

Poets themselves, seem to make it necessary; they putting almost every thing they speak in a *poetical* Dress; where I must understand at least what they say, in order to confute the better their silly Tales and Stories. Certainly, these importunate Scribblers have pester'd the Heathen World with an infinite Number of worthless Books. The best is, that there are but a few that understand them, and those are generally a great deal wiser than those that set up for *Poets*, and know all their bombastick Fictions to a Nicety.

There are a pretty many of the *Malabarians* favourably inclined to Christianity; but hardly will any of these *poetical Wits* (who think themselves to be the *politer* Part of this World, and raised above the common Level of Men) give way to the *plain Truth* of the Gospel: Nay, instead of submitting themselves to true Religion, they will, out of Pride and Vanity, raise all manner of frivolous Disputes against it, and by many philosophical Shifts indispose themselves and others for the Reception of the Christian Faith.

Tranquebar in the East-
Indies, August the
22d, 1708.

B. Z.

LET

L E T T E R II.

Two other Missionaries arrive at the Cape of Good-Hope. The Necessity of the Portuguese Language. The New Testament published in Portuguese by the Dutch Ministers. A Present is made to the Missionaries for Promoting their Design.

WE have begun on board our Ship to apply our selves to learn both *Portuguese* and *Malabarick*; these being the Two Languages that will prepare us to propagate the Gospel in those Parts. I am sorry we were not provided at our Departure with more *Portuguese* Books, and thereby enabled to read and to practise this Language betimes. I have heard from some on board of our Ship, and who had been before great Travellers in many *East-India* Countries, that the *Portuguese* is of far greater and more extensive Use, than even the *Malabarick* Language it self; going almost through all the Parts of the *East*; whereas the *Malabarick* is confined to a certain Tract only.

'Tis pity we have no better Helps in *Germany*, for learning this Language to Perfection, since it is so universally useful for such as may be appointed in time, to follow us on the same Design we are engaged in. Those would be ready to enter upon Business as soon as they came over. Here at the *Cape*, we got one Copy of the *New-Testament* in the *Portuguese* Tongue, printed at *Amsterdam*, in the Year 1681. 4to. which
cost

Of the New-Testament in Portuguese. 15

cost us *Three Specie-dollars*. And another small Treatise, in the same Language, was presented us, containing the *Catechetical Principles* of the Christian Religion. We design to apply our selves entirely to this Language these two Months, which we are like to spend on Ship-board, before we reach *Trauguebar*, in Hopes that in a few Weeks after our Arrival there, we shall be serviceable to those that are gone before us.

As for the aforesaid *New-Testament*, you must know, that it was translated in *Batavia*, by some *Dutch* Ministers there; but the first Impression proving very faulty, it was remitted to *Amsterdam*, and printed the *Second Time*, after it was revised. If a *Founder* and *Printer* could be sent over in Time, and readily provided with a Sett of *Latin* Types, it would effectually, and without any Delay, further our present Design: For the *Portuguese* Language being of so ample a Use, true and practical Christianity might be scattered by this Means throughout most of these *Eastern* Countries.

We have found here abundance of *Germans*, many whereof are of the *Lutheran* Confession. One of these presented me with *Sixteen Guilders Dutch Money*, for the promoting of our Design in the *East-Indies*. This Gentleman was bred a Scholar, and had studied at the University of *Jena*. In the Year 1700, he listed himself into the *Dutch* Service, and being arrived at the *Cape*, he settled himself here, and is now in very good Circumstances. He had read here the *Narrative of the Hospital at Hall*, and the wonderful *Footsteps of Providence* attending it; and

and being particularly affected with the Account given in the Latter Part of the Contributions gathered in *Germany* for the Support of the newly-converted Heathens in *Malabar*, he offer'd me the aforesaid Sum for the same Purpose. The Governour here hath entertained me Twice at Dinner, and is a Gentleman of an easie and obliging Conversation. Every thing is very dear here, and one can hardly live for less than a *Specie-Dollar* a Day.

Cape of Good-Hope

April 20th, 1709.

J. E. Grundler.

LETTER III.

From a Friend at Copenhagen.

Progress of the Mission. Malabarian Books described. One of the Missionaries disputes with the Bramans. He writes a Letter to them. Polytheism of the Heathen. The Genealogy of their Gods. Their Notion of the Creation, of the Soul, of Regeneration, Mortification, and of a future Life. Their Moralities, and their Prejudices against Christianity.

THE Letters that are sent over by this Ship, bring an Account, that the Missionaries gain Ground more and more among the Heathens in *Malabar*, and that God hath open'd them a Door to speak the Mysteries of Christ. They meet with various Oppositions from the common Enemy of Souls, who doth what he can to obstruct the Work of a saving Conversion in the Pagan World.

How-

However, their Congregation is increased at present to above one *Hundred* Souls, and they have Hopes of a considerable Addition in a little Time. They tell us, that the *Malabarians* did not only resort from very distant Places, to hear the Word preach'd in their own Language, but had also many private *Conferences* with the Christian Missionaries, upon the Subject of the Salvation of Souls.

Mr. *Ziegenbalgh*, who is the greatest Proficient in the *Malabarick* Tongue, has sent over several *Treatises* composed by himself in that Language. They bear the following Inscriptions: (1) *Twenty Six* Sermons preach'd at their *Jerusalem-Church*, upon the Articles of the Christian Religion. (2) A *Form of Examination* of such as are to be baptized. (3) A Book of *Psalms*, usually sung in their Church. As for the *Outside* of these Books, they are of a quite different Dress from those in *Europe*. There is neither Paper nor Leather, neither Ink nor Pen used by the *Natives* at all, but the Characters are by *Iron Tools* impressed on a sort of Leaves of a certain Tree, which is much like a *Palm-Tree*. At the End of every Leaf a Hole is made, and through the Hole a String drawn, whereby the whole Set of Leaves is kept together; but then they must be untied or loosened, whenever the Prints of these Characters shall appear and be read.

They give a further Account, that both *Malabarians* and *Moors* did very much frequent their Sermons, but particularly their *Catechetical* Exercises. Besides this, they had many Visits from the *Malabar Poets*, and from such as were
 C thought

18 *Of the Divinity of the Heathens.*

thought to make up the *learned* Body among them. Those did often come from very distant Places, and put abundance of intricate *Questions*, and other disputable Cases, to them. Whereby, however, the Missionaries took an Opportunity to intersperse their *Answers* with good and edifying Reflections, in order to fix the Minds of the Heathens on things wherein the greatest Strefs of the Christian Religion did lie, and to withdraw them thereby from those nice and useless Speculations, which they so greatly admired.

Some time ago, one of the Missionaries taking a Journey to a large Town, called *Nagapatnam*, was every where kindly received by the *Malabarians*. In this Place he made a Stay of six Days. Having contracted an Acquaintance with some of the leading Men thereabouts, he obtained that a solemn *Disputation* might be set on Foot, and held in the Castle of that Town. Abundance of *Bramanes*, *Pantures* and *Passees*, and generally all the *Learned* of the Town, with a Multitude of common People, flocked together to be present at that Solemnity. It lasted from Morning till one a Clock in the Afternoon. The Missionary began the Act with a short *Oration* in *Malabarick*, and then he levelled his Discourse chiefly against the idolatrous Worship so much in vogue among the Heathens. But there was but one that would venture to give an Answer to what the Missionary said; and he is generally look'd upon as one of the greatest *Saints* in that Place.

After the Disputation was over, the Missionary concluded again with a short *Monitory Oration*.

Of the Divinity of the Heathens. 19

tion. This was answered by one of the eldest *Bramanes*, who at the same time did also return Thanks, in the Name of the whole Company, and expressed withal a great Satisfaction at the kind Invitation offer'd 'em by the Missionary. All this caused a great Joy and Commotion in the whole Town. Soon after, when this Gentleman was come home again, he sent a large *Letter* to all the *Bramanes* and *Pantares* then present, and repeated to them in Writing, what before was declared to them by Word of Mouth, being in good Hopes, to see in time a happy Product of the Seed of the Gospel scattered then among the Heathens in that Town.

Of the *Divinity* and *Philosophy* of the *Malabarians*, the Missionary adds the following Particulars to what has been said already in other *Letters* on that Subject: 'They have a very regular *Language*, which may be reduced to an exact Standard or Rules of *Grammar*. As our learned Men in *Europe* have their Course of *Philosophical Sciences*, so have the *Malabarians* too, and treat them in as regular and methodical a Manner, as our Scholars in *Europe*. They have a *Written Law*, from whence, as from the Fountain-Head, they derive all their Theological Deductions and Determinations.'

Concerning *GOD*, they'll tell you, they worship but *One* divine Being, which they set up for the original and productive Cause of all other things; calling it accordingly *Barabara Wastu*, or the *Supremest Being* of all. Of this they express themselves in the following

20 *Of the Divinity of the Heathens.*

manner: 'The Supreme Being doth not concern himself immediately about things of little Moment, that fall out either in this or in some other World; but having created some other great Gods as his *Vice-gerents*, he doth thereby move and influence all the Worlds, and all the Creatures contained therein. These Gods have again their *subordinate* Gods, who have their particular Station and Government of things assigned to them: By this *Middling* sort of Gods, Men are created according to the Order of the Supreme Being; and therefore it is but reasonable, they should also have *some* Kind of Worship allotted them, not excluding even the very lowest or *Third* Order of Gods; Since also by them many Tokens of Kindness were shewed to Men. They add, that all these *inferior* sorts of Worship are resolved at last into the *sublimest* Worship of all, due only to the *One Supreme Being.*'

The Missionary goes on: 'They pretend likewise, that wise and understanding Men among 'em, perform their Worship *without* Images; these being design'd for Children only, and the duller sort of People, who know not what Idea's or Representations to frame of the heavenly Beings. They tell ye, that after the Supreme Being, there are 3300000 Gods, all depending upon the first or primary Substance. They say, there are *Forty Eight Thousand Rishi*, or great Prophets, and an infinite Number of Angels, and other inferior Officers.'

The



Of the Divinity of the Heathens. 21

The *Genealogy* or gradual Production of their Gods, is also remarkable, and is described by the Missionary in the following Series: (1) 'The Being of all Beings, or the supreme God created Eternity. (2) Eternity brought forth *Tschiwien*. (3) By this *Tschiwien* the Goddess *Tschaddy* was created. (4) This Goddess *Tschaddy* produced *Putadi*, or the elementary and sensitive World. (5) By *Putadi*, the Sound or Ringing was framed. (6) The Sound's Offspring was Nature. (7) Nature afterwards begat the great God *Tschatatschiwen*, and (8) this again brought forth another great God, call'd *Magesburn*. (9) From *Magesburn* sprung up *Ruddiren* or *Ispuren*; and (10) from *Ruddiren* the great God *Wischtnum*. (11) This again created *Bruma*, which (12) prov'd the productive Principle of the *Soul*. (13) The *Soul* created at last the Heaven, or that vast Expansion betwixt Heaven and Earth, which makes up the fifth Element, according to the *Malabarick* Philosophy, or rather, the Receptacle of the other four Elements. (14) This Heaven begat or created the Air. (15) The Air begat the Fire. (16) The Fire begat the Water, and (17) the Water begat the Earth. As for the rest of their Gods and Prophets, they furnish out a large and long-linked Roll or *Genealogy*, too prolix and tedious to be inserted in this Place.

Of the Nature of their Gods, and of other theological Matters, the Missionary gives the following Account: 'The Heathens do freely confess their Gods are subject to various Changes and Mutations, as well as the Creatures them-

22 *Of the Divinity of the Heathens.*

‘ selves, and that each of ’em hath his fix’d Term
 ‘ both of Life and Government allotted him.
 ‘ After the Expiration of all these set Times, eve-
 ‘ ry thing shall return into the Being of all Beings,
 ‘ and then there shall follow a new Creation.
 ‘ There are great Differences among ’em about
 ‘ the *Worship* of their Gods, one Party preferring
 ‘ this way, and another Party being more fond
 ‘ of that. They say, that in old Times, their Gods
 ‘ frequently appeared on Earth. And of these
 ‘ *Apparitions*, they coin a World of ridiculous
 ‘ Tales and Stories. They say there are *Four-*
 ‘ *teen* Worlds, seven superior and seven inferior
 ‘ Ones, with as many huge Seas moving betwixt
 ‘ them. This Notion furnishes their *Poets* with
 ‘ Abundance of Fictions and Fancies. Whenever
 ‘ they entertain you with an Account of some
 ‘ strange Accident and Adventure, they only tell
 ‘ you, that such a Thing happened in such and
 ‘ such a World, without thinking themselves
 ‘ obliged to alledge any other *Proof* for it.’

‘ As for the *Creation of Man*, they tell us, that
 ‘ *Sixty Thousand* Men were created at first, but
 ‘ that *Thirty Thousand* turned Devils soon after,
 ‘ and *Thirty Thousand* remained Men, both of ’em
 ‘ being in Process of Time multiplied to infinite
 ‘ Numbers. To the Knowledge of the *Image of God*,
 ‘ after which Man was created at first, and of
 ‘ the deplorable *Loss* ensuing it, they are utter
 ‘ Strangers. Their Notion about *Sin* is also
 ‘ very lame and imperfect: They say, it comes
 ‘ from the Constitution of the Body, and from
 ‘ *excessive Eating and Drinking*. But their *Bra-*
 ‘ *manes* tell you, they are no Sinners at all, but the
 ‘ Offspring of the great God *Bruma*; and conse-

quently

Of the Divinity of the Heathens. 23

quently do think themselves to be a perfectly pure and *sinless* Generation.

About the *Soul of Man*, they have a Multitude of strange and confused Notions. Some say, that God himself is the Soul ; others affirm it only to be a Part of God. Others give out, that God, at the Creation of the World, created all those Souls at once that were designed to enter the Bodies of Men. Others again will tell ye, the Soul is begotten by the Parents. Others believe it to be the Product of the five Elements. The greatest Part of 'em think, that every one hath two Souls ; a good One, and a bad One. Touching the *Senses* of Man, they maintain there are five inward, and five outward Senses ; whereof they hold the latter to be bad, and the former good and holy. They are generally for the *Transmigration* of the Soul out of one Body into another, in order to obtain thereby a full and perfect Purification. But as for such as have all along liv'd a good and holy Life, they tell you, that they are immediately translated to a State of compleat Bliss and Happiness.

Of those that have been defiled by a great many Sins, during their stay in the World, they hold, that they must *wander* from one Body into another, and by this Means be *born* over and over again, till they gain a perfect Purification at last. 'Tis then they are admitted to the holy Enjoyment and Company of the Gods. From this Principle they do farther infer, that those that have indulged themselves in all Manner of Lewdness and Vanity, are often forced into the very wild and venomous Beasts, or else *born again* into the World in a very poor and vile Condition: Where-

24 *Of the Divinity of the Heathens.*

‘ as those that have done a great deal of Good in
‘ the World, but want however higher Degrees
‘ of Perfection, are born again, some like Kings,
‘ some like great Scholars, some like other Men
‘ of considerable Note and Quality.’

To this Passage I’ll add another remarkable
Paragraph extracted from the Missionaries Let-
ters, and which explains the *charitable* Disposi-
tion and other *Morals* that are seen in the Pagan
World:

‘ I must needs say, that in this vast Multitude
‘ of People, hurried about with so many odd
‘ and uncouth Notions, I have never as yet met
‘ with so much as *one Atheist*; I mean, such an
‘ one that had the Boldness to contradict the Ex-
‘ istence of a Sovereign Being, and the Truth of
‘ a future Life. On the other Hand, I have seen
‘ many that will undergo a deal of Pain and La-
‘ bour, to fit themselves for a better State in the
‘ World to come. Many will quit all they have;
‘ Wife, Children, and Estate, and retire into
‘ some distant Solitude, to do Penance for their
‘ former Life. Some will employ themselves en-
‘ tirely about Acts and Offices of Humanity, by
‘ erecting up and down Numbers of *Charity*
‘ *Houses*, wherein both indigent Travellers, and
‘ other poor People, may find some Rest and Re-
‘ freshment. There are likewise many spacious
‘ Buildings like Cloysters or Colleges, to be seen
‘ in some Places, wherein often a Thousand poor
‘ People are entertained at once.’

‘ In the Year 1708, a certain Queen residing
‘ not far from *Tranquebar*, departed this Life.

‘ I have been assured from good Hands, that she
‘ entertain’d to the Number of Ten Thousand

‘ *Brāmanes*

Of the Divinity of the Heathens. 25

‘ *Bramanes* at free Cost. The same Benefit she
‘ conferr’d also on Abundance of Pilgrims or
‘ Travellers, in a particular Building set up for
‘ that Purpose, and which is continued by her
‘ Daughter to this very Day. And those and the
‘ like charitable Acts they perform in order to
‘ prepare themselves for another World, and to
‘ render themselves acceptable to the Gods, of
‘ whom their Books inform ’em, that they of-
‘ ten appear in the Shape of *Beggars*, and un-
‘ expectedly steal in upon People, to see whether
‘ they be diligent in relieving the Wants of the
‘ Poor and Needy. Some of such charitable and
‘ publick-spirited Men, have by their Gods been
‘ taken up triumphingly, with Soul and Body,
‘ into the Regions of the Blessed, as the *Malaba-*
‘ *rick* Historian tells us. And this is another *Motive*
‘ that encourages them to such generous Acts of
‘ Love and Charity.’

‘ Concerning the *State of Happiness after this*
‘ *Life*, our *Malabarians* inform us of *Four Degrees*
‘ or *Mansions*, prepared for the better sort of
‘ People. The first Degree is term’d by them,
‘ *Tschalogum*, signifying, *Paradise*. The second
‘ is, *Tschamibum*, importing a *very near Access*
‘ to the great God. The third is call’d, *Tscharu-*
‘ *bum*. Such as arrive to this Degree, are made
‘ the *very Image* of God. The fourth *Mansion*
‘ is call’d *Tschauschium*, and unites its Inhabitants
‘ entirely to the supreme Being. Many, to ren-
‘ der themselves worthy of so glorious a State,
‘ live a very *precise* and virtuous Life. Some
‘ have so far thrown off all manner of idolatrous
‘ Worship, that they don’t so much as come near
‘ a *Pagode*. All their Endeavours are bent up-

26 Of their Prejudices against Christianity.

‘ on the Practice of Virtue and Strictness of Life;
‘ nay, all their Discourses favour of nothing
‘ but of Virtue and good Morals. This Sort of
‘ Men do not own any religious *Party* at all, but
‘ think themselves to be raised above the com-
‘ mon Sett of Religions that are in Fashion among
‘ the Heathens. They are ready to entertain you
‘ with long Discourses concerning *Holiness* of
‘ Life; but they have done with you as soon as
‘ you touch upon the Article of *CHRIST*, and the
‘ Difference betwixt theirs and the Christian
‘ Religion; they being more willing to talk to
‘ you of Purity of Life and Manners, than of
‘ Christ and the Religion by him established.

‘ I forgot to tell you, that the abovesaid No-
‘ tion of the *Transmigration*, and the various Re-
‘ volutions of the Soul, makes one of the strong-
‘ est *Prejudices* against the Christian Faith a-
‘ mong the *Malabar* Heathens; and it is besides,
‘ one of the greatest Stratagems of the Devil,
‘ whereby he makes many think slightly of the
‘ most horrid Sins and Pollutions. For whilst
‘ they don’t believe any other Punishment to be
‘ inflicted upon the wicked, than these *Revolutions*
‘ of the Soul, and the being *born again* and again
‘ into the World, many of ’em grow quite fa-
‘ miliar with this Fancy about the Rambles of
‘ the Soul, and fall away into a loose and dis-
‘ orderly Life. Some of ’em have been convinc-
‘ ed of the Sottishness of this Notion, and entire-
‘ ly put to a Non-plus in the way of Arguing;
‘ but it being one of the eldest Articles of their
‘ Faith, and handed down to them by a long and
‘ uninterrupted Tradition, ’tis hard to remove a

‘ Pre-

Of their Prejudices against Christianity. 27

‘ Prejudice so deeply riveted, and so generally received among ’em. ’

‘ And because I touch here upon the *Prejudices* the Heathens have conceived against our holy Religion, I must mention on this Occasion one more, whereby the Work of their Conversion is made very difficult: This is the *Prerogative they have of a purer and stricter Life*, beyond what they generally observe among Christians. For these letting loose the Reins to Sin and Vanity, render thereby the Name of that Religion, which they profess, very odious to the poor offended Heathens. For though the Pagans see the Christians punctually attend their religious Ways and Ordinances, and hear them boast of the only true Church and Worship, rejecting at the same time with Disdain, the Religion of the Heathens; yet is it extremely hard (nay, beyond all humane Skill and Endeavours) to make them believe the *Christian Religion* to be the best and safest, whilst the *Lives* of those are so bad that profess it. ’ (b)

‘ All our Demonstrations about the Excellency of the Christian Constitution, make but a very light Impression, whilst they find the Christians generally so much debauched in their Manners, and so much given up to Gluttony, Drunkenness, Lewdness, Cursing, Swearing, Cheating, and Cozening, notwithstanding all their fair and specious pretences to the best Religion. But more particularly are they offended with that *Proud and insulting Temper*, which is so ob-

(b) See also the V Letter in the First Part, pag. 33. and the VII. Letter, pag. 57.

28 *Of their Prejudices against Christianity.*

vious in the Conduct of our Christians here. 'Tis true, they too much value themselves on one Hand on account of their own Parts, Wit, and Abilities; and on the other, make too little of the poor Heathens, whom they treat with a haughty Look, call 'em *Dogs*, and other Names, and show 'em all the Spight and Malice they are able to contrive. Yea, some of our Christians are arrived to such a Pitch of Haughtiness, as to continue utterly ashamed of the Heathens even then, when they are brought over to Christianity by Baptism, and initiated into our holy Faith: Much less will they be induced to live with them as with *Brethren* in Christ; a Name so much used and beloved among the Christians in the primitive Days.

Many of the Heathens, it is true, are convinced of the *Soundness* of the Doctrine we have all along proposed to them; but casting their Eyes upon the profligate *Manners* of those that profess it, they are at a stand, and do not know what to betake themselves to. They suppose that a *good Religion* and a *disorderly Conversation*, are Things utterly inconsistent one with another. And because they see the Christians pursue their wonted Pleasure presently after divine Service; some of the Heathens have from thence taken up a Notion, as if we Preachers, in our ordinary Sermons, did teach People all those Debaucheries; and encourage 'em in so dissolute a Course of Life.

Now to remove, as much as in us lies, those headstrong *Obstacles*, we have endeavoured to give them a frequent Opportunity to hear the Word of God it self, if perhaps they might be

Of their Prejudices against Christianity. 29

‘ be induced to take that for a *Standard* of the
‘ *Christian Faith*, rather than the corrupt *Life*,
‘ and loose *Conversation* of the so-called *Christi-*
‘ *ans*: For this hath leavened their *Mind* with a
‘ *World* of *Prejudices*, and prepossessed it not
‘ only against the *Christians*, but against *Chri-*
‘ *stianity* it self. But finding our *Jerusalem-Church*
‘ of too small a *Compass*, we have *Thoughts* of
‘ enlarging it, as soon we are enabled to go a-
‘ bout it.

‘ Besides this, we are resolved to raise another
‘ *Church* in a *Town* not far from hence. If this
‘ be brought about, it will enable us to scatter
‘ the *Word* of the *Gospel* among the *Heathens*
‘ more abundantly. However, our present *Es-*
‘ *forts* are chiefly bent upon *Translating the New-*
‘ *Testament* into *Malabarick*; in *Hopes*, that such
‘ a *Work* may prove the *Foundation* of a plen-
‘ *tiful Blessing*, if once it should happen to see
‘ the *Light*. A *Malabarick* and *Portuguese* *Print-*
‘ *ing-Press*, you know, would be highly service-
‘ able for the whole *Design*; the *Transcribing*
‘ of *Books*, being attended with almost insupe-
‘ rable *Difficulties*.

‘ Our *Charity-School* is now branched out into
‘ *Two*, and the *Number* of *Children* considerably
‘ increased. And we are more than convinced,
‘ that here the *Beginning* of a *real Conversion* must
‘ be made among the *Heathens*; the old *Malabari-*
‘ *ans* being generally so fond of their accustomed
‘ *idolatrous way* of *Worship*, as maketh them
‘ unwilling to forsake it.

Copenhagen June 14th,

1709.

LETTER IV.

To a Friend at London.

A Malabarian Poet is baptized. An Account of what preceeded, and what followed his Baptism. Some Remarks thereon.

AS the Lord hath on one Hand, not left our Labour altogether without a Blessing; so hath the Enemy of Souls not been wanting on the other, to set himself with might and main against it, and to destroy, if possible, the Work of the Gospel at its first appearing in the heathen World. Three Days ago a *Malabar-Poet* was christened by us, not without a great Commotion of the Heathens that inhabit those Parts. He has convers'd with us these Three Years past, and during that Time receiv'd many a good Conviction of the Truth of our holy Religion.

He has been particularly helpful to me both in purchasing abundance of *Malabar* Authors, whom he procured for me; and in getting a competent Insight into the *Poetry* of this Nation, which he himself gave me. Almost a Quarter of a Year ago, he writ a Letter, and directed it to all the *Learned* in *Germany*, together with 608 *Questions*, treating upon *Divinity* and *Philosophy*, wherein he wanted to have their Determination. I have indeed translated those *Questions*, but never could be induced to believe this young Man would ever embrace in good earnest our holy Profession; as being too much influenced by the

the Suggestions of his own corrupt *Reason*, which, you know, is apt to cast Mists before Peoples Eyes, and, when it gets the Sway, to adulterate the Simplicity of Christian Faith and Practice: But the Lord hath given a Check to this my Unbelief, the young Man being now lively touch'd, by the Operation of God's holy Spirit, and resolv'd to give himself up to the Conduct of a better Master.

We put him at first upon *Transcribing* such Books as we compos'd in *Malabarick*, for the Benefit of the Heathen; such as the Gospel of St. *Matthew*, and a Piece containing the First *Rudiments of the Christian Faith*. By being taken up with so sacred a Work, our Poet was wrought upon to such a Degree, as to enter into more serious Thoughts with himself, and at last to give way to the Divine Conviction about the *Pre-eminence* of the Christian Religion, beyond theirs. Hereupon we employ'd him daily some Hours in teaching in one of our *Malabar-Schools*: And it was then, he reduc'd the *Catechism* and the *History of Christ* into *Hamulium Verse*, which at Night, when Business was over, he would sing with the Children at the Top of the House. And from these and the like Transactions, wherewith in all appearance he was extraordinarily pleas'd, we silently gather'd, there was perhaps some good Impression convey'd into his Mind, which in Time might gain more Strength, and conquer the opposite Sentiments of his Reason, for which he seem'd to be so great a Stickler. We endeavour'd also to blow up, by seasonable Instructions, this tender spark of Life, that began to break forth

forth in the midst of a Multitude of strong and inveterate Prejudices.

At last, he unbossomed freely to us the more interior Recesses of his Mind, which was to this Effect: “ I have read all along, *said he*, the Books
 “ both of the *Malabarians* and *Mahometans*, and
 “ left none unperused that came to my Hands :
 “ I have publickly taught ’em in my School ; But
 “ after all my Searches for Truth, I am obliged
 “ to confess, that I never found any solid Rest
 “ and Satisfaction in those Books : I am more
 “ than convinced, they contain nothing but a pack
 “ of Lies, and a Huddle of odd and confused No-
 “ tions. But after I began to apply my self to the
 “ reading of Christian Books, I met indeed with
 “ Things that did much perplex and alarm me,
 “ though as for their *fundamental Principles*, I
 “ found them in the main, so strong and prevail-
 “ ing, that I was oblig’d at last to yield to the
 “ Conviction resulting from thence, and to own
 “ this to be the *only true*, and saving Religion in
 “ the World. I have not been easy in the very
 “ Nights, nor would my Thoughts suffer me to
 “ sleep quietly, till things were brought to this
 “ pass. I have for this Purpose got by heart the
 “ *Catechism* already, and given diligent Atten-
 “ dance whenever it was expounded by you. ”

Hereupon he asked our further Advice and Instruction. We heartily rejoiced at so noble a *Con-
 viction*, which, having work’d a while *within*, did
 now, by a free and uncompelled Confession, vent it
 self from *without*. We then explain’d to him the
 Duty of *Prayer*, of *Repentance*, of a *living Faith*,
 and of other such Points as did more nearly re-
 late to the present Frame of his Mind. After this,
 he

he gave plainer Proofs every Day of a *Principle of Grace* acting within, and quickening him at last into a full Resolution of espousing the Christian Faith. But this was followed soon after by a Train of various Trials, when the Rumor of his being made a *Christian* spread it self through the Town, and became the common Subject of Conversation among the Heathens. They now began to insult him every where. They did their utmost Endeavour to restrain him from venturing too far into the ways of Christianity, lest by his Example he should draw many others after him. His Parents thought themselves more particularly obliged to confine their Son to the old Way of Worship; and this they prosecuted a while with much Vigour and Fierceness. They shut him up for three Days together, and left him all this while without any Food at all; for no other reason, than to terrify him thereby from the Way he was now engaging in. After this, his Friends and Relations rush'd in upon him: And because 'twas just then that one of their great heathenish *Festivals* was to be kept, they would needs have him go to this Pageantry: But they could not prevail.

Being thus every where exposed to the Insults and Menaces of his enraged Country-men, he desired Leave from us, to retire to some Place of Privacy, in a House belonging to a Widow, which is a Member of our Church. Here he designed to lie concealed for two Days, and meditate upon the Word of God. But he soon was found out by his Parents, who, with great Clamour and Violence breaking in upon him, told him plainly, they would dispatch him with Poyson, if he should
D persist

persist any longer in a Love to that new Religion he was embracing; the Mother having a Doze of Poyson ready prepared for effecting that black and wicked Design. These *Threatnings* not producing the desired Effect, they, both Father and Mother, fell down at his Feet, and with most endearing Words, endeavoured now to gain by Offers and *Promises*, what could not be obtained by Spight and Malice. Home he went with his Parents, whence, after a long Discourse with them, he returned to us again, accompanied by his Father, who, with many fair Words, entreated us to discharge his Son from the Service of our House. To this we replied, we were willing to do it, if he himself did require any such Thing. The Young Man admonished all this while the Father, not to fight any longer against God. Hereupon the Father quitted him with great Indignation, but soon after stirr'd up more than two Hundred *Malabarians*, who surrounding the Young Man at a convenient Time, haled him into an House, and by Force would make him forswear the Christian Faith. He said: *He was willing to forswear what was bad, but not what was good.*

Being got once more out of their Clutches, he would venture no more among the Heathens hereafter; but most earnestly entreated us to baptize him with all convenient speed, fearing the Chief of the Country might combine against him, and hinder him, if possible, from receiving this Ordinance. When we saw his earnest Desire for holy *Baptism*, and considering the Necessity of going about it without Delay, we fix'd a Day for that Purpose.

Of the Conversion of a Poet. 35

But the *Poet* would by no means have this *Baptismal Act* performed *privately*: On the contrary, he offer'd to write a *Letter* to some of his Friends, and therein openly declare, that no irregular End, but the *Conviction of the TRUTH* it self, had brought him over to the Religion of Christ. No sooner did they receive that Letter, but away they trudge to the Governour, and with many Sollicitations intreat him to interpose his Authority, and thereby forbid the Reception of this young *Malabarian* into the Christian Church. Nor did the enraged Crew subsist there, but soon after dispatching a Letter to the Governour, did openly declare that, in Case he refused to restrain the Missionaries from their present Design, they were all resolved to abandon the Country, and for ever break off all Trade and Commerce with the Company here.

All these Threatnings we laid before the young Man, to see how he stood affected; but he readily answered: *He was willing to suffer with us, even unto Death, for the Truth of the Gospel. He did not see any Reason, why he should not bear Affliction and Reproaches, seeing that Christ himself and the Apostles had undergone the same so cheerfully in their Days.* At which Readiness, we did not a little rejoice, and after we had conferred together about it, baptized him the 16th of *October* last.

No sooner was this over, but another threatening Letter was sent to the Governour by some of the young Man's Friends living in the Country. They required the Governour to deliver up the Poet into their Hands, and thereby prevent further Mischief betimes. The *Poet* himself had a Letter sent him by an eminent *Black*, wherein his Friends

36 *Of the Conversion of a Poet.*

did promise to make him a Governour of a whole Country, and swear Obedience to him in the Presence of the *Brámanes*, provided he would return to his former Religion: But then again, he threatened to burn him, if he should presume to reject so splendid an Offer. Our Governour soon after received a third Letter from another of their leading Men, importing, he would shut all the Avenues to the Town, unless he made the Poet return to his Duty. However, our Governour promised to return a smart Answer to the busy Heathens, in order to allay, if possible, the Commotion that put 'em upon such restless Contrivances.

The *Poet*, under these Difficulties, addressed himself to the *Governour*, and implored the Protection of the Christians against his enraged Friends and Relations. He told him, that he was not the first of the *Malabarians* that embraced the Christian Faith, but that many before him, and even some of the first Rank, were gone over to the *man-Catholicks*, and yet were never suffer'd to undergo so cruel a Usage as he was obliged to

Upon the whole, you see, *Sir*, that little Good will be done among the Heathens, except a Man be armed with Patience and an unshaken Firmness of Mind, to bear the Affliction which generally has attended the Propagation of the Gospel in all Ages. 'Tis true, much more might be effected, if Christians, and particularly those that are at the Helm, were inspired with a greater Zeal for the Glory of God, and the Good of Society, than what is commonly observed among the

I was not a little affected when I lately read, that some of the *English Nation* were earnestly disposed to promote the Cause of Christ among the Heathens in the *West-Indies*. I wish they would exhibit the same Kindness to the poor benighted Nations in the *East*, and by sending over some able Men, attempt the Conversion of Souls in those Parts. Great is the Harvest here, but few Labourers! I hope the Lord will, in his time, bring Multitudes from among the Heathens to his Church, and polish 'em like so many Stones for the spiritual Structure of his most holy and living Temple.

Tranquebar Octob.
the 19th, 1709.

B. Z.

L E T T E R V.

To a Divinity-Professor at Hall. Journey of a Missionary to Madras. He writes a Letter to the Malabarians. Disperses Books among 'em. His Stay in this Town. St. Thomas's Mountain.

WE have told you formerly, in one of our Letters, that we designed to address ourselves by Letters to King *Tanjour*, in order to obtain Liberty, for travelling freely in his Dominions, and preaching the Gospel to such of the Heathens as were willing to entertain it. But this Design hath since been laid aside, after we have received some Intimation that no such Address will be allowed by that King, except it be accompanied with great Gifts and Presents, which we are not able to make him. After this Disappointment it

was resolved in one of our weekly *Conference*, that I should take a Journey to *Madras*; to try, whether by the Way, and in the Town it self, any Access might be gained to the Heathens, in order to give 'em a Taste of the Principles of Christianity.

We enter'd accordingly upon our Journey *Jan. 7th, 1710*, some going on Horseback, and some in a *Palanquin*. Our Congregation being afraid of my leaving them entirely, entreated me with Tears in their Eyes, not to quit them, but to return as soon as possibly I could. This I promised to do, having before publickly declared in a Sermon, the Reason that induced me to such a Journey.

Last *New-years-day*, I writ a pretty long *Letter* to the Heathens in *Malabar*. I layed down therein the most proper *MEANS* for their real *Conversion* to God, and invited them to espouse the Interest of their own Souls, whilst it was brought them so near Home. Of this Letter, I got a great many *Copies* transcribed with all Speed, and dispersed 'em among the Heathens in my Way hither. The same I did with the Gospel of *St. Matthew*, and another small Treatise, containing the *First Principles of Christianity*, which I presented to such of the *Bramanes*, as accidentally came in my Way. I hardly passed an Hour without talking to some Heathen or other, a fair Opportunity being offered to me almost in every Place we did touch at. We have past several large and populous Towns, and now and then taken up our Lodging with the *Bramanes* themselves. They entertained us kindly, and with great Attention hearkened to such Things, as we suggested to their Consideration. I have taken down all their Names, and design to

settle

settle a *Correspondence* with them by way of Letters.

In King *Tanjour's* Dominions, we have been often detained. The bare Custom or Toll they made us pay, amounts to almost *Thirty Dollars*: But all these Charges fell off, as soon as we enter'd the Territories of the great *Mogol*, being every where let freely pass without any Charge or Custom at all.

Tranquebar is distant from *Madras*, about *Thirty six German Miles*, which we have finished in Ten Days. We have been in many Dangers, but are at last, under the Protection of God, safely arriv'd in this Place.

In one of my next Letters, I'll give you a fuller and more punctual Account of all such Things as have happen'd, during my Journey among the Heathens. I have taken with me a *Malabarick Amanuensis*, on purpose to write down in a *Journal*, all remarkable Passages that come in my way.

This Day at Twelve a Clock, we came to this Town, and were hardly enter'd the Gate, when the Governour sent for us up, and entertained us at Dinner.

This Place, I think, is after *Batavia*, one of the largest Towns in the *East-Indies*. I hope it will afford me a fair Opportunity to scatter the Seed of the Word among the Heathens. My Design is to make here a Month's stay for that Purpose. I touch'd to Day at *St. Thomas's* by the Way, but being in haste, I could not take an exact Survey of that Place. After a Day or two, I design to return thither again, in order to view the famous Mountain of *St. Thomas*, but chiefly to confer with the so called *Thomas Christians*, and to

make what Enquiry I can into the Truth of the Stories, that are handed about on their Behalf. At *Badutscheri* I have got some Intelligence about the State of Religion there, it being the chief Seat of the *French* Missionaries in these Parts. But the *English* Fleet lying ready to sail, I hasten to a Conclusion, remaining, &c.

*Madras, in the East-
Indies, January the
16th 1710.*

B. Z.

LETTER VI.

To a Minister at Berlin. Account of a Journey from Tranquebar to Madras, and of some remarkable Passages attending it.

THE 7th Day of January, I began my Journey from *Tranquebar* to *Madras*. I had in my Company one Merchant, four and Twenty *Malabarians*, Six Soldiers, Ten *Palanquin-Carriers*, Five other Men that carried our Victuals, one *Malabarick* *Amanuensis*, and one Servant to brew our Drink, and to dress our Victuals at Night, and one Ostler. One while I was on Horseback, and another while I was carried in a *Palanquin*.

The First Day we marched four (German) Miles, through several Towns and Villages, most part of the Heathens knowing me thereabouts, came together to hear a Word of Exhortation

tation from me. The next Night we lodged in a large Town, call'd *Tschigari*, having about Sixty *Pagods* in it. Here I left one of the *Letters*, which I lately composed, to encourage the Heathens to embrace the Christian Faith, being directed to all the *Malabarian* Pagans, for that Purpose.

The next Day we travelled again *Four Miles*, and then took our Leave of King *Tanjour's* Country, which has cost us very dear. We enter'd now the Dominions of the great *Mogol*, which we were suffered to pass, without paying any Custom at all. We came first to a spacious Town, named, *Tschilambaran*, where I left another Copy of the abovesaid *Letter*, it being contrived by way of a small Treatise or Pocket-Book. At Night we came to a Town, called *Porta Nova*, and in *Malabarick*, *Pirenki Potei*. Here I had several good Opportunities to declare the Gospel of Christ both to *Heathens* and *Moors*.

The *Third Day*, we came in our Way to an *English* Town, whose Name is *Kudelur*. From thence we moved to *Fort St. David's*, where we lodged, and were received with great Civility, by all the *English* that are settled there. We staid there the *Fourth Day*, when the Governour sent for us up to the Castle, and entertained us at Dinner. I spent almost the whole Day in discoursing the *Malabarians*. In the Evening I went to one of their *Pagods*, where I was quickly crowded with Hundreds of *Malabarians*, and at last, was invited to one of their Houses, where there was a grave Assembly of *Bramanes*, being Men of Note and Reputation among 'em. With these I argued about Points of Divinity, till it was

was very late at Night. At their Desire, I gave them a Copy of the aforesaid Letter, and of the *Principles of Christianity*; and having registred their Names, I promised to fix a Correspondence with them.

The *Fifth Day*, we reached *Budutscheri*, a French Town, and the chief Seat of their *Missionaries* in *India*. Their *Malabarick Church*, is a little bigger than our *Jerusalem* at *Tranquebar*; but our *Malabarick Charity-School* is far more numerous than theirs.

The *Sixth Day*, we passed through large Forests and Deserts, where I preached the Gospel of Christ to the Inhabitants of the Woods. At Night, we took up our Lodging in the open Fields, in a resting House. After Supper, a Serpent made up to our Quarters, but being betimes discovered by our Guard, was immediately killed. In a Town lying near this Place, the Name whereof is *Konschuméri*, I left another Copy of the aforesaid *Malabarick Letter*. This Day we put in again at a small resting House in the Fields, where I met Two *Pantares*, and discoursed them about the Way to Happiness, as I did all those, whom I accidentally met upon the Road.

The *Eighth Day*, we marched through abundance of Villages, and reached *Sadras Patnam*, a fine populous Town, where the Dutch have a Factory. After I had taken a View of the Town, and many, both Heathens and Roman-Catholick Christians, came to hear what I had to say to them. With these I stayed Three Hours, declared to them the Word of the Gospel, and then left one of the *Malabarick Letters* in their Hands. About Night

Night we entered a Desert again, and were kindly entertained by some *Bramanes*, whom we happily met with. I ask'd them many Questions about the State of their Religion. Having given me a good Insight into the Grounds thereof, they propos'd again some Questions to me about the Nature of the Christian Faith; which I answer'd. And then putting one of the Treatises, containing the *First Principles of Christianity*, into their Hands, I offer'd to correspond with them for the future.

The *Ninth Day*, we pass'd again through some Towns and Villages, and lodg'd at Night in a retired Place among the *Bramanes*, who seem'd to be affected with what I told 'em of the Saviour of the World.

The *Tenth Day*, we touch'd at *St. Thomas*, a noble spacious Town, and arriv'd at last at *Madras*, after Twelve a Clock, where we were receiv'd very kindly, and call'd to the Governor's House to dine there.

Madras is a large and populous Town, and besides, advantagiously scituate for spreading Christianity among the Heathens in those Parts; if the *English*, who command here, would but second our Endeavours, or join with us in *Propagating the Gospel in the East*. I found here a Letter, writ by Mr. *Boehm* at *London*, wherein he gives us some Hopes, that perhaps the *English* might be press'd of this or in Time to concern themselves in so promising and worthy a Design. I have for Reason contracted an Acquaintance with some Gentlemen of that Nation residing in those Parts. I have also waited on one of their Ministers, who being glad of my Arrival offer'd me

a Lodging in his House during my Stay in this Town.

The *Malabarick* Translation of the *New Testament*, which hitherto has been one of my daily Labours, is now somewhat interrupted by this Journey. I wish my Friends in *Germany* would settle a Correspondence by the way of *England*, as well as *Denmark*. We have bought a Garden, near a very populous Place, designed for a *Charity-School*, and a Building was begun to be raised, just before my Departure from *Tranquebar*.

Madras, in the East-Indies, January the 17th 1710.

B. Z.

LETTER VII.

To a Friend at London.

The Missionaries receive a Supply from England.

The Number of those that are converted to Christianity. The Temper of the Malabar Youth. A Translation of the New-Testament into Damulck is attempted. Character of a Missionary. Method of the Papists in converting the Heathens.

IN the Month of *October* last, I received a Letter from Mr. *Ludolf*, importing, that a Box with Books was sent by you from *London* for my Use; and besides, that a Sum of *Twenty* was to be paid us here, for promoting the Propagation of the Gospel among the Heathens. We sent

two Messengers from *Tranquebar* for those things; but it being not thought convenient to convey them to us after that manner, they have been safely kept till now. The Box was delivered to me, immediately after my Arrival, wherein I found your Letter, and two *Broad Pieces*, sent for encouraging the Design we are engaged in.

The Lord be praised, for this unexpected Support come from *England*! and for that he hath stirred up here and there, some *Publick-spirited* Souls, to favour the Work, in spite of all the Opposition we have hitherto met with. This makes me hope, that the Lord, by such joint Endeavours as these, will in Time remove those Obstacles that lie as yet in our Way, and stifle the Progress of the Gospel in those Parts.

Your Letter hath given me no small Encouragement, and I am sending it now to my Fellow-labourers, for their mutual Satisfaction. I am about receiving the aforesaid *Twenty Pound*, which I have designed as a seasonable Help for raising another *Charity School*, to be made up of *Malabar-Children*. The Foundation to this Building was laid just before I set out from *Tranquebar*.

Our new-planted Congregation is increasing, under the gracious Influence of God, though in its very Infancy surrounded with various Oppositions and Persecutions, as the common Attendants of the Gospel of Christ. Our whole Congregation, both of those that are actually baptized, and of those that are as yet catechized in the Principles of Christianity, is increased to about one Hundred and Sixty Persons. Our *Malabarick* School is in a very good Forwardness, and provided with an able Master, who, before his Conversion,

Conversion, was one of the most noted Poets and School-Masters among the People at *Tranquebar*. His Conversion to Christianity, caused a great Commotion among the Heathens, who never expected any such thing. But now all is quiet again.

We have begun to set up some *Manufactures*, which we hope may prove in time beneficial to the *Main Work* we are carrying on. If we were more powerfully supported by our Superiors, I do not question, but Hundreds of Heathens would have been initiated into the Christian Church by this Time. But such Supplies being wanting, we endeavour the more to bring those few that are entered the Lists of Christianity, to a more solid and experimental Taste of our holy Religion.

But I must not forget to tell you, that what taketh me most in this Affair, is the *Education of Children in India*. They are of a good and promising Temper; and being not yet prepossessed with so many headstrong *Prejudices* against the Christian Faith, they are the sooner wrought upon and mollified into a Sense of the Fear of God. To tell you the Truth, we look upon our Youth as a Stock or *Nursery*, from whence in time plentiful Supplies may be drawn, for enriching our *Malabar Church* with such Members, as will prove a Glory and Ornament to the Christian Profession. 'Tis true, there are but a few of the grown Heathens that are willing to be baptized into the Name of Christ, and yet 'tis no less, that there is always a Concourse of People attending our Sermons, and other Parts of divine Service: and many undoubtedly return with strong

strong Convictions left upon their Minds. All this gives me a fair Prospect of getting a larger Door of the Word set open in time.

I have been all this while taken up with *Translating the New-Testament into Malabarick*. The *Four Gospels* are almost finish'd by this Time. Besides this, I have compos'd some other Pieces of Divinity, to be dispers'd among the Heathens. At the Entrance of this Year, I writ, by way of a *Letter*, a sort of a *General Invitation* to all the *Malabar-Heathens*, and laid down therein the most substantial Points of the Christian Faith. Many Copies, both of this *Letter*, and of some of the *Gospels* lately translated, have been given away to the Heathens. I have pass'd through many populous Towns and Villages in my way hither, and every where declared the Gospel of Christ to the Heathens I met with.

I have also been at *Fort St. David*, where I had the Honour to acquaint the Governour, and the whole *English* Council, with the Design we were engag'd in. I must needs say, the *English* have shew'd me much Love and Civility, and express'd no small Satisfaction, that some were sent at last on so Christian an Errand as this is. And who would so far put off all Bowels, as not to be lively affected with the Approach of the Light of the Gospel to such dark Corners as these are; and not to bid a kind Welcome to the first Downings of the glorious Day of the Gospel shining forth on these benighted Islands?

Our Way hither, we lodg'd several times with *Pranthes*, who entertained us kindly, and with great Attention hearken'd to what we deliver'd.

livered about the *Means of Salvation*. Yesterday arrived in this Town, and was kindly received, both by the Governour and other Gentlemen that are here settled. I design to stay a Month here, in order to preach the Gospel of Christ to such Heathens as are scattered hereabouts. This is truly a Town conveniently scituate for planting the Christian Religion among the Heathens in those Tracts; if the *English*, who own it, would but join in the same Design, intended for the common Good, and the Welfare of the *Pagan World*.

At this rate we should be enabled to erect a *Malabarick Church* here as well as at *Tranquebar*, and form other proper Methods for *Propagating the Gospel among the Heathens*. What an Advantage would this prove to the whole *East-India COMPANY*; and what a Blessing would they derive thereby on their Commerce! For whilst they did sow to the Heathen *Spiritual Things*, they would reap with the greater Increase the *Temporal Riches* of these Nations. If they should be unwilling to entrust us with the Management of so noble a Charity, we wish they would be pleas'd to send some of their own Country on so worthy an Errand. We shall always be ready to put 'em in the way to learn the Language with all convenient Speed. We would also fix a regular Correspondence with them, and by mutual Assistance, and combined Endeavours, go on with them in the Work of converting the Heathens to the Light of the holy Gospel.

But then such Persons must be pitch'd upon as, with a generous Resignation, are ready to consecrate themselves entirely to the Service of these
deuded

cluded *Pagans*. For such as in the Ministration of *spiritual* things are hurried on by base and sinister *Ends*, and come over to gather up some Rarities in the Heathen World, or to purchase a few uncertain Riches, and so turn *Half-Merchants* at last: These, I say, would do no great Feats among the *Eastern Nations*, who commonly estimate the Christian Religion by the Life and Conduct that shines in its Professors.

If Christian Princes and States would but lay to Heart the *Present State* of the Heathens in these Parts, great things might be both attempted, and, under the gracious Influence of the Lord, happily brought about at this Time. There is Store of *Promises* in divine Writ, tending to a more *universal* Display of the Gospel of Christ. These must be laid hold on as the true *Basis* and Ground-work of all our Endeavours in this Cause. The *Roman-Catholick* Missionaries have made a wonderful Progress, and continue to overrun the *Eastern Countries*. But since their chief Design is, to make Profelytes to a *Party* only, the Souls that fall under their Management, are left in the utmost Ignorance; without receiving so much as a real Tincture of inward Piety, or of a saving Conversion to God. At this rate, they go astray like lost Sheep, and remain altogether Strangers to the grand Mysteries of Salvation. Nor do their Priests take the least Pains to *train them up* to a competent Knowledge of divine things; but suppose they have sufficiently answered the Character of a *Missionary*, when the Heathens have learnt to perform the external and customary Formalities of the Church of *Rome*. And after this manner they

convert Numbers of *Pagans* in a little Time, and with less Pains and Labour.

-The Lord, I hope, will keep us free from all such base and *mercenary Ends*, (as are apt to intrude upon the best contriv'd Projects) and entirely fix our Eye on the *MAIN SCOPE*, viz. *The Conversion of Souls from Darkness to Light*, as the Word of God doth require. Your Endeavours to promote so laudable a Design in the *English Nation*, and to recommend it to the Well-wishers of the Cause of Christ, will prove a Blessing to you in the Day of Retribution.

We hope that not only *England*, but *Holland* also, *Germany*, *Denmark*, *Sweedland*, and other Protestants, will come in at last, and join their Endeavours in so good and glorious a Work. We shall be willing to settle a *Correspondence* for that Purpose with the more publick-spirited Persons of those Nations. Be pleased to ~~use~~ *inter* us and our Concerns in your Prayers. *Fort St. David* is *Twelve German Miles* from *Tranquebar*, and *Fort St. George*, or *Madras*, where I write this Letter, is *Thirty Six Miles*; from whence we can see things transmitted to us almost every Week. I remain, &c.

Madras, January the 17th, 1710.

B. Z.

LET-

LETTER VIII.

*Account of a Baptismal Act performed by the
Papists in India.*

IN the Year 1709, and particularly towards the latter End thereof, every thing was very dear in this Country. The Scarcity was so great, that abundance of *Malabarians* died for want of Necessaries, and others were forced to sell themselves for Slaves in that Extremity. The *Portuguese* Church here, being very large and populous, took hold of this Opportunity, and bought up a great many of this poor People for Slaves, one being sold from Twenty to Forty *Fans*, or from Eight to Sixteen Shillings *English*. After they had purchased the Number of *Fourscore* Heads, the *Pater Vicarius* appointed a solemn Day for administering the *Baptismal Act* to all those Souls at once. At the set Day, they went in one Body or Procession, being accompanied by some who beat the *Malabar-Drums*, and others who play'd on the Flute; these being the usual Instruments the Heathens make use of both at their idolatrous Worship in the common *Pagods*, and in their publick Processions, when they carry their Idols out, as they use to do upon some Days set apart for that Purpose. There were likewise some Standards attending the Procession, to give greater Lustre to so solemn an Act and For-

52 *Of the Method of the Papists,*

The whole Pageantry being thus mustered up, the *Sacrament of Baptism* was ministred to those ignorant Wretches, without so much as asking them one Question about the Substance of these Transactions. Being *sprinkled* one after another, they were led back in the same pompous Manner; the aforesaid Father ordering abundance of *Cass* (a very small Coin, *Eighty* whereof make one *Fano*) to be thrown among the People as they went home. And these sorry Performances, whereby they make daily Additions to the Church of *Rome*, are extolled by them, as extraordinary Acts of Devotion, and their Church set out, as the *most flourishing* of all others.

How their *Missionaries* carry on this Work in other Parts of the *East*, I cannot yet tell: But if they don't manage it with greater Wisdom and Application, than what we see here; all the Accessions they gain to support their Party, will prove at last but sorry Ornaments to a Church, that pretends to so many Privileges beyond all others. At least we may learn by this Instance, what to think of the high Boasts, wherewith some *Roman Missionaries* have filled their Books, and told the World, that they have converted *Thousands* of Heathens within the Compass of one Year. Which sort of Conversion, is undoubtedly much of the same Nature with what we have seen performed in this Town.

Some of these *Roman Catholick* Converts have been with us. After some Discourse with them, we found they did not know so much as one Word of the *Lord's Prayer*. Some Weeks ago a *Frenchman* entreated us to lodge in our House for some time: We knew not whether he did sincerely de-

fire

fire to be instructed in the Principles of Christianity; or whether perhaps he might be an Emissary, sent to get Intelligence of our Life and Conduct. After having discoursed him a while, he at last confessed he had been baptized Five Years ago by the *Roman-Catholicks*, and so supposed he was become a Member of the true Church. All he knew of the Christian Religion was no more than that he had been *sprinkled with Water*, and thereby initiated into the Christian Church. He carried still about him the usual *Badge*, whereby these silly Priests do distinguish themselves from the common People, which is a little heathenish *Idol* fastened before their Breast. He also still anointed, after the Way of the heathenish Priests, his Breast and Forehead, with an Ointment, made of Ashes and Cow-dung, and other filthy Ingredients. This is the unhappy Effect of a superficial Method of *converting* Heathens to the Christian Faith, and which, I fear, is too frequently used in *India*.

Tranquebar January the
6th. 1710.

J. E. G.

E 3

A Scheme

IX.

A Scheme, containing the whole Management of the Malabar-Children at Tranquebar; sent over with the English Fleet, and dated October the 19th, 1709.

In the Forenoon, from Six to Seven,
ONE of the Missionaries says Prayers with the Children and the Catechumens in *Malabarick*, and then expounds to them a Part of the Catechism. The same is practised in the *Portuguese School*. The Ushers that assist in this School are present at the same Time.

From Seven to Nine,
 Are the ordinary School-Hours. One of the *Malabarick* Masters reads to the Children a Chapter out of the *Malabarick New-Testament*. After this, the Children are taught the Principles of the Christian Religion, done into *Malabarick* for their Use. The Children learn the Places of Scripture by Heart, each of 'em being provided with a book for that Purpose.

The same Method is observed in the *Portuguese School*, with this Addition only, that some *Danish* Children, resorting to this School, are taught their Catechism in *Danish*.

Part of this time is also employed with such Women as are to be prepared for receiving the Sacrament of Baptism.

Likewise

Of the Management of the Schools. 55

Likewise some Boys are put to Knitting; which is done in *Corron*.

(After *Eight* a Clock, all such as belong to our House have a little *Panjar* given 'em for Breakfast. We have lately bought a spacious House both for our School and Dwelling-place. The Number of those that are freely maintained and lodged therein, are encreased to *Fifty four*. In the *Malabarick* School are taught *Twenty Five* Children, having Three *Malabar-Masters* set over them, who have embraced the Christian Religion before. The *Portuguese* School is made up of *Sixteen* Children, and has Two Masters to manage it. Besides this, we maintain Seven *Kanakappel*, or *Malabarick* Writers, to transcribe such Books as are required for carrying on the Design both in our Church and Schools.)

From Nine to Eleven,

The *Malabar* Children continue their School-Hours. 'Tis concluded with a Repetition of a Part of the Catechism.

In the *Portuguese* School, some Children are taught to spell, to read, &c. Some learn Scripture-Sentences by Heart.

Some *Catechumens*, being Boys or Men, are instructed in the Knowledge of the Christian Faith.

The Women and Girls are employed about Knitting)

From Eleven to Twelve,

All the Children in both Schools go to Dinner, with such *Catechumens* as are either poor, or unable to maintain themselves. Those that are

56 *Of the Management of the Schools.*

are preparing for Christianity, and are for this Reason, by their cruel Relations, deprived of all Necessaries, receive 15 *Cass* a Piece. The same is allowed 'em also for Supper.

From Twelve to One,

Our Children have a resting Hour. From *One to Two*, they learn to write in the Sand, according to the Custom of the Country. But such of the Children as are better Proficients in writing, are used to handle the *Iron Tool*, in order to fit their Hand for Printing on Leaves such Copies as are laid before them.

In this Hour, the *Portuguese* Children are taken up with Knitting; and some of the *Catechumens* are employed about domestick Business.

From Two to Three,

The *Malabar*-Children are used to read and to write Letters.

The *Portuguese* Children say their Catechism, and the smaller ones learn to spell, read, &c.

Some time is spent with instructing the *Slaves* in Christian Knowledge. They are taught distinctly by themselves.

Some of the *Catechumens*, being Men or Boys, are put to the knitting Business. When these have done, the Women and Girls come in about three a Clock.

From Three to Five.

In the first of these Hours, the *Malabar* Children are taught *Arithmetic*. In the other Hour, they read, write, and learn to understand Poetry. But then such Poems are chosen for this Purpose,

as

Of the Management of the Schools. 57

as contain the *History of the Bible*, or treat on some other religious Subject.

In the *Portuguese School*, the bigger Boys cast Accompts, and the smaller ones read, spell, &c.

Some time is allowed again to the Instruction of the *Slaves*.

From Five to Six,

The *Malabarick Missionary*, hath all the *Malabarick Youth*, together with all the *Catechumens*, before him, and goes over with them a Part of the Christian Religion; and thus concludes the ordinary Lessons of the Day.

The same is done by the *Portuguese Missionary*, in the *Portuguese School*, where are now present *Catechumens*, Children, and *Slaves*.

From Six to Seven,

The *Malabarick Master*, doth for his own and the Childrens Recreation, retire with these to the *Loops of the House*. Here he entertains 'em with some agreeable and useful Histories, about things natural, &c. Or he discourses upon the Heavens, and other celestial Bodies, &c. Now and then he sings with them some *Hymns* in their own Language, and at other times he makes the Children rehearse what they have learnt that Day, &c.

The *Portuguese Masters* do the same with the Company of Children committed to their Trust.

Besides this, there is Four Times a Week an Exercise of Piety kept by the Four Missionaries in this Hour. It is done in the *German Language*. There is a Chapter of Scripture read and practically applied, and every thing concluded with

58 Of the Management of the Schools.

a hearty *Prayer*, wherein the Conversion of the Heathens is particularly offer'd up to divine Providence, and the Lord implored to bless the King of *Denmark*, under whose Protection, the present Attempt towards the Conversion of the Heathens hath been made, and not left without a Blessing. We pray also for all those who have been, and are still any ways helpful towards establishing this Work on a good and solid Foundation.

We have also two *Conferences* a Week, wherein we meet on purpose to confer about the Management and Improvement of the *Mission*. 'Tis kept from *Six* to *Seven*, on those two Days wherein we are not engaged in the aforefaid religious Exercise.

From Seven to Eight,

Both *Catechumens* and *Children* eat their Supper, one or more Masters being present, who, during that Time, reads to them out of the *New-Testament*. After Supper, they say their Prayers, and about *Nine*, they lay themselves down on their Mats.

Besides these Circumstances relating to every Day's Work in particular, I would have you observe :

I. That there is every *Monday*, a *General Examination* in the *Malabarick Tongue*. 'Tis from *Five* to *Six* in the Afternoon. Here at present, (1) Those that belong to our own Congregation ; (2) Such *Malabaricks* as are converted by *Roman-Catholics*, and reduced to Straits and Poverty. Those begging their Bread up and down, give us many importunate Visits for getting Relief.

Of the Management of the Schools. 59

Relief. Now to manage Things for the Good of their *Souls* as much as we can, we have order'd the *Roman-Catholick-Converts* to be present at this Hour; that so at least they may hear some useful Instructions for their Edification. After this, the Poor of our own Congregation receive a Supply; some one, some two, some more *Fano* a Week, according to their Necessity, and the Bigness of their Families. The *Roman-Catholicks* have likewise some *Cass* given 'em, according as our Circumstances will allow.

II. The Members of our Congregation are present every Day at the usual Hours of *Praying* and *Catechizing*; which is from *Six* to *Seven* in the Morning, and from *Five* to *Six* in the Evening.

III. Both the *Malabarick* and *Portuguese* Missionaries visit the Schools every Day, teaching themselves one or more Hours, as their other Business will permit. The *Malabarick* Master must all this while be present, and by giving diligent Attendance to the *Method* used by the Missionaries, inure himself to a plain and easy way of catechizing.

IV. Every *Saturday*, the whole Company of our Boys is permitted to walk a little way out of the Town, where they wash themselves in a Pond all over their Bodies. This is the Custom of the Country. After this some go and visit their Parents.

V. We endeavour to spend the whole *Lord's-Day*, as high as possibly we can, in Devotion, and Exercises of Piety. After the Two Sermons are over, one of other Article of Faith is repeated with the Children: Or the Children themselves are

60 Of the Management of the Schools.

are made to call over the Histories of the Old Testament, and to sing spiritual Hymns, &c.

VI. During the Time of Knitting, some useful Book is read to those that are employed about this Work.

VII. Once in Six Weeks, we repair with the Children to a Garden joining to a Village near this Town. This is done on Purpose, to afford the Children some profitable Refreshment by Walking. All the Missionaries and Masters attend them on this Occasion, and discourse them about the Works of Creation display'd in Nature. Many *Malabarians* gather about us all this while, and express a great Satisfaction at the pertinent Answers our *Black Lambs* (being but lately reclaimed from heathenish Vices and Superstitions,) do return to the Questions relating to God and Religion.

John XV. 16.

I have chosen you, and ordained you, THAT you should go and bring forth Fruit, and that your Fruit should remain.

F I N I S.

Propagation of the Gospel in the EAST:

BEING A
{ COLLECTION
O F
LETTERS

FROM THE
Protestant Missionaries,
And other worthy Persons in the
East-Indies, &c.

Relating to the Mission; the Means of Promoting it; and the Success it hath pleased GOD to give to the Endeavours used hitherto, for Propagating True Christianity among the Heathen in those Parts, but chiefly on the Coast of *Ceromandel*. With a Map of the *East-Indies*.

PART III.

Published by the Direction of the Society for
Promoting Christian Knowledge.

L O N D O N:

Printed and Sold by J. Downing, in Bartholomew-Close near West-Smithfield, 1718.



TO THE READER.



THE Conversion of the Gentiles to the Knowledge of JESUS CHRIST, is a Matter of Joy and Exultation to all such as wish to see the Church in a better and more flourishing State, than that wherein she doth appear at present. Whosoever maketh the Interest of our Blessed Saviour his own, and doth not act upon a Principle separate from that of his Master, must needs rejoice at the Enlargement of the Kingdom of Christ upon Earth: Particularly, if the parched Wilderness of the Pagan World, should once begin to flourish; and the barren Church of the Gentiles shout for Joy, at the numerous Company of Children she is to bring forth. But as this is a Work of Time, so our Waiting is like the Waiting of the Husbandman, who, after he hath done his Labour, expecteth with Patience the joyful Day of the Harvest.