

### 32 *Of some particular Heads, &c.* Let. III.

IX. As we read in some of your Books of the continued Increase of your *Honourable Society*, by an Addition of Members in *Holland, Germany, Switzerland, &c.* so we do on this Occasion earnestly entreat you, to recommend the Work of the *Mission* to your *Corresponding Members* in general, and in particular to those in *Holland*: For as the *Dutch* possess a large Field, fit to be Planted with the Gospel of Christ, so they can do more in this respect than other Nations in *Europe*.

X. We do earnestly wish some *Commentaries* upon the Bible, either in *Latin* or *High-Dutch*, may be transmitted to us with the first Opportunity: For being employed at present about translating the *Old Testament* into the *Damulian* Tongue; we hope, that a competent Number of such Books will prove serviceable for accomplishing the better so good and important a Work.

We might add many other things concerning the present *State* of our *Churches* and *Schools* on this Coast: But having drawn up of late, a particular *History* of the *Beginning, Progress* and *Impediments* of this Undertaking, and sending it over with these Letters, we refer you to the same, and hope that you and other Well-wishers to the Conversion of the Heathens, will praise the Lord for his divine Grace bestowed on this Work. May your Shield and your great Reward be to you.

Tranquebar, on the Coast of  
Ceylon, in the East-  
Indies, Sept. 23. 1712.

Bartholomew Ziegenbalg.  
John Ernest Grunler.

Part III. Of the Management of the, &c. 33

The following Account is referred to, in the pre-  
ceding Page.

[Translated from the Original in Latin.]

The Order and Method observed in the Management of the Churches and Schools in Tranquebar; thereby to propagate the saving Knowledge of CHRIST among the Pagans in India; especially among the Damulians, commonly called Malabarians.

THE End of what hitherto has been done, and is still doing at *Tranquebar*, is no other; than that by the Grace of God, and the auspicious Patronage of his Majesty the King of *Denmark*, a lively Knowledge of JESUS CHRIST may be planted in this dark Country, and the Souls of such Heathen as prove obedient to the Gospel, be saved from everlasting Ruin. The more speedily to attain this End, (considering the Place where this is to be done,) Two distinct Languages are necessarily required: One is the *Damulian*, commonly called *Malabarick*; (which is here chiefly in Use;) and the other the *Portuguese*. For this Reason, we also carry on the in one *two* Congregations, one of which con-  
nother. In Members as have the Word preach-  
both Ser- in the *Damulian* Tongue; and the  
in *Portuguese* of those, to whom it is declar-  
ed in *Portuguese*. Of each of these, take the  
following Particulars:

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The *Damulian* Congregation, consists of Persons partly Baptized, and partly to be Baptized: In order to this, we have *Three* Schools, who are, both in Publick and Private, instructed in the Principles of the Christian Faith.

In *Publick*, two Sermons are Preached every *Lord's-Day*, to all the Members incorporated into our Church, called *Jerusalem*. (e) In the Morning-Sermons the *Gospel* for each *Sunday* is expounded in a plain and easy Style, free from Colours of Eloquence, and other Ornaments of humane Learning. After this, the Word is applied to the spiritual Edification of the Mind, and to the Practice of a *Christian* Life and Conduct. We also take Care, rightly to divide the *Word of Truth* among our Hearers, and apply to every one what is suitable to his inward Condition. After the same Manner, the *Catechism* is handled in the Afternoon, with the Exposition of the pious Dr. *Spener*. We are already gone through the Articles of the Christian Faith, and the Epistles for every *Sunday* in the Year. Every *Friday* we have a *Catechetical Exercise* in the *Damulian* Church, upon the several Books of the *New-Testament*, in that order as they are ranked in our Bible.

Our *private* Labours consist chiefly in this: We do in our own House daily Catechize the Members of the *Damulian* Church, divided into two Formes: For we have both *Beginners* and *Proficients* in our Congregation.

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(g) See of this Church Part II. Let. IX. pag. 70, 71.  
Part II. Let. I. pag. 2.

The *Beginners* are the smaller Boys and Girls educated in our Schools. To these may be added some of riper Years, that desire to turn from Pagan Idolatry to the Church of Christ: They are called *Catechumens*, and are train'd up, and catechiz'd in the Christian Doctrine, and the Method of Salvation. After they have well imbibed the Principles of the Christian Faith, and arrived to a sound Knowledge of the Will of God; we then do *openly examine* them before the whole Congregation, and then present them at last to be grafted into Christ and his Church by holy *Baptism*.

By *Proficients*, we mean the bigger Boys and Girls, and other Members of the Church, who have attain'd to a higher Degree of the Knowledge of the Truth, which is *after Godliness*. To these, we daily explain the Writings of the Apostles in a catechetical Method. But as the best Wheat has always some Chaff mixed with it; so there are too many among these, who rest satisfied with a mere *Historical* Knowledge of divine Things. Some however do by Prayer, seek a more lively Knowledge, and a spiritual Disposition of Mind. These meet together every *Friday*, and spend an Hour in religious Exercises. They use to pray one after another, as they are able to express it from their own Experience. The Men and Boys meet together in one Room, and the Women and Girls in another. And we observe, that the Youth of both Sexes do always exceed their Elders, both in the Knowledge of the Truth of Christ, and also in the Exercise of Prayer to God.



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Moreover we have some certain Labours incumbent on us, which we may call the *most private of all*: Such as these: (1.) *Visiting* our Flock at home. (2.) *Conference* with the Members of our Church, according to every one's internal and spiritual, or external and corporal State. (3.) *Translations* out of the *German* into the *Damulian* Tongue; one of us being employed at present about turning Mr. *Freylinghausen's* *Grounds and Principles of Theology*, and another Dr. *Spener's* Exposition of the Catechism, into the Language of this Country. (4.) *Composing* of certain Treatises to be remitted every Year to *Europe*, in order to give our Countrymen a fuller Discovery of the Nature of that *Heathenism*, to the weakening whereof we have been sent to this Place. For which End we have drawn up two Tracts this Year, one treating on *Paganism* in general; and the other relating to the Art of *Physick*, as it is commonly practised among the Heathen on this Coast.

But now we must also take Notice of the several *Seminaries* of that Church which is to be planted among the Heathen in *India*; we mean the *Damulian* Schools. In the *First* School, those Boys are instructed who are more advanced in Age. They read the *New-Testament*, and learn Texts of Scripture by Heart: They also apply themselves to the Study of *Theology*, to the History of the *Old-Testament*, *Arithmetick*, and the Art of Writing upon *Damulian* Leaves, commonly

## Part II. Schools and Churches. 37

commonly call'd *Oles*. (f) They do every Week compose an *Exercise*, containing a short *Meditation* upon a Text of Scripture. This they explain and apply according to the Analogy of the Christian Faith: Which Exercise we afterwards correct.

The Scholars in this School are so well prepared, that in a short Time, 'tis hoped, they will be able to serve with good Success in this Work, in the Quality of *Writers*, *School-Masters* and *Catechists*. In the second School, which hath also its Sub-divisions, are lesser Boys, and of different Proficiencies. Some learn Texts of Scripture, and the small Treatise concerning the *Method of Salvation*: Others read the sacred Hymns, and learn the Catechism, some with the Exposition, and some without it. The lowest of all learn the Letters, and when they know them, they write them in Sand with their Fingers. In the third School the Girls are instructed. Some read the New-Testament and the History of the Old: They learn the *Compendium of Theology*, and Sentences of Scripture. Others are made to rehearse the Treatise, writ about the *Method of Salvation*, likewise the Catechism, and the Letters of the Alphabet. Two Masters are employed in the Management of the two former Schools, and a certain Widow of an approved Life and Conversation is set over the Girls, who also hath the

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(f) Of the Way of Writing used among the Malabarians, see the Account of the Religion, Learning, &c. of the Malabarians, sent by the Danish Missionaries to their Correspondents in Europe, pag. 27. seqq.

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Ordering of such Works as do principally relate to her own Sex. At Six of the Clock in the Evening, the two Schools of Boys meet together, in order to be catechized. The Scholars of the first School supply the Place of Catechists, and ask the others many Questions concerning the Christian Truths, which they have heard of the Missionaries in the catechetical Exercise, performed in the Morning. The rest of the Boys answer the Questions they propose; and so do the Girls in their Turn. This is done however, under the Inspection of their Masters. Every Morning and Night they pray together in two distinct Companies, as they are able to express it. Once in a Month we have a *general Examination* of these Schools, and enquire into the Progress every one has made: But in the mean Time, we do not neglect to visit the Schools every Day, wherein at present are *Thirty four* Boys and Girls wholly maintained by the common Stock.

It remains now briefly to shew what Ways and *Methods* we use for scattering the Seed of the Word among these Pagans, on whom the Light of the Gospel hath not yet begun to dawn. Of this we will mention a few Particulars: Some times we go abroad to a Company of Pagans, on Purpose to discourse with them concerning the *Fall of Man*, the *Will of God relating to his Recovery*, the *Means of receiving Man into Favour again through the Mediation of Christ*; and other Heads of that Nature. At other times we lead our little Scholars into the open Streets of the Villages, and into the Houses built for Travellers to rest in. In such publick Places as these, we catechize the Children before the Pagans that

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that happen to be present. After a brief Explanation of what we are upon, we do not fail to apply the Whole to the Heathens that are gathered about us.

Besides these Means, which we have hitherto used, we do also, upon any Occasion, disperse such *Books* and *Treatises* as explain the Christian Religion, and are translated into the *Damulian* Tongue, for the Benefit of this Nation. Not to mention at present other such *Means* as are practised in the Prosecution of this Work, and of which more hath been said in a particular *Treatise*, we sent two Years ago to some Friends in *Europe*.

But now we must also give a brief Account of the other Congregation, or the *Portuguese* Church, so call'd from the Language wherein we preach, and which is only used in those Sea-port-Towns, where the *Europeans* have established *Factories*, for the better carrying on their Commerce. To this latter Church doth also belong a Number of Persons that are Baptized, and a School wherein they are previously instructed. But because the *Order* observed here, is for the most Part the very same which is practised in the *Damulian* Church already described, we shall mention but a few Particulars, wherein some Difference betwixt both these Churches, doth appear.

Every *Lord's-Day* a Sermon is preached in *Portuguese*, at Nine of the Clock, when the *Damulian* Church is done. In every Sermon we go through an Article of Faith, with respect to what a Christian ought both to *Believe* and to *Practise*. This Article, after it is publicly proposed in

the Church, is afterwards privately repeated in our House, by way of *Catechising*, in order to judge the better what attention both Young and Old have given to the Word, and to confirm their Minds the more in the Truth declared to them. Every *Wednesday* they are examined in Publick, from the *Compendium of Divinity*, set forth by Mr. *Freylinghausen*, and translated into *Portuguese* for this Purpose.

When we catechize in private, as we do every Day in our own House, we then expound the *Catechism* and *Method of Salvation*, both to the Youth, and to the Catechumens, and other Members of the Church. The Catechist doth also at certain Hours, more particularly instruct the Catechumens in the Practice of the Christian Religion.

In the *Portuguese* School, the bigger Boys learn the *Compendium of Divinity*, the *Exposition of the Catechism*, likewise *Arithmetick*, and *Writing*: They read the New-Testament, and get Verses of Scripture by Heart. They also go two Hours a Day to the *Damulian* School, to learn the Language there. The younger Children learn their Letters, *Luther's Catechism*, and the *Method of Salvation*. In this School are twelve Boys and Girls, who as well as the Thirty four above mention'd, together with those that attend them, are cloath'd, fed, and taught gratis. The Schoolmasters, the *Damulian* Writers, and the rest employed in this Work, receive their Salaries every Month. Not to say any thing here of what is given to the Poor.

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May the infinitely great and good God, who has given his Son to be a Light to the Gentiles, and a Saviour unto the Ends of the Earth; establish this Work more and more! May he strengthen it against the Force and Wiles of the Enemy, that the Glory of his own everlasting Name, and the eternal Salvation of the Heathen, may be thereby happily promoted! The Name of the Lord be praised from the Rising of the Sun to the Going down of the same!

*Tranquebar in the East-Indies,  
upon the Coast of Coromandel,  
June 20. 1712.*

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LETTER IV.

To Mr. Henry Newman.

*The Opinion of the English Chaplain at Fort  
St. George, concerning the Protestant Mission.*

I Have received several Letters from you, both by the *Marlborough* and the *same* Frigate; to which, if I do not return you an Answer by the first Ships, I beg you would not impute it to a Want of that due and just Respect I ought to have, both for that pious *Society*, in whose Name you write, and for your self. The Subject of your Letters is of the greatest Moment, and therefore not to be halting and rashly answer'd. The Missionaries at *Tranquebar* ought, and must be encouraged. It is the first Attempt the Protestants ever have made in  
that

42 *Of the several Labours,* Let. V.

that Kind. We must not put out the smoking Flax: It would give our Adversaries, the *Papists*, who boast so much of their Congregation *de Propaganda fide*, too much Cause to triumph over us. I do design, by the *January Ships*, to let the Society and your self understand, that I am a hearty Well-wisher to your Honourable, Pious, and Christian Undertakings.

I am, Sir, with very sincere Respect,  
the Society's and your  
most obedient, humble Servant,

Fort St. George,  
October 1712.

George Lewis.

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LETTER V.

To the Society for Promoting *Christian Knowledge*.

[Translated from the *Latin*.]

*Books printed by the Missionaries. They settle an Epistolary Correspondence with the Heathen. They exhort the Protestants to propagate the Gospel in India.*

WE have here enclosed *Duplicates* of both the Letters sent you last Year. The State of our Church and Schools continues the same

same as we have described in our former, viz. The Number of Persons baptiz'd, two hundred and seven; Of Catechumens, twenty six; Of Boys and Girls in the several Schools, seventy eight; Of Persons deceased, thirty five; Of Servants, twenty five; And Persons dieted, sixty five.

Besides the Book, entituled, *The Order of Salvation*; we have put to the Press a *Primmer*, and an Exposition of *Luther's Catechism*. We have herewith sent ten Copies of the first Book, three of the second, and three of one half of the *Catechism*, which is all that is yet wrought off. The great Scarcity of *Almanacks* in this Part of the World, moved us to Print a *Sheet Almanack*, which will not only be vended on the Coast of *Coromandel*, but also on that of *Malabar*, and in *Bengall*. By this Means, we hope, our Printing-Press will come to be known to other Nations and Countries hereabouts. Of this *Almanack* we have likewise sent you ten Copies.

About three Months ago, we began a *Correspondence* by Letters, with the *Damulians* or *Malabarians*. This for many Reasons we judged not only useful to the Design in Hand, but we also thought their Letters deserved to be translated from the *Damulian*, into the *German Language*, with proper Notes annexed thereto. This we have done accordingly, and communicated the said Collection of Letters to the *Europeans*. In a Book with this Title: *The Malabarian Correspondence, or miscellaneous Letters written by the Damu-*



*Damulians to the Missionaries at Tranquebar.* We make no doubt but many Persons will be more and more excited by these *Damulian Letters*, as well as by the former Accounts, to give their charitable Assistance to the Pagans, towards Promoting their Conversion.

The *Protestants* are in Possession of many fair Plantations and Cities in *India*, and, we hope, not without the Divine Will and Providence. We do most earnestly wish, that those *Protestants* in *Europe*, who have the *Propagation of the Gospel* at Heart, would heartily endeavour not only to send able Missionaries to their several Plantations; but that also the Governours of the same may receive such Instructions, as to count it an Honour and Joy to apply themselves to the glorious Work of Promoting Religion, and of enlarging the Kingdom of the Lord *JESUS* in these Parts. The *Roman Missionaries* themselves, confessed to us at *Madras*, that their Congregation in that Place consisted of *Twelve thousand* Members. And truly, what was possible for them and their Predecessors to do, will be much more possible for the *Protestants* to effect, if they be but armed with the Divine Assistance; and if the Governours be prevailed upon to lend them their Hand, in the external Management of such Things as are necessary for furthering the Design.

May the Spirit of our Lord *JESUS CHRIST* effectually bless your Councils, that the corrupted State of the Church in *Europe* be reformed to such a Degree, as to reach at last *India*

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India in self, and to rescue the Heathen from eternal Destruction !

We are,

Most Reverend and Honourable,

Your most dutiful, and most  
devoted Servants,

Tranquebar,  
January 9, 1713.

Bartholomew Ziegenbalgh,  
John Ernest Grundler.

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L E T T E R VI.

To Mr. Henry Newman.

[Translated from the High-Dutch.]

The Missionaries expect a good Effect from their Correspondence with England, and from the Printing-Press sent over from hence. Of the Thermometer. They wish to be supplied with some Books, and express a hearty Desire for the Rise of the Gospel in India.

OF the Letters which in the Year past we have dispatched, both to the Honourable Society and to you, we send here fresh Copies. we have added a new Letter to the worthy Society,

*Society*, dated *January* the 9<sup>th</sup>, which you will find here enclosed ; we hope that this *Correspondence*, to which we are admitted, will have a blessed Influence upon our Undertaking, and every Year facilitate more and more the *Propagation of the Gospel of CHRIST* in these Parts.

Of what we have been printing hitherto, we send some Copies for a Satisfaction to our Benefactors : The Press being set up, proves so helpful to our Design, that we have Reason to praise the Lord for so signal a Benefaction. Our Printer, a Native of *Germany*, is in the *Danish Company's* Service here ; being Printer and Composer too at the same Time. We are in Expectation of a new Magistrate, who may perhaps arrive with the next Ship, and then we hope to get off this Man entirely from the Company's Service, in order to have him constantly employed in Printing of Books. He desireth that the few *Letters* and *Signs* mark'd down on a Paper here inclosed, may be sent him in a larger Quantity, than what we have received with the Press.

We have made our Observations on *Patrick's Thermometer*, having every Day strictly observ'd the whole Month of *December* last, Old Stile : What Observations we have made, you find here set down on a particular Paper, whereby you may see the Difference, or Degrees of *Heat* and *Cold*. As soon as we come to the hottest Days, we design to make another Experiment ; in which we shall give you an Account with the best Shipping. As for the uppermost Glass fill'd with Quick-Silver, we do not know the Use

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Use of it, nor how to manage it. (g) If it should lie in your Way to procure us the following *Portuguese* Books, it would be an acceptable Present to us:

(1.) A good *Portuguese* Dictionary. (2.) A *Portuguese* Grammar. (3.) A Book teaching Arithmetick. (4.) A Book of Geography. To these may be added, a Sett of *Maps* of the four Parts of the World, and one more containing the Globe in *Plano*; but they must be all of a large Size, as has been mentioned in another Letter.

We highly intreat the Favour to write to us as often as possibly you can. The 29th of *November* last, two *English* Ships came to an Anchor at a Place called, the *Pepper-Coast*. They sent two Packets of Letters thro' *Tranquebar* to *Madras*. We are also in Expectation to find some for us enclosed in these Packets, coming from *England* or *Denmark*; and the 3d of *January* we dispatched a Messenger to Mr. *Jennings*, to make some Enquiry about it. We cannot but remember you once more to recommend this Affair as much as possibly you can, to the *English* Governour at *Madras*. This perhaps might pave the Way for attempting in Time something at *Madras*, as well as at *Tranquebar*. If the Christian Governours would but espouse the Matter more heartily, a considerable Progress might then be made in a little

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(g) N. B. The Mercury being screwed up to the Top of the Glass-Tube, for safer Conveyance, they were not then acquainted with the Way of unscrewing it.

little while. I remember, upon this Occasion, that whenever the Sun riseth in these *Eastern Tracts* of the World, it is always surrounded with thick Clouds. The common People of the *Malabarians* tell us, that these Clouds are huge, overgrown Giants, thro' which the Sun every Morning must fight its Way, before ever it can appear in its compleat Lustre and Brightness. This is a Fancy of the vulgar Sort of our *Malabarians*; but the Application we might make of it, will hold too true in every Respect. The Sun of Righteousness would fain begin to rise in these benighted Parts of the World: But what Opposition, what Contradiction doth this Sun meet with, even from those who should help to remove the Clouds and Obstacles which hitherto have intercepted his Light and Appearance; and this too, whilst the Light begins but just to break forth, and to appear in its first Dawn, and Morning Red? However, 'tis to be hoped that the Light will triumph at last over the Power of Darkness, and spread its Rays over all the Regions of Heathenism and Superstition. And it is for this Reason we ought to stir up one another, to have a Share in so great and glorious an Undertaking.

The 28th of December last, New Stile; we had here early in the Morning, an *Eclipse of the Sun*: It began about four, and lasted till seven; but for the Reason aforesaid, that the Sun, even in his ordinary Course, riseth with thick Clouds, we could make no Observations with the Telescope: Of this Eclipse, some-

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something has been said by a *Malabarian*, in the fifty eighth Letter of our *Malabar Correspondence*, a Collection whereof is sent to Mr. *Boehm*.

We remain,

Tranquebar, January

11. 1713. St. N.

Barth. Ziegenbalgh.

J. Ernest Grundler.

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LETTER VII.

From a Gentleman in the *East-Indies*, that conceals his Name, to Mr. *Boehm*.

*An Account of some Voyages to China. State of Religion in China. What Obstruction the Gospel meets with in this Country. Of the New-Testament in Portuguese. Of the Mahometan Religion; and of Confucius his Philosophy, mixt with Christianity.*

I Shall make no Excuse for this Trouble, but tell you the Occasion and Design of doing it to so Reverend a Person, to whom I am wholly a Stranger, and submit to your Censure both my self, and what I have taken the Liberty to write.

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50 *Of the State of Religion* Let. VII.

I lately met with a Book, treating of the *Malabar* Mission by the *Danes* to *Tranquebar*, in which I find, that which I often wish'd, which was, that the *Protestants* would send their Ministers Abroad, to teach those *Eastern* Pagans the true Christian Faith; which has been so blended with Superstition by the *Roman* Missionaries, that many of their Converts repent of being made Christians; especially the *Chinese*, who are a wise and understanding People, Masters of Reason, and learned in natural Philosophy. I have been fourteen Voyages to *China*, and carried many of the *French* Mission to *Emoy* and *Canton*; have discoursed them often, and found most of them lov'd the Riches and Grandeur of *China*, more than the Souls of the poor Pagans; and accordingly made earnest Application to advance themselves to Places of Dignity, more especially the *Jesuits*. It must be acknowledged, they liv'd unblameable in other Respects.

The *Portuguese* Padres at *Macao*, are scandalous beyond Expression, and are a great Obstacle to the Propagation of Christianity. The *Chinese* say. *If they believed what they taught themselves, they would live better.* The *Chinese* are great Lovers of Mathematical Arts, for which Reason most of the Missionaries are Masters of that Art, the easier to get Favour at Court, or with the Governours of Provinces or Cities, and most of them are better Mathematicians than Divines. They seldom preach but on a Saint's Day, that is, one of their *Modern* Saints; and among them *St. Xavier* is most worship'd.

in *China*, calling him the *Apostle of the East*, and ascribing to him many Miracles. (b)

I heard a *Jesuit*, in the Pulpit at St. Paul's, in *Macao*, say: He had done more than our Saviour and all the *Apostles*. The *Chinese* are offended at the Religion, for exposing our Saviour on the Cross in full Proportion, almost naked; and will not suffer the Women to go into the Church of the *Naked God*. It is true, the *Clerico's* do not expose him so, for which the *Jesuits* hate them, and call them in Derision, *Afinos Dei*, to carry the Gospel.

Another Offence to them is, their Preaching down *China*-Idolatry, and Preaching up the *Europe*-Idolatry. The *Chinese* say, they have more Reason to worship *China*-Saints, than *Europe*-Saints, of whom they know nothing; and are willing to lay aside the Worship of Images wholly, but will not change for those of *Europe*, giving many Reasons for what they alledge. The *Chinese* are offended at the *Indulgences* given for Money, to do several Things, which otherwise are damnable Sins: This they say is *Priest-Craft*, and a Design to enslave the People to the Church-Government. I knew an eminent Merchant that threw off his Religion, being denied to eat Pork in *Lent*, without paying to the Church, which he was not then able to do; and without it he was to be damned, which startled him: Upon which he ask'd, why he might not eat the Flesh, as

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(b) See his Life written in French by Father Behours. It was done into English by Mr. Dryden, 1688.



well as Fish fried in Pork-Fat; which all the Christians in *Mocao* were allowed to do. So he told the *Padre*, that if his Salvation depended upon so nice a Point, as the Difference is between *Fat* and *Lean*, he should no longer be of that Religion. He is now living, and gives this Reason for returning to *Paganism*. His Name is *Angua* of *Emoy*, speaks *Portuguese* very well, and has often asked, why the *English* did not send *Padres* to teach their Religion, which worshipped no Images, nor gave so much Power to their *Padres*, who he had seen in the *Europe* Ships, and they only taught the People, and meddled not with every Man's Business, as the others did; saying, that our Religion would be much approved among them.

In the Conclusion of the Book, it is said, that many *Portuguese* Testaments are to be printed and sent to *China*. It is my Opinion, that they will be of no Use in that Country: For no *Chinese* reads that Language, though many speak it; and the *Roman* Missionaries will get an Order to gather them in, and burn them, pretending they are seditious Books. They practised this upon the Coast of *Coromandel*, buying up all the *Portuguese* Common-Prayer-Books, and destroying them; so that little will be done in *China* that Way: But if any Divines that understand *Mathematicks* and *Physick*, would attempt the Mission, and learn the Languages, they may then translate the *New-Testament*, which the *Roman* Missionaries have not done, it not being for their Purpose; but have translated many Stories of the *Saints*,

*Saints*, and the Office of the *Blessed Virgin*, and some Mathematical Books and Histories, especially of *France*. The *Mahometan* Religion increases there, being more agreeable to the Custom of *China*, allowing Plurality of Wives, or a Concubinate Way of Living: However, many refuse that Way of Worship, because it forbids eating of Pork, which is the chiefest Support of the labouring People; all their Fasts forbid nothing but eating Pork, which I take to be political, to preserve the Breed at certain Seasons. This Religion was planted here by several *Tonkeers*, or strolling Priests, who travelled from *Industan* and the Borders of *Persia* over Land, behind *Bengall*, through the Country of the *Bawes* and *Cauces*. I met one of these Priests at the City of *Canton*, who had been fourteen Years on his Mission, and made many Converts, and designed to return the same Way he came, having Money too, being rich with Gold, of which I bought 40*l.* Weight. He had many Rubies, but I did not care to buy them, he knowing how to value them too well.

The *Tartars* that conquer'd *China*, have some of the *Mahometan* Religion among them, but have agreed with the *China* Paganism, eating Pork, and several Sorts of Fish and Flesh that are unclean, and few of them are circumcised; so that their Devotion is not very strict; and by what I could perceive, they were *Deists*; only in Compliance with the Law of the *Empire*, which obliges every Person once a Year to make a publick Confession that there is one God, who made all Things. In Practice they

are *Epicures*, indulging all their Senses, studying to gratifie their Appetites, and satisfie their Lusts, no Wonder if Christianity sits uneasie upon them at first: Therefore the Change must not be sudden and violent, running from one Extream to another; they must be won by sound Reason, and convinced that a real Good is designed to be done them, not teaching them to worship they know not what, as the *Romanists* teach them; of which they complain.

The Patriarch attempting to purge out the Philosophy and Idolatry of *Confucius*, which the *Jesuits* had mixed with the *Roman* Superstition, to the Scandal of that Church; so incensed the *Jesuits*, that they represented him to the Emperor, as a Person dangerous to his Government; and procured an Order to confine him in the City of *Macao*, where he ended his Days, despised and neglected, and all his Adherents forced to leave *China*: And now *Pagan-Christianity* triumphs under the Management of the *Jesuits*, till God Almighty shall purify itself, as in *Japan*, by a general Persecution in *China*, which I have heard many good grave *Chinese* say, is no farther off than the Days of this Emperor's Death, who is now fifty three Years of Age.

At a great Solemnity, when they choose Doctors of Law, and others to serve the Emperor in Places of Trust, out of the College of *Confucius*, in *Canton*; Padre *Tonglang*, Prior of the *Jesuits*, and *Tajon* our Messenger from Court, assisted at the Sacrifice to *Confucius*, and dipped his Finger in the Hog's Blood that lay

lay upon the Altar; of which being accused by several Persons, *French Gentlemen*, he presently answered, like a *Jesuit*, that tho' he assisted as a *China-Mandarine*, he said the Prayers of a Christian all the Time of the Ceremony.

I am now to beg your Pardon, and remain.

January 10. 1712-13.

## LETTER VIII.

To Mr. Henry Newman.

*A Present of Books sent by the Society. The Writer's Acknowledgment for being chose a Corresponding Member. A Method proposed to Propagate the Gospel in India. Of the Casts.*

I Have, in my last, acknowledged the Receipt of several Letters from your Hands this last Year, both by the *Marlborough* and the *Yane*.

The Society for Promoting Christian Knowledge, whose pious Endeavours I beseech GOD to prosper, have been at a considerable Charge

I find, to send out Books, and other Materials, to carry on their Undertaking. What came in the *Marlborough*, for the Use of the Gentlemen Missionaries at *Tranquebar*, and directed to Mr. *Jennings* and my self, came safe, and were delivered to the Persons they were designed for. What came upon the *Jane*, were part sav'd, and part lost; as doubtless the Gentlemen of the Mission will inform you. The Books designed for my self by the *Jane* I never received; (i) The Box of Books for a Library in this Place, and another for a Library in *Bengall*, by the *Marlborough*, were both received: and I return the worthy *Society* my humble Thanks for their Charity.

I have often wonder'd with my self, that in so many Years that we have been possessed of large Plantations, Settlements, &c. in the *East- and West-Indies*, that no such Thing has been set on Foot. And I bless God that there has at length appeared such a truly pious, and publick Spirit of Christianity in the Gentlemen of our Nation; and I give the *Society* my Thanks for the Honour they have done me, in choosing me one of their *Corresponding Members*. As to converting the Natives in the Dominions of the *Rajahs*, and the Great *Mogul*, I believe it may be done in either without Notice taken, provided we do not sound a Trumpet before us. In the *Mogul's* Dominions, Eight  
Parts

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(i) See the first Letter of this Volume, wherein a fuller Account is given of the Loss of these Goods.

Parts in *Ten*, in most of the Provinces, are *Gentues*, and he never troubles his Head what Opinion they embrace. But to tamper with his *Mussulmen* is not safe.

But to give you my Sentiments in the Matter ; I think we ought to begin at Home : For there are Thousands of People, I may say some hundreds of Thousands, who live in the Settlements, and under the Jurisdiction of the *Honourable Company*, at *Bombay*, *Fort St. David*, *Fort St. George*, *Calecuta* in *Bengall*, on the *West Coast*, &c. who may be converted to Christianity without interfering with any Country-Government whatsoever, and while we have so large a Harvest at Home, let us first gather in that, and then it will be Time enough to look Abroad.

The Way to effect it, in my Opinion, will be, to set up so many *Schools* and *Hospitals*, especially the last, to bring up Children in, as there can be found Funds for that Use. By *Hospitals*, I mean such Foundations where the Children are maintained wholly by the House. For the Poor in these Parts are very numerous, and those so poor, that in Time of Scarcity, (which often happens) they are forced to sell their Children in great Numbers, and sometimes themselves ; and such Miscreants would, at such a Time, be glad of an Hospital to receive them. Besides, there are at all Times Numbers of poor People, who will part with their Children to any one that will bring them up ; and of those who are able to bring up their Children at their own Charge, there are many that for the Sake of having them taught for nothing, would send them to any good School,

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and those who are train'd up in the Christian Religion from their Youth, it is to be hoped, may prove good Christians in their Age: But for those who are grown up in their Idolatry, I conceive that, in the main, no great Good can be done upon them. For, as for the rich and great, there are so many Obstructions to hinder them from changing their Faith, and thereby losing of their *Cast* or *Tribe*, that it is easier for a Camel, &c. For the Moment that they lose their *Cast*, they can no longer converse, eat, or drink with any of their *Cast* or Kindred, nor indeed with those of any other *Cast*; so that such must, in a true literal Sense, *forake Wife, Children, Houses, Lands, Friends, &c.* Which is a Degree of Faith, few or none of them could ever arrive to. And as to the poorer Sort, and such as have no *Cast* to value themselves upon, they are so vile a People, that, for a little *Rice*, they will be of any Religion, and for as small a Consideration leave it again; and it is out of these that the *Romish* Priests chiefly make their *Profelytes*, whereby it comes to pass that the Christians in these Countries, I mean Natives, are the Scoundrel Part of Mankind, and perhaps hardly a viler Generation in the World; and a Man had better have to do with an Infidel, Heathen, Turk, or any Thing, than with them.

I remember some Years ago, Governour *Pitt* was pleased to ask me to give my Opinion how this *Garrigon* might be brought to consist of all *Protestants*? I deliver'd him my Opinion in Writing, which he thought fit to communicate

nicate to the *Company*, and their Answer was, they would consider of it. The Substance of it in short was this, that the *Company* should erect two large *Hospitals* or *Nurseries*, one for Boys, and another for Girls, to bring them up in the *Protestant* Religion; and if such Schools or Nurseries were set up, then it would be of great Use to have some *Catechisms*, *Common-Prayer Books*, and *New-Testaments*, &c. printed in *Portuguese*, for the Use of these Nurseries: But until that is done, they can be but of little Benefit in those Parts; For who is there in all *India* that read and write *Portuguese*, except the *Portuguese* themselves, and they of the politer Sort. And I do declare, that in all the Time I liv'd in *India*, I do not remember ever to have known a *Gentue*, *Mahometan*, or one of any other Persuasion, except Christians, that pretended to write or read that Language. There is a Kind of *Lingua Franca*, or *Jargon*, call'd *Portuguese*, spoke in most of the Trading Towns on the Sea-Coast, in which many of the Natives can so far express themselves, as to be able to buy or sell; but you must speak to them in their own *Jargon*, or you will not be understood.

Thus, Sir, I have freely given you my Sentiments in this important Affair. I beseech *GOD* to bless the venerable *Society*, and to prosper them in all their pious Undertakings!

I am with sincere Respect,

SIR, Your most humble Servant,

Fort St. George,

Feb. 1. 1712-13.

George Lewis

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## LETTER IX.

To Mr. Henry Newman.

*The Professor is highly sensible of the Endeavours used in England, for Promoting the Conversion of the Heathen. Whether the Encouragement given by him to the Mission, has proved an Obstruction to the Orphan-House.*

CONSIDERING the great Efforts and marvelous Concurrence of the most Honourable Society for Propagating Christian Knowledge, towards Promoting the Conversion of the Malabar Heathen in the East-Indies; I find myself in a particular Manner oblig'd to return my most humble Thanks to the Society. It was already worthy the greatest Praise to hear, that the Society had done so much as to encourage others to promote such an Enterprise: But the appointing a Standing Committee for these Malabar Affairs; The Society's Resolution to choose the Danish Missionaries Corresponding Members; The Pains which they took to receive the charitable Contributions; To Print the whole New Testament in the Portuguese Tongue; Together with the fitting out a Printer, and giving him a Printing-Press, with all other Necessaries, was more than any one could have expected of them. On

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### Part III. Endeavours used in England. 61

But what astonish'd me more is, on one Side, the kind, solemn, and generous Reception of Mr. *Plutcho* in the Society; (k) and on the other, the unparallel'd Zeal of these Gentlemen, and their undeserved Favour they shew'd to Mr. *Berlin*, and his other Fellow-Travellers, whereof they gave me, as to every particular Thing, an exact Account in a Letter; in which I learn'd, that not only some ready Money, and a large Quantity of Paper, had been presented to them, but also the Charges for the Baggage at the *Custom-House*, by the Intercession of the Society, facilitated. I can't but acknowledge the Whole as a Token of a special Providence of *G O D* Almighty in these latter Days; neither shall I be wanting to give a just Idea of their indefatigable Vigour and real Assurances, to the *German* Reader in Print, as soon as the *fifth Continuation* of the *Letters* of the *Missionaries* appears, which will be very soon: Posterity shall learn by it how one Nation can help the other in the common Cause of Propagating the Christian Religion, finding that the *German* Nation assisted the *Danes*, as the *English* do both.

I must acquaint you here, that in the Beginning of my Design to promote this glorious Enterprize of the *Danish* Nation, I very much scrupled, whether I should embark in it or no: For I thought, to meddle with a Foreign Work, would not only hinder ours here, but even diminish it; considering the vast Expence requir'd to provide every ensuing Year for

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See the *Speeches* made on that Occasion, at the End of this Collection.

62 *Of the good Effect of, &c.* Let. IX.

for the whole *Orphan-House*, so many School-Masters, and other innumerable Accidents, without any certain Foundation. But I overcame that Scruple with a deep Reflection on so many signal Steps of the *Divine Providence*, in Works of this Nature, since I laid the first Stone of the *Orphan-House*, and other Buildings wherein I was engag'd: Yea, I found by Experience, of which you may be certain, that the Promoting this Foreign Work was not only no Hindrance to our own, but that even the Heavenly Blessing was more signally shower'd upon it. Moreover, that I was not, neither shall be for the future in the wrong, I was convinced by the Conduct of the *Society*, whom I perceive to go with the same Stream, out of no other Reason, as I am fully persuaded, but because they found that the Undertaking of converting the *Malabarian* Heathen to the Christian Religion, was a *Catholick* Work, worthy to be Promoted by all charitable and publick-spirited Christians.

But I fear my Letter will be too long; I shall add no more, than that I desire of you again to return my humble Thanks to the *Society*, for their great Care in the Matter concerning the Missionaries. Be pleased likewise, dear Sir, to present, in a particular Manner, my humble Service to the Reverend Dr. *Bray*, and the Honourable Mr. *Chamberlayne*.

I commend you to the Grace of our Lord *JESUS CHRIST*, remaining, *SIR,*

Your very humble Servant,

Hall in Saxony,  
Feb. 26. 1713.

*August Herma* *in*  
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## LETTER X.

To Mr. Henry Newman.

[Translated from the *High-Dutch*.]

*The Missionaries gratefully acknowledge the Present sent them by the Society. Translation of the Old-Testament into Portuguese. Some Books Printed in India.*

**A**T the sudden and happy Arrival of the Persons designed to manage the *Press*, we have safely received the *Duplicates* of the Letter of the Honourable Society for Promoting Christian Knowledge, and we shall not fail to return our Answer *November* next, with a farther Account of our present Circumstances, and some Thoughts relating to this Country, and the good Influence it might have upon the Propagation of the Gospel in these Parts.

The Present of the Society, consisting of *seventy five* Reams of Paper, is safely come to our Hands, being designed for the Impression of the *New Testament*. May the Lord be pleased to reward abundantly so signal a Kindness, whereby the Honourable Members of the Society have so well deserv'd of the Heathen here! Nor are we less sensible of their kind Detestation with the Directors of the East-India Com-

Company, in Favour of the three Young Men,  
(1) and of their free Passage in one of their Ships.

We are not a little afflicted at the great Loss and Expence the *Honourable Society* has undergone on Account of this Work; both in relation to the *Press*, purchas'd a second Time, and the Miscarriage of their Money two Years ago, on Board the *Jane* Frigate: All which would have gone a great Way in increasing our *Malabar* and *Portuguese* School here. We heartily wish and pray, that the over-flowing Goodness of God may make up so considerable a Loss, by exciting some other well-dispos'd Persons to a liberal Contribution, for facilitating the Work of Conversion among the Heathen in *India*. If our Letters and Papers sent to *England* the last Year, are safely arriv'd, and the most substantial Points translated into your Language, we hope you will thereby understand, how carefully we lay out the Money bestow'd by charitable Persons, and how we endeavour to improve those Gifts to the eternal Benefit of the Pagan World; in Hopes that from such *Temporal* Seed, as we stand in need of as yet, a *Spiritual* Harvest may spring up in Time among the *Malabar* Heathen. To which End, that the Father of Lights would direct both your Charities and our Labours, is our Prayer, whenever we apply our selves to him, from whom all good Gifts do come.      Two

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(1) Mr. Berlin, Mr. Adler, and Mr. Adler, jun. Th. arrived at London from Hall in Saxony, on December, 1712. and embarked about the last of January, 1713. for India.

Two Months ago the latter of the Missionaries, whose Names are here subscrib'd, went to *Madras*, to fetch away the three Persons lately arriv'd, as well as the Cast of *Malabar* Types, which they brought with them. Mr. *Jennings* and Mr. *Lewis* have readily assisted us in all Things relating to the Design we are engag'd in. Mr. *Lewis* hath particularly procured us some Pieces of the *Old Testament* in *Portuguese*, viz. The Book of *Job*, the *Psalms*, the *Proverbs*, *Ecclesiastes*, and *Isaiah*, together with a *Dictionary* in *Spanish* and *Portuguese*: And this being accompanied with a *Bible* in *Spanish*, a most necessary Help towards facilitating an entire Translation of the *Portuguese Bible*; we have been thereby enabled to attempt, under the gracious Assistance of the Lord, the Publication of the *Old Testament* in *Portuguese*, whereof we hope to send you a Specimen (*viz.* some of the first Chapters of *Genesis*) with the next Ships sailing for *Europe*. We hope that at the safe Arrival of Mr. *Lewis* in *England*, which we heartily wish, he will give a full Account to the *Honourable Society* of the Steps we have hitherto taken in this Work, and of which he has been amply informed before his Departure.

As we have been assured, both from *Germany* and *England*, that the *Society* have been concern'd about Promoting the Design of the Mission both in *London* and other Parts of the Kingdom, so we wish that the Lord Himself, whose Honour they seek, would reward their Labour of Love with the richer Incomes

66 *Of some Portuguese Books.* Let. X.

of his heavenly Kindness manifested in *CHRIST JESUS* our Lord.

With these first Ships, you are to receive some Copies of such Pieces as have hitherto been published by Means of our *Portuguese* Press, for which we stand indebted to the Kindness of our good Friends in *England*. As soon as they come to your Hands, be pleased to send a Copy of each of these Pieces to Professor *Franck* at *Hall*. In a little Time we hope to enter upon the Impression of a Book in the *Damulian* Language, for which we are now making the necessary Preparation. May the Lord bless all our Planting and Watering with his heavenly Increase ! to whose gracious Protection committing you,

We remain,

SIR,

Yours, &c.

Tranquebar,  
September 12, 1713.

*Bartholomew Ziegenbalg,*  
*John Ernest Grundler.*

L E T T E R XI.

To the Society for Promoting Christian  
Knowledge.

[Translated from the *Latin*.]

*Of the afflicted State of the Church in India. The Missionaries design to print the New-Testament in the Damulian Tongue. Account of some Treatises printed in Portuguese. Portuguese Translation of the Old-Testament. The Number of the Converts, and the daily Expences of the Missionaries.*

I T was with the greatest Pleasure we perus'd the Letter, you were pleased to honour us with, and which is dated *December 31, 1712*. You express therein your earnest Desire, pious Wishes, and hearty Prayers for the more plentiful Blessing of Almighty God in the further Progress of the Conversion of the *Indians* to the Christian Faith.

We adore the good Hand of Providence, which has not only confirm'd your Minds in a continued Care and unwearied Labour of Love to this Work; but orders it also so wisely, that the evil Designs, and malicious Detractions of Worldly minded Men, do but turn to the greater Benefit of his Church.



## 68 *Of some Portuguese Books.* Let. XI.

Our Church, which has been called forth out of the Midst of Pagan Darkness, is indeed, even to this Day, (as the Prophet speaks) *afflicted, tossed with Tempest, and not comforted*; and we the Missionaries are as Way-faring Men, expecting every Moment Storms and Tempests. However, being protected by the Grace of the Lord, we are not afraid of the Terror of evil Men; but trust that the Wisdom of God will convert into Good, what wicked Men do contrive against us.

We return our most hearty Thanks for the Copies of the *New-Testament* you were pleased to send us in the *Portuguese* Language, Printed at your Cost: Likewise for the Present of *Paper* transmitted for Printing the same in the *Damulian* Tongue. As soon as we have revis'd and mended our *Malabarick* Translation, which shall be done with all possible Care, we design to put it without Delay to the Press, so that we may be able the next Year to return some Copies to *Europe*. In the mean time, we have made an Experiment of the *Malabarick* Types, and have sent enclosed, a Copy of a small Tract in that Language, entituled: *The Abomination of Paganism, and the Way for the Pagans to be sav'd*. We have this Year likewise printed in the *Portuguese* Language, the following Treatises:

1. *An Explication of the Christian Doctrine, after the Method of the Catechism, in 12°.*
2. *A Summary of Christian Doctrines for the Use of the Catechumens, in 24°.*
3. *A Letter to the Reverend Mr. Lewis, Chaplain to the East-India Company at Madras,*

### Part III. Of some Portuguese Books. 69

concerning the Institution and Method of our Schools, in 4.

4. A Collection of sacred Hymns containing in Number an Hundred, in 12°.

5. The History of the Passion, Death, Resurrection, and Ascension of Jesus Christ, according to the four Gospels, in 12°.

Of all which we sent some Copies the last Month, and directed them to Mr. Secretary Newman.

The Reverend Mr. Lewis favoured us with a Manuscript Translation of some Parts of the Old-Testament in Portuguese. This has proved a happy Inducement to us to translate the whole into that Language, and accordingly we have already begun to print the first Book of Moses. Next we do also intend to enter upon the Translation of the Old Testament into Damulian. May God prosper these pious and difficult Undertakings!

As to the Increase of the Church in these Parts, God has been pleased, of his great Mercy, to call and to receive by Baptism into the same five and thirty Souls, Young and Old; which (as well as the rest of our Flock) we are careful to instruct, and do what we can, to render them truly sensible of the vast Difference betwixt the frothy Moralities of the Heathen, and the Power of Faith resulting from the Gospel of CHRIST. This Faith being the vital Principle of all good Works and Motions, will make our Converts more concerned about the Creation of a new Heart, and the daily Renovation of their Mind to the Image of GOD, than about some empty Speculations; or the carrying about a Form of an

70 *Of the Expences of the Mission.* Let. XI.

outward Profession, without the inward Life and Power thereof.

We forbear at present to speak of our Schools, and of the Number of Children educated therein; since we have largely treated thereof in the forementioned Letter to Mr. Lewis: We shall only add, that the Increase of the Scholars, and the Arrival of the three Persons from *Europe* to manage the Press, hath put us upon a Necessity to purchase another House for their Reception: The Price whereof we design to pay when the next Ships arrive from *Denmark*. By the Delay of Ships coming from *Europe*, our Poverty must needs be much increased, and for Want of Money, the Enlargement of our Schools, as well as of other good Establishments, much retarded. The ordinary Expences of our Household are now 40 *Pagodes* per Month, and the extraordinary Charges arise from 20 to 50 *Pagodes* per Month: Not to mention such Debts as we have contracted, for keeping up, in some tolerable Degree, what we have begun. But after all, the Promise of God: *I will never leave thee, nor forsake thee*; is our Support under our present Want and Necessity.

As we are as yet unacquainted with the Resolutions your *Honourable Society* may have taken upon our Thoughts, we communicated to you, partly by Letters, and partly by our Colleague Mr. *Plutschu*, so we do earnestly desire your good Advice, about the further Enlargement of the Knowledge of *CHRIST* in the *Eastern* World, then proposed to you. We do grate-

Part III. *Request of the Missionaries.* 71

gratefully acknowledge the abundant Favour you were pleased to confer on our said Colleague when in *England*, and do most heartily beseech you, to continue your good Will and Assistance to the Propagation of the Gospel of Christ in *India*; that the Kingdom of God may come to the Pagans, and his holy Name be hallowed among them. May the overflowing Goodness of God reward the *English* Nation with heavenly Riches, for all the Good they have done, (and, we hope, will continue to do) towards carrying on the Work of the Lord in the Pagan World! And may the Almighty preserve you all many Years, for the greater Benefit and Comfort of his Church!

We are,

Very Reverend and Honourable,

Your most humble,

most obedient, and

most respectful Servants,

Tranquebar, on the Coast  
of Coromandel, in India,  
October 6. 1713.

Bartholomew Ziegenbalgh.  
John Ernest Grundler.

L E T T E R XII.

To Henry Hoare, Esq;

[Translated from the *High-Dutch*.]

*Of the Difficulties attending the Missionaries, and of their Hopes under them. Of the Education, Number, and Employment of the Children. Manufactures. Of the Damulian Printing-Press; And of Theological Controversies to be avoided in India.*

YOUR kind Letter of the 22<sup>d</sup> of January, 1712. is safely come to our Hands, and has brought us the welcome News, that the respective Members of the *Society* continue their Affections towards the Work here established, notwithstanding the many Difficulties hitherto raised against it. This Assurance has given us fresh Encouragement in our Labours, and new Hopes that they will constantly second such Schemes, as in our last Letters and Narratives have been laid before them.

As to the Court of *Denmark*, we can tell you, that we have likewise Assurance, that those Obstacles, which have all along surrounded us here, shall be remov'd, and that every Thing tending to facilitate this Work, shall be put on a better and more promising Foundation. But since the *Danish Ship*, which we have expected this Year, is not arrived, and consequently

### Part III. and Employments of the Children. 73

quently the Money design'd for us, not come to Hand, we continue in great Straits, and are altogether unable to enlarge the Work we are engag'd in. In the mean Time, both the Labour and Cost increaseth under our Hands in the midst of Want and Poverty: However, we are in Expectation, that by the Arrival of our next Ships, both our Indigency will be reliev'd, as also Orders sent over for carrying on the Design with greater Ease, and Prospect of Success. The whole Number of Persons christen'd in the *Malabar* and *Portuguese* Church amounts at present to *Two hundred forty six*; viz. *one hundred twenty five* Women, and *one hundred twenty one* Men. Many of these People must work very hard for their Livelihood; some gaining their Subsistence at Sea, some by other Employments on this Coast. For since we our selves have been left so long without a sufficient Help to maintain us, we have been unable to put them in the Way of getting their Living. The whole Number of those that have been carried off by Death, is *fifty seven*. We have lost within these two Months, six Children of the *Malabar* School, and two of the *Portuguese*; there being some Sort of a contagious Distemper got among them. Two of them are still in a languishing Condition.

As to your Question: *Whether any of those that have been educated among us, be returned to Paganism?* We answer, that we know of no such Instance: But this we must own, that some, under sharp Trials of Want and Poverty, are gone over to the *Papists*; and this chiefly by

74 *Of the Education, Number, Let. XII.*

by the Instigation of those, that should have help'd to secure them against such Temptations.

Our *Malabar* School consists still of *forty seven* Children; the *Portuguese* of *nineteen*; and the *Danish* likewise of *nineteen*; to whom are join'd some Catechumens prepared for Baptism. We can assure you, *Sir*, it is with Joy and Satisfaction we set about this Business, being visibly convinc'd, that our Labour is not altogether in vain. Those of the Heathen that are not so much incumber'd with temporal Cares, and consequently in a Condition to attend our Instructions more regularly, grow daily in the Practice of Christianity, and imbibe more thoroughly the Principles of our Holy Religion. They often joyn in Prayers together, and yield an unfeign'd Obedience to the Doctrine they have been taught. (But then are those more backward that are put to hard Shifts and Labour, to gain their Bread, and have no Leisure to give frequent Attendance to our Instructions. However, we do what we can to give them a Taste of the general and more *essential* Principles of the Christian Faith: Some of them are also very stubborn and disobedient, and create no small Uneasiness to those that are employ'd about the Good of their Souls. But as for the Children that are under our Care, we have them entirely left to our own Disposal and Management, and can train them up from their tender Years in Christianity: And these are those that give us the greatest Hope of working in Time, some Good, in the Pagan World.

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### Part III. and Employments of the Children. 75

As for your Desire, *Honoured Sir*, to know, to what Trade or Employment we usually put our Youths? We answer, that an Undertaking of this Nature stands in need of able *Catechists, Tutors, Transcribers*, and other such Officers: And since the Boys educated hitherto by us, have a Genius which inclines them that Way, we prepare them for such and the like Employments. As the Work increases, we shall likewise want *Physicians, Stewards, Printers, Composers, Founders, Bookbinders, &c.* and we have begun already to train up some to several of these Professions; and we shall continue so to do. After we are tolerably provided with such Labourers as relate more nearly to the Advancement of the Design, we can then set up such *Manufactures* as may prove profitable, even to our Nations in *Europe*: The chief whereof are the *Weaving of Cotton*, and the Art of *Painting*; which, for ought we know, are the most advantageous Trades in *India*, and every where liked of. We are also resolved to set up in Time, a *Paper-Mill*, which will employ some more Hands.

In a Word: There is Variety of Trades, Arts, and Manufactures, which Young Men might be inur'd to; but which cannot be brought to bear, till such Time as we shall be supplied with Help from *Europe*. And though the Erecting of such *Manufactures* may be expensive at first, yet we don't question but they will answer the Cost, after they have been once set on a good Foundation, affording not only a Livelihood to many Persons about us,



76 *Of the Printing-Prefs.* Let. XII.

us, but contributing also something towards carrying on the Undertaking it self to a greater Perfection. And probably we should have long ago set about a Work of this Nature, if the Want of Money, &c. had not render'd it altogether impracticable: So that we have been glad to keep up our Schools as well as we can, without taking up any Thoughts about enlarging the Work. Now and then we are brought so low, that we have not one *Shilling* in Cash: However, Providence has still made Way for us; so that by Borrowing and other such Helps, we have tolerably well preserved our Schools: And we hope the Lord will further excite some Souls to promote the Conversion of the Heathen, by contributing to so Christian a Design.

As to what concerns the Girls in our *Charity-Schools*, they are taught *Sewing*, and the like Domestick Employments. We observe this Order among them every Day in the Week: They are by Turns employed in the Kitchen, and us'd to manage the Affairs of the House. And this at the same Time affords them some Exercise, or Motion of the Body, so useful for preserving their Health. As for the whole Management of our Schools, we have given a full Account of it in a printed Letter, address'd to the Reverend Mr. Lewis at *Madras*; having about the same Time sent a Translation of it to Mr. *Burton*, in *High-Dutch*. The *Malabar-Press* and *Foundry* is now in pretty good Forwardness, and we are <sup>and</sup> going with all possible Expedition upon the Expedition of the *New-Testament* in this Pagan Language. We are likewise going about the

Tran-

Part III. *Of Controversies, &c.* 77

Translation of the *Old-Testament*, both into *Portuguese* and *Damulian*: Of which, by the gracious Assistance of the Lord, we hope to make a considerable Progress, with all convenient Speed. But after all, we look upon these Endeavours as so many *Preparatory Steps* only, towards the ensuing great Harvest of the Heathen World. We do nothing as yet but break the Ice, that those who come after us, may find a Way beat out for them, and propagate the Gospel of Christ with the greater Ease and Success. And altho' we feel our selves surrounded on our Side with many Infirmities, yet we confide in the Goodness of *G O D*, that he will regard the Sincerity of our Intention, and confer still a greater Blessing upon those Endeavours, than we have hitherto seen.

Your Admonition relating to unnecessary Points of *Controversy*, we most thankfully embrace; and assure you, that we shall carefully avoid them in our Applications both to Heathen and Christians, and inculcate the wholesome Doctrine of Faith, in as plain and edifying a Manner as we are able to do. We have not seen the Treatise of *Franciscus Xavier*, upon the *Passion of Christ*, nor any other of his Pieces; otherwise we should have readily translated them for your Satisfaction. Of the History of the *Malabar Paganism*, (a Copy whereof was committed to Mr. *Plutschow*,) we have given some Account to Mr. *Boehm*, to whom we have also transmitted some other Pieces relating to the Heathen in *Malabar*.

78 *Of Controversies, &c, Let. XII.*

We have sent a *Letter* to the *Honourable Society* in *October* last, attended with some Copies of our *Print* in *Portuguese*. We send now a second *Letter*, accompanied with some *Malabar Pieces*, and particularly with Copies of the *Exposition of the Christian Doctrine* in *Portuguese*; wrote heretofore on *Palmer Leaves*.

We return you our most humble Thanks for the singular Affection you express to this Work, and the particular Marks of your Favour bestow'd on Mr. *Plutscho*, during his Stay in *England*: (m) We beseech the Lord to be your great Reward!

We remain, &c.

Tranquebar,  
December 11. 1713.

*Bartolomeu Ziegenbalgh.*  
*John Ernest Grundler.*

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(m) About the Beginning of November 1712. Mr. *Henry Plutscho*, one of the two first *Missionaries*, arrived at *London*, after having embarked at *Madras*, on Board an *English Ship*, Sept. the 15th, 1711. He laid before the *Society* several Heads relating to the State of the *Mission*, together with the *Impediments* whereby it was obstructed, and some Means, whereby it might be advanced by those that confess the *Christian Religion*, would but unite Hearts and Hands, in attempting so good a Work; particularly, such Countries, as are already subject to the *Protestant Empire* in Europe.

## LETTER XIII.

To the Reverend Mr. *Lewis*, Chaplain  
to the *East-India Company*, at  
*Fort St. George*.

[Translated from the *Portuguese*.]

*Note.* This Letter was first printed in *Portuguese* at *Tranquebar*, and afterwards translated into *English*, and reprinted at *London* with the following Recommendation of it from the Reverend Person to whom it was address'd; which, for the Reader's Satisfaction, is here also inserted, and is as follows: *Viz.*

THE Intent of the following Letter was to set forth the Method used, and the Progress made by the Protestant Missionaries in *Tranquebar*, in converting the Gentiles in those Parts to the Faith of Christ. And the directing of it to me, being then at *Fort St. George*, was intended to satisfy the World of the Truth of what they wrote. Those Two Places being not so far asunder, but that I might easily inform my self in the Truth of these Things: And therefore it must be supposed, they would not represent Matters otherwise to me than indeed they were.

It is easie to observe, in all the Parts of this Letter, with what Zeal and Diligence those Gentlemen do carry on the great Work they are employed in; and considering the Method

## 80 To the English Reader.

*in these Western Parts, in teaching Children, they may seem rather to overact, and to require more of their Pupils, and to keep them to stricter and more constant Duties, than is consistent with those Tears. As to this Particular, we must allow them, who are upon the Place, to be the best Judges in these Things: Besides, it is known, that the Indians keep their Children stricter to their Learning, and bring them up to Business much sooner than here with us.*

*But what requires to be considered most of all in the following Letter is, the great Charge those Gentlemen are at in keeping of so many Schools, and in maintaining so great a Number of Children wholly upon their own Cost; for which they have very little Helps but what come from Europe; and those, we have Reason to fear, are too short to answer their constant and great Expences.*

*It were to be wish'd, that those, whom God hath blessed with Means, and hath likewise blessed with a good Inclination to employ them to good Ends, should come to a right Knowledge of this great and Christian Undertaking. And possibly they would think, that some of that Money, which they design for plays and good Uses, might be as usefully employed this Way, as in any Work of Charity whatsoever.*

London 25.

1714-5.

GEORGE LEWIS.

To

To the Reverend Mr. George Lewis.

*Concerning the Method of Instruction used  
in the Charity-Schools, &c. at Tran-  
quebar.*

Reverend Sir,

IT is a Thing known to all understanding Persons, that the general Good of any Country or Nation depends upon a Christian and careful *Education of Children* in Schools; due Care and Diligence in this Matter producing wise Governors in the *State*, faithful Ministers of the Gospel in the *Church*, and good Members of the Common-wealth in *Families*. For which Cause, many Persons in *Christendom*, of all Ranks, laying to Heart a Thing so needful, have agreed to employ their Cares that Way. Happy *England* more especially, as we understand from Accounts of its well-order'd CHARITY-SCHOOLS, publish'd every Year, hath set a most excellent Example in this respect, which some of other Nations have followed with great Zeal: But it is not our Business, at present, to make particular Mention of them.

Only this we say, that we likewise are fully perswaded, that true Christianity, and all that can make for the common Good of the *Gentiles*, at least here in the *East-Indies*, must be founded and built upon Christian Schools for Children,