

Handschriften / Autographen

Tagebuch von Johann Ernst Geister und Johann Zacharias Kiernander.

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

Cuddalore, 01.01.1740-29.12.1740

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:gbv:ha33-1-187648](https://nbn-resolving.org/urn:nbn:de:gbv:ha33-1-187648)

A Journal.

2

Containing the most material Circumstances, happening in
the year 1740. with the British Mission at Cuddalore, near
Fort St Davids.
in East-India.

January.

- ^{1st} 1. Having in my private Devotions recollected the Benefits of God bestowed on me hitherto, and thanked my Creator and Redeemer for his undeserved longanimity, favour and most Gracious assistance, I took the opportunity to excite those that are with me, to do the same, in a Sermon on the 145th Psalm. I seriously exhorted them, as I did with the beginning of the last year, not to be negligent, careless and ungrateful, but earnestly to consider the innumerable and undeserved benefits of divine Goodness, & most of all those, that tended to the Salvation of their Souls, which they should chiefly take care to make a right use of, in order to take care of the blessings intended by them.
- ^{2^d} 2. I dismissed Arulappen, who formerly had been Catechist, for the reasons mentioned in my Journal of the last Year.
- ^{3^d} 5. Having till now received only a part of the remittances of the money sent last year, because I was resolved to stay for proper and secure opportunities, a Gentleman in the Place, some days ago offered me freely, that he would accept a bill of Exchange, if the money was paid at Madras. Upon my desire M^r Schulze paid the money at Madras and I received it here.
- ^{4th} 7. I went over to the Fort-side in order to go through Dewanapatam (which is a small Town near the Fort) and to see if I could be acquainted with somebody, or find an opportunity to address myself to one or other of the Inhabitants there.

But

January) - But though I went through two or three Streets I saw but very few people - and found no opportunity to talk to them, till at last I came to a School, where I began to discourse in general of the insufficiency of the Malabar Books & Sciences in order to come to a true knowledge of things.

4. 9th - As I walked up and down in the Hall after dinner, I saw that a poor labourer with his wife rested themselves under the Shade of a Tree before the house. I Step'd out, & after some general Questions, who, from what Country, & of what Trade they were, I asked the Man if he served God, and whom he served as God. He answered that he was a poor ignorant Man, & was obliged to work hard for his livelyhood from morning till night, and that amongst such poor People and of a low cast or Tribe, it was not in use to concern themselves about God and his Service. I asked him if he knew nothing at all of a Deity, or if he never heard of a God, who was adored by the People of his Tribe. He pleaded his ignorance, but told me at last that some days Journey from hence to the North West, his God resided. Qu: what is that God made of Stone or Wood? Answ: of Stone.

Qu: can you believe that a piece of Stone, has given you life and Health, giveth rain and Sunshine, that the Earth can produce the Necessities of life &c. -

He gave a very pitiful answer and discovered an Extraordinary

Stupidity. Upon this I represented unto him, that there was only one God the maker and preserver of us all to whom alone we were

obliged &c. I exhorted him, that every morning and Evening he should consider, that his being preserved hitherto did only depend from God

Almighty & that he should endeavour to be thankful to his Benefactor and not to Stones and Pieces of Wood. I told him

likewise, that if he had a mind to be instructed further of his Duties to God, I would give him opportunities to learn what

he wanted: and so I dismissed him. His wife seemed to be more

moved than he, yet when he went away, he told, that neither his Father had ever spoke to him about such Things. When I was

yet talking with him, the Malabar Schoolmaster happened to

come

come and hear part of my Discourse. after I went in with him he gave me to understand, that it was not only in vain but even improper, & in a manner indecent, to talk with such mean & poor People. But I answered him, that as this poor man was my Fellow Creature, I could not think it improper, but rather necessary to help him out of his ignorance and bring him to a knowledge of his Duty to God. I cited a passage out of one of their Poets, who ridicules his own Countrymen, for their making such difference betwixt low and high cast People and asks them if they had Characters and Marks on their Skin, to prove that they were not of the ordinary Race of Mankind.

th 11. A Portuguez man who is Schoolmaster at Sadras (a Dutch Place, betwixt Madras and Fort St. David) sent his Son Israel Isaac of about nine years of age to be taken into the School. some weeks ago he wrote to me about it, and I promised on some Conditions to take the boy in.

th 15. I christened a new-born Son of a high-German who is in the military Service of the Honble Company.

th 20. As I went out in the Evening to take the air passing by a Grove, I heard that the Priest of the Grove was just about his Idolatrous ceremonies. Therefore I went in, in hopes to discourse with him, But he was so busy about his Ceremonies and seem'd withall to be very Stupid, so that I could hardly have an answer from him. In the mean time some Teliars, or malabar Souldiers came in and seem'd to be surpriz'd to hear me talk in their Language. This made me direct my discourse to them, and I endeavour'd to convince them of the absurdity and vinfulness of Idolatry. They answered in their usual manner that they did not venerate these Idols as Deities, but only as Officers of the Deity and it was just the same as with their worldly calling, where they had their Orders not immediately from the Governor but from their Corporal in the Governours name. My answer was that as they would not believe every body that pretended to be their Corporal before they knew that he actually was put in that Station, by the Governor, so they ought first of all to be Sollicitous, if God had sent such and such Idols as his Officers, and that withall the Comparison would not hold, because Princes and Governours must employ Officers and Servants which God in the Administration of his Governments did not want, but was powerful enough to govern without the assistance of Officers. They seem'd to be well pleas'd with my discourse, and I find more and more, that the ordinary sort of people are more attentive and seem to be more moved than

January

(4)

those that pretend for learning, and have the care of their Pagodas & idolatrous Ceremonies, because as they find their livelyhood that way they will do any Thing not to loose it.

31st A little Girl who some months ago had been in the School, but was dismissed on account of her being too much a Child and yet incapable to learn was brought again and put to School, though with this condition that it should be only a trial if she was more capable now than before.

In my Sundays Sermons I have continued hitherto to preach on the Doctrine of Christ chiefly on his Offices, Humiliation and Exaltation.

The making up of my Letters and other Papers to Europe have taken up a good deal of my time in this month.

A Piece of Ground with a little Malabar house upon it, joining to the South, with the Ground of the Mission, was bought for 12. Pag: the house being convenient for a Malabar Catechist or Schoolmaster to live in, and the Ground for a Malabar School or other necessary Building to be built upon.

February

With the beginning of this month, I began to go on in the remaining part of the building, because hopes had been made, that I should be supplied with materials. And in order to promote this business, I took again the European who served me the last Year as Accomptant and Surveyor of the Workmen though he could attend but every other day, the Circumstances happening to be so, that he was obliged to mount his guard. But I found myself disappointed in a few days the materials coming in so slowly that I resolved to leave off again till one way or other I should gather first a sufficient Provision of Materials. In the mean time I gave the European something to Copy, & dismissed him at the End of the Month.

8th All this while I have endeavoured to the best of my knowledge and capacity to enter into a nearer and more confident acquaintance with the Malabars, in order under God's blessing, to bring one or other to Christianity. I have not only used all possible means to bring some to a Conversation within doors, but have taken the Opportunity of going 3 or 4 times a week in the Evening hours in and about Cuddalore and other places on this side of the River. Yet though I take hold of some opportunity or other to address myself to some I find them always about their Business, and consequently their Thoughts engaged so that they seem in a manner not disposed duly to reflect on what I talk

(with)

with them. But having been now and then at a place within the bounds called Tripopolore where there is a famous Pagoda I found that place to be one of the most convenient for my Business. Because that place where the Pagoda stands is very quiet & removed from all hurry and noise, & I find always people coming thither in the evening to pay their Devotion (if it may be called so) to their Idols, so that having left their Business their mind seems to be more disposed to an attention. Furthermore this is a place, where those that pretend to be Scholars, Pilgrims, Holy men, and the like, use to come even from distant parts, and now and then will read or sing some of their old histories, verses in praise of their Gods &c. So that this very thing brings together People to hear or to see something new or strange. Therefore I resolved to go more frequently to this place not only for the reasons just mentioned, but likewise, I shall ^{be} know more amongst them, as I find frequently people that are come thither from other parts of the country, and it will cause the Malabars to have a better opinion of me, when they hear me discoursing with a congregation of their reputed wise and holy men. I consequently went thither this evening, and found amongst others, the headman of the Pagoda (being a Pandaram or Fryar) and a Bramine from the Country. I began my discourse with asking them something about that Pagoda, of its antiquity, History, &c. on which they gave me very insufficient answers. In the mean time a number of people came together at the unusual sight of a white man's talking to them in their own Language. I replied again that their answers would not satisfy me, & so began to talk in general of the Insufficiency of their knowledge Sciences, and Religion, and that they ought to examine & search a little nearer, if their things were so well grounded as their Poets and Bramines commonly boasted of. I enlarged here on several Particulars naming them a good many of their renowned Books which I had read and discovered the weaknesses of their knowledge & so I went on a good while with the Pandaram who as far as his Arguments and Similes would go, answered me tolerably, heard me calmly, & replied civilly. Those that were our Auditors, expressed a great Satisfaction with my answers. Upon that the Bramine who was a man of a fine appearance & Deportment, began to come into the Discourse which made me direct myself more particularly to him in the following way: Amongst other things; You boast of,

You

February

(6)

You pretend to know to a nicety the Shapes and other circumstances of your Gods which seemeth to me very unaccountable as you allow yourself, God to be a Spirit and consequently of no Shape — how then can you be so bold as to affirm that such and such an Idol represents the Shape of God, and don't you think this dishonourable to God Your Creator. He answered: it was true that the Supreme God was a Spirit of no Shape or Form, but that those Images had been brought in by their wise and Religious ancestors, whom they thought themselves obliged to follow. Having spoke something in refutation of this, I proceeded to the Unity of God and his will and that it seemed Contradictory to me, when in their great indifference they held this opinion that every ones Religion was right to him, and that all the Religions, though never so opposite & repugnant one with another were from God. I asked if ever they could conceive, that the Governour would give certain Orders at the Fort, and order just the contrary at Cuddalore, So that perhaps bad people should be encouraged in one place and punished in the other. They could not help confessing that in such a Case the Governour would be repugnant to himself and that nobody could conceive that such a thing should happen. Upon this I made the application that we must entertain the same thoughts of a Deity, and consequently as God was only one, his will could only be one. This brought me further to talk of the many Divisions of Casts and Sects, chiefly of the 6 Sects amongst the Bramines who opposed and hated one another mortally and yet every one of them pretended their opinion to be grounded on their Vedam, or holy Scripture. My opinion was that this could not possibly proceed from God, as it would be the greatest imperfection, if he had so many contrary wills. They were puzzled and seemed to be uneasy, when they heard me speak of Things, which they endeavour to keep Secret, even from their own countrymen, and much more from the Europeans. However as it was their turn to answer, the Bandaram who had time now to recollect himself began in a very sedate and handsome manner to propose the Following Simile: Six blind men had, had a great desire to know the shape of an Elephant, and at one time hearing that an Elephant pass'd by they took care to come near & take hold of it one of it's Ear another of it's Tail, and so on, judging by

The

February

(7)

the single member they took hold of, the whole Shape of the Elephant. By this Simile he would declare^m the cause of the different opinions of men & because he did it with a very agreeable utterance, the Auditory seem'd much pleas'd & on his side. I answer'd: that this Simile did not hit the mark, because I had not spoke of blind ignorant men, but of God, who according to their opinion — must have different and contrary wills. To this he could not answer and the Auditory seem'd to be on my side again. I proceeded further and ask'd them why they hid their pretended Historical and Religious knowledge, that nobody even very few of their own Countrymen could be acquainted with it, which seem'd wrong to me because true and useful knowledge should be propagated every where. They answer'd: the Vulgar and lower sort were so stupid and uncultivated — that it was in vain to bring them to some understanding & it was better to keep these things from them. My reply was: you Bramines and Poudarams are according to the constitution of your Country oblig'd to teach the people, & if they are stupid & uncultivated, the blame falls only upon you. Obj: There is nothing to be done with these Brutish People. Answ: As far as I know You have never try'd proper means to bring it about & consequently you cannot say that the People are so incapable & untractable. If one should begin to cultivate a Ground, which had never been cultivated before he must take a good deal of pains and it would not be enough only to put a Bag of Seed on the Ground, and ^{when} the Ground would not receive it of itself to say, there was no hopes that the Ground could produce any thing. I mention'd a particular instance about their historical knowledge viz: that a great many years ago a certain King had order'd the principal Circumstances of their Country to be Engraven on Copper Plates which with a great deal of Expences had been bury'd very deep under Ground so that it would cost a great deal of money to dig them up again. This seem'd to me very imprudent, that a King should spend a great Sum of money on purpose to hide useful knowledge? I illustrat'd it with the Simile of the Gospel Mt. 13: that Light ought to be put on a candlestick and not hid under a Bushel &c. As it begun to be dark & the Lampe were lighted in the Bagode, I ask'd them what a prudent Business it would be if one would be at the Expence of digging very deep holes & putting all these Lampes under ground. After I had talk'd for near an hour on these Subjects, I took my leave of them promising to come again some time or other & inviting them to my Lodging.

16 After the dispatch of all my Letters to Europe I took care to return to all my Business again which had been interrupted frequently, Chiefly I apply'd myself to the Malabar language again with all possible Diligence

diligence. As for the Portuguese School I designed to take every day an hour to instruct the Boys but finding so much other Business, I resolved to take them four times a week, & so go on in teaching them the high-language I finished to day the Gospel of St. Luke.

20. Upon a due consideration I found it necessary to take again the explanation of the Catechism, and Scripture Sentences which the Children had learned by way of Repetition to the eldest of them and as a new instruction to those that might be ranged in the second Class. To day I began the Catechism.

24. In my Sunday's afternoons instruction I ended Exodus, past over Leviticus, (my design being only upon the historical part) and begun Numbers.

My first Sermons this Month were on the Doctrine of the holy Ghost, & the last, on the State of the first Man's Innocence and his unhappy fall from it.

I had the uneasiness to see that a certain Portuguese (who had two Children in the School and as a pretended Protestant came frequently to my Sermons, whom I had obliged several ways and christened a new born child of his on the 8th of this month) abused me in a very impudent manner, He desired leave to have his Children at home for a day which I granted, but the Children not coming again, when I went for them, it was told they were indisposed, and took Physick but should be with me in a day or two: afterwards on a second message the boy was only sent, and the Girl kept under some pretence. I suspected something, and therefore insisted that the Girl should be sent immediately. Upon this the man began to talk high blaming me for my ill management, & hard wage, that the Children were used unmercifully, starved, & naked assuring me withall that he was not only absolutely resolved to take his Children from me but he would cause the Parents of the other children to do the same. The impudence of this man, was so much the greater because it was known that he was an ill Oeconomist & lived extremely poor and that even when he brought his Daughter to School the cloth she had on to cover her nakedness, was borrowed, & went away again as I provided others for her. Though this was a provoking injustice yet I tryed all fair means to bring the man to a reasonable Sentiment. But finding that nothing would do I applyed to the Gentleman his Officer, who was so kind, as to order him, to send the child again, & not to use me any more in so unhandfome a manner. I had very

strong

strong suspicions that the Romish Priest was at the bottom of this affair, — because it was Lent now, and last year I had a dispute about that Season. But as I obtained my End, I saw no Reason to enquire any further.

March.

th I went in the evening to the Pagoda at Tripplalore and found an opportunity to talk with a few People, but as I came there pretty late, I was obliged to leave of very soon. In my Journal I have chiefly inserted those Discourses, which in a manner might be called formal, when I talked to them in a publick place before a number of People. But besides these there is hardly a day — without an opportunity to talk something useful to one or other though it should be only as by the way. Because I walk two or three times in a week within and without Suddalore, and find occasion to speak here and there. Besides I am visited now and then by Bramines and other Malabars. But in the most confident and various way I talk with the old man who Teaches me the language, because in reading with him the Books, that are full of enormous falsehoods, I take hold of these opportunities to discover to him the horrid contradictions of their authors. About this time I read in one of their Chronicles an Enconium of an Idol which all of them worship and represent with an Elephants head. The Author praised amongst other things his God for having now and then — the 3 Sorts of madness, which are incident to Elephants: and this was described in a lively though very nauseous manner, The Author expressing in a lofty — way how an unclean humour run down from both his Ears &c. Being strangely surprized at this I asked the old man how they could ascribe madness to what they call a Deity and how they could worship such a one. He was a little startled, but recollected himself and told me that this must be understood in a mystical sense. I was quite struck with that and could not forbear saying with an Emotion: what a downright miserable & blinded perverted people are You? It is not enough to represent your Gods as committing all manner of Debaucheries, Vices, & Crimes which the worst of men commit but you must bring in the Brutes too, and praise your Gods for being subject to brutish madness. The old man Seemed to be moved very much and in a manner disturbed, though I cannot say if he was convicted or if he was angry. Though the reading of these Books is a very tedious Business — yet I find it necessary for two Reasons, 1. because I can learn the language so much the better. 2. Because I discover all their Science and knowledge, and therefore when I discourse with them they cannot reply that I am not acquainted with their Learning. This is their common Evasion, whenever

March

(10)

an European asks something or forms an objection, that they say: we have so many valuable Books, containing all manner of knowledge, & if you had read them you would judge quite otherwise of us. I

th 13 - Having finished the Portuguese School the verbal explanation of the Catechism I proceeded to the Scripture Sentences. The Children advance now pretty well in understanding the Portuguese language though it does not go on without difficulties, of which the chiefest is that the natives of these parts are not used to meditate deliberate and reason on a subject, but what they learn is merely by memory.

^d 22 - Going again to Trippaploze & coming near the Pagoda I found the Head-Bandaram before his house on the Royal or large bench, he asked me to sit down, & as soon as we begun to talk a good number of people came about us. I asked some questions about their Geography, Chronology &c. and objected chiefly against their strange way of reckoning the time which was not by decades, centuries, or millenaries, but always by Millions, their Chronologie being divided in 4 Periods each containing near or above a Million of years and all their particular Histories are thrown in one or other of these Periods without determinating the year. I told him that as every thing happeneth in a particular Year Month or Day, it was proper that History Writers should mention the particular time. Here I made a Digression acquainting him, that the history, that was preserved amongst the Europeans was wrote in such a way that Geography & Chronology was taken care of with all possible exactness and nicety I enlarged here a little against the prejudice & ill opinion, they have of the Europeans, assuring him that they were exceeding carefull to find and preserve truth & that the Malabars were in the Wrong when they pretended to judge of the Europeans whose books they had never Read nor enquired after their knowledge and Learning, of which they should find an account - if they had a desire to converse with me. He answered only in General that his Countrymen had not been so careful as to preserve such particulars. After some discourse on this Subject I asked him if they had original Copies of their chiefest Books because I found such a great difference, that of the Copies now extant, not one agreed with the other. He answered that they had originals. Qu: where are they? Ans: they to be had in this or any other neighbouring place? Answ: we do not much care to know where they are, it is enough to know, that they are. When I saw him brought to that extremity, I did not insist further, but turned the Discourse on another Subject, & after having

talked

March

talked about half an hour, I took my leave and went home. several of the Auditors followed me and shewed themselves very satisfied with what they had heard from me, and that the Candaram could answer nothing against my Objections. I spoke a few Words more and told them I should be glad if any body, that had a desire for truth, would come to my lodging & enter into a nearer Conversation with me. Hitherto the main design in most of my discourses has been to convince them of the insufficiency and invalidity of their knowledge, because I cannot suppose that people will desire and enquire for a better knowledge, as long as they believe that theirs is good true and sufficient. But if under divine blessing, I can but once gain this point with them, I have reason to believe that they will ask me if I can give them a better Instruction.

23. This Sunday afternoon I came to an End with the Historical part of the fourth Book of Moses.

24. Having been desired to Christen a Gentleman's Daughter at the Fort, I went over this afternoon to administer holy Baptism.

30. In my Sunday's afternoon Lecture I took the Historical part of Deuteronomy.

31. To day arrived Ambrose, a Malabar Christian from Tranquebar, who upon my desire was recommended to me by the Missionaries, as a Catechist & Schoolmaster. After a due deliberation I found it necessary to have such a one in my Service, because, though I have done all, what I can to converse in a friendly manner with the Indians, yet there is Reason to believe that they will be more inclined to see one of their own Countrymen, who has embraced Christianity converse with them, who in a manner may be a Mediator betwixt them & a European Missionary. For his monthly Wages was appointed 1 1/4 Pagoda.

In my Sermons, I have proposed the Doctrine of Sin, endeavouring chiefly to give my Auditors an insight into the nature of Original Sin.

April

6. This Sunday afternoon I begun to read and explain to the Children the Books of Joshua.

9. In my daily instructions I begun for two hours every week to read with the Children the Gospel of S^t. John

15. A Child of a High-German in the Military Service was christened by me.

Finis

April
18th

Finding it yet extremely difficult to enter into a nearer and more confident acquaintance & conversation with the natives, I have all this while considered very seriously if I could not find fair and proper means to attain to this design. It came at last in my mind to try if I could begin a Malabar Free School with Heathenish Children, that this under divine blessing might serve, to draw their Parents into a friendly Conversation with me. But I saw a great many difficulties and almost despaired in the very beginning of ever being capable to do such a thing. However in my discourses with the Malabars I now and then dropt some words about such a design in order to hear what they would say & I found that some of them thought it practicable & recommendable, but others raised difficulties. The hardest point was how to reconcile these two things, (viz:) 1st. to regulate & manage the School so, that in every indifferent particular it might look like one of their own Schools, because if they should find a remarkable difference they would not send their children, and yet 2^{ndly}: to accommodate it so that Idolatry and other things inconsistent with the main design of this School must be avoided. For a long while I could not come to a resolution yet at last trusting in God, I thought proper first of all to find a convenient place for such a school, and I pitched upon the Ground lately bought designing to Build there a Choultry which is a sort of a Shed which they use to build in publick places and commonly keep their Schools in, I chose this Ground to the South, because the Dwelling house Portuguese School &c. is to the North and it will be more agreeable to the Malabars if this School is Separate by itself and has its own passage to the Street. Therefore having provided every thing necessary, I begun in the name of God the Building of it. I considered likewise that though this Scheme should miscarry, this Choultry which cannot cost much may serve as a place for catechizing the children of the Catechist & others, and likewise in the beginning as a Malabar Chapel, before a little Church can be Built. Now I took the Opportunity to talk a little plainer to the Malabars and told them that this Building was designed for a School, which seemed to move some of them, and they recommended it expressing their Satisfaction & hopes that all the Children in the place would come to me.

19th

A Bramine of this place, who is a Scholar & Astronomer, visited me, and our discourse was about their learning, Chronology, Geography &c. On his saying that their Geographical Books were wrote four hundred thousand Years ago, I made several objections & exceptions. He did his best to refute or to evade my arguments, not sparing his lungs to raise his Voice

(exceeding)

April

(13)

exceeding high, But finding it was in vain, he broke of at once, saying it was Winter time and the strength of his appetite did not permit him to stay any longer.

About the middle of this month an unlucky quarrel was begun among the Inhabitants of this place about the respective priviledges of their particular Tribes or Casts. Though the thing was decided by the Government yet one party not acquiescing and thinking to obtain by force, what they could not in a fair and lawful way, they made one bold fellow their head-man and in a Mutiny almost half the inhabitants amongst whom were all the working-men, left the Town gathering themselves without the limits, in hopes that the Government should be forced to call them in again & grant them all what they desired. But they were greatly disappointed, & after they had suffered very much for their Folly, they were glad some weeks after to come in by stealth again, and took it as a Favour that they were not taken up and punished. I found this to be a great hinderance to go on in my conversation with the People because the place was not only most half empty, but those that remained were in such a hurry, & so exasperated against the others, that they had nothing in their minds and mouths, but revenge & destruction.

This month I continued to preach on the Doctrine of original and actual Sin.

May

Nothing extraordinary happened this month, but I went on in my Business according to the method mentioned before.

After the middle of this month, an inhabitant, with whom I entertained an acquaintance, brought a boy, who was related to him desiring that he might be taken in and instructed in the Portugueez language. I willingly granted this, in hopes that it might be an opportunity to a more friendly conversation. But the boy came only a few days, and afterwards absented himself.

22. To day the Choultry designed for a Malabar School was finished.

31. The eldest of the school-boys John Pearson was dismissed, and entred into the military service of the Hon^{ble}. East-India Company. He has behaved himself very well being obedient diligent and willing. He was exhorted not to forget the benefit he had received in the School, and to fear and serve the Lord sincerely, for the better promoting of which he should not neglect to come on Sundays to hear the Sermon & that whenever he was free from Military duty, he should have leave to come again to repeat and improve what he had learned. His Captain gave leave and order, that on Sundays he should have liberty - for an hour to come to the Sermon.

M.

May-

M^r. Sartorius had a few weeks before his decease begun a Vocabulary in English & Malabar of which about a third part was finished. Considering the usefulness of which, I resolved to spare an hour now and then, for the continuation of it; & began this month first of all to encrease it with several English words, with a design to add the Malabar afterwards, and even the Portuguese, if Circumstances and times should permit.

My Sermons in this month were upon the delivery from Sin, & the assistance which God offered us to this Purpose?

June

Last month great disturbances happened over a great part of the Country and a Rumour was spread that a numerous Army of the Marattas (a warlike nation of the other Coast) was advancing to conquer the Country, & to drive away the Governor and great Officers of the Mogul. Though the Accounts varied very much, yet it was certain that in an Engagement the Nawab (or Governour General of this Country) with several of the greatest men was cut off, and those that could escape, retired in the utmost Confusion to the Sea-Coast, leaving Aurkot, the Capital City unguarded & to the Enemy's mercy. Upon this all the Country People fled, and Endeavoured to shelter themselves in the European Settlements, so that several thousands of them came within the Limits of Fort St. David. It happened that some of them passing through the Street, and seeing a new House, asked the Servant for liberty to come & see the inner part of it which upon advice was readily granted by me, and I took hold of the Opportunity to talk with them on which they seemed very much surprized and afterwards told the news of it to their acquaintance. As soon as this began to be known amongst they came sometimes by Dozens & desired the same liberty with those that came first which was always granted, & seeing that Bramines and other people of the better Sort came I sat down now and then with them for an hour endeavouring to make them sensible of their unhappy mistakes & errors and that they should find an Opportunity for a better knowledge if they would converse with me. They always expressed a great Satisfaction, and I thought if no more was obtained it would be at least so much that after their returning home, they would talk of it to their Countrymen, which will enlarge my acquaintance with the natives.

This year the Rain with which the Land winds set in, did fail, & which made the weather exceeding hot and dry. Yet the house being

(very

June

(15)

very convenient and cool, I did not only go on in all the parts of my Business — but applied myself in a manner eagerly that I might go through once with the Malabar language. For a while I found no prejudice till in this month I began to be faintish & unfit for business, so that one Sunday I could not preach. In a few days I had a Feverish fit, weakness and want of appetite. At last it increased so far that once I found such a change in my Body, & such a Deficiency of Spirits that I expected no more than every moment to drop down & dye. I recommended myself to the will and disposition of God — Almighty, and then called in the two Schoolmasters, acquainting them with the present condition of my Body, and what they ought to do in Case of my decease. Likewise I desired a Gentleman who lives in the neighbourhood — to come to me, which he did immediately in a very friendly way. I told him how things stood, and what I desired to be done, if I should dye, to which he expressed himself friendly promising to do any thing that was in his power. But it pleased God in his great mercy to spare me, and though afterwards the like fits returned upon me yet they were not so strong. The Physician being consulted — gave his opinion that the whole was an Hypochondriac indisposition, caused by the weather and my too great application of mind, he ordered me a Diet, and told me that I must absolutely abstain from all Speculative application of mind, that I must exercise my Body and divert myself as much as I could, and not stay at home by myself as I found myself in this necessity. I followed the Physicians advice, just taking care that the servants might go on in their Business, — though my personal work was retarded. The Gentlemen in the place expressed a great compassion & several of them came to see and comfort me offering themselves to do what they could for me, and asked me to come abroad and be in their Company. Particularly an English Family in the place, shewed such a real and undeserved kindness to me, that I shall not forget it as long as I live. Under these Circumstances my indisposition was moderate, though I found upon tryal that I was not capable yet to apply my mind.

^{th.}
28. To my great joy and Comfort I received to day the first European Letters, and was exceedingly comforted when I found that under the merciful direction of Providence The Hon^{ble} Society was sending out a fellow Labourer to my assistance.

I was obliged to dismiss at the end of this month, the Steward Linguen. He gave not only strong suspicions of false dealings, but would always upon admonitions gainsay, in an obstinate and provoking way. Though he had been told several times, that one day or other, he would make me discharge him, if he would not leave of this bad custom, yet he went on though he knew very well the Disposition of my Body, to make me uneasy. I found this so prejudicial to my Health, that I saw no other means, but to dismiss him, & take in one Muttu who seemed to be of a

(better)

June

(16)

better behaviour and capacity. For his monthly wages I appointed 14 Tanam. O

July

- 3rd With the beginning of this month, I found myself a little better and began to day to teach the Children again, as likewise
6th I preached again, but found myself almost sick again upon it so that I resolved to forbear till I should find myself quite well.
11- I read the verbal explication of St. John's Gospel and the 16th began the Acts of the Apostles. O

Though my indisposition did not increase, it did not much abate because the weather continued to be exceeding dry and hot, so that hardly any Gentleman in the Place escaped from being less or more affected by it.

27. I could not venture to preach, yet I christened a new born Child of the Catechist Ambros, though I was very low in Body and Mind. O

As some time ago I had to some inhabitants communicated my design of beginning a School two or three of them addressed themselves to me offering their Children amongst whom was a Merchant of good repute, who more than once came and intreated me to begin. I was pleased with this favourable prospect, yet I was very doubtful, that if I should propose my whole scheme to them, about the method and regulation of the School, they would go back at once. O

Therefore I answered them in a doubtful way intermixing some engaging things, for instance, that in case the School should begin and go on, the Children should learn not only what they commonly learn in their Schools - but that afterwards if they were inclined, I would find an opportunity to teach them Portuguese or English writing upon Paper &c. In the mean time I sounded the old man who instructs me in the language how the malabars would take it if in some particular or other I should deviate from their way of Teaching Children. He approved some & disapproved other particulars. At last I told him plainly that the people might send their Children, upon this express condition that nothing idolatrous must be heard in the School, because I had never received nor expected assistance from their Gods, but my only help was in the name of the Lord who made heaven and earth. They readily consented, and I promised them to begin shortly. Another difficulty came in the way how to begin and end the School with prayer to the only true God. I designed first to draw up a formal Prayer & that in the name of Christ. But I considered that it would be improper to make the Children pray to a God & Saviour yet unknown to them and that this very Circumstance would make the People suspicious and alienate the People from me. Therefore after some deliberation, I found this expedient

(That

July

(17)

that the School might be begun and ended with a solemn declaration of a dependance from the only true and living God as follows:

In the morning

If the only Lord, the Creator, Redeemer and giver of Gifts, to all that liveth, assist us, our Business for this day will prosper. Therefore we begin the School with due veneration and confidence upon him.

In the evening

As the Lord has assisted us to day, we humbly thank him, believing that we shall further be happy under his Favour and help. When I had given my word to begin shortly, the Schoolmasters in the Place, apprehended, that all the Children would come to me, by which they would lose their livelihood. But I let them know, that I would prevent this, 1st, by taking only poor peoples Children who could not pay for the School, 2^{dly}, by not exceeding the number of 12 Children. I thought proper to begin with a small number, 1st, that I might be capable to try and manage it easier, as it was a new scheme & the success and other Circumstances of which I could see only by Experiment which would be less difficult by a small number, 2^{dly}. Because if I had brought together a great number (which perhaps might have been done) and the scheme should have miscarried, it would have been interpreted much to my Prejudice.

At last (trusting in God) I appointed the 29th of this month for the beginning, and gave notice to those that would send Children. But then a new difficulty was started, because the appointed day was not accounted a lucky one, & the next following seemed to be the more fortunate for the beginning of a Business. I was wavering at first, if I should condescend or not but on consideration resolved to begin in Gods name & not to give way to Divination and Soothsaying. Therefore I told them plainly that I would stand by my resolution and not mind their fortunetelling. And I had the Pleasure to see four Boys brought by their Parents, with whom I made the beginning reading myself the abovementioned Form, ordering the Schoolmaster that in the morning and evening he should put the Children decently in a Row, and read before them the prescribed Forms. The Schoolmaster is the abovementioned Ambros, from Tranquenbar, and the Old man is there too in these hours when he does not instruct me. This has been a means to move the People so much the more to send their children because the Old man has formerly been the best Schoolmaster in the Place & only gave his School up, because he found himself by his age not vigorous enough for this Laborious work.

No new expences are made on account of this School, because

(The

July

(18)

the Children are only instructed and not maintained & as for Pens Paper Ink and the like no money is wanted, because they sit on the ground having Sand before them in which they write with their Fingers & blot it out again.

The Regulations of Lessons and other Particulars is left for a while to the Old man until I can acquaint myself fully with their ways and methods and afterwards judge how to manage the Thing in the most proper way.

In the main it was to me a matter of Joy and thanksgiving to God Almighty who in his Paternal Providence has brought me a Step farther, which makes me hope that one time or other I shall see that the laudable designs of the Hon^{ble} Society and my poor Endeavours are not in vain but shall have the desired effect.

August

1st. Francisco de Souza, who had been dismissed last year was taken again into School, One of his Relations had entreated me earnestly, to do something for the boy who idled away his time, & had no opportunity to learn. I answered him in the Negative, putting him in mind of the troubles which I had had last year on that account and that I had no desire at all for new uneasiness. To this the reply was that the like would not happen again his Relations being very sensible of the mistake they had committed. Upon repeated desires and assurances I promised to try once more and the boy was brought accordingly.

It pleased God now to restore me gradually to health & strength so that I could apply myself to my work.

4th. Finding now that the Boys made a tolerable Progress in the high Portuguese, I resolved to try how it would go with the English for which purpose I appointed the time from 9, to 10, in the morning on Mondays and Tuesdays and to day beginning was made.

17th - The season being now more tolerable I saw myself strengthened so far that I preached again to day.

In the night after ten o' Clock I was most agreeably surprized with the unexpected arrival of the three new Missionaries, their Captain having been so kind as to set them ashore here. There was abundant matter of Joy on both Sides and we united in prayer, thanking God for all his undeserved mercies bestowed upon us. I endeavoured to receive and accommodate them as well as the Circumstances would permit.

The

August

(19)

18. The next day I received and opened the letters directed to me, from England & Germany, which supplied me with new matters of Joy and Thanksgiving. I

We dispatched a Messenger to bring this agreeable news to Tranquebar and to enquire which way the two Danish Missionaries might prosecute their journey thither.

The new Missionaries having already at their arrival waited on his Worship the Governor, who received them with a particular kindness, we went the following days to compliment the other Gentlemen in the place who likewise expressed much kindness to us.

23. From Tranquebar we had not only an answer, but a commodious Boat too, was sent for the use of the two new Missionaries. As they were desirous to end their Voyage the next Tuesday being the 26th was fixed upon for their departure.

They waited once more upon the Governor and Gentlemen of the Place taking their leave, and so on the day mentioned in the morning left this place. Some days after we received News of their safe arrival.

In the following days I endeavoured to assist my Colleague in regulating several necessary external Things, and he having made some progress on board of the Ship in the Portuguese language, he continued the same with my assistance, which tended chiefly to the instructing him in the Country Dialect.

As from this time I reckon a new Period of my Circumstances I cannot but with the humblest thankfulness recollect the numberless and undeserved mercies of my most Gracious God, who not only has preserved me till now but hath carried me through several Things, which at first sight seemed to be very difficult and even has been pleased to rejoice & encourage me by some success in my Endeavours. I heartily wish that the remainder of my life may be wholly sacrificed to his divine will, depending only on his paternal Protection, care, and assistance. It causeth a great deal of concern, when I consider that hitherto none of the natives has been brought over to Christian Religion. But as this is a thing beyond human Capacity, I must leave it entirely to him who alone has the power over mens hearts. On my part I have taken all Opportunities publick and private to converse with them in order to their conviction and conversion. I have endeavoured to find out the best ways and methods to converse with them confidently & to make them sensible of my Readiness to teach them better things. Experience has Taught me that it is necessary to appear frequently among them and as Circumstances happen to talk with their learned and great men in the presence of a number of Peoples to convince the ignorant, that for all the high and extravagant pretences of their Bramines & Fryars something material can be objected. Though I am yet of opinion that the publick Conversation must serve only to open the way for a private one in order to come to a close and particular opening of minds. So much I find that several of the inhabitants have not only a good opinion, but even an esteem for me, which they express not only in words but have proved already by sending their Children to the School which is under my care & I hope to God that this will be a means for the obtaining of the main End in my Business.

John Ernest Queister

September 9

1st After a previous deliberation, we held, according to our Instructions, from England today our first Conference, the minutes of which are wrote down in a book designed for that purpose. D

It was thought best that Kiernander should go on in the Portuguese language, because he can attain to some perfection in it shortly which will be a great help and Relief to himself and Gueister. The Missionaries from Tranquebar have already sent the most necessary Portuguese & Malabarian Books for his use.

A Malabarian from Tranquebar who can write pretty well upon paper passing through this place we resolved to keep him here some time to continue the copying of the large Malabar & Latin Dictionary. As he writes only the Malabarian, we will add as soon as we can the Latin to it.

12th Hitherto Gueister had declared in the Portuguese School the literal sense of the Acts, but it was found proper to interrupt this for a while and to take in its place a cursory explanation of the Catechism, which will be a furtherance to Kiern: as it gives him opportunity to hear how the Fundamental doctrines of Religion are expressed in the Country Dialect. Accordingly concluding today with the 14th Chapter of the Acts I began the Catechism the 13th. D

14th This Sunday in the afternoon, the book of Judges was begun. D

In the middle of this month Kiern: found himself affected ~~in~~ with a slight bodily indisposition which however by divine favour & the taking of proper care soon left him. D

17th The Chests books &c designed for us from England came safe to Cuddalore.

Today came a letter from Borto Novo wherein a Dutch Gentleman there desired Gueister to come & Christen his new born son. Upon deliberation it was found proper to comply with his desires, & accordingly on the

18th After dinner Guei: set out from Cuddalore and arrived about six of the clock in Borto Novo. The Gentlemen there expressed much kindness and civility and the next day was appointed for the celebration of Baptism.

19th The Gentleman having desired a sermon the Text was chosen out of the Epistle to Titus, Chap: 3^d Verse 4-7 After a short explanation of the Text, two practical inferences were drawn (Viz) 1st that we

must

September

(21)

must not take our Religion to be only a System of external Rites and Ceremonies different from the ways of those who do not profess Christianity but that its excellency consisted chiefly in this that the happiness of our Soul and even eternal life - was promised to us. ^{Only} that excited by these valuable promises, we ought to take care, that in our lives and actions - we might be found as such who not only believe and profess, but really - endeavour and strive to obtain these blessings, in the way prescribed by our Gracious God. *S*

After the Sermon which was held in the Portuguese language, - holy Baptism was administered to three Children, in the Dutch language, - This being done I set it out again that same day in the afternoon & came home at night. *S*

20 - A Gentleman in this place offered us to take a Bill of Exchange for 200 Pagod: to be paid to his Correspondent at Madras and to be repayed by him here. *S*

In the Sermons of this month, the doctrine of Regeneration was continued and concluded. *S*

October

2 - Queist ended to day the cursory explanation of the Catechism and the 3^d began to explain the remaining Scripture Sentences, which the Children have learned by heart. *S*

5th - According to our ~~own~~ Resolution in the last general Conference we had this morning our first special Conference from 10 to 11 of the Clock, designed for our mutual Edification, We began the History of the Gospel in such a method and order as the Harmony of the four Evangelists requires. *S*

8th - Kiern: having with divine assistance made a tolerable Progress in the Portuguese language, begun to day instructing and catechizing the Children. *S*

10th - We received the remainder of our Money from Madras.

12. - This Sunday in the afternoon the first book of Samuel was begun. We are resolved to pick out only the most eminent parts of the History, and such as are proper to the Capacity of the Children.

Queist:

October

(22)

17th — Guest: went this Evening to Tripapplore in order to address himself to such as should be in or near the Pagoda there. Some people being at the large Pond near the Pagoda (the water of which is accounted holy though it was very muddy and thick covered with water lentils) they were asked if this water could have the virtue of cleansing not only the Body but even the mind from its Sins, or suppose one wanted to be cleaned if there was no better water in the Rivers and other Ponds adjacent. They endeavoured to say something but as this would not go far they told at last, that Bramines and other wise men had told them that this Water had a Particular virtue. It was answered, that any one who had the use of his Eyes, even a child could see that the water was exceeding unclean and consequently unfit for cleaning one's body & it was strange to depend on other Peoples affirmations when one might easily come to a certainty by applying his own Senses. They might as well doubt what colour the Bricks on the Steps before us were of and vend for a wise man who would tell them they were Green for all that our Eyes plainly found them to be Red. Amongst these discourses I happened to see the Priest of the Pagoda on the other side of the Pond, and therefore went that way though I was a little doubtful to go within the Steps, that go down into the Pond for fear of offending them. The people seeing me backward to step in told me there was no manner of Reason for that, on which I answered that Perhaps their Priest would be angry and I had no mind to give a cause for it. They replied that their Priest was very wise and virtuous & had subdued his Passions. I told them, I should not be much surprized at his turning angry, having read in their Books, to what a degree of anger their Gods, had been transported even so far as to fight and to destroy one another. With these words we came very near to the Place, where the Priest sat, though from behind, which made me stand still a little again, because I could not know how he would take it, if I should come in and defile the pretended holy Place. But he soon turned himself round and rose up and in a handsome manner desired me to come in and sit down with him, which I did and saw several people come to hear us. Though I talked with him for near half an hour our discourse was not so regular as at other times, & he seemed to be in a manner perplexed, so that now and then the By-standers

put

October

(23)

put him in mind that he should speak to the Purpose and answer my objections. I talked of true wisdom and of the way to please God and to serve him. He turned himself several ways laying the whole fault on an absolute Destiny & that our present State depended from what we had committed in our former Births - (according to their notions of a transmigration of Souls) my answer was that I could not but be surprized, to hear the malabarians always refer themselves for proofs to things quite unintelligible, uncertain, and so distant, that it was beyond any man's Capacity to come within the Reach & perception of them. I could assure him that when we were to Consider the cause of our ignorance, unhappiness & sinfulness, it was wrong to go far from home because the Root of Corruption was in us & consequently we ought to begin from within ourselves. He could not deny this but immediately run out again into a great many Proverbs - Similes &c. so that he almost puzzled me. But I went through at once telling him that the similes proposed by him were only human ones, and that touching the Ready assistance which God would willingly give us towards our delivery, I would propose him a Simile truly divine, which was Sunshine Rain & other innumerable benefits for our Body, which God gave always universally and equally, so that the Sun did rise every day, not only by days appointed by destiny and the like. We came at last upon this point, why their wise Men did hide their pretended knowledge from the people. After some insufficient answers he told me plainly, that it was, because the people could not pay them for their trouble. To which I replied that it was strange to ask pay for things, and to withhold them on Nonpayment when they themselves had received them gratis, & I hoped he would allow that the Gift of wisdom was an undeserved Favour of God. He answered in the Negative saying that the wise men had merited and deserved these Things. But being asked for proofs he fell again to his way of similes and Verses out of their Books. As it began to be dark. I took my leave of him asking him to come once to Cuddalore and see me which he ~~had~~ Promised. To those that had heard us, I told that any one who had a mind to be better instructed should find me ready to serve him without asking pay or any other Recompence for it. At this very interview it was found out that this Priest had been a Christian before at Tranquebar, and afterwards amongst the Roman Catholics being the same Person of whom some remarkable Circumstances are mentioned in the Propagation of the Gospel in the East Part 2. Page 30. sequ. He was discovered by the Malabar Catechist who was with me, & who some

Years

October

(24)

Years ago was under this man's Care, when he was yet Schoolmaster at Tranquebar. It gave me a very deep impression but it was not proper to talk with him of these Things before a Company and though he promised to come to Cuddalore yet I believe he will not because I strongly suspect that he knows he is discovered, and I am apt to think that his perplexity in this interview came from thence. Formerly I wondered to see a malabarian behave so handsomely and not to be shy at all to see a European come near him but I do not wonder now because he has been not only in Tranquebar with the Europeans but likewise amongst the Dutch and French, because the Roman Catholics by underhand dealings had enticed him away from Tranquebar.

The copying of the malabar part of the malabarian Dictionary was finished about the middle of this month, afterwards we caused two Copies of a pretty large collection of the best malabar Proverbs to be wrote on Paper. Some months ago under Queist: direction the Old Schoolmaster had begun to collect them promiscuously. Afterwards they were brought in alphabetical Order & wrote out. They are very useful not only for the learning of the language but in conversation with the people they can be applied not only to raise their attention but to refute their common Sentiments, because a great many of these Proverbs contain good doctrines. *D*

th 27 We went partly for exercise & partly to enlarge our acquaintance to a place which lyeth near three miles without the Bounds called Tiru wendipuram, and is reputed amongst the Indians as a stoly Place. Coming to the Pagoda, we found a number of Bramines but they were in no disposition at all to be talked with. Because a Rich Merchant some weeks ago, when one of his Family was very sick had made a vow, if the sick Person should recover to give an Entertainment to 1000, Bramines and we found them just receiving this Benefit. There were a number of Bramines within the Pagoda, but as we came near, the doors were shut, because they pretend that if any body should see them ^{it would ~~open~~ hurt their Stomachs.} eating. However a discourse was begun with some without but as they had filled their Bellies, they did not mind any thing

else

October

(25)

else and in a few minutes somebody come to call them in again for the Desert. Therefore we went into one of the streets speaking here and there a few words and enquiring if there was no learned men in the place, we were directed to a house, where we should find Satisfaction but as we began to discourse with two Bramines they ingenuously confessed that they could not satisfy us and that most of the Bramines though they pretended to have learned a great many things, & even what they call their Revelation or Holy Scripture yet they did not so much as know the literal meaning of it. Hereupon it was represented to them that this was an useless and even deceitful thing and that we ought to enquire better after truth. They heard this with a great indifference & directed us to a Bramine in the next Street who would tell us particulars concerning the Pagoda and the History of it. Accordingly we did go in company of some to the mentioned house and saw the Bramine sitting at the Door who as soon as he found us coming near stepped into his house and shut the door. Others went after him, to persuade him to come out but he could hardly be prevailed with & we stood some minutes before we saw him again. At last he came and a discourse was begun concerning the History of their Pagoda. He told several strange & extravagant things which had happened many thousands years ago. It was objected that this Building did not seem old, but in all appearance was built not much above 100 Years ago. He allowed this, but said that in very old times there had been a Pagoda Built by the Gods themselves, but when it fell to decay & ruin, this present Building had been built by men according to the Model of the former. Hereupon it was asked if there were Records or other Proofs of the certainty of this Relation & where or with whom they were. He said they were not in the place but in the hands of their very wise and holy men. Being asked again where these Men lived, & if they could not be spoken with, he answered that nobody knew their abode because they had not only no fixed habitation but even fled human Conversation living in Woods & Mountains. Upon which it was proposed at large, in what miserable Condition they were for all their pretences and confidence. We had been by some people in the other Street directed to him & he

again

October

(26)

again directed us to he did not know himself whom. Though this Representation was made in such a way that it might have raised their attention, yet they seemed not at all moved & we left them offering our Readiness to converse with them, in order to come to a better knowledge.

In the Portuguese Sermons for this Month the Doctrine of Sanctification & holiness was proposed & afterwards the Doctrine of prayer.

November.

2. To the Joy & Encouragem^t of us both, Kiern: preached to day his first Sermon in the Portuguese language, on the first part of the 15 Chapter of S^t. Luke. We thanked God for his assistance & furtherance.

3. Kiern: begun to day to apply himself to the Malabarian language wherein G: assists him

Two Children of a Malabar Christian from Tranquebar, who lives here were taken into the School & half a Pagoda a month, was promised to the Father towards their Maintenance but this only for some months.

9. According to our joynt resolution R: begun this Sunday afternoon to propose & explain to the Children the most eminent Histories, Related in the New Testament.

10. A Gentleman of the Council of this place having desired G: to marry him it was done accordingly this Evening after the Governor had been acquainted with it, & given his Leave. His worship was likewise present at the Marriage.

Some time this monthy: after having ended the Cursory Explanation of the remaining Scripture Sentences, resumed again the literal Exposition of the Acts. It is absolutely necessary to go on in these Exercises that the Children may be more & more acquainted with the holy Scripture, which chiefly afterwards when they have been dismissed will be a great help & furtherance to their Salvation.

The malabar School is increased by this time to above 20 Children though the People have been told that our design is not to bring together a number of Children and that many cannot so well be taken care of as a few yet they have insisted upon their Children,

(to

November

(27)

to be received which could not well be denied. Though this is a new Proof of the Peoples liking and confidence yet we have not succeeded in the main design of this School (WIX:) to come into a nearer Conversation with the inhabitants. Some or other gave hopes for it as they came now and then to the School and talked with the Catechist but after some time they left off again. We must leave it to providence, when our endeavours shall be blessed with the Success wished for.

25th - Kium: after having by way of repetition explained the Catechism again begun to day to read with the Children the first Epistle of St. John. The doctrine of Prayer has been continued in the Sermons this Month.

December

With the beginning of this Month, the disturbances in the Country round about, begun to be so great, that all the People fled again to the Sea Side for Shelter in the European Settlements. After several uncertain Rumours at last on the 15th in the morning, a dismal account was brought that yesterday in the afternoon, Porto Novo, (which is an unfortified Place about 5 leagues from hence) had been plundered, by a large Body of horsemen, and the people, black as well as white without distinction most barbarously used. This put every body in the place, in a great Consternation and all things were kept ready for an Engagement. Before it was noon, small Parties of Horse came very near our limits and seemed to be Scouts of a larger Body, which probably would have attempted something if they had found some part of the bounds unguarded. But upon their appearance, in a distance, a signal was given with a great Gun from one of the Out Castles which was answered from the Fort and upon this the Enemy did not come nearer. Yet accounts were brought in that numbers of Parties were round our limits, & that in all Probability we would be attacked in the night time. This made every one very uneasy & there was not much sleep that night. We commended ourselves to divine Protection and considered a little

what

what we would do if an accident should happen. But divine Providence kept us in safety & excepting frequent Rumours & Alarms no attempt was made upon our limits. *S*

This gave us an opportunity to converse again with the Country People. We went about the Place, addressing ourselves to some, & others came to us in the House, with whom we talked something to their good, which they approved & seemed to be contented.

The time of the European Ships sailing from these parts & drawing near, we began to write letters &c. which takes away a good part of our time. *S*

For our Sermons on the Advent Sundays we chose proper texts out of the Prophecies of the Old Testament concerning Christ our Saviour. *S*

With the end of this month in the daily Catechisation Hiern: finished the verbal Explanation of the Epistles of St. John.

Concluding now our Journal for this Year we cannot but remember with the humblest thankfulness that God Almighty in his Paternal favour has not only spared, but bestowed so many Benefits upon us. Though we are not yet come so far as to have been instrumental in bringing over some to Christian Religion — yet we have Reason to believe and to hope in God that we shall succeed, & if only an effectual beginning can be made we do not doubt but to have a speedy Progress. We are resolved at latest in the middle of next January to begin with a publick Sermon in the Malabar language on Sundays, depending on God's blessing as for the success of it. *S*

With the Portuguese School and congregation it is most the same as has been mentioned at the end of the last Year, & is almost tiresome to spend pains & benefits on so ungrateful a people, who will not acknowledge God's benefits.

Cuddalore January ^{2th} 4-7-1740/
/41

John Ernest Queister
Joh: Zach: Hiernander

The chief matters, deliberated and resolved upon in a weekly Conference about the concerns of the Protestant Mission at Cuddalore, which conference was begun again after the arrival of a new Missionary in the Year 1740, by us

John Ernest Queiester
John Tack: Kiernander

th 1. Having previously agreed, that the conference should be held, as formerly, on Mondays from 8 till 9 of the Clock in the morning, after a joynt prayer for Divine blessing & Assistance we thought it most proper to read first of all the instructions of the Hon^{ble}. Society, which gave us opportunity of conferring and resolving upon the following particulars.

th 1. We hope with and engage before God, that we will do our Business in the closest harmony as Brethren and fellow-labourers, and that J. Queiester will assist my Colleague to the best of my Capacity, in any thing, which may be necessary and serviceable to him in learning the languages, and acquainting him with every particular that concerns our Work.

th 2. It is not well practicable to call Catechists & Schoolmasters to the conference because some of them understand Portuguez only and others the malabarian language. Therefore we resolved that as many times as the presence of a servant is necessary, he shall be called in and instructed in such particulars as are thought necessary. We did the same after the conference calling in the Portuguez Schoolmaster, whom we ordered to give a particular account of his Business, and gave him some Instructions.

th 3. We will deliberate and come to a Resolution about a private Conference for our own mutual Edification.

th 4. We will endeavour that all our teaching be only about the most necessary Points of Religion, taking particular care to condescend to the capacities of these we teach.

th 8. th 1. The Society's last Letter of March the 18th: 1739⁴⁰ was read and we conferred about the particulars mentioned therein Resolving that such Directions in the Hon^{ble}. Society's Letter, as are general, shall be wrote out, and added to the Instructions sent some years ago to the British Missionaries. This was accordingly done after the conference. th 2. Likewise we read over the Invoice casting up the sum of all the remittances of this year, and considered which way might be the safest, to bring the money down from Madras.

th 15. We conferred particularly about our Letters to Europe about our Cash & Schools.

th 22. th 1. We resolved that we will write only the most necessary Letters because we fear that the writing of many Letters will hinder us too much in our Business.

th 2. We will write to Madras & endeavour as soon as possible, to have our money by a Bill of exchange.

Resolved

September 22

(30)

²⁴ 3 - Resolved not to take in more Children in the Portuguese School, except they pay for their maintenance, till some particular benefactions, should be sent out for this purpose.
th 29. st 1. J. Hiern: hoping with God's help to begin instructing the Portuguese Children next week, some particulars concerning it, were considered and the Resolutions about them deferred to the next conference. ^{2^{dy}} 2. After the dispatch of the European Letters & other external things, J. Guist: will now with a new Industry apply myself to the Malabar language, in which, with God's help, I intend shortly to catechize & to preach. ^{3^{dy}} 3. We will take care in particular of the Malabar School, that with divine assistance, it may answer its design. ^{4th} 4. We have appointed to employ every Sunday in the morning from ten till eleven for a private Edification and to begin next Sunday. We are resolved to begin with the 4 Evangelists in the original Language & to take the 4 Gospels together harmonically.

th October 6. st 1. The two Girls in the Portuguese School being come to such an age that in 3 or 4 Months time they must be dismissed, we took this into a particular Consideration, and deliberated chiefly how after their dismissal we might prevent their taking ill courses, because their Parents seem bad enough, not only to neglect the welfare of their own Children, but even wilfully to through them in disorderly ways. ^{2^{dy}} 2. It seems that the method taken hitherto in reading and literally explaining the historical Books of the old Testament to the children in a sundays afternoons lecture is not well adapted to the Capacity of the children. Therefore we resolved for the future, to pick out only the most necessary and eminent parts of Scriptural history and explain them in a plain manner. ^{3^{dy}} 3. J. H. intend God willing next Wednesday to begin Catechizing in the Portuguese School. we resolved on some particulars in order to manage it in the most proper way.

th 13. st 1. We have divided our Business in the Portuguese School that Gu: will take two hours in every week for catechizing and teaching the boys to sing Hymns, & Hi: will take three hours every week. ^{2^{dy}} 2. It is necessary to provide a Desk or Chest of Drawers to keep our letters Accounts, and other Papers orderly, cleanly & conveniently. ^{3^{dy}} 3. We will endeavour to find a proper method to instruct the children in Scriptural History. ^{4th} 4. We will divide our Correspondence to Madras and Tranquebar betwixt us equally.

th 20. st 1. Deliberated upon several particulars concerning the most proper method of teaching those under our care & ^{2^{dy}} 2 upon the Behaviour & other Circumstances of the Servants.

th 27. st 1. About the reception of two Children into the Malabar School. ^{2^{dy}} 2. Hiern: intends God willing to preach in Portuguese next Sunday. ^{3^{dy}} 3. About the Choice of Scripture Sentences, which the Portuguese boys learn & how it may be made easier. ^{4th} 4. About celebrating the Lords Supper.

Two

November 3rd - First. Two children of a Malabar Christian, from Tranquebar, (who lives here) have been taken to School, and upon Consideration of the Circumstances, we have Resolved to give the Father half a Bagoda ^{per} month towards their maintenance, with condition that it be only for 3 or 4 months, & that sometimes the Boy shall work in the House or Garden. 2^{ly}. As here is an opportunity to get a Desk, we will see if we can buy it for 7 Bagodas. 3^{ly}. if for the future, Children should be offered to the Portuguese School we will endeavour to bring it about, that they have only their maintenance and that their Parents give them Clothes. 4^{thly}. Having received last month all our money we have brought every particular in account and made it up. We find that it is necessary to be particularly Frugal, & if we can we will give part of the money upon Interest for some Months. 5^{thly}. Hiern: having by Divine assistance preached yesterday his first Sermon in the Portuguese we have now divided our Sundays Business and considered several particulars concerning it.

6^{thly} Hiern: is resolved to begin now the Malabarian Language.

10th - 1st - Fl: having begun the malabarian language last week we have fixed now the hour from 3 to 4 in the afternoon, when Gu: will Teach him. 2^{ly}. Deliberated how our Journal may be jointly made. 3^{ly}. We will endeavour to Teach the Boys 2 or 3 Times well that we may in a short time begin divine Service with a Hymn.

17th - 1st - Some general deliberations about our Sermons and Regulating the Schools. 2^{ly}. Fl: is resolved besides the hour in the afternoon to apply himself to the Malabarian Language in the morning from 11 for half an hour & the Malabar Catechist Ambros is to assist him.

24th. An impediment coming in the way the conference was put off till the following week.

December 1st - 1st. About the better Regulating the hours appointed for Fl: learning the malabarian Language. 2^{ly}. In our Sermons we will now propose the Doctrine of Christ & choose suitable Texts out of the Old Testament.

3^{ly}. We will begin in time with our Correspondence to Europe; the particulars of which we deliberated upon. 4^{thly}. We will buy for 7 Bagod: a convenient Desk to put in our Papers Accounts &c.

8th - Concerning our Correspondence to Europe & some particulars thereof.

15th - 1st. Resolved to Refit the Fledge on the River Side (it being now the proper Season for it) & to raise the Ground a little, to keep off the water which on Extraordinary high Tides and Freshes comes very near. 2^{ly}. Deliberated more particularly concerning our Correspondence to Europe. 3^{ly}. As the money vent for half a year's Salary to Fl: goes no further than the 11th of this Month we have agreed to take from that time his Salary out of the Cash first for two thirds of this Month and so on Regularly the following Months.

About

December

(32)

22 - ^{Only} First, About the celebrating of Christmas day. 2. ^{Only} It is necessary to preach in the malabarian language, which must not be delayed any longer. 3. About our Correspondence to Europe.

4^{thly} - About the malabar School.

29th 1st - We hope God willing to have the first malabar Sermon in the middle of the next month.

2^{Only} - About our Correspondence.

3^{Only} - About the Portuguese School.

