of our European correspondence.

11: 1) Deliberated and resolved on several particulars of our correspondence to England and Germany,

2.) We will allow 3^{frs} month to the Parents of the Christian Girl in the Malabar School.

3.) About our Sermons in both languages.

25: 1.) Deliberated about the making up of all what we have yet to write to Europe.

2.) About the Portuguese School, we will endeavour to regulate things so, that there may be more lessons in the English language.

3.) About our Cash.

Febry 1: 1.) Resolved that, if possible, one of us will take a Journey to Tranquabar, about or after the middle of this Month.

2.) Having done now with our correspondence to Europe, which has interrupted our daily business, we have deliberated upon and settled the same again.

3.) Our money being quite spent, we have resolved to see if by M^r. Schultze's help we can borrow 100 Pag: more from Madras because we hear nothing yet of the ships.

4.) In the Portuguese School, one of the morning hours shall be added every day for the boys to learn the English Church Catechism.

8: 1.) About the same as in the last Conference.

2.) In General about the Method of our Sermons.

15: G.W. intending to set out for Tranquabar to-morrow, we have deliberated concerning his journey, and the administration of our business in the mean time.

One of us being absent, there was no Conference till his return.

March 15: th 1) M^r. Schultz having procured us again 100. Pag: which we received by bill of exchange, we have brought this to an account and adjusted some particulars concerning the same.

2) About our Sermons till Easter

3) To make our Preaching easier, chiefly in the hot season of the Year, we will for the future divide the Prayer and Sermon betwixt us, so that one reads the Prayers and the other Preaches.

4) About our joynt exercises in the malabarian language.

22: 1) About our Sermons and Teaching in general.

2) We intend shortly to celebrate the Lords Supper in the malabarian Congregation.

3) How to bring one or other of the natives into a closer acquaintance in order to make him a Proselyte.

4) To buy a small store of grain for our Oeconomy.

th 29: 1) About the same as in the last.

2) Some high German Soldiers in the company's Service have desired us to administer the Sacrament to them, we intend to comply with their desire shortly, and to prepare them in a short Sermon or two.

3) About the celebrating the Lords Supper in the Portugeez congregation again.

4) To repeat the Catechism again in the Portugeez School.

5) One of us will take care to exercise once in a week the Portugeez boys in the English language, that they may advance so much the better.

April 5: th 1) About the administration of the Lords Supper.

2) A native having discovered to our catechist a desire for Christian religion, we will do our best to be serviceable to him.

3) We are under a great concern about our Silver and other things, as we hear nothing yet about it, we will write once more to Madras on that account.

April 12th: 1.) The same as in the last.

2.) About our exercises in the Language.

19th: About the same as in the two last conferences.

26th: 1.) Some impediments have kept us from administering the Lords Supper in the Malabarian & Portuguez congregation we will endeavour to remove them in a proper way.

2.) We have wrote to Madras to the Gentlemen corresponding with the Society, on account of our Silver and Things which are probably in Bengall, and likewise about another loan of money, if we can have nothing from Madras, we must try to borrow money there.

3.) The person who has offer'd himself to turn Christian has learnt a part of the Catechism, and the catechist has begun to instruct him, there is a great impediment, that he has no employ or maintainance, and tho' we endeavour'd to find something for him, we found it impracticable, Therefore must leave it to Providence.

4.) We are inclin'd to dismiss the Old man, who has hitherto been the Malabarian Schoolmaster, and intend to make some alterations in the Malabarian School.

5.) About the new clothing of the Portuguez boys, & some other Economical Things.

May 3rd: 1.) About the same as last time.

2.) Resolved to administer the Lords Supper in the Portuguez congregation on Sunday next, and to the Malabarian congregation on the following Sunday.

3.) Resolv'd not to give any more the 3 panni allow'd hitherto, to the Christian Girl in the Malabarian School, because the Parents are in a condition now to maintain their children.

10th: 1.) Resolv'd to administer the Lords Supper to the Malabarian congregation next Sunday.

2.) Hitherto we have had our joynt exercises in the Malabarian language, from 10. to 11 in the Morning But it being now the hot season we are resolv'd to take for the future the hour from 9. to 10. and this three times a week.

May 17th: 1) We do not know what to think of not having received an answer upon several of our letters sent to Madras, we think it necessary therefore to write again.

2.) About our Sermons and other business in the malabarian language.

24th: 1.) To bring the list of those that are Christened with us, of communicants &c into better order.

2.) About our exercises and business in the malabarian language.

31st: 1.) About the same as in the last.

2.) Mr. Schultz having on our desire promised to assist us again with a loan of 200 Pag: we will take care to have the money remitted by a bill.

June 7th: 1.) About getting the 200 Pag: from Madras.

2.) He that has offered to be a Christian, has not ^{found} a livelihood till now on our recommending him to an English family, as this impediment is removed, we will take all possible care to prepare him to baptism.

3.) We will endeavour to have a malabarian catechizing with the few children that are.

4.) We fancied to have dismissed the Old Malabarian heathen Schoolmaster with the end of the last month, but were disappointed in finding another, we hope to settle this affair before the end of this month.

14th: About the same as in the last.

21st: 1.) We will take our Catechumen and his wife into a closer preparation, and if possible baptize them in about a month's time.

2.) We have at last found a man who seems to be tolerably qualified for a Malabarian Schoolmaster, and has engaged himself to serve us from the beginning of next Month, we will likewise endeavour to regulate some things in the Malabarian School to a better advantage.

3.) About some particulars concerning the Malabarian Language.

28th: 1.) The same as last time.

2.) About some Economical affairs.

3.) He is to be Treasurer for the ensuing Six Months.

John Ernest Gueister
John Zacharias Kiernander.

A Continuation of the chiefest 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 1742.

- July 5th: 1.) About some regulations in the Malabarian School.
 2.) Concerning the money and Silver which we expect now shortly from Bengall and England.
 3.) Some particulars of our business in the Malabarian language.
 4.) About Oeconomical affairs.
- 12th: An impediment coming in the way, the Conference was deferred.
- 19th: Having received letters from the Hon^{ble} Society we have read, considered and deliberated upon the particulars contain'd therein.
- 26th: The same as last time, and how to get our Money from Madras, and to regulate the expences according to the receipts.
- Aug: 2nd: 1.) The same as last time
 2.) We find it necessary to add a few conveniencies to the buildings, viz: a shed, a store room, and a small house for the Catechist. we have deliberated upon the particulars, and will endeavour to do it with all possible frugality.
- 9th: 1.) About our correspondence to Europe.
 2.) About Oeconomical affairs.
 3.) About building.
- 16th: The same as in the last.
- 23rd: 1.) The same as before.
 2.) About our catechumens, and how to give the members of the Congregation more opportunity for Instruction.
- 30th: 1.) The same as before.
 2.) About our Sermons and other business in the Malabarian language.
- Sept: 6th: 1.) About the accounts of money which we have to make up with Mr. Schultz in Madras.
 2.) About our catechumens
 3.) About some particulars concerning the Portuguese Congregation.
 4.) Some Oeconomical Things

Sept 13th: ... 1.) About Oeconomical Things.

2.) About our business and instructions in the Malabarian language.

3.) About the English lessons in the Portuguese School.

20th: ... How to take care of our catechumens, and to remove some impediments which are like to hinder ^{our} main design with them.

27th: ... 1.) The same as last time, of which more particulars will be mentioned in the Journal.

2.) About some parts of our business in the Malabarian Language.

Oct: 4th: ... 1.) About our catechumens.

2.) Though we have receiv'd now the chests &c. from Bengall, we hear that our Silver remaineth yet unsold. We are resolv'd therefore, a.) to write again to Madras, and recommend the affair to the gentlemen corresponding with the Society. b.) to take in the interim the £50. which the Society has been pleas'd to order for building, because we are quite out of cash.

11th: ... One of us being out of order, the conference was deferred.

18th: ... 1.) We find so many internal and external difficulties concerning our Catechumens, that for removing of impediments, and for a happy success, we must depend intirely upon Gods gracious Providence.

2.) About our sermons in both Languages.

3.) About Oeconomical affairs.

25th: ... An impediment coming in the way, the conference was deferred.

Nov: 1st: ... About some circumstances concerning our Catechumens.

8th: ... 1.) The same as last time.

2.) Deliberated in general about the taking in of some christian and catechumens children in the Malabarian School, and how to settle the thing in the best manner.

15th: ... Concerning our catechumens, and that we will endeavour to administer Baptism to them as soon as the circumstances will possibly permit.

22nd: ... 1.) The same as before.

2.) About our sermons and other parts of our business in the Malabarian Language.

Nov: 29th... 1.) How to remove difficulties concerning our catechumens, in order to baptize at least some of ^{them} shortly.

2.) About our money which is yet in Madras.

3.) In general about our correspondence to Europe.

Dec: 6th... The same as last times

13th... 1.) Upon the same as before.

2.) To celebrate the Lords Supper in the Malabarian Congregation shortly.

20th... 1.) The same as before.

2.) To baptize, God willing, next Sunday one of the catechumens & his wife.

27th... 1.) An unforeseen impediment having hindered the intended christening, we hope to do it, with Gods help next Sunday.

2.) About our correspondence to Europe.

3.) About the taking in of some Christian children in the Malabarian School, with the beginning of the next Year.

John Ernest Guewter.
John Zach Viernander.

(3)
A Journal.

Containing the most material Circumstances, happening in the first Six Months of the Year 1742, with the British Mission at Cuddalore, near Fort St. Davids.

January.

On new Years day a Sermon was Preached on Titus 11. 11 and after the explanation of the Text, we excited us and our Congregation to be carefully and make a right use of Gods grace and Favours.

3. To our great joy we received this Morning some of our European Letters. We were visited about noon by two Malabarians from Porto novo, of whom one has been with us formerly. they desired to see our collection, of Malabarian Proverbs, and told us some others which we added. as it was noon time, they did not stay long, but took their leave.

4. A Mahomedan from Porto novo, who is Factor to the Danish Company, made us a short visit. after a few words of compliments, the Arabick New Testament was brought, but he did not know the Language. He was told, that if he liked it, he might carry it home and shew it to those of his Opinions, who new Arabick. He excepted of the offer and Took the book with him.

22. In the evening G. W. went to Tripplore. As I entered, I overtook two Bramans, who carried something in little pots, and asking them, what it was, I understood that one of them was the master of Sacrifices to the Pagoda, and that they carried Oil, Honey, and melted butter, to Anoint the Lord. I asked if the Lord had Occasion to be Anointed, to which they boldly answered in the affirmative. I asked once more, if the Lord, the maker of all, stood in need of any thing of this kind. The Braman was much discontented, doubled his face and grumbled out some words, which I could not understand. I took a turn through one street and came at last to ^{the} great Pagode, where I found the Braman again, and offered to discourse with him, but he expressed a great

uneasiness which made me leave him. some few others went along with me through the street, amongst whom ~~was~~ ~~along with~~ was a Young Brahman, who has his Business in the same Pagoda. Our discourse was on the true service of the only God, and the Sinfulness of Idolatry. He answered in the same way as these Natives commonly do, and at last I invited him to a further conversation, and he Promised to visit us in Cuddalore.

22. In the evening arrived from Tranquebar, Pastor Aaron who some Years ago has been ordained to the Ministry of the Protestant Missions. As he stayed some days with us, we were much Satisfied, seeing his good behaviour and disposition of mind. He has been born and brought up in Cuddalore, and has several relations, who are yet Heathens, but he has not seen them for about Twenty Years. Therefore he sent for them, talking with some of them in our presence, and recommended, that they should enter into a conversation with us. We were very glad of this new opportunity to enlarge our acquaintance, and leave the effects of it to Providence.

27. Pastor Aaron departed and went into the country, in order to visit the Christians of the Tranquebar Missions.

At the end of the Month one of the Portuguese Boys was dismissed. The explanation of the Epistle to the Galatians has been finished in the Portuguese school.

Our Sermons have been on the two first Chapters of the Gospel of St. Luke, and in the Portuguese Congregation we have according to our resolution, in the conferences begun to preach upon the Epistles to the Romans.

We take now the Sermons in both Languages by turns, so that one Sunday G. W. preaches in the Malabarian Language, and K. in the Portuguese, and the next Sunday G. W. preaches in the Portuguese, and K. reads prayers and Scripture Lessons in the Malabarian Congregation.

Our Correspondence to Europe has kept us much employed in this Month.

February.

In the Evening some Mahomedans visited us, and mentioned of the New Testament in Arabic which we lately had lent to one of their Religion. They told that one of their Priests had read it and disapproved some things, with a design to communicate his objections, if we would converse with him. This was spoke in such a way that one could not well know what to make of, and therefore we gave our answer in general Terms. They begun afterwards to talk of one of the most famous Malabarian Histories, which some Ages ago has happened in East India, and told us what remains relating to the ^{Some they had found upon the Island of Ceylon & of} Coast of Pegu. They likewise told us, that According to a Tradition, this country, the Island of Ceylon and Sumatra had in very old times been one, and the Separation caused by a great deluge. However this wants proof and Confirmations.

After the dispatching of our Letters and correspondence to Europe we took care to return to our daily Business.

Our Sermons have been the same as last Month and in the Portuguese School the explication of the Epistle to the Ephesians has been ended.

About the end of this month news came from the North, that the Two Ships Kent and Scarborough (the first of which had on board the things designed for the Protestant Mission,) were arrived in Bengall, had unloaded, and had been dispatched immediately from thence to Europe again. The Things for this coast would be put on board some of the Company's country Ships, and might arrive shortly in Madras.

It had been designed these three Years past, that one of the Cuddlore, Missionaries would visit the Brethren at Tranquebar, and it had likewise been recommended from Europe as such a visit could not but have several good effects, chiefly a firmer Tie of Friendship and Love betwixt the Labourer in the Protestant Mission. but there was always some impediments or other, that came in the way, even a few months ago, when the Missionaries at Tranquebar, earnestly desired that one of us would come

To them, of which we have mentioned in our Journal, in November 1711. However not to make longer delays, after a deliberation we resolved that Gu. should go, before the hot season of the Year, because the Travelling seemed to be pretty secure. As for going by Sea, the season was too much past, the Southerly winds setting in commonly after the middle of Feby, therefore it was thought best, to go by Land in a Palaguin. The most material Circumstances of which Journey are containeth in the following.

Account of Guiersters Journey to Tranquebar.

16. I sett out from Cuddalore early in the morning, at half an hour after two, it being Moonlight, passed the river in about about 3, and having a pleasant Travelling along the Sea Shore, arrived at Porto novo at half an hour after Six, where I breakfasted with Wijn Heer Oflerharen, the Second of the Dutch Factory, who was gone there for a few days on Account of business. I took my leave from thence about 8 passed another river, called the white river, which was fordable, going almost Southwest to a place called Sidambaram, which is a Government and Fort of the Moguls, where I arrived at 10. Here we rested, it being the heat of the day, and leave being to be obtained first to pass through the place. I had a discourse with few People, who where there, whom I acquainted with my business, place of abode etc, we set out again at 3. passed the Town, and about 4 came to Coleram rivers, which divideth the Moguls dominion and the Kingdom of Panjaur. This river is one of the greatest in these parts and very broad and deep, in the rainy time, though now it was fordable. Here I was obliged to give one Pagoda passage money to the juncaneers or receivers of Toll belonging to the Government of Sidambaram. They insisted upon two Pagodas, but I slept in and harangued them a little upon the Topics of Right and wrong, which together with the novelty of hearing a European, in their Language, made them abate their demands. after this we went on with all possible expedition, and came at 7 of the Clock to a place, four or five Miles from the Seaside, called Siarth which is one of chief Towns.

in Tanjore, pretty large with regular Streets, and a Government.

The Missionaries at Tranquebar had desired one of the chiefest Merchants of their place, to send a Letter of Recommendation to a Substantial Linendrapers and Merchant in Tiarhi, who is his Partners and Correspondent, which was readily complied with. Accordingly I went to the Merchants house, who receives me with a great deal of Compliments, and desired me to Lodge and sup with him. Of my discourses and other Circumstances happening there I shall mention afterwards. It had been likewise recommended to him, that he should speak on my behalf to the head Juncaneer who resides in Tiarhi, that those under him in different other places might not abuse me and extort more, than what was settled. Though the Merchant did his best, the Juncaneer could hardly be contented with three Pagodas.

17. Next morning with sunrise I left this place, and though I flattered myself to see Tranquebar at noon, I found the road very bad, and the Palagunboys being much fatigued, I come about noon to a Town called Tirucadour, where the Juncaneer made me pay another Pagoda. A little after Two we went on, and came about 4. to one of the Missionaries houses without Tranquebar, where I was very friendly received by some of them, who were come there on purposes to meet me. After a short interloaction and refreshment, we went to Town, where I first of all pay'd my Compliments to the Commendant, M^r. Bonsac, and afterwards saw the others Missionaries and the Doctors, who was my Companion in the Voyages to East India.

The time of my staying at Tranquebar I endeavoured to spend to the best purpose. I had the pleasure of conversing with the Missionaries there, and they used me with all possible Friendship sincerity and Openheartedness, giving me an opportunity to acquaint myself with all the Particulars of their Business and Circumstances relating to the same. I was present at their general and particular Conferences, I heard them Preach in publick, and instruct and exhort in Private the members of their Congregation.

I acquainted my self with the Management of their Schools, Oecconomy, Buildings, Printing press, &c. They freely communicated to me several Manuscripts, Papers and Letters concerning the most Material Occurrences with the Tranquebar Mission from the very beginning.

Upon their desire, I preached twice, to the Portuguese Congregation, on the first part of Hebr. X. and to the Malabarian Congregation on part of Matth. XXVII.

Amongst other necessary and usefull points in our discourses and Conferences, a good deal of time was employed upon our Improvement in the Malabarian Language. Having debated upon several Particular words and expressions, we fixed some general rules, the chiefest of them were the following Three. Viz:

- 1.) To exercise ourselves, to talk and write in such a plain, easy prosaical style, which the unlearned can understand, & which the Learned cannot object against.
- 2.) To acquaint ourselves and to use such a Language, which is used and understood in the several Provinces, in which the Malabarian Language is in vogue. It seems that the Language is in its greatest purity, in the inland parts of Tanjavar and a little further to the West, where as on the Sea-coast, and chiefly to the North of Colaram River, it is much mixed with the Moorish and Gentou Language.
- 3.) That in order to distinguish so much the better, the proper and general Language from dialects. Additions and Mixtures, the Danish and English Missionaries will reciprocally communicate one to another the books wrote in the respective Provinces of their residing, to see wherein they agree and wherein they differ.

It was likewise resolved in one of their Conferences, and minuted in the Books, that we would endeavour to have an Interview every Year, so that one Year an English Missionary should go to Tranquebar, and the next Year a Danish Missionary should come to Cuddalore.

My design was to stay about a fortnight, and this time being near past, I looked for an opportunity to depart, and to go by Sea, to save expences. Therefore after having visited all the Gentlemen of note in the place, and having taken my leave from Mr. Bonsac, I agreed with a Boat man for a passage in his boat, which lay ready to go to Cuddalore, But when I had sent my Trunk to the Water side, and was ready to go my self, the boat man came and told, that it

was Impossible to go, because the wind was Northerly, and would probably hold, several days. I resolved therefore to go by land, but when I enquired how it was in the road, I heard it was not safe, and the Commandant strongly dissuaded it. Because some Days ago, a Portuguese Macao Ship coming from China with a Rich cargo for this coast had the misfortune at the end of the voyage to run upon a Shoal, which from the mouth of Collaram River goeth out for some Miles into the Sea. According to a Barbarous custom, all what is lost in such an unfortunate way on the Seacoast of Panjaur, is declared to be the Kings, and immediately Seized upon. Therefore the country people possessed themselves of the Ship, imprisoned the Ships Company, and parties of Horse came to the Seaside to escort the goods and treasure to the Kings residence. Now as I was to go that road I might have come amongst them, and run the risk of being ill used and Plundered, if not seized upon at all, as perhaps for all my professing, they might have taken me for a Merchant, or Agent who came on Account of the lost Ship. Being thus disappointed, I resolved again to go by water. But the season was so extraordinary, that there was yet a strong Northerly wind at a Time of the Year, when the southerly winds commonly blow. So I could not go neither by Land nor by Sea. At last I hired a Boat, and the wind seeming a little fair, I took leave from my friends, and in an Evening about sun set I went out of the River. The People rowed out a good way into the Sea, and we thought that we might gain something by cruising. But when we came to Sail, instead of going Northward, the wind drove us to the shoar again, the country boats being poorly built, and the Black People but very indifferent Sailors. Near midnight the wind turned to blow from the North again, and seemed to increase, therefore after we had been at Anchor for near Two hours I resolved to sail back to Panquebar. And well it was I did because the Northerly winds held yet for many Days, so that it would have been very miserable to be in an open boat exposed to the Sun in the Day, and cold in the night, losing withall a good deal of Time. I tryed once more therefore to go by Land, and as I had found on enquiry, that it was quiet again on the road, I set out from Panquebar the 10th of March, in the morning designing to go no further that day than Siarhi, it being safer to be over night in a Town, than without. I arrived there at three in,

the Afternoon, and went to my former Host, to whom I was again recommended. As I came so soon, I was fully resolved to go about the Town, and see if I could talk with some of the Inhabitants. But my Host told me, it was not practicable, because that Day was an Annual Solemnity for the Soldiers, and great liberties were allowed them, so that none of the Inhabitants did much care to stir abroad, and if a European should go through the streets, he did not know what might happen. His advice made an Impression upon me, because in the Road I fell in with a gang of these merry People, and could just catricate my Self without being affronted. Being therefore confined in a manner I tried to spend the time well within doors. When I was there the first Time, I came a little late, and was pretty much fatigued with the Journey, so my discourses with the Host went about most in general upon the same points as formerly have been mentioned in the Journal on the like Occasions. But now I had more Time to talk as well with him, as his Relations and other people who came to the house. Our discourse run chiefly upon the following Points. He asked me about the differences of Tribes and Casts amongst People, from whence this came &c.

I answered, that even according to the opinion of wise Men amongst them, there was no other Natural division in human kind except Males and Females. And what other difference could we find, because the Bramans, and other pretending People had their Nose, Eyes, and all limbs in the same Shape, place and proportion with other Mortals. As for the difference betwixt white and Black, it was only the outside, and he would be the same Person, though he being ^{white} White to Day, should put on a coloured Habit Tomorrow. I carried this point a little further, to remove a Prejudice which they have against the Europeans, as being of another Tribe, and with all the uncleanest People upon Earth, I told him you must not take only one part of the white Peoples Behaviour, but the whole. It is true, before we sit we do not always wash our hands and legs, as you do, but you must consider, that we do not put our fingers in the Dish, as you, and this in such a manner, that the bare sight ~~the sight~~ of it is almost enough to turn a European's Stomach, but we use knife, and fork, and spoon, and take care to have them well cleaned and polished. You need washing your Legs and feet, because you go barefoot, and at eating time you squat down, and put your Dish next to your Legs, whereas the Europeans have Legs and feet covered, and put them

under and the meat upon Tables, You drink water out of a brass or copper Pot, which has a large belly with a narrow mouth, and not knowing if the water is clean or not, bend your head backwards, open your mouth, and pour the water in (because these People never touch their drinking vessels with their lips,) whereas we drink out of clean glasses, through which we can discover the smallest dirt, that might happen to be in our drink. To convince him the better of this, I shewed him a glass, which I had with me, because it is a rarity amongst them, as they cannot make them. He objected against the Europeans eating flesh, and killing Animals for that purpose. This is to many of them a very shocking and abominable thing, at least they pretend that it is so, because according to their notion of the Souls Transmigration, by killing an Animal one might drive his Father or other Peoples souls to soon out of their habitation. I told him most of the Inhabitants of this country eat flesh, and even your clean Bramans on a certain Solemn Sacrifice kill a Sheep, Cut the flesh into little pieces, and boil and fry it in butter to a papp, which they eat with a good appetite, and take it to be a meritorious thing very acceptable to God. And yet further, the Bramans cannot have one meal without putting something to it, (which is the *assa foetida*;) though this according to your opinion, is the flesh of a Buffalo, corroded by the juices of a certain Tree, brought from other Countries in Ships (a thing seemingly very offensive to the Bramans;) the best sort of which is said to be packed up in Dogskin. When he found me so well acquainted with these particulars he did not carry the Argument further. I added yet that the Europeans in the Northern parts could not subsist, if they should not eat flesh. (Because in some parts there was no green or fruit for three, or four months in the Year, and how could the people live, if they had nothing else to eat.) Having one of their Authors with me, who treats chiefly of Moral Philosophy, I began to read apart of it, and seeing some Bramans sitting at the further end of the Yard, (that they might not run the risk of being defiled by a European whom they rank in the same class with Dogs,) I called to them, that I wanted to hear from them the meaning of some

words, which the same Author used to express the attributes of God, and which none of their Countrymen could yet explain to me. The Bramans for all their grave airs could not satisfy my desire, and turned themselves several ways, which made me Wonder. and it is surprizing indeed how the notion could prevail amongst the Learned in Europe of the Bramans being such wise and in their way Holy People, whereas they are for the greatest part illiterate and stupid (though if a European converses with them only by an Interpreter, it may be the Bramans Interest as well as the Interpreters, to talk high of their wisdom, and other pretty Things,) and as for their Life they are by the sober part of this Nation reckoned to be the vilest Creatures, chiefly those that are Priests in their Pagodas. This goeth so far, that, as they are much given to Superstition, and pretend to forebode the ill, or good Success of their Affairs by such things or Tokens as they meet at the times of going out of their Houses, they reckon it a very bad omen, if they meet first a Braman, who is a Priest in the Pagoda.

Therefore leaving these People to themselves, I renewed the discourse with my Host. He asked my opinion of the cause of Riches and Poverty, high and Low stations in the world, because his country people took Poverty to be a Punishment for Sins committed in a former birth, and Riches to be the reward of former merits. I answered, that it was wrong to believe that Poor Peoples ~~were the only unhappy, and Rich people the only happy ones~~ ~~took Poverty to be a punishment for Sins committed in a former birth, for it is wrong to believe that poor people were the only unhappy, and Rich People the only happy ones,~~ whereas daily experience might convince one to the contrary, as Human happiness consisted chiefly in the dispossession of Man's mind. Concerning the different degrees and stations in the world Divine wisdom and goodness, had mixed Poor and Rich together that they might be reciprocally Serviceable to one another, and how would it be, if all of us were great Lords and Masters, and could find nobody for Handy craft and Drudgery. In the progress of the discourse their favourite Doctrine of Metempsychosis or Transmigration of Souls happened to come into a debate. My objection against it was, that if we had been in the world before, there must be a Remembrance of things which had happened with us then, but as there was no manner of such a Remembrance, I concluded,

that there had been no former birth of ours. He excepted against ^{the} validity of my Argument, saying, we had no remembrance of our having been in our mother's womb, and of what had happen'd with us in the first years of our Infancy, yet no body would doubt of the reality of these things; I reply that tho' we could not convince ourselves of this by our own Remembrance, yet there was not only the testimony of our Parents relations and acquaintances, but we might certainly conclude, that what we saw every day happen with these Children born after us, must have been the same with ourselves. As he did not admit the Scriptures, I could not carry the Argument further. Only I make this observation, that the Power of Hell could hardly have found out any stronger Prejudice and Obstacle against practical Religion, than these two Opinions of Destiny and Metempsychosis, as, according to these two Suppositions, a man may commit all manner of Sin without being guilty, and without being under an Obligation or necessity to look out how to be deliver'd from this Evil. Because, if my Life and actions are Absolutely overruled by an irresistible fatality, how can I help committing or Omitting, and how can it be imputed to me. And if the Sins I have committed in the Present birth, cannot be expiated, except in another birth of mine, which likewise depends intirely from destiny, why should I put my self to the trouble of doing things that are impossible. No wonder then that these people entertain such Notions, because as long as this will hold, they ^{can} stifle the remorses of Conscience in their very birth. Our discourse went further upon the sinfulness of Idolatry, He made the usual evasions and excuses, that in fact they serv'd the only true God tho' under different names representations &c. These external things were necessary to put the ignorant and careless in mind of the Deity, and might be call'd the Alphabet of the true Service of God for beginners &c. And when they were present at their feasts and Solemnities in their Temples it was with no other design, but to raise their minds by these external means. &c. when I found him going such a length, I told him that according to the notions of their own Moralists, the Subduing of lust, was one part of our Duty to God. now as none of their Solemnities could be perform'd without the company of the common Prostitutes (call'd by the

Europeans, dancing Wenches, and by the natives, the Women servants of the Gods.) I would ask him if he could call this the Alphabet for beginners in God's Service? he told, ~~that~~ ^{it was} supposed that people did not go to the Feasts, on account of gratifying sinful lusts with the sight of these women, but with a design to serve God, I reply'd, that in the greatest probability, if it were not for pleasing themselves with ^{the} sight, dancing, and lewd motions of these Wretches creatures, their Feasts would not be much frequented on Religious accounts. To this he spoke nothing. I went on in the following way, It was very strange to pretend, that such and such a Shape, should make people mindful of the Deity, when the Deity had no Shape, and when they had so many different Shapes, and their notions about the same so contradictory to one another, that if one was right and True, the other must certainly be wrong, except a man could believe black could at the same time be white, & sweet could be bitter. If a person was really desirous to know, and to remember God, he needed no Shapes of his own making, but if he would ^{but} open his eyes and reflect a little, he would find himself surrounded on all sides with Gods works and benefices, abundantly sufficient to make an impression on a dutiful Creature's mind, Suppose a man awakes in the Morning & finds himself in health and strength, is not that enough to make him think of God his benefactor, to whom he owes his very breath, or must he first go to another Street or town, in order to come to a Remembrance of God, by the help of a certain Shape &c. With such and the like discourses time went away till Supper was ready. Before I began to eat, I told the Merchant, that the sight of these Victuals put me in mind of God my benefactor, who had provided Necessaries of life for me though I was a foreigner in this Country, and that I would take them in remembrance of Gods favour, and with hopes, that through his blessing, they would conduce to the health and strength of my body.

On the 11th of March, at three in the morning I set out from that place, after I had thank'd my host for his civilities, wish'd him well, and offer'd my self to be ready for any Service that I could do him in Suddalore. At sun rise I came to Collaram River, pass'd Sidambaram at Eight, and about Noon I came to Portonovo, where I found all the Dutch Gentlemen return'd to their Factory.

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dined with them, and went further in the Afternoon, having the Pleasure to come home at 8 in the evening, where to my great joy, I found every thing well.

It will not be quite amiss, to add few words about some customs and ways of these people, and how they treat Strangers.

Their Houses are only of one Story, pretty low, and have no windows at all.

At the entrance there is commonly a Yard which has on one Side or other a sort of gallery, called a Varanda, raised from the Ground about two feet. Behind that are the dwellingrooms of the People, and those of the better sort have sometimes Two or Three Inneryards separated from one another for their Women.

A Stranger is admitted only into the first Yard, and so was I at Searhi.

My Host being a Linendrapers, had instead of a Mat a piece of brown linnen, spread in the Varanda, where I was invited to sit down, because there is no such thing as Bench, Chair or Table. At Supper time, a piece of a green Plantain leaf, near 1 1/2 foot square was laid next me upon the linnen. The Cook brings a Pot of boiled rice, and with his hand, supposed to be cleanly washed, he puts a heap of Rice on the Leaf. This done he brings in another little Pot, some by meat, all cut in small pieces, and likewise puts a small heap of each sort, as Fowl, Fish, and Greens on the border of the rice. Then in some ^{little} leaves stitched together almost in the form of a little Cup, he brings melted butter, and poureth it upon the Rice and meat. At ~~last~~ cometh ~~some~~ some fruit, Sugar and the like, which is all put on the same Leaf.

In the Country way I should have mixed and kneaded this together with my Right hands, and with the same convey it to the Mouth, but I could never use myself to that, therefore I took my Spoon and eat in the European way. My Host did not eat with me, because this they never do, except with their next relations, and then every body has his own heap of Rice and meat before him, which he may knead and Manage according to his own liking, only he must not put the left hand in, this being reckoned unclean. They have several curious and nice Customs in their way of Eating. The Wife must never eat with the Husband but wait upon him, after the Meal gives the Husband water to wash, and then they had Liberty to eat. If the places where they have eat, is thought to have been made unclean, they give a thorough cleansing by the sprinkling of Cowdung diluted in Water, the excrements of the Cow being reputed to be the grand Specifick for Innumerable uses. After this Digression it is proper to return again, to our business in Juddalore.

March.

About this time one of the Company's Country Ships arrived at Madras from Bengall, having on board part of the Cargo of the European Ships Kent, and Scarborough. Though to our great disappointment nothing belonging to us, was come, neither could it be found out, if our Chests had been delivered at Bengall or not. We must have patience therefore till we can hear more agreeable News.

We had another disappointment at the same Time, because the Ship, Admiral Vernon, which was designed to sail from Madras directly to England, did not depart, but was ordered to stay in these parts till September. Therefore a Packet of Letters which we had forwarded to Madras to go to England on board the same Ship, was sent back again.

M^r. Schultze at Madras had upon our desire procured us another Loan of 100 Pagodas upon 8 p^{er} cent Interest which we Received here by a bill of Exchange.

21. A new born Son of one of our Malabarian Congregation was Christened to day.

25. We were visited by some Black Merchants from Porto novo, to whom we shewed books and Maps, which gave us the Opportunity to talk in general of True Knowledge and the means to come at it. They were entertained with a discourse for about an Hour, and seemed to be well pleased.

— when we came to talk of Religious Knowledge, and why the Inhabitants of this Country did ~~not~~ so much, he answered slightly, that his Countrymen were unmindfull of such things. The reply from our side was, that he as a Merchant knew well, that worldly goods and Riches would not come of themselves if a Man did not bestir himself and mind his business carefully and assiduously, and how could any one think to attain to a true Knowledge of God, and the Service due to him, if he was quite inquisitive and downright negligent. He could say nothing against this, but was so indifferent, as to prove by his own behaviour, that he had given the true Character of his Countrymen.

27. One of us went to Tripaploze, and spoke to some People there but it did not come to a formal discourse.

In our Portuguese Sermons we continue to preach upon the Epistle to the Romans, and in the daily Catechizings after the explanation of some Psalms, the repetition of the Catechism has been begun.

April.

4. . . . As we are resolved, shortly to administer the Lords Supper to the Malabarian Congregation, a Sermon was preached to day upon the same doctrine.
7. . . . A native discovered to our Catechist his desire to embrace the Christian Religion. He is born at Tranquebar, where some of his Relations are Christians, but he did not join with them, because his Mother prevailed with him, to keep to the ways of his Forefathers. But his Mother being dead, and some external Circumstances bringing him hither, he addressed himself to us. We gladly took hold of this opportunity, and promised to take care that he might be instructed, but that he ought to look out, to find some employ for his maintenance, because though we would not be backward to recommend him to somebody or other for an employ, yet we could promise nothing and he ought not depend upon any such thing, much less must it be his design to turn Christian for worldly reasons. We ordered the Catechist to teach him the words of the Catechism, that we might take him afterwards into a closer Preparations.
11. . . . Three Highgermans who are here in the Companys Military service, had desired us some time ago to give them the Sacrament. As we could not well refuse it, we prepared them in a Sermon and in some private admonitions, and Administered to day the Lords Supper in the Highgerman Language.
19. . . . A Gentleman in this place had recommended his Foster Child (the Son of a European) to our School in order to learn Reading and Writing English. Accordingly he was taken in to Day. Likewise a Boy out of our Malabarian School has been admitted to the English Lesson.
- In the Portuguese Sermons we continued to Preach upon the Epistles to the Romans, and in the Malabarian Sermons we have preached upon the 24th Chapter of S. Luke.
- We have wrote to Madras about our Silver and Chests, and found it necessary, to recommend the whole affair to the Gentlemen who correspond with the Society. We have desired and empowered them, to make such a Disposition, that the Silver for our salary might be sold in Bengall and remitted to Madras in Bills of Exchange, and as for the other things, that they might be sent with the first Opportunity.

As we are quite out of Cash, we have wrote again to Madras for a Loan of Money. In the mean time a Gentleman in Fort St. Davids has upon our desire advanced 30 Pagodas for our present expences.

We take all possible care to improve in the Malabar Language, and find the Season very Favourable for Study, because we have had extraordinary refreshing Showers, and the air has been cleaned by much Lightning and Thunder.

May.

9. We had the Lords Supper, in the Portuguese Congregation. Besides us the Communicants were our Schoolmaster, his Sister, and a Highgerman, who is a Gunner in the Company's Service.

14. In the afternoon we went out to see a Ceremony performed by some of the Natives, to the honour of certain Kings and Heroes mentioned in their Histories. These People had many Days their poor shews and noisy Processions through the Town, but to Day was the Consummation of the Solemnity, where near a dozen of them walked barefoot over glowing Coals. There was without the Town prepared a sort of a floor about 20 Feet long, and 10 or 12. broad, thinly covered with glowing Coals, over which they walked Six or eight Times, and at every turn cooled their feet in a puddle of Water next by. But this frightfull thing might be done by any body, that would take but a little Courage. Because the Soles of these Peoples feet are so thick and Callous, that about noon, when the Sun sometimes heats the ground exceedingly, they will walk barefoot over the sand, though so hot, that a European can hardly endure to do it with Shoes and Stockings.

When these People are about their Solemnities it is not the proper time to talk to them, because their mind is so engaged and inebriated with the sensual shew, that no other thing, can make an Impression upon them, and there is Commonly such a Crowd, Noise and hurry, that one must take Care how to come out again. But it is of service to a Missionary to acquaint himself as much as can be with all the Customs and ways of this Country, as it furnishes him with matter for Refutation and Instruction. And these peoples are so cunning, that when they find a European, unacquainted with their ways, they will talk in a very high Strain, and even,

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make Mystical applications, but they forbear, as soon as they find, that one has a Knowledge of their renowned Solemn Things.

23. . . . After several Impediments and delays we Administered to Day the first time the Sacrament to the Malabarian Congregation, Besides us the Communicants were three Men and three Women, partly of our domesticks, and partly Servants of the Company.

Likewise to day H. preached his first Malabarian Sermon upon the first Article of the Creed. So we had to day a double reason to acknowledge and thank Divine goodness for carrying us further in our Business, and are excited to hope, that we shall see yet more assistance and progress.

In the latter end of this Month, another Malabarian Boy was admitted to the English Lessons.

We continue to preach in the Portuguese Congregation upon the Epistle to the Romans, and in the daily Catechisations the literal explanation of the first Epistle to the Corinthians has been begun.

The Malabarian Sermons have chiefly been upon Luke the XXIV.

After some interchange of Letters, at last the Reverend Mr. Howard wrote us from Madras, that the affair about our Silver &c. had been recommended to Governor Benyon, and this his Honour had engaged himself to take care that every thing should be managed to our desire.

31. . . . We Received a Letter from Mr. Schulze, in which he promised upon our desire to procure us 200 Pagodas more. This was very acceptable to us, being reduced exceedingly at the end of this Month.

June.

8. . . . H. begun to day to Catechize in the Malabarian Language the few grown Children of our Congregation, to which Instruction the Catechumens are likewise Admitted. He intends with Divine Assistance to do this Thrice every week.

21. . . . The Matrimony of one of our Malabarian Congregation was solemnized, after the banns had been Published on Three preceding Sundays.

In the Malabarian Sermons one of us has begun to preach upon some Psalms of David, and the other upon the Articles of the Christian Faith.

After a mature deliberation we dismissed this Month the Old Man, who hitherto had served us a Malabarian Schoolmaster. It was a long Time before we could come to this Revolution, being very sensible that Things are not always the better for changing. But we found at last a

Necessity to dismiss him for the following reasons. He being about 70 Years of Age, grew very incapable for his business. He neglected to attend us on the appointed hours when he should assist us in the Language though repeated admonitions we endeavoured to keep ^{him} in order. He was likewise careless in the School, and did several things underhand, without acquainting or asking our consent. But the chiefest reason was, that after a Conversation of three years with him, we did not see the least Probability of bringing him over to Christianity. Though this was one of the reasons of his being taken into the Service, as mentioned in Journal of April 1739. It was discovered by his discourses and Actions, that he was a most rigorous Predestinarian, though sometimes he would talk like an Atheist who believed nothing at all. Sometimes he would express himself in a very high Mystical strain. He pretended to have a Skill in Soothsaying and foreboding by signs, so that some of his Countrymen had a great notion of him that way. His aversion from Christians Religion was so great, that he was not only very uneasy when we began to discourse about it, but we could not by any means bring him to read our Books, though it was attempted more than once under the pretence of hearing his Opinion about the Language.

Another Schoolmaster ^{of this place} ~~was taken of this place~~ ^{Mutter} in his Room, and time will shew what success we shall have with him.

John Ernest Guentert.

John Zacharias Kiernander.

A Journal.

Containing the most material Circumstances happening in the latter Six Months of the Year 1742.

With the British Mission at Cuddalore, near Fort St. David's.

July.

15. We received from Tranquebar a Chest with Books and a Box with Medicines, which by the kindness of Professor Franch had been forwarded and sent on board of the Danish Ship.

16. To day we had the pleasure to receive our English Letters and to hear that the Silver and other benefactions designed for us were happily come to Madras. We humbly acknowledge the favour of Divine Providence and the continuing kindness of our Superiors and Benefactors in Europe.

21. We had Letters from Germany and find that the Reverend Professor Franch has ordered again the value of 100 L . for carrying on of our work, which money we are to receive from our Brethren in Tranquebar.

The Season begun to be very disagreeable and Troublesome, for want of rain, and sometimes winds, so that we found ourselves almost quite Incapable for a serious Application of mind, which to our regret retarded our Business.

In our Sermons and other instructions we continue in same way as last Month. In the Portuguese School, the explanation of the Second Epistle to the Corinthians has been begun.

August.

Our new Malabarion Schoolmaster asked leave, that his Younger Brothers might be admitted to the English Lessons in the Portuguese School, which was granted.

We have these many months found our selves much straitned for want of room in the Mission House, though we could not think of building, for want of money. But as Providence has helped us out of these difficulties by a new supply from Europe, we deliberated and conferred together how to add something to the building in a most convenient and ^{least} chargeable way. It might perhaps be thought superfluous to make Additions, since the House is large and commodious enough. But the difference of the Climate, Seasons and other Circumstances in these parts of the world, require more House room than in Europe. The great change from dry to wet, and

From hot to cool in this country does not permit to put and stow things so close together as can be done in other climates, but one must endeavour, to keep every thing as cool and airy as possibly can be.

The greatest coolness here in January and February is not colder than what in 50 Degrees Latitude is call'd Pleasant warmth, which has been tryed by an exact Thermometer from Germany, and in general one may judge of it by this, that about the same time of the Year Lemon, Orange and other Trees flourish and thrive lustily in open grounds, and are not in the least hurt even, by stormy Northerly winds. But by this one may judge further how hot, and dry it must be, when there is not a drop of Rain sometimes for four, or five Months, and the Sun just over ones head. Then all what is made of Flesh shrinks and cracks, and one can feel what the torrid Zone is.

After that, Rain will sometimes Shower down plentifully Day and Night, which makes the Air so moist that every thing in the House is whetted and the best writing paper, though kept in an inner room, in a press or Desk, will not bear Ink. Now if one should be in a necessity to keep all his Stores, Provisions &c. close together, and stowed one upon another, it may easily be Imagined how things would be spoiled. But this is not the worst yet.

There is such a number of all sorts of Vermin, and some of them venomous, some known in Europe, some not, who Increase so fast, because there is no cold to destroy them, as in the Northern parts, and some of them so noxious, that one does not know sometimes how to kill them fast enough.

This makes one put every Chest &c. by it self, and look out every Day on all sides. we endeavour by all possible means, to keep every ^{thing} clean in and about the houses, and yet we have Killed Snakes in our rooms, several in our grounds, and once one in the Hall, which was ~~a~~ seven foot long, and of that kind, whose bite against all remedies brings Death in an Hours Time. Scorpions, Lizards and all the like are our constant Companions, and do not surprize us if we find them in a drawer or Box. This digression has been made only to prevent Misunderstandings, as if we had other motives for building

Than meer Necessity. As for the particulars we have resolved to build 1. a Shed for Materials, for the Palanquin, biers &c. 2, a Little Godown or Storeroom, 3, a little Brick house for the Catechist, because he had lived hitherto in a Mud house, which by its always requiring to be repaired, was so Chargeable, that it made us uneasy to look at it. To lessen the Charges we resolved to build this on the street side where there is a wall already, so that we want only a Wall within, and the Repartition Walls.

About the middle of this month one of our house Servants discovered a desire to turn Christian, on which we told him, that he should come to the Sermon on Sundays, and that we would take further care to instruct him.

23. The Chest books &c. sent from England this Year for Juddalore were delivered us to day, being forwarded from Madras by M^r Schultze.

28. We sent away part of our European Letters, Journal etc. to Madras to go to England with the September ship.

30. In the Afternoon I went to Tripaplore, with a design to converse with somebody or other. Passing through the street, which goeth up to the great Pagoda, I found ^{one} of the inhabitants sitting on a great bench before his door, with whom I begun to talk, and he asked me to sit down. we had seen one another before, and by his appearance and Yellowness of his skin I always took him to be a Braman, but on my enquiry he told me that he was of another Tribe, and that he was of the Renters, who have farmed all the fields and open grounds within the Companies limits, and a great part of the Country without. By this I found that he was a Man of Note.

After some general discourses he happened to come to the doctrine of destiny, and that every thing in the world was overruled by Gods will.

Answered, it was true, that all was made by God according to his will and pleasure, but that this could not excuse a Man, that would make a wrong use of Gods creatures. Having a Case in my hand, I told him, that this was a part of creation and had its existence from Divine will, but that People might use it to bad or good purposes. A person of sense would find it usefull to support himself with it going up or down Hills, or being

in a Slippery place, but a bad Man perhaps might beat or kill another with it. He replied that even such an Action, and the Man's Capacity to do such an Action was from God. Hereupon I found it necessary to enlarge upon this Argument in the following manner. You must Consider first of all that God has made Mankind, & that they should be happy Creatures. Now happiness cannot be without a free Choice. If for instance you would force one to Live upon Sweetmeats, Milk and Sugar, it would be disagreeable, because it was not his own Choice, and he would wish to be at Liberty again to eat and drink what was thought life delicious. It is necessary therefore, that God should give to Mankind the faculty of Choosing, and by this make them capable to be happy. But we find further that God has given to Mankind the capacity of Knowledge and Judgment, so that if they will but apply it rightly, they may find the true use of other Creatures, but if they suffer themselves to be hurried a way by their passions, it is their own doing and their own fault, if they do wrong. Therefore taking all these things together it follows plainly that we cannot make God the Author of bad Actions. He seemed to understand me very well, but ^{for} some Reason or other he began, in an abrupt manner to talk of a certain book which explained all the Religious and civil customs of this Country, saying, that if I saw that book, I should find that as for the Religious part it agreed fully with my Opinions. He added that many Years ago it had been translated in English at Madras and a copy of it sent to England. I knew of this Book when I was yet at Madras, but though care was taken to come at it, neither the Original nor a Copy could be found. Hearing now of it again, I expressed a desire to see it, and he told me that he would certainly procure the book and find a Person to translate it for me in the ^{Malabar} Malabarian Language, because it was wrote in a Poetical dialect. We went on in our discourses on several points till a little after sun-set, when I mentioned amongst other Particulars, that I had endeavoured to be acquainted with the Fryar or Pandaram in the Sagoda, because he seemed to be a Man of Sense and Learning. The renter told me, that the Pandaram

was but an Indifferent Scholar, but there was now in the place a Man renowned for his Holyness &c.

For a superstitious degree, whom they adored as a God etc.

And if I had a mind he would go with me to see him. I answered, that I should be very glad of it, and so we went. As we passed by the Pagoda, we found the Pandaram there, and he Accompanied us. I found they carried me to the outer part of the Place, because the Holy men in these parts are like the Popish Monks, who have left the world. A Messenger was sent before us, and as we came to the door, a little debate arose about the Ceremony, because the Holy man expected a downright Adoration, which they apprehended, I would not consent to, and further there was neither a Chair nor bench in the House, so that I must either Squat down, on the Ground, or Stand. I told them, that If there was the least difficulty or uneasiness on their sides, I had no mind to intrude myself, but as for my part Standing or Sitting was the same to me. So this Impediment being removed we went in. The Saint sat in the Yard on a mat upon the ground stark naked, so that he had only a small piece of cloth just enough to cover his Privities, his head was Shaved, his body very clean adorned on the forehead and breast with Ashes of Cowdung. He seemed to be well shaped Man, of Age betwixt 30 & 40, as far as I could judge, though I could not well discern his Features, because it was dark already. The Kenter payed him the Adoration laying his hands together, lifting them up and then stooping down so that he touched the Saints feet with his hands, and then put himself in an upright posture again. To this the Saint smiled a little, but did not stir in the least. When my turn came, I pulled off my hat, bid him Salam, (which is the Common word of Compliment in this Country,) and put on my Hat again. After a few words, who I was, from whence &c. we came to talk of the only true God, to which the Saint and the by standers agreed unanimously, saying that all the Divisions of Sects and the like were a mere falsity etc. I told it was a Paradox to me, to hear them talk in private at such a rate, and yet he and his Fraternity.

where the very People, whose only business it was, to keep up Idolatry, and the different Sects. How could they say now that they acknowledged and served the only true God? And if they actually believed that to be true what they said just now, why did they willingly deceive this Nation under pretences of being their Teachers and Leaders? They could not refuse this, but endeavoured to extenuate the thing, as if the difference of their Sects was not so great, and that at the end all would terminate in one. I went on asking them, suppose they should see or hear, that the people of one Town or Province were divided and both parties destroying one another, if they could believe, that this was by order of the King, and that both Parties had no other design but to act in Obedience to their King and for their own Benefit, and it would end in nothing else, but that the King's will would be done, both Parties being concerned ^{faithful Subjects, who would for would do so} by so doing. I mentioned an instance out of their Histories, where they say, that in some Ages ago in a Place called Madurei, (to the Southwest from hence.) There was a Solemn dispute, which of the two main Sects was the best and truest. This was done by the order of the then governing King, and Thousands of People of both parties came together. The Headsmen of the two parties having disputed a long while, could not bring the matter to a Decision. At last they agreed to make it out by a Miraculous Trial, and all the Followers of that party that lost, should be impaled alive, for which purpose numbers of Stakes were made ready before hand. The Trial was to be thus, that each party should write some heads of their Opinion upon Palm leaves, and throw them afterwards in the fire. That party whose Palm leaves were not hurt, should be accounted the true Sect, and the other false. when it came to the Trial, History and Tradition says, that one Palm leaf remained unhurt, and the other burnt to ashes. The losing party pretended, that there had not been fair Play, and appealed to another Trial. Viz.

That Palm leaves should be wrote as before, and thrown in the River on which the Town is situated, and if any Party's leaf should swim against the current, that Party ^{should gain if day, it happened that 1/2 of that party} who were gainers in the first tryal, swam against the current, and therefore by order of the King, as many as could be taken of the other Sect were impaled alive, few expected who turned Proselytes, and those that could escape fled to other Countries. Having finished my story, I returned to my Question, and desired their opinion, if this could be the will of the same God, and if this would end in the Pleasures and services of the same Deity. They could say nothing, only they expressed one to another their surprize, how I could be acquainted with such Particulars. As it was late and I had Three Miles to go home. I asked the Saint if we would stay some days in the Place, or if he designed once to come to Cuddalore, that I might have the Opportunity to converse more with him. He answered, that he could say nothing as to that, he had nothing of his own in this world, his home was every where, he had no will or designs of his own, he was in the Lord's hands, and drawn by the Lord ^{as} an Animal drawn by a halter or bridle, to Day he was in this Place, but he did not know, where he should be Tomorrow etc.

In a further discourse he said, that Sin and Evil came from ^{the} Objects without us, to which I replied, that all Creatures of God were good, only sinful Men made a bad use of them, and I repeated my Simile, which I had proposed before to the Kenter. The same Kenter told me more than once, that this Saint was their God whom they adored. Since he spoke this more than once, I could not help saying, that I adored the only God, who was above us all, and that I would not adore a Creature which had a Body, and Limbs like us. In the middle of our discourse the Saint asked his Countrymen why they would not sit down. The Kenter told him, that I as a European had my dress tight about the knees which would make it Incommodious to Squat down. So says the Saint, in a friendly way, and this make you all stand? After that he divided Sugar Candy amongst

us, of which I had my share to, and then we left him.

In the street the Renter told me that this Man resided some Leagues from hence within the Country, and had been called to Consecrate a New made Image in the Pagoda. And this Man ^{was up} ~~was~~ he, who seemingly in a composed manner could say before Company, that Idolatry was a wrong thing, and that he was drawn only by the Lord God. We returned the same way we came and passed by smaller Pagoda, where the Idols lady has her own house keeping by herself. The lamps being lighted up, and the Renter payed his Adoration, with both hands lifted up, and the same he did passing by the greater Pagoda. It shocks one, to see a Man who in his other Behaviour and Conversation shews a good deal of sense, on a sudden do such stupid things, the Reasonableness of which he cannot maintain, but must give up the Argument in a few Minutes. I set down at the Renter door once more upon his request, and having invited him to further Acquaintance and Conversation I took my leave.

31. To Day another Man signified his desire, to turn Christians with his Family. He was directed to acquaint himself, with our Catechist, and that we would not be wanting to take care of him in Religious matters?

September.

The season being not very healthful hindered us greatly in the main part of our Business.

We went on in order to finish that part of the building which was begun lately, though it proceeded slowly for want of materials; there being a great demand as well from the Company, as from several Inhabitants.

About the end of this month we had News that our Chests &c. sent out for us last Year were arrived from Bengal, at Madras, but that our Silver remaineth yet unsold at Calicatte, because the Maratters had entered that Country with a great army, which had put

(10)
an intire stop to all Trade. This was disagreeable News to us, and we
resolved to write again on that Account to the Gentlemen at Madras,
who correspond with the Society.

From the Month of April it has been one part of our Care to instruct
and prepare that Person to Baptism, who shewed a willingness for it.
As he was in external want, we endeavoured to find him some employ
or other and sometimes gave him a small matter for Charity. On our Recom-
mending he was taken into an English Family, but the Gentleman happening
to dye he was out of Service again. As we had pulled down the thatched
Mudhouse where the Catechist lives, he desired leave, and some of the
materials, (which were of no use to us) to patch up a little hut for him-
self in one corner of the ground, which we granted him willingly, as it gave
us the opportunity to have him near us, and observe him so much the better.
We had no great opinion yet of ^{his} Sincerity, however we conceived hopes, that by
further instructing him, the Christian doctrine would have such an influence
on his mind, as to mend him. Since we had begun to build, we employed
him for some weeks to take care of the Materials, and Tools, to look after
the Labourers &c. and now we thought we had done what we could possibly
do, to shew him our willingness and to excite him to much the more to an
attention for his spiritual welfare. But about this same Time we found
him gone so far in his disorderly Life, that without any manner of shame
or fear, since he could hardly go a step without our knowing of it imme-
diately, he carried things to such a degree, that even some of his Countrymen
blamed him for it. We found him unfaithfull and deceitfull so that we
could not trust him to send him on a message. He was Admonished
by the Catechist and by us, and promised to mend his ways, but kept the
same course. We therefore resolved to discharge him from that employ,
and leave him quite to himself as for his Maintenance, though he should

have Liberty to come to hear Sermons and other instructions. Likewise we told him, that he must quit the hut which had been allowed to him, this we chiefly did to frighten him, being resolved not to insist upon the immediate execution of it. As he found by this, that we were to carefully to be deceived by him, he left us, and we were in a manner glad to have discovered his unsincerity in proper Time.

October.

We heard that the Poor person mentioned before, had quitted his hut with a pitifull Bravery, selling his earthen Pots to other Peoples, because he thought them to be defiled by his having had so near a Conversation with the Europeans. At the same time he continued to go on in such a way of Life, that even according to the Country way he could hardly deserve any other Character but that of a downright Profligate. This plainly shews how his mind must have been disposed at that Time, when he hoped to deceive us with fair words, and we were glad, to have discovered these things in proper Time.

1. To day we received the Chests &c. from Bengal tolerably well Conditioned, considering the length of time and change of Climates, through which they had gon. We wrote afterwards to Madras to the Gentlemen Corresponding with the Society desiring their advice and kind assistance concerning our Silver which remained yet unsold in Bengal.
3. A new born Daughter of a Highgerman, who serves the Company as a Soldier, was Christened.

Towards the end of this Month a Gentleman in this place, who lives next door to us desired that his Slave boy might be admitted to learn English in our School, which we gladly complied with.

Having till now declared the Epistle to the Romans in the Portuguese Congregation and finished the same, we begun this Month the first Epistle

To the Corinthians, according to a resolution in our Conference.

In the Malabarian Congregation we have preached hitherto partly on some Psalms and partly on Gospel Lessons.

November.

2. In the evening arrived from Madras at Fort St. Davids
Mr. Monson, being sent down as Commissary and Provisional
Deputy Governor, and at the same time Mr. Burton's Commission
was declared void and of no effect.
3. We went over to Fort St. Davids and payed our respects to the
● New Governor.
7. Some time ago a Dutch Gentleman, Myn Heer Nieuwenhaysen,
Resident in the Dutch Factory at Dewanapattam Town (to the North
and within the limits of Fort St. Davids) had desired us to Christen one
of his Slaves who had hitherto been instructed by a ^{Country} Portuguese who serves
amongst the Dutch as a Schoolmaster. As the slave on an Examination,
was found to have a Tolerable knowledge of Christian Religion, he was
Christened to day with the name of Salander, according to his Masters
desires. His Age is about 16 Years.
19. A Highgerman born in the same provinces with one of us, visited
and acquainted us with his Circumstances in the following way. he had been
in East India about 20 Years, and first served the Dutch Company as a
Military man, but a hasty unlucky accident, for which he dreading a severe
Punishment, happening, made him desert and engage afterwards with the
French. He carried with him a Woman of the Gentou cast whom he had
kept only, not being permitted in his Station to marry, according to the orders
of the Dutch Company. Having served the French for some time at
Pondicheri (about 5 Leagues to the North of Fort of St. Davids.)
and having had two Children by her, he desired to have her Christened and

Marry her in a Christian way.

Applying himself on that behalf to the French Clergymen there they ^{con-}sented, and began to instruct the woman in their way, but told him afterwards, that in order to be married with her, he must turn Roman Catholic, which he plainly protested against. As he found after some endeavours, that it was impossible to help the thing otherwise, and knowing that there were Protestant Clergymen in this place, he resolved to desire his discharge from the French, (as having served them above the times of his engagement) and to enter himself in the English service as a Soldier. And was chiefly on a Religious account, that he came to this place, he desired our Assistance to instruct and Baptize the Woman, and afterwards marry him with her. We told him that we were always ready to do what belonged to our Function and the Woman being present, and upon asking her Opinion, likewise expressed her desire that way, we promised to take care that things should be done Accordingly, and that she might come to our houses as often as could conveniently be. She Manrepresents, that she was Big and near her delivery, and desired we might instruct her only in what was most Necessary, that she might be Christened before her Lying in. We engaged to take care afterwards of sending her to hear Sermons &c. in order to be further instructed. We promised him to do all, what could be fairly be done.

15. A day arrived here. M^r. Fabricius from Tranquebar, being appointed to succeed M^r. Schultze in Madras. He resolved to stay few Days with us.

17. A Slave Boy of a Gentleman at Fort S^t. Davids was on his Masters desire admitted to our School.

19. M^r. Fabricius departed.

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21. The before mentioned Woman, was Christened to Day with the name of Magdalena, and afterwards the bands of Matrimony were published, a Certificate from the Secretary having been Produced, that the Governor had given leave for the same. And on the

28. The Matrimony was Confirmed.

About the end of this Month a servant of one of the Dutch Gentlemen from Portonovo (who on Account of new Troubles in the Country have been Necessitated to come again to this place) asked leave to come now and then to our School, to learn Portuguese, which was granted him.

Upon the intercession of the Corresponding Gentlemen in Madras the Hon.^{ble} Governor Benyon has consented, to pay the Protestant Missionaries such a Quantity of Spanish Silver as according to the Invoices is kept for them in the Company's Storehouses at Policattip. This was agreeable News to us, and we had desired already M^r. Fabricius before his departure, to do his best that the Silver might be Sold the sooner the better.

Though we have endeavoured hitherto under Divine blessing to carry things so far, as to Baptize at least some of our Catechumens, yet we have found weighty reasons, to be cautious, and it has been an exercise of patience to us, to see new Difficulties arise, when we had taken all possible care to remove old ones, and to condescend in every thing to the utmost. We rely therefore upon the gracious assistance of God Almighty, who is the only true Promoter of our Business.

December.

1. Died one of our Malabarrian Congregation. John, who served the Hon.^{ble} Company as a Soldier, and was interred in the English Burying place in Cuddalore.
9. We had a Letter from Madras, that by the care of M^r. Schultze the Silver is now sold, which the Hon.^{ble} Governor Benyon has been pleased

To pay to the Protestant Missionaries instead of theirs that is yet kept at Calicatte in Bengal; Though at a low price, yet we find reason to acknowledge the Favour of the Hon^{ble} Governor. who has been so kind as to assist us in this Particular, as also to thank Divine Providence for having at last Vouchsafed us to enjoy those European Benefactions. Considering the Troublesome times now not only in Europe, but also in these parts of the World, by which a great many People already have been at a Loss.

The Resident of the Dutch Factory at Dewanapattam, desired us to Baptize one of his Slave Girls, to which we consented, as soon as she is a little better Instructed in the necessary parts of Christian Religion.

13. Daughter of a Portuguese, who serve the Dutch Gentlemen, was upon desires taken into our Portuguese School.

20. Two of our Catechumens, a Man and his Wife, whom we intend to Baptize shortly, came this Morning and brought their little Child a Son, about Two Years of Age, the same being very sick, they desired the Holy Baptism for him. Accordingly he was Baptized and called Muttuz.

These Two Persons are the only ones amongst our Catechumens that have been instructed for several Months, who seem to be prepared and to have a desire for the Holy Baptism. And if an unforeseen Impediment had not come in the way, they would have been Baptized on the 26th as the Sunday after Christmas, that Day being appointed for the same.

But we hope Godwilling, to do it on the 2^d of January Next.

In the Portuguese Congregation we continue to preach on the 1st Epistle to the Corinthians. And in the Portuguese School the Explanation of the Catechism has been ended.

In the Malabarian Congregation we have treated chiefly on Acts X. and Luke I and II. Chapters.

On Sundays in the Afternoon we continue to explain the Biblical History.

The following is an Account of Persons Baptized, Copulated Communicants, and Dead, in British Mission at Cuddalore, from the beginning of the same in August 1737, till the end of the Year 1742.

	In the Malabarian Congregation.				In the Portuguese Congregation.				Extraordinary.			
	Baptized	Copulated	Communicants	Dead	Baptized	Copulated	Communicants	Dead	Baptized	Copulated	Communicants	Dead
1737	3				1	1				2		
1738			3						4			
1739	1								5			
1740	1			1	3				4	1		
1741	2			1	1		2		2			
1742	2	1	6	1	2	1	3		1		3	
Sum	9	1	9	3	7	2	5		16	3	3	

Sum of all Baptized 32.

Copulated 6.

Communicants 17.

Dead 3.

At the end of this Year 1742, the Members of our Malabarian Congregation are 24.

The members of our Portuguese Congregation are 27.

In our Malabarian School, or Christian Children. 3.

of whom the Two Girls learn daily, but one, a Boy, being about 14 Years of Age cometh only on Sundays, and then stayeth all that Day for to be instructed, and the other days in the week he is Obliged to work.

In the same School, are 40. Heathenish Children, who are not maintained, but enjoy only a free Instruction.

In the Portuguese School, are Christian Children. 5.

and Two other Slave Boys, who as soon as they are instructed in what is Necessary, shall be Baptized. These Two are not maintained by the Mission but by their Masters.

There is another grown Person of about 17 Years. a Servant to a Dutch Gentleman, and Native of this Country, who learns to read and Writes the Portuguese Language.

There are also 5 Young Boys of the Heathenish Children in the Malabarian School, who on the appointed hours come to the Portuguese School, and learn the English Language.

Mark. IV. 30. 31. 32..

John Ernest Guenters.
John Zach Kiernander