

Handschriften / Autographen

Tagebuch von Johann Ernst Geister und Johann Zacharias Kiernander.

**Geister, Johann Ernst
Kiernander, Johann Zacharias**

Cuddalore, 01.01.1743-27.12.1743

3. - 23. April 1743

Nutzungsbedingungen

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

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

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

Terms of use

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

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

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

urn:nbn:de:obv:ha33-1-187692

man in the Fort to be mediator, and one of us went to the Fort on purpose. Some contestations, objections &c. were made, but we insisted upon our rights and the boys engagement to us. As the other party would not at least in appearance carry the thing further, the boy was called from his fathers house and sent immediately to Cuddalore.

In the Portuguese Congregation we continue to preach upon the first Ep. to the Corinthians, and in the Malabarian Sermons upon Matth. XXVI & XXVII.

April.

3. To day, being Easterday, the Lords Supper was celebrated in the Portuguese Congregation.

The daughter of our Catechist Ambros, was received in the Malabarian School.

9. A washerman, with his Family was on his desire admitted as a catechumen.

13. A Preparation for the Lords Supper was begun some members of the Portuguese congregation.

17. The Lords Supper was administered in the Malabarian congregation.

23. A Suede, who serves the Governors of Pondicherry (a French Settlement to the North of us) came to visit us in order to receive the Lords Supper, which was accorded.

singly administered to him in the Swedish language.
24. Eight people were baptized to day as Profelytes to
our malabarian Congregation, and one woman, who had
been formerly christened by the Roman Catholics, was
after due instruction publicly received into the Pro-
testant Communion. The Papists in these parts
have amongst many odd things a curious way to
make profelytes. They have persuaded the lower sort
of people, that in case of a dangerous and despe-
rate Sickness the patient will recover if he is
christened, so that one may easily think, how short
a preparation they must have in such a case.
However many poor people, children as well as grown
people chose to be christians to save their life. And
this had been the case with the just mentioned wo-
man. There was one family more of catechumens whom
we thought to christen likewise, but few days before
they were obliged to see some of their sick rela-
tives in the country. Though they promised to
come back shortly, we never saw them again and
could not find the reason of their secession. Those
that were christened, are all inhabitants in the villages
within the English limits.