



contest with God, who has all events at His disposal, and all hearts under His controul. And it soon appeared that herein he acted wisely; for upon his competitor, who was a frequent and favourite visitor at the Government House, applying for the appointment, the Governor, in justice towards Mr. Thompson, desired first to know his wishes respecting it; and having sent for him, he at once offered him the appointment, expressing, at the same time, his wish *personally* that he would continue in the Fort Church, for that he himself still meant to attend there. Considering, however, the comparative importance of the two positions, Mr. Thompson did not hesitate to prefer St. George's, whither he accordingly removed, with his colleague, the Rev. E. Vaughan. Besides the Chaplain who succeeded them at St. Mary's, another was shortly after appointed to the Black-Town Chapel, built, as we have seen, by Dr. Kerr; thus making four Chaplains at Madras instead of two, together with an Arch-deacon. This was a considerable advance in so short a time.

At St. George's the Chaplains established regular Weekly Lent Services, for the first time in Madras; also a Monthly Communion, which was as well attended as the former four administrations of the Sacrament. The large and attentive congregation was sufficient proof of the more general interest now taken in religion, and of the necessity of this increased accommodation to meet the growing demand. Both morning and evening services were well attended, and there was often great difficulty in providing for all who wanted seats. The Fort Church also continued to be well attended by the military; and the Black-Town Chapel was filled by the tradespeople and others in its vicinity. Indeed, from this time the moral and religious improvement in the Madras community became so general, that at

Improved  
atten-  
dance.



CHAP.  
III.The  
Friend-in-  
Need So-  
ciety.

last it was found impossible to get up a play, or even a monthly assembly. In consequence, the Pantheon, where they had both been held and exhibited, was actually shut up, and ordered to be sold.<sup>1</sup>

16. To show that at Madras, as at Calcutta, Charity accompanied Religion in her progress, we may mention the establishment of a Society in 1813 for the general relief of the poor. The settlement was greatly troubled by a number of bold beggars and begging letters; but the certainty that, with much imposture, there was also much real distress, especially among the Portuguese and East-Indian population, made Mr. Thompson anxious to discriminate between the deserving and undeserving, with a view to relieve the one and expose the other; but this could only be done satisfactorily by visiting them at their houses, and instituting searching inquiries personally into their real circumstances and connexions. This, however, was impracticable on the part of the gentry, both from the nature of the climate, their occupation, and other impediments obvious to every one acquainted with the circumstances of Europeans in India. It therefore occurred to Mr. Thompson, that his design might be effected through the agency of respectable East Indians; and he communicated it to Mr. Loveless, a Missionary of the London Society, whose ministrations had been very successful with that class of persons, by whom he was highly esteemed. Mr. Loveless informed him, that, some time ago, he had an Institution of this nature among the members of his own congregation, called "The Friend in Need;" but that he had failed chiefly from want of funds. Here, then, was the very agency required: and Mr.

(<sup>1</sup>) The author cannot ascertain whether this order was executed.





Loveless having brought twelve of the members together again, who were ready to resume their work, the plan was fully discussed.<sup>2</sup> Mr. Thompson, at whose house they met, consented to be President, both as originator of the plan, and because of his easier communication with the higher grades of society. They immediately commenced operations, under their old designation, on a small scale, chiefly with the subscriptions of private friends. After a trial of three months, the experiment having answered their expectations, Mr. Thompson waited on the Governor, General Abercrombie, with the plan of the Society, and an account of the proceedings of the Committee, which he requested him to leave till next day. On his calling again, he found that the Governor had carefully read the papers, of which he cordially approved; gave him a donation of twenty-five pagodas, with a monthly subscription of five pounds; and requested that he would freely apply to him for more if that should not be sufficient. At the same time he specially admonished him, in the future conduct of the Society, strictly to adhere to its fundamental rules, and never to suffer them to be interfered with by persons, who, on the

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(<sup>2</sup>) The visitors were to be under the management of a Committee, consisting of a President, Secretary, and twelve members. Madras and its precincts were divided into districts, and the visitors were required to visit every case referred to them by any member of the Committee, with power to give prompt relief, with the concurrence of any two members of the Committee, to a certain amount, in urgent cases. Where the necessity did not press, they were first to send a written report to the Secretary, to be submitted to the Committee for discussion. The subscribers were requested to send all petitions and petitioners to the President, for investigation; and to relieve none, except temporarily with small sums, without reference to the Society. Workshops were established, for the employment of those able to work until situations could be procured for them; and the children were required to attend the Schools in the districts where they severally resided.



CHAP.  
III.

Corre-  
sponding  
Commit-  
tee of the  
Church  
Missio-  
nary  
Society.

mere ground of a subscription, might consider themselves warranted to attempt it. After the zealous and munificent patronage of the Governor, which he continued as long as he remained in India, the gentry in general followed his example with great liberality. The Society was thus firmly established, and the Committee worked harmoniously together. They were the means of detecting several long established impostors, and of relieving the public of their importunity; and they realized their title to *Friends in Need* to many hitherto unheeded, deserving objects.<sup>1</sup> The Society soon became very popular in the settlement, and it flourishes in undiminished favour to this day.

17. We have seen, in a former Chapter, that, in 1813, India was opened to Christian Missionaries of all denominations; and the cordiality with which they were now received at Madras, though far from general, was yet sufficient to mark the favourable change in the public feeling towards them; while the attention which their presence called to the propagation of Christianity in India tended to accelerate the religious improvement going on throughout the Presidency. In July 1814 two Missionaries arrived from the Church Missionary Society; and in consequence of a suggestion to Mr. Thompson from the Committee, a Corresponding Committee was formed in November, to promote the designs of that Institution in South India. The Corresponding Committee no sooner began to survey the wide field before them, than they found several promising openings inviting their attention. Accordingly, with the account of these preliminary proceedings, they transmitted an earnest appeal to the Society for a further supply of Missionaries; and

(<sup>1</sup>) The Committee publish annually, with their Report, a list of the parties relieved, together with the character and circumstances of each case.





in the course of the next two years three more arrived.<sup>2</sup>

18. Mention has been made of Dr. Kerr's Report to Government, in 1806, on the great want of Clergymen for India; but it was not attended to for ten years, when, in consequence of the Bishop's representation to the same effect, the clerical establishment was augmented at all three Presidencies. Madras received six additional Chaplains in the course of 1816; and before the close of the year they were distributed, and at work at the stations where they were most needed. Although it were premature here to enter upon the result of these important movements; yet we cannot close this Chapter without rendering the tribute of praise to God for the bright prospect that smiled on Madras at the close of a Decade which had opened in gloom. The operations thus far were small, compared with what has since been achieved. In an age when religion pervades all ranks of society, and the light of truth is scattering the darkness of Hindostan, we may be tempted to undervalue the incipient efforts which opened the way for the success which has followed. But history must be more just to the memory of those who, at a vast expenditure of time, energy, and money, inserted the wedge that is moving the pantheon of Indian idolatry from its base.

Increase of  
Chaplains.

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(<sup>2</sup>) The proceedings of the Bishop of Calcutta and the Arch-deacon of Madras will be more appropriately recorded in the Chapter on the Bishop's episcopate.





## CHAPTER IV.

TANJORE, TRICHINOPOLY, AND PALAMCOTTAH.  
1807—1816.The Mis-  
sionaries'  
varied  
labours.

1. Messrs. Kohlhoff and Horst continued in charge of this Mission, which gradually improved under their care. At this period they baptized several persons of high caste, who endured with meekness and patience the opposition of their heathen kindred, and gave other satisfactory proofs of their sincerity. Of the Christians who died in 1807, the Missionaries specially mention a Catechist, named Gabriel, aged seventy-three, and a woman aged sixty, who had adorned their religion in health, and found it their consolation in sickness, and their support in death.

Besides their usual Services in English, Tamul, and Portuguese, the Missionaries now held Divine Worship in German and French, for the benefit of the Swiss and Hanoverian regiments, in the English service, quartered in their neighbourhood. In these duties they were greatly encouraged by the moral and religious improvement effected in some of the men and their families. There were several Romanists among them, who, convinced of the falsehood of their creed by the teaching of the Scriptures, renounced their errors and joined the Protestant Church.

The Schools had undergone little variation. The Provincial School at Tanjore contained about forty





scholars, and the Mission School about one hundred, boys and girls. The most promising of the boys, both European and Native, were taught Latin and German, that, in the event of their entering into the service of the Mission, they might be able to read the books of divinity in those languages which the library contained.

2. The Rajah of Tanjore seemed never to be weary of showing his regard for the memory of Swartz. The Missionaries, after describing some of his charities for the Heathen, mentioned the provision he made, in the village of Kanaudagudi<sup>1</sup>, for the education and support of fifty children of poor Christians, who were numerous in those parts. At the same time he provided for the permanent relief of thirty of these people, and of a larger number of Christians in poverty and affliction in the vicinity of Tanjore. He also issued orders that the Christians in his service, civil and military, should always be excused from duty when they had to attend Divine Worship on the Lord's Day and the festivals of the Church.

Rajah's  
kindness  
to the  
Chris-  
tians.

3. M. Kohlhoff, though in delicate health, was able to visit the country congregations, whom he exhorted to be steadfast, unmoveable, always abounding in the work of the Lord. Their continuance in the faith, notwithstanding the numerous temptations they were exposed to from without and from within, gave him great satisfaction; and the more so, as almost all of them were of the Collary caste, and had therefore been, before their conversion, daring robbers and murderers by profession. He found three families, indeed, amongst them who had violated their Christian engagements by forming marriage connexions with Heathens. These he severely rebuked for their misconduct, when the

General  
fidelity of  
the Chris-  
tians.

(<sup>1</sup>) Sometimes spelled Kanaudhacudhee.



CHAP.  
IV.

head of one of the families expressed great remorse for what he had done; but the others remained hardened in their sin, and were therefore separated from the flock. Painful as were these circumstances, it was matter for gratitude to God that so small a number had proved unfaithful.<sup>1</sup> The more distant congregations were visited by the Native Assistants. Sattianaden went as far as Combaconum, and there made the circuit of the stations, travelling westward; and the other Assistants were equally diligent: yet little more could be expected from their exertions than to keep the congregations together, building them up in their most holy faith, and securing the instruction of the young.

Conversion  
of a Brah-  
min and  
his family.

4. The Report for the last half-year of 1807 gives an addition of thirty-five to the Tanjore flock, and two hundred and fifty-three communicants. Among the adult converts, the Missionaries speak of a Brahmin, who, in 1806, manifested a desire to understand the nature of Christianity, and they took pains to instruct him; but subjected him to the same discipline as the other Catechumens of inferior castes. While he remained at Tanjore he was very attentive to their instructions, and acquired a competent knowledge of the principles of the Gospel; but he had not yet received grace enough entirely to overcome the evil habits in which he had been brought up. The Missionaries had reason, however, to believe him to be sincere in the desire which he continually expressed to become a true Christian: they had, indeed, occasionally to reprove him for his faults, when he showed great humility and solemnly promised amendment.

The privations and persecution to which he was

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(<sup>1</sup>) Society for Promoting Christian Knowledge Report for 1809. In the account here given of the Mission at this period, use has also been made of a private letter from M. Horst to Dr. Kerr at Madras, dated Tanjore 14th March 1807.





exposed also served to test his sincerity. It has been seen above, that when a Brahmin resolves to embrace Christianity, he not only draws upon himself the indignation of his own caste, and that of all other Hindoos ; but also forfeits the privileges and emoluments which he formerly enjoyed, and henceforth has none to look to for support but Christians. Such was the state of dependence to which this man was reduced ; but the Missionaries were unable to afford him all the relief he required. He was very willing to be employed in any situation that they might give him in the Mission ; but as their income was already inadequate to cover their necessary disbursements, they were under the necessity of directing him to look out for assistance from the Missions on the coast. This was in 1808 ; and we have no further account of him till 1810, when the Missionaries report his baptism, after a trial of about four years, and certify, that he had evinced the sincerity of his profession, not only by leading a Christian life, under many sufferings, privations, and difficulties ; but particularly by his endeavours to prevail on his family to follow his example. Through God's blessing, his exertions were attended with success ; and, among all the Catechumens, his family gave the greatest satisfaction to their teachers, by the love they evinced for the Truth, their attention to the public instructions and ordinances of religion, and by their devout frame of mind.<sup>2</sup>

5. Among the deaths in 1809 two Catechists are mentioned, who had both been converted from Paganism, and trained up and employed as Teachers by M. Swartz. Although their abilities were not so great as those of some other native labourers, yet they were faithful in improving them, and were

Death and  
character  
of two Ca-  
techists.

(<sup>2</sup>) Society for Promoting Christian Knowledge Reports, 1809, 1810, 1811.



CHAP.  
IV.

Want of  
funds for  
their  
growing  
expenses.

made serviceable to many. They were much esteemed by the Heathens as well as Christians, for their kindness and attention to all, their unfeigned piety, and their prudence and zeal in the discharge of their duties. They now closed their useful course, leaving behind an encouraging example of the profit which may accrue, with the Lord's blessing, from the diligent employment of a single talent in His service.

6. In the same year the Court of Directors, in answer to an application from the Missionaries, added seven hundred pagodas per annum to their grant of five hundred which they had for some time allowed for the support of education in South India, especially the Provincial Schools. They were grateful for this seasonable relief; but it did not meet their wants for the maintenance of their growing congregations in Tinnevely and other distant parts. The enlargement of old Chapels, the erection of new ones, the increase of Catechists, and other unavoidable expenses, exceeded the funds at their disposal; but they put their "trust in the Lord of the harvest, as they expressed it, to incline the hearts of His servants in England to enable them vigorously to carry on His work in India." There was also, as mentioned above, a greater demand for Bibles and other books than the Tranquebar press could now supply; and the Missionaries were desirous to set up a printing establishment at Tanjore<sup>1</sup>, but as yet they had not the means.

Death of  
M. Horst.

7. In 1810 these labours were interrupted by the death of M. Horst. This distressing event deprived M. Kohlhoff of an able and active colleague, and the Mission of a faithful pastor. His patience

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(<sup>1</sup>) Society for Promoting Christian Knowledge Report, 1811.





under suffering, and his hope in death, were some mitigation of their sorrow for his loss ; but it was long before his place was supplied. He left a widow and numerous family, whom he commended to the Society's care ; and his expectations for them were not disappointed.<sup>2</sup>

8. The declining health and advanced age of the Native Priest, Sattianaden, induced M. Kohlhoff to apply for permission to ordain some of the Native Catechists. The Society having complied with his request, and promised an adequate maintenance for the Priests, if they continued faithful, he selected four, named Nianapiragasam, Adeykalam, Wedanayagam, and Abraham, and, after careful examination, ordained them, assisted by the Missionaries from the coast, on the 17th of March 1811. After their ordination, Wedanayagam was sent to Palamcottah, and the other three were distributed among the country congregations of Tanjore. Fervent were the prayers offered to God with and for these Pastors, that He would vouchsafe to them the gifts of the Holy Spirit, and make them blessed instruments in the promotion of His glory and the salvation of many souls.

Ordination of four Native Priests.

9. The baptisms reported this half-year were one hundred and thirty, including fifty-seven children : there were also six converts from Romanism. Thirty-eight of the Hindoo converts inhabited a village near Tanjore ; and one family, of the Col-lary caste, who joined the Church, resided in the fort. The subsequent walk of all this company confirmed the Missionary in his belief of their sincerity, and caused him to rejoice over them. The communicants were this year increased to four hundred and thirty-seven.<sup>3</sup>

Increase of the flock.

(<sup>2</sup>) Society for Promoting Christian Knowledge Report, 1811.

(<sup>3</sup>) Ibid. 1812.



CHAP.  
IV.

Appointment of  
M. Jacobi  
to the Mis-  
sion.

10. We have often seen, in the foregoing pages, the difficulty of the Christian-Knowledge Society to obtain devout and able men for their Missions; and we have also shown that this difficulty was greatly increased by the prevalence of infidel principles in Germany; but in December 1812 Dr. Knapp, of Halle, sent them a young man fully qualified for the sacred office. His name was Christophilus Augustus Jacobi. After his ordination by the Bishop of Zealand he proceeded to England; and on the 23d of March 1813 the Society, in full assembly, dismissed him to his Station in the usual manner. The charge was delivered on the occasion by the Rev. Dr. Middleton, Archdeacon of Huntingdon, who was afterwards, as we have seen, appointed to the Bishopric of Calcutta. His was no ordinary address. The learning and piety with which it was fraught, and the emphatic manner in which it was delivered, made a deep impression, not only on the candidate, but also on all the audience.

M. Jacobi's reply was no less affecting, especially the account he gave of his early conviction of the importance of Missionary work, of his reasons for going to India, and of the grace and providence of Almighty God, which had brought him safely through all the difficulties of his way unto their present happy termination.<sup>1</sup>

His ar-  
rival, and  
death.

11. He sailed from Portsmouth in April, and reached Madras in September. His particular Station was left to the judgment of the Missionaries; and as M. Kohlhoff stood most in need of his assistance, he was appointed to Tanjore, whither he proceeded in October. M. Kohlhoff went out as far as Combaconum to welcome him; but his joy at

(<sup>1</sup>) Both the addresses are published at length in the Society for Promoting Christian Knowledge Report for 1813, pp. 58 *et seq.* Also in the Abstract of the Society's Reports, pp. 657 *et seq.*





the meeting was soon clouded by his young brother's sickly appearance. On the voyage he had enjoyed uninterrupted health; but shortly after his departure from Tranquebar he was attacked by disease, attended with alarming symptoms: his chest was affected, and he soon proved to be in a rapid consumption. On his arrival at Tanjore, every thing was done that medical skill could devise to arrest the disease; but all proved of no avail. He lingered till February 22, 1814, when God was pleased to deliver him from suffering, and translate him to everlasting rest. He met death with calm resignation to the Lord's will. The hymns and portions of Scripture read to him were balm to his spirit; and without a groan or struggle he breathed his last, as one falling asleep.

The funeral of this young Missionary was an affecting scene. Though his residence at Tanjore had been short; yet he had lived there long enough to awaken a tender interest in his behalf. He is described as one of those singularly amiable, lovely, and exemplary characters whom almost every one instinctively loves and admires, and bewails when removed. The high character which he brought with him for piety and talent had raised great hopes for India from his labours; but these hopes were now to be shut up in his grave. The funeral was attended by the Resident and other gentlemen of the Station, as well as the Native Christians, who greatly lamented his premature death.

This is not the least remarkable of those dispensations of a similar nature which are recorded in the course of this History. Here is one who, called to the work from childhood, delivered from the perils in his way, disciplined for the trials and instructed for the duties before him, conducted to the field where his exertions were most required, has hardly pressed his foot on the soil before he is snatched away.



CHAP.  
IV.A caution  
for future  
Missionaries.

What can this mean? The Lord knows, and in due time will cause it to be seen that it was well. Before this event, the Mission was reduced to great extremity for want of assistance; and it was now still more deeply depressed; but God was about speedily to arise for its deliverance, and the present disappointment was calculated to teach His servants to rely the more absolutely upon Himself for aid.

12. While, however, it becomes us to look above second causes, and to attribute such disappointments to the Almighty's inscrutable will, we may mention, as a caution to others, a circumstance which seems to have accelerated Jacobi's death. He was so sedentary in his habits that it was with great difficulty he could ever be induced to take the recreation needful for his health. While at Madras he would often shut himself up the whole day, reading with an almost insatiable eagerness, omitting to take exercise, and declining to move out in the morning and evening to breathe the open air. Such application, especially in a tropical climate, might be expected to undermine even a healthy constitution, much more one previously disposed, as his appears to have been, to pulmonary affection. In the ardour of his mind he did not consider the natural effect of this imprudence; but we may hope that its fatal termination will not be forgotten by others who may dedicate themselves to the service of the Lord in a heathen land.<sup>1</sup>

Increase  
of the  
Mission.

13. The Notitia received with this painful intelligence announced an increase to the congregations, for 1812 and 1813, of three hundred and three souls. The communicants amounted to seven hundred and six. This improvement is attributed,

(<sup>1</sup>) Society for Promoting Christian Knowledge Report, 1814. Missionary Register, 1815, pp. 367—371.





under God, to the efficiency of the Native Priests recently ordained, which furnishes another proof of the importance of this class of labourers.<sup>2</sup> We have no further particulars of the progress of this Mission for the remainder of the Decade, M. Kohlhoff's incessant occupations, no doubt, leaving him little time for correspondence.

## TRICHINOPOLY.

1. Trichinopoly, like the other South-India Missions, was at this time languishing for want of labourers, M. Pohle being still alone in this field, and growing very infirm. He continued to send home the Notitia with tolerable regularity; by which it appears that the Portuguese and Tamul flocks were gradually increasing. The united congregations, in 1807, amounted to four hundred and twelve<sup>3</sup>, and, in 1816, to five hundred.<sup>4</sup> Of the baptisms, which, during the present Decade, amounted to two hundred, about one-third were adult Heathens; and there were nearly fifty converts from Romanism. The greatest number of communicants in one year was three hundred and forty-three.<sup>5</sup> The average number of scholars in the English School was forty; and in the Tamul, sixty. The small congregation at Dindigul was nearly doubled in the course of this Decade, amounting, at the close, to fifty souls.

State of  
the Mis-  
sion.

2. This state of things did not satisfy the aged Missionary, whose zeal for the extension of the Redeemer's kingdom had outlived his ability to carry forward the work. Frequently and urgently did he call for help; and in a Letter dated March

M. Pohle's  
applica-  
tion for  
help.

(<sup>2</sup>) Society for Promoting Christian Knowledge Report, 1815.

(<sup>3</sup>) Ibid. 1809.

(<sup>4</sup>) Ibid. 1817. Memoir of Bishop Middleton. Vol. i. p. 221.

(<sup>5</sup>) Society for Promoting Christian Knowledge Report, 1812.



CHAP.  
IV.

Fatal  
pestilence  
in Madura  
and Din-  
digul.

3, 1810, after acknowledging the safe arrival of the Society's stores, he added, "Would to God that we could also receive new Missionaries. I am upwards of sixty-six years old : my strength faileth me, and I may soon be gone, and the Mission be an unprovided-for orphan, whereof to think only is painful to me. From the Syrians I expect no help, as they do not suit us.<sup>1</sup> May the Lord hear our prayers, and help us for His mercy's sake!"<sup>2</sup> In his Report of the following year he resumed this anxious subject, and expressed his sorrow that, for want of European help, the Missions were exposed to the danger of falling into other hands.

3. The heavy monsoon of 1810, and the pestilence that prevailed in the South, for a time cut off all communication with Madura and Din-digul. In the latter district alone not less than thirty-four thousand people were swept away by this plague in the course of nine months. M. Pohle could not feel justified in sending a Catechist into the midst of such desolation. He was able, however, to visit other parts; and he expresses the satisfaction he experienced, in his way to and from Tanjore, when passing through some places inhabited by Christian congregations of the Collary caste, to see them, with their Schools, come out to meet him, and receive him with joy and gladness.<sup>3</sup>

(<sup>1</sup>) Allusion is here made to the united Report of the Missionaries, in reply to a query of the Society, whether they could make use of Syrian Priests from the Malabar Coast. They were unanimous in declining a union with those Priests, finding that they held doctrines which militated against the Thirty-nine Articles of the Church of England, the Augustine Confession, and the Nicene Creed. Their "Memorandum" on this question was published in the Society's Report for 1811. A similar testimony of earlier Missionaries has also been noticed in a former part of this History. See Vol. ii. Book vi. c. 2. s. 40.

(<sup>2</sup>) Society for Promoting Christian Knowledge Report, 1811.

(<sup>3</sup>) Ibid. 1812.





In 1812 the epidemic broke out again; but this awful visitation produced little effect on the minds of the people. M. Pohle remarks that they were alarmed; but that infidelity and superstition also prevailed in the country, and carried away many before them into spiritual death, just as the pestilential fever infected numbers, and hurried them into eternity.

4. The Native Labourers in the Mission at this period were, two Catechists of the higher caste, and two of the lower, one of the latter acting as Tamul Schoolmaster. They had likewise two Masters in the English School, both East Indians. About the same time M. Pohle was relieved of great part of the duties which he had hitherto performed for the Europeans, Government having appointed a Chaplain to the cantonment, and erected a Church for the troops, who had heretofore attended the Mission Church. His infirmities were now increasing fast, and his health had become so precarious, that he could no longer go from home; but he was able still to superintend the business of the Mission, and to distribute the charities of the neighbourhood to the thousands of poor Natives driven by fever and famine to Trichinopoly for support. In this state of affairs he could still hope in God, devoutly remarking, "I look up to the Lord for help! May I experience it, if it be His gracious will, and may I praise Him with joyful lips."<sup>4</sup>

Labourers  
and wants  
of the  
Mission.

Adverting to the exertions of his fellow Teachers and Schoolmasters, he remarked, that the effects were far from being so considerable as they could wish; but such as knew the circumstances, hindrances, obstacles, and disadvantages of the Mission, which they had to struggle with, would not wonder

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(<sup>4</sup>) Society for Promoting Christian Knowledge Reports, 1813, 1814.



CHAP.  
IV.Bishop of  
Calcutta's  
appeal in  
its behalf.

that their progress was slow. Their difficulties were known to God, and He was their best helper in distress.<sup>1</sup>

5. In 1816 the Bishop of Calcutta visited the Mission, and was greatly interested in its behalf. He remarked, that the Tanjore and Trichinopoly Missions, from their contiguity and close relation, might be considered as one; and notwithstanding their present state of depression, which, under present circumstances, the Bishop knew to be unavoidable, he observed that they formed together, in a Christian point of view, the noblest memorial, perhaps, of British connexion with India. He then recommended that speedy and effectual aid should be sent out, to preserve these Missions from decay. M. Pohle, he stated, was far advanced in life, and his energies were beginning to fail. M. Jacobi's death had left him without a successor; and if none were appointed, especially considering the insufficient establishment of Country Priests, the more distant Christian flocks might be dispersed, and not reclaimed. M. Kohlhoff would exert himself to the utmost; but no man could be equal to such a charge, considering that the congregations were spread through a district extending more than two hundred miles. The Bishop, therefore, suggested that a new Missionary be engaged as soon as possible; and that Kohlhoff be allowed to employ three Native Priests, in addition to those already on the establishment.<sup>2</sup>

## PALAMCOTTAH.

State of the  
Mission.

1. Of the Christians in Tinnevely we have little account at this period. A Mr. Sawyer, a person of respectability, residing at Palamcottah, had for some

(<sup>1</sup>) Society for Promoting Christian Knowledge Report, 1815.

(<sup>2</sup>) Ibid. 1816 and 1817. Life of Bishop Middleton. Vol. i. p. 220.





time afforded them protection and pecuniary assistance ; and the Commandant of the district, Lieutenant-Colonel Charles Trotter, gave them every encouragement and support in his power. The death of Mr. Sawyer in 1816 deprived the Christians of the entire province of a kind friend. Pastor Abraham was then appointed to Tinnevely, where he presided over the congregations with fidelity and acceptance for several years. But during the whole of this Decade they do not appear to have had one visit from either of the Missionaries at Tanjore or Trichinopoly.

In the autumn of 1816 the author was appointed Chaplain at Palamcottah, where he found Pastor Abraham diligently employed, and the Christians living together in peace. They consisted of three thousand one hundred souls, scattered in no less than sixty-three places, their numbers in each town or village varying from two individuals to between four and five hundred. Some of these Christians were respectable inhabitants, such as farmers, and others of that class ; but the majority were mechanics and shanars, cultivators of the palm tree<sup>3</sup> : there were but few of the lowest castes among them. The increase during the last three years of this Decade amounted to four hundred and seventy eight.<sup>4</sup> The establishment was possessed of little property in the district. Besides the Chapel at Palamcottah, built, as mentioned above, by the

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(<sup>3</sup>) Commonly called the "Toddy caste."

(<sup>4</sup>) They were as follows:—

Children of the Christians. . . . .	314
Heathen Converts. . . . .	141
Romish. . . . .	22
Mahomedan. . . . .	1
—478	

This account of the Palamcottah Mission is drawn up from the author's own correspondence with the Society's Diocesan Committee at Madras.



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IV.

Brahminy woman, together with a Mission House adjoining, there was a substantial Church at Mothelloor. The remaining Places of Worship were composed of mud walls, thatched with the palmyra leaf. There were a few Schools, which, being without one regular teacher, were conducted by the Catechists, who had little time to attend to them. There were very few books, either for the Schools or the congregations. A Tamul Testament was preserved here and there in the Chapel; but very rarely was such a treasure found in possession of an individual. The scholars were taught to read out of such cadjan writings, or native compositions written on the palmyra leaf, as they were able to procure, the general subject of which was little calculated to improve their minds.

While unacquainted with the native language, the author could do little for the improvement of this Mission; but no time was lost in establishing regular Schools in the principal villages, providing the Liturgy, Scriptures, and other books for the Schools and the community, and obtaining a second Country Priest. The result of these arrangements it were premature to detail in this place.

2. We cannot conclude this brief account of the primitive Missions in South India without one word more in their vindication. We have seen how unjustly they were aspersed, both by Protestants and Papists; but those who are candid enough to consider the unfavourable circumstances in which they were placed for the last few years, will know how to account for their decline without impugning their character, and cordially assent to the observations we have just quoted from the Bishop of Calcutta.<sup>1</sup>

Concluding  
Remarks.

(<sup>1</sup>) The Bishop's further testimony in favour of the Missionaries and their establishments is reserved for the account of his first Visitation.





The tide of hostility, on the part of Europeans in India, had for some time been swelling high and running strong against Missionary operations; and when we consider the difficulties, from this and other causes, with which the Missionaries had to contend, we shall think them entitled to our admiration for keeping the machinery at work, rather than reproach them for not accelerating its motion. In the Society's present inability to send out a sufficient supply of labourers it were unreasonable to expect more to be done. It was during this Decade that the contest described in a former Chapter<sup>2</sup> was maintained in England between the friends and enemies of the Indian Missions; the one party seeking to have the door opened wider for the Missionaries' entrance into the country; the other desiring to see it shut more closely against them. The question, we have seen, was not decided in their favour before the year 1813; and, while in suspense, little progress could be made in the work. In 1814 labourers from various Societies began to arrive in the country; but it is obvious that there had yet been no time for improvement in the Missions. They were in a state of preparation for future progress; and if it were premature in this place to state the result of the vigorous operations now commenced, it were equally unjust to draw any conclusion to their prejudice from their previous state of comparative inaction.

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(<sup>2</sup>) Book x. c. 1.





## CHAPTER V.

LONDON MISSIONARY SOCIETY IN SOUTH INDIA.  
1804—1816.

## VIZAGAPATAM.

Three  
Missiona-  
ries sent  
to India.

1. THE establishment of the London Missionary Society in 1795 has been mentioned above.<sup>1</sup> In the month of February 1804 three Missionaries were sent to India, the Rev. George Cran, Augustus Des Granges, and William T. Ringletaube. Mr. Ringletaube was the Missionary who, in 1798, deserted the Calcutta Mission of the Society for Promoting Christian Knowledge in so extraordinary a manner. They arrived at Tranquebar early in December, where they were instructed to establish a Mission, if thought expedient; but the choice of their Station was left to themselves, under the intimations of Divine Providence, and the advice of some friends with whom they were directed to communicate on their arrival.

Two of  
them go  
to Vizaga-  
patam.

2. The Rev. Dr. Kerr and other friends invited them to Madras; but finding that they would not be allowed to remain there, and not wishing to seem to interfere with the Missions already established in the South, they were recommended to remove to Ganjam, four hundred and sixty miles

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(<sup>1</sup>) Book x. c. 1. s. 2.



north of Madras. This Station, however, being near the extremity of the Teloo goo country, Vizagapatam was deemed a more eligible post for them to occupy. It was more central, was about one hundred and twenty miles nearer Madras, and would give them an ample radius for their movements: and as this sphere was altogether unoccupied by preceding Missionaries, Messrs. Cran and Des Granges readily acquiesced in the proposal to remove thither. "With the Bible in our hands full of promises," said Cran; "with the permission of the Honourable the Governor in Council; and with a number of introductory letters from gentlemen of the first respectability at Madras; my dear brother Des Granges and I are just going to embark for Vizagapatam."

3. This place is situated on the coast, in one of the Northern Circars. It contained at that time above twenty thousand inhabitants, and in its vicinity were many large villages, inhabited by thousands of the Heathen, who were sunk in the grossest idolatry. The language of the country is Teloo goo, which is computed to be spoken by not less than ten millions of people, a number far exceeding those who speak Tamul.<sup>2</sup> This station presented

Extent to  
which  
Teloo goo  
is spoken.

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(<sup>2</sup>) This language is spoken by the inhabitants of the province of Telingana, and is thus described in the introduction to a Grammar of it published by A. D. Campbell, Esq. of the Honourable Company's Civil Service on the Madras Establishment. "It is the Andhra of Sanscrit authors; and, in the country where it is spoken, is known by the name of Trilinga, Telinga, Teloo goo, or Tenoogoo. This language is the vernacular dialect of the Hindoos inhabiting that part of the Indian Peninsula, which, extending from the Dutch settlement of Pulicat, on the coast of Coromandel, inland to the vicinity of Bangalore, stretches northwards along the coast as far as Chicacole; and in the interior, to the sources of the Tapti, bounded on the east by the Bay of Bengal; and on the west by an irregular line passing through the western districts belonging to the Soubahdar of the Deccan, and cutting off the most eastern provinces of the new state of Mysore, a tract including



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V.

Missionaries wel-  
comed at  
their  
Station.

an opening to the Cuttack and Mahratta countries, where the Teloo goo is generally understood.

4. On the 25th of July 1805, and the two following days, the Brethren wrote to Dr. Kerr, announcing their safe arrival, describing the cordial reception they had met with from the gentlemen of the place, especially the Collector, Mr. Robert Alexander, and expressing in warm terms the grateful emotions of their hearts for all his kindness to them at Madras. Though not of the Church of England, yet Dr. Kerr advised them, amongst other means of making themselves useful to the English residents, to conduct the Public Worship according to the ritual of the Church. Mr. Cran was brought up in the Church of Scotland, and his colleague in the Protestant Church of France; but they did not scruple to follow Dr. Kerr's advice, which made them the more acceptable to the gentlemen, and seems to have been attended with a blessing to their own souls. Early in August Mr. Cran wrote to Dr. Kerr: "We are well and happy. I read Prayers last Sunday for the first time in my life. I bless God who put it into your heart to advise us to come hither. The Europeans and the Natives

including the five Northern Circars of Ganjam, Vizagapatam, Rajahmundry, Masulipatam, and Guntoor, the greater portion of the Nizam's extensive territories, the districts of Cuddapah and Bellary, ceded by him to the British, the eastern provinces of Mysore, and the northern portion of the Carnatic. Nor is this language unknown in the more southern parts of India; for the descendants of those Teloo goo families which were deputed by the kings of Vidianagara to controul their southern conquests, or which occasionally emigrated from Telingaṇa to avoid famine or oppression, are scattered all over the Dravida and Karnataca provinces; and, even retaining the language of their forefathers, have diffused a knowledge of it throughout the Peninsula." Mr. Campbell further speaks of the Telinga, or Teloo goo, as "one of the most ancient, useful, and elegant languages of India."

An interesting account of the Teloo goo country, language, and inhabitants, is given in the *Missionary Register*, 1840, pp. 425—428.



are very kind to us." The Collector, unknown to them, wrote to the Governor in Council, requesting that they might be allowed some acknowledgment for these services: accordingly they received an allowance of ten pagodas per month. Dr. Kerr also obtained for them the privilege of sending their letters postage free.

5. Some time before, Dr. Kerr had baptized a young Arab, who was now at Vizagapatam. This year he was seriously ill; and during his sickness the Missionaries visited him, prayed with him, and were happy to find that his greatest consolations arose from the blessed truths contained in the Word of God. After his recovery they began to instruct him in the English language. He was very zealous in endeavouring to gain converts to the Christian religion, and kept several Natives in his house, under a continued course of religious instruction. In those days of moral dearth in India, one instance of this kind was encouraging to those who were labouring for the conversion of the Natives, and it must have rejoiced the heart of Dr. Kerr to find that his disciple continued so steadfast in the faith, and so diligent for the salvation of others.

A young Arab convert.

6. While studying the Telooogo language, the Missionaries continued to officiate in English on the Lord's Day, and also set apart three evenings in the week for the instruction of the East Indians who were engaged in the military service. They likewise opened an English School, under a Native Christian, who accompanied them from Madras. Among the scholars were three young Brahmins; and the School was so highly appreciated, that several of the pupils came thirty miles to attend it, and others from shorter distances.

Commencement of operations.

In the following January (1806) they were encouraged by the frequency with which the Brahmins called on them to converse about religion. They



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V.

had seldom less than four or five with them, some of whom spake openly in favour of the Gospel; others opposed what they heard; and a third party endeavoured to parry the truth with affirming, "that it is all one, and he that adheres strictly to the tenets of the religion of his country, will be accepted of God, and admitted into heaven." The Missionaries, however, did not attend exclusively to the Brahmins. When able to speak the language well enough to enter into conversation with the Natives, they visited the surrounding villages, and proclaimed to their numerous inhabitants of all castes the Gospel of Salvation.

Mission  
House and  
Free  
School.

7. Through the exertions and influence of the Collector, they obtained from the Zemindar a spot of ground for their Mission premises. This gentleman having procured for them the sanction of the Madras Government to build upon it, they began to erect a habitation, which was finished by the month of November. By this time they had under their care between thirty and forty young persons, twelve of whom were children of caste, and the rest East Indians. Several of them could already repeat the Catechisms and other elementary works put into their hands. The good effects of these incipient exertions were soon apparent.

The miserable state of the numerous youth in their neighbourhood induced them to devise more extensive means for their instruction; for which purpose they drew up an address, accompanied with a plan, for a Free School, which was circulated through the settlement, and met with general support. The European community contributed liberally towards the erection of a School-house, besides monthly subscriptions for the maintenance of the scholars whose parents could not afford to pay for them. The Governor, Dr. Kerr, and other friends at Madras, contributed to the same object, and they





met with every encouragement to go forward. By the liberal of their friends they were enabled also to distribute rice on the Lord's Day to the numerous distressed objects who came to them for charity. Their Free School contained an equal number of boys and girls, and they procured the services of a pious young Englishman to instruct them.

8. While encouraged by the steady increase of their English congregation, and also by the improvement of some, their patience was greatly tried by the drunkenness which prevailed among the soldiers, invalids, and pensioners; for besides their anxiety for these men's own souls, they were pained at the scandal which their intemperance presented in the sight of the Heathen, and feared that it would hinder the propagation of the Gospel among them. They met, also, with other difficulties; but in them all they consulted their steady friend, Dr. Kerr, how to proceed, and he never failed to give them the wisest counsel. Mr. Cran<sup>1</sup>, in one of his letters acknowledging this kindness, after rendering thanks to God for raising up one who was both able and willing to strengthen his hands and encourage his heart, added—"I will not thank you, however, for what you have done in support of the Missionary cause. The spread of the Gospel is as dear to you as it can be to me." "May you shine in this dark country till you behold the Sun of Righteousness rising to shine on India for ever. Then, and not till then, may you say, 'Lord, now lettest thou Thy servant depart in peace, for mine eyes have seen thy salvation.'" He then encouraged himself by reference to the Saviour's meek endurance of the contradiction of sinners against Himself.

Missionaries' encouragement and trials.

9. They studied the Teloo goo language with such

Their Teloo goo Translations.

(<sup>1</sup>) Mr. Des Granges was gone to Calcutta to be married.



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diligence, that this year they produced the translation of some Tracts, composed chiefly of texts of Scripture, which Dr. Kerr printed for them at the Asylum press. They were greatly pleased with the type, and the accuracy with which the work was executed. "This specimen," Des Granges wrote, "brightens our prospect of one day seeing God's Holy Word printed in the native language." "What pleasure would it be," wrote Cran to the same friend, "to have a few thousand copies of the Scriptures circulating among the Natives in their own language. But this will be a work of immense labour. It is our firm opinion—I believe we borrowed it from you—that a native can give but very little assistance in translating the Bible. After making many trials of the most capable Natives around us, we find that no dependence can be placed on a single sentence. Hence, till we get a more extensive acquaintance with the Teloogoo, our intended translation will not go on very fast. We make some attempts however every day." "That Missionaries, who believe the Scriptures, should execute the work in preference to employing a graceless Brahmin, few will deny; not to mention, that a Brahminical translation would only be of use among his own tribe; for the lower classes would not understand it."

At the same time they were at work upon a translation of the English Liturgy, several parts of which they had executed. Mr. Cran, though a Presbyterian, wrote to Dr. Kerr, "The Articles of the Church of England express our religious sentiments, while we consider the Form of Prayer as one of the most noble specimens of human composition." But as yet they had no native congregation to use it, and do not seem to have been sanguine in their expectation of speedy conversions from among them. Already they might have baptized several, had they





allowed them to retain any vestige of caste ; but this they determined to resist at the outset, rightly judging it to be the safest way of commencing their career, both to test the sincerity of those who proposed to join them, and also to raise a barrier in the way of others "who might have selfish ends in view."

10. The success of their School at the end of the first year was sufficient to encourage them to proceed. While some of their pupils made good progress in elementary knowledge, the hearts of others, they remarked, seemed to be under the influence of Divine Grace. These manifested a cordial affection for their teachers, and their attachment to heathen rites and superstitions was rapidly decreasing. Their prejudices of caste, also, were wearing away by the silent influence of education. After School the young Brahmin was to be seen working in the garden with the Parriah, and that of his own accord ; for the Missionaries avoided every unnecessary interference with their feelings. It was already pleasing to find many of the scholars unwilling to leave School when their education was completed, "though they received nothing for their attendance but their learning, and," as the Missionaries expressed it, "that degree of civility which one man owes to another." Some of their scholars boarded with them ; and they considered that the establishment of such Schools would prove highly conducive to the spread of Christianity.<sup>1</sup>

Progress  
of their  
Schools.

But they did not confine their attention to these Schools. Their Journals furnish pleasing proofs of their constant endeavours to enlighten the minds of the adult Heathen, by embracing every opportunity

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(<sup>1</sup>) The above is written chiefly from their private letters to Dr. Kerr of Madras. We now proceed to use the Reports and Missionary Transactions of the Society.



CHAP.  
V.Conver-  
sion of a  
Teloo-  
goo  
Brahmin.

to converse with them on the great principles of the Christian Revelation; and they were assisted in their exertions by the liberality of the English in the Settlement.

11. About this time Messrs. Cran and Des Granges gave the following account of a converted Teloo-  
goo Brahmin, named Subbarayer, who had joined them in their labours. He was previously an accountant in a regiment of Tippoo Saib's, and after the death of that prince he held a similar situation under an English officer. Anxious to obtain eternal happiness, he was advised by an aged Brahmin to repeat a certain prayer four hundred thousand times. This task he more than performed, and accompanied it by many fatiguing ceremonies; but finding no satisfaction from them, he resolved to return from the pagoda he had visited to his family. In his way home he met with a Romanist, who conversed with him on religious subjects, and gave him two books on the Christian religion, in Teloo-  
goo, with which he was so much pleased, that he began to think of embracing Christianity. No sooner was this discovered by his friends, than they became exceedingly alarmed, and offered him a large sum of money, and the entire management of the family estate, hoping thus to prevent reproach being brought on his caste. These temptations, however, did not move him: he declared that the salvation of his soul must be preferred to all worldly considerations; and leaving his wife behind, who was unwilling to accompany him, he returned to the priest, and was subsequently baptized by the name of Anundarayer. Before his baptism he voluntarily delivered up his Brahminical thread and cut off his hair, which rendered it impossible for him to resume his caste.

A few months having elapsed, he was sent by the priest to Pondicherry, where he met with his wife,





who, after suffering much persecution from her relations, had determined to join him. With her he afterwards removed to Tranquebar, where he was much gratified to find that the Bible was translated, and that there were *no images in their Churches*, which he always much disliked, and against which he had often argued with the priests. Though treated, at first, with suspicion by the Danish Missionaries, they were afterwards sufficiently satisfied with him to admit him to the Lord's Table. He studied the Scriptures, which he had never seen before, with great diligence, and made some translations from Tamul into Teloo goo, which language he wrote with elegance, as well as the Mahratta. He declined all the offers of his friends to recommend him for secular employment at Madras or Tanjore, being earnestly desirous of occupation in the service of the Church of Christ.

12. Having heard of the Missionaries at Vizagapatam, he expressed a strong desire to visit them, hoping that he might be useful among the Teloo goos: and the Missionaries, being satisfied with his testimonials, received him, and afterwards baptized his wife. He shortly after made a tour up the country, and preached the Gospel with great zeal and acceptance. He was also very useful in the work of translation; and his exertions in every respect fully realized the hopes entertained of him at his reception. But he had yet much to suffer for the Name of Christ. Besides the reproaches of his *caste*, he was sometimes beaten by the Heathen to whom he spake on the doctrines of Christianity, and he bore the marks of violence on his forehead. But he patiently endured their persecution, declining to make any complaint.<sup>1</sup>

His reception and labours at Vizagapatam.

(<sup>1</sup>) Appendix to Sixteenth Report, No. III. Seventh Report of British and Foreign Bible Society. Also, Owen's History of the Society. Vol. ii. p. 19.



CHAP.  
V.Death of  
Mr. Cran.

13. On the 8th of January 1809 Mr. Cran died of a bilious fever, with which he was attacked in the previous November. Notwithstanding his debilitated state, he exerted himself to the last, and preached to the Natives in Teloogoo but a few days before his death. Des Granges was for a time almost overwhelmed by this calamity. "Reflection on my loss," he says, "creates in me sensations of grief which I cannot easily suppress." But deeply as he deplored the death of his colleague, his complicated labours often left him little time to reflect upon it. From the dawn of day until nine or ten o'clock at night he considered every moment not employed in his proper duties as "*stolen*. I can give no better appellation," he said, "to time spent that has not the welfare, enlargement, and stability of the Mission as its chief object. If God spare my life I will endeavour to perform this duty as a testimony of my esteem and respect for departed worth." An appropriate way for a Missionary to improve the death of a brother.

Arrival of  
two Mis-  
sionaries.

14. In the same year two Missionaries, the Rev. Messrs. Gordon and Lee, arrived to strengthen this Mission. They had sailed from England in 1807, by way of America, where they were detained in consequence of the differences between the governments of Great Britain and the United States<sup>1</sup>;

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(<sup>1</sup>) The following instance of generous conduct on the part of an American captain during this war is worthy of being recorded:—

"An American privateer having captured, in the Irish Channel, a sloop from Cardigan, laden with coal, the captain of the privateer entered the cabin to survey his prize. Observing there a small box, with an aperture in the lid, similar to a Poor's Box, and an inscription on it, 'Missionary Box,' he inquired what it was. The Welshman, apprehending the destruction of his vessel and property (according to the recent practice of the Americans to burn their prizes), replied with a sigh—'Ah, it's all over now! You must know that I and my poor fellows have been accustomed to drop a penny





but they usefully employed themselves at New York until the termination of the war. They then sailed, with their families, from Philadelphia, in May 1809, and arrived at Calcutta in September. Steps were soon taken to facilitate their journey from Bengal to Vizagapatam, where they arrived just in time to supply the place of Cran, and to gladden the heart of Des Granges before he was called to follow his departed friend.

15. He was taken ill on the 4th of July 1810, and died on the 12th, in the thirtieth year of his age. Mrs. Des Granges was lying ill at the same time in the next room, and being, by his wish, carried through his chamber a few hours before his death, they took their last farewell till they should meet again beyond the grave. His children were also, at his request, brought to his bed-side. The scene was affecting beyond description. "In regard to the state of his mind, during his affliction," said his surviving colleagues, "it was calm and serene from first to last: his words were few, owing to his great pain and weakness. When asked what he was most anxious about, he replied, 'The concerns of the Mission, more particularly the translation of the Scriptures; but,' added he, 'God can carry that on without my means, so that my life is not necessary on that account.'" He then gave particular directions to his young colleagues respecting this translation, the management of the Schools, and the general concerns of the Mission. A number of persons

Death of  
Mr. Des  
Granges.

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penny a piece into that box every Sunday morning, to help to send out Missionaries for the preaching of the Gospel."—"Indeed!" said the American: "that is a good thing—a good thing indeed!" After a short pause, he put out his hand to the master of the sloop—"I will not touch a hair of your heads, nor injure your vessel"—and immediately departed, leaving the astonished and grateful Welshman to pursue his course unmolested!"

*Missionary Register*, 1814, p. 514.



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V.

standing around his bed, he was asked whether he wished to meet them in heaven. "Oh yes," he answered, "and, if I could, I would now tell them how good the Lord has been to me."

Poor Anundarayer was much affected; and on being assured that the same care should be taken of him by the surviving Brethren as he had received from Des Granges, he burst into tears, and pressing to his lips the hands of his dying father, as he called him, he kissed them, and cried—"Will you pray to Jesus to give us His blessing?" The dying Missionary then closed his hands, and prayed for him. Anundarayer then said, "I will not go from this place; but will go on translating the Old and New Testaments as long as God shall give me power. In the place where you die, I will die, and will not leave this compound to go anywhere else." Soon after this affecting interview, Des Granges breathed his last in peace. His remains were conveyed to the European cemetery, attended by nearly all the gentlemen in the settlement, the members and scholars of the establishment, and a vast number of the Natives of every caste.

His character and labours.

16. Des Granges was a man of prayer, much acquainted with his own heart, and one that abhorred sin in all its forms. The great work on which he set his mind was the translation of the Scriptures, upon which he had laboured for five years, and had just completed the first three Gospels at the time of his death. His other numerous avocations prevented his making greater progress, and he was much employed in distributing copies of them in manuscript in the country. He was universally esteemed in the place, and the very Heathen were constrained to acknowledge that "he was a good man."

Another Missionary arrives.

17. Messrs. Gordon and Lee entered on their work with zeal; but they soon felt the heavy loss





they had sustained, and found that they should require two more Missionaries. Taking into view the extent of country over which the Teloo goo language prevails, one hundred Missionaries, they declared, would be insufficient for its due cultivation. The field of labour was vast, but they occupied it with diligence; and in 1812 the Mission was strengthened by the arrival of another Missionary, Rev. Mr. Pritchett, who was originally destined for a Mission to Burmah, with Mr. Brain, who died a short time after his arrival. On the death of his colleague, Mr. Pritchett joined the Brethren at Vizagapatam, at their urgent request. As soon as they had all acquired a competent knowledge of the language, they carried on the various departments of the Mission with considerable energy; and the following summary, drawn up from their journals and letters for the next three years, will show with what result.

18. They went, by rotation, thrice a week into the populous villages, and read to the inhabitants a portion of the Scriptures in their own language, conversing with them on the subject read, and distributing copies of the New Testament to those who could read and were willing to accept them. They stated, however, with much concern, that, in several villages, few persons beside the Brahmins were able to read or willing to learn.

In their Teloo goo School they had forty scholars; and in the English, twenty. "At first," they observed, "with all our solicitude to exclude every thing heathen, we were careful not to be too rigid, lest we should defeat our own object; but we have gradually prevailed; so that it is now altogether a Christian Seminary. Instead of a prayer which the scholars were accustomed to present to a female deity, whom they suppose to preside over letters, and whom they in some way identify with their

Summary  
of the state  
of the Mis-  
sion.



CHAP.  
V.  
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books, and even with the sand in which they inscribe the characters (so that these are objects of their adoration), Anundarayer composed for them a suitable address to the True God. Before they are dismissed school, one boy repeats this prayer, and is followed by the others sentence by sentence."

Their visits to the Native Schools sometimes afforded them great pleasure. When they entered one of these they found a number of children repeating aloud the first chapter of St. Luke's Gospel, which they had begun to transcribe upon their palmyra leaves. Copies of the Word of God were thus quickly multiplied, and that by the hands of the Heathen themselves.

The Missionaries concluded this Report with the remark, "We have no trust in ourselves, nor distrust in God. We would fain hope that the fields are whitening unto the harvest. With gratitude and pleasure we inform you that Divine Providence has opened for us a way of disseminating the Word of Truth in the Native Schools of this town. Some of the Teachers have eagerly embraced it: many of their pupils are copying it; and several have committed a considerable portion to memory." The novelty of catechizing the children brought together many adults to hear them; and the promptitude of their answers awakened general interest, and afforded topics for conversation on the spot.

The wives of the Missionaries attended daily to a Free School, which they had established for the instruction of girls, both Native and East Indian.

A Brahmin  
reader of  
the Scip-  
tures,

19. In their visits to the native villages they were assisted by a Brahmin named Narasimooloo, who, though a Heathen, bore a good character, and took great interest in the study of religion. This man for some time, of his own accord, spake with great firmness and freedom to the Natives in behalf of Christianity; and the Missionaries were at length





induced to employ him as a Scripture Reader from place to place; but not content with merely reading the Gospel, he endeavoured to explain it according to the best of his ability. When one of the people reproved him for reading a Christian book, not having courage to avow his belief—if he did believe what he read—he answered the man, that he came there as his master's servant and merely executed his orders. It appears that many of the Brahmins were willing to do any thing for money, and were so destitute of every principle of conscience, and even of common consistency, that, for the sake of a pecuniary reward, they were not unwilling to unite in any efforts to instruct their countrymen, though it tended to undermine their own religion and influence. But there was reason to hope that Narasimooloo engaged in the work from a better motive, though as yet ashamed to avow his convictions.

20. This Station was deprived of the services of Mr. Lee in 1813, when he removed to Ganjam; but his place was supplied in September 1815 by another Missionary, Mr. Dawson. Not long after, Mr. Gordon, who had been absent from sickness, returned, with his health established, and he was soon enabled to exert himself with renewed vigour. The influence of Christianity appeared to be gradually diffusing in the country; so that the attachment of many Heathens to their superstitions was evidently diminished, and their attention to the Gospel increased. Having heard that at Chicacole, a town about sixty miles north of Vizagapatam, some persons had been induced to forsake the pagoda and throw away a favourite token of their idolatry, which they used to wear on their persons, one of the Brethren paid them a visit. Upon ascertaining the fact, he inquired into the cause; when he found, that, by reading the True VEDAS, as they

Influence  
of the Go-  
spel in the  
country.



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V.

The trans-  
lation of  
the Scrip-  
tures.

called the New Testament, which the Missionaries had sent them, and also by conversation with Anundarayer, who had formerly visited them from Vizagapatam, they had resolved to renounce their superstitions.

21. Mr. Pritchett had for some time been engaged in the translation of the Scriptures into Teloo-goo, in which he had now made considerable progress. The first edition of the Gospels which they had printed was disposed of, and the call for more copies was very urgent, especially to the southward of their station, and at Madras.<sup>1</sup>

## GANJAM.

A Missio-  
nary re-  
moves to  
Ganjam.

1. In 1813 Mr. Lee, as we have just seen, went to Ganjam, a considerable town on the coast, about one hundred and twenty miles to the northward. He removed thither, with the consent of his brethren, at the invitation of some friends on the spot who were desirous of his ministerial services. Here he was surrounded, not only by a vast body of the Natives, but by a multitude of Portuguese and East Indians. He soon opened a School for children of the latter description, and another for the Natives, in which were taught both English and Teloo-goo; and thereby he had an opportunity to introduce and explain the doctrines of the Gospel. He obtained the appointment of officiating Chaplain to the set-

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(<sup>1</sup>) Mr. Pritchett finished the Teloo-goo New Testament in the following year. Of the excellence of the version a judgment may be formed from the opinion given by Mr. Campbell, reputed to be the best Teloo-goo scholar on the coast, and by the most learned Shastree attached to the College of Fort St. George; both of whom, on inspecting the translation, spoke of it in very favourable terms, "as a plain, intelligible version, suited to the people, and adapted to general use."—History of the British and Foreign Bible Society. Vol. iii. pp. 462, 463.





tlement, and the attendance of Europeans and others on the Church Service was encouraging: about one hundred persons assembled twice on the Lord's Day for Divine Worship. After the Evening Service, he read a portion of the Scriptures to the Natives who were present, and explained it to them in Teloogoo. He also attended once a week at the hospital, to instruct his sick and dying countrymen, many of whom he found hardened by sin, and in a state of almost heathen darkness.

2. He proceeded, also, with the translation of the Book of Genesis into Teloogoo: he likewise translated Dr. Watts's First Catechism, a Spelling-book, and Bishop Wilson's little work written for the instruction of the North-American Indians. The Odea being also spoken at Ganjam, he was desirous that a colleague might be speedily sent out to him, to study that language, as the Orissa country adjacent presented a wide field of usefulness for one who could converse with the people.

His promising exertions.

Mr. Lee received an invitation to another large town, where the friends who invited him pledged themselves for his support whilst among them; but he did not deem it expedient to remove thither, unless his present station could be supplied by another Missionary. He distributed a great number of the Gospels in Teloogoo, most of which were applied for. This afforded him a favourable opportunity to speak to the people on their important contents; but he found it necessary to proceed with caution in his endeavours to instruct the Natives, the alarm which prevailed on this subject at Madras having reached this distant station.

3. This promising commencement soon met with a serious interruption. In 1815 Ganjam was visited by a malignant fever, which had its origin, as was supposed, in an extensive overflowing of the low country from a violent storm. Most of the

Compelled to relinquish the station.



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V.

Europeans quitted the station. Half the houses in the native quarter of the town were left without inhabitants; and a stop was put to the Missionary's efforts, both his congregation and the scholars being dispersed. His own constitution suffered so severe a shock that he was under the necessity of retiring from all labour for a season. Indeed, it was providential that he was obliged, by his illness, to withdraw from Ganjam, for the place was soon after invaded by the Pindarees; and had he been there at the time, it is probable that he and all his family would have been murdered. Two thousand of those freebooters invaded the place on the 24th of December 1816; and his house, in which he had left most of his effects, was plundered. Mr. Lee, after having taken a voyage to Vizagapatam and Madras, not finding his health restored, removed, with his family, to the Cape of Good Hope, whence he subsequently returned to England.<sup>1</sup>

MADRAS.

Arrival of  
two Mis-  
sionaries.

1. In the year 1804 the Society resolved to establish a Mission at Surat<sup>2</sup>; and in December two young men—one, Dr. Taylor of the medical profession, and the other, Rev. William C. Loveless—were set apart for that service, and sailed for India. They arrived at Madras on the 24th of June 1805, where they met Cran and Des Granges, who introduced them to the Christian friends from whom they

(<sup>1</sup>) The fever prevailed at Ganjam five or six years, when it altogether ceased, and the place has since been again considered more healthy than even Vizagapatam. Such are the vicissitudes of a tropical climate.—Hamilton's East India Gazetteer. The Ganjam Mission was now relinquished, and not resumed for some years.

(<sup>2</sup>) The reasons for projecting this Mission will be explained in the sequel.





had themselves received so much attention ; and the strangers were welcomed with equal cordiality. Conferring together in what way they could best promote the object of their Society, it was deemed advisable for Dr. Taylor to visit the Baptist Missionaries in Bengal, in order to gain from their experience such information as might be useful in their future course.

2. It seemed desirable for Mr. Loveless to remain at Madras until his colleague's return, and make an attempt to preach to the English and the East Indians, many of whom appeared to be anxious for religious instruction. The importance of Madras as a Missionary station was obvious to them all ; but at this time Mr. Loveless had no intention to occupy it permanently, merely intending to employ himself usefully as opportunity might arise during the absence of Dr. Taylor. But the providence of God was about to direct his steps in a way that he knew not. The Male Asylum was much in want of an English Teacher, and the Rev. Dr. Kerr, with the consent of the Governor and the Directors, offered him the appointment, which, after much deliberation, he was induced to accept. He found the situation arduous, having three hundred boys under his care. He undertook the general superintendence of all the classes, both in their ordinary school exercises, and also in their moral conduct and religious instruction. This establishment presented a large field for useful labour, several of the scholars having arrived at years of maturity. There were also five families upon the premises, who manifested a pleasing disposition to attend to his religious instructions.

One appointed Master of the Asylum.

3. Mr. Loveless exerted himself, also, among the East Indians residing in Black Town, assembling them in a private way in the houses of different friends, and preaching to them the Word of God. They were thankful for this service ; and, on the

His application to be relieved.



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V.

whole, at the expiration of little more than a year after his arrival he was able to report, that the state of things at Madras appeared favourable to the cause of Missions; that he continued to meet with much encouragement from his clerical friends, the Chaplains; and that he was fully—he hoped usefully—employed. But his diffidence made him feel unequal to the situation to which the Divine Providence had so unexpectedly called him. In this impression, however, none of his friends participated. He did not know the power of that simplicity of character and unobtrusive perseverance in his work for which he was so remarkable. He was the very man to begin the Mission in those days of jealousy; for he quietly gained upon the confidence of some who would have looked with suspicion on a Missionary of a more self-confident and stirring spirit. Yet it was long before he could be persuaded that he was in his right place; and his earliest Reports to his Society contained earnest applications for a suitable person to relieve him, that he might join his colleague, who was at Surat. He wrote, towards the end of 1806, "Aversion to visit the great has prevented me from acquiring that knowledge of others, or so frequently visiting them, as might be proper and useful. However, I trust a more able Missionary is on his way, whose zealous and prudent attention to this part of his office will soon make up this deficiency, and convey to you the pleasing intelligence of many new and able friends to the cause of Christ. I feel anxious for his arrival, being persuaded that much good may be done in this way which I have not been able to accomplish." Others, however, knew him better, and encouraged him to remain; and he occupied this commanding station to the satisfaction of many, and with great advantage to his Society, so long as he remained in India. In the year 1808 he was





deprived of his kind friend, Dr. Kerr ; but he continued to enjoy the countenance and friendly assistance of the Rev. M. Thompson, on the removal of that gentleman to Madras. Yet, as his services were wholly in English, and he had no time to attend to the native language and the heathen population, he was not satisfied with his position, and continued to be urgent with the Society at home to send him a colleague, who should devote himself to the Natives at the Presidency. When he heard that they intended to comply with his request he was greatly rejoiced, and wrote, " His services here, no doubt, would be of great benefit to the work, as Madras may be said to be the head of information and influence to an immense portion of British territory in India. Should he be a man of good abilities, both natural and acquired, united with great wisdom and prudence, and all under the controul of those dispositions which the Great Head of the Church alone can bestow, his usefulness to the Missionary cause would be very extensive."

4. In the meantime his ministrations among the class to whom he had specially devoted himself were so prospered, that the place of their assembly, after two or three removals, still proving too small for his increasing audience, they agreed, on his proposal, to commence a subscription among themselves to build a Chapel in Black Town. Their contributions were small, as their means were limited ; and though Mr. Loveless obtained some assistance from a few more wealthy friends ; yet they advanced but slowly towards the sum required, until a benevolent individual, William Harcourt Torriano, Esq., an aged and retired civil servant of the Company, well known in the Settlement for his piety and benevolence, came forward with a liberal donation, which enabled them to purchase a piece of ground, conveniently situated in the street

Erection  
of a Cha-  
pel and  
two  
Schools.



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V.

called Popham's Broadway. Here they immediately commenced building a Chapel large enough to contain six hundred persons, which was carried on without interruption. When completed, it was opened for Public Worship, with the consent of Government; and Mr. Loveless officiated here with great acceptance. His congregation consisted chiefly of East Indians, many of whom were writers in the public offices; and the beneficial effect of his ministry upon them was remarkable and extensive. Their numbers rapidly increased; and their improvement was such as to be distinctly acknowledged by their superiors, the civil servants of Government under whom they were employed.

After a time, two Schools were added to the Chapel, for boys and girls; one on the north and the other on the south side, each calculated to hold one hundred and fifty children.

Mr. Loveless resigns the Master-ship of the Asylum.

5. In the year 1812, finding his time much occupied with his Chapel and Schools, and meeting with great encouragement in his work, Mr. Loveless judged it expedient to resign his situation in the Asylum, and opened a private school at Vepery, for the maintenance of himself and his family. In this new situation he found himself much more at liberty, and less interrupted in his ministerial work, which was increasing upon him; and he became more importunate with the Society for an assistant.

Arrival of a Missionary.

6. But they were unable to comply with his request before the year 1816, when, in August, he hailed the arrival of the Rev. Richard Knill, who, during the short time that his health permitted him to remain, proved an active and useful colleague. He was able immediately to assist in the English Services of the Chapel, and also among the soldiers in the fort and at St. Thomas's Mount, where they assembled in a house left for the purpose by a pious Sergeant-Major.





The Chapel was well attended, and continued to be supported by the hand of munificence. The Boys' School contained, at the close of 1816, one hundred and forty-seven children : the Girls' School was not yet opened. They had besides five Native Schools in the vicinity, containing, together, two hundred and fifty scholars. These establishments were yet in a state of infancy, but they promised to be productive of much good ; and the children are described as intelligent and active, and as exhibiting to the attentive eye, amid the ruins of fallen nature, much that encouraged the hope of their becoming wise unto salvation.

We have seen above<sup>1</sup> the exertions of Mr. Lovelless, with some of his congregation, in the establishment of the Friend-in-Need Society ; and in 1814 he and his friends formed another Institution, called the Missionary Friend Society, which, at the close of 1816, had remitted to the Parent Society three hundred and forty pagodas<sup>2</sup>, a considerable sum for persons in their circumstances.

#### SOUTH TRAVANCORE.

1. The next Station occupied by this Society in South India was Malaudy, in South Travancore. When Messrs. Cran and Des Granges proceeded to Vizagapatam they left their companion, Ringletaube, at Tranquebar, he having preferred the South for his sphere of action. He soon followed them as far as Madras, where he also was welcomed by Dr. Kerr, who supplied him with some school-books and other necessary articles for his Mission, with which he returned to Tranquebar. Here he remained several months, assisting the venerable Danish Missionary, Dr. John, studying the Tamul

Mr. Ringletaube prepares for his work.

(<sup>1</sup>) Ch. 3. s. 16.

(<sup>2</sup>) 136*l.* sterling.



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V.  
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His  
thoughts  
on the  
prospect  
before  
him.

language, and collecting information relating to the labours of previous Missionaries and the natural history and the languages of India. He studied Tamul with such success, that within a twelvemonth he composed a sermon in that language, and also a short Dictionary in English and Tamul.

2. In acknowledging the protection which Government had afforded to the Missionaries, he expressed his persuasion that a still more decided patronage of them would have the most beneficial influence on its own interests. Tracing the operations of Divine Providence in this respect, he observed, "They are slow but sure." "The tooth of time seems to gnaw incessantly here as well as elsewhere; and God will finally lay rocks in the dust. The Missionary aspect of the country is so much changed since the English came into these parts, that, the Lord helping His servants, we need not despair of final success. I am one of the greatest cowards that ever went forth shod with the preparation of the Gospel; but the Lord in mercy comforts my wretched heart more and more as I approach the field of action. He has indeed appeared for us: whom shall we fear? and if we fall in the heat of the battle, before success decides in favour of our beloved Leader, we shall only be sorry that we cannot die ten times for Him."

His pecu-  
liarity of  
character.

3. This extract from his correspondence may serve to explain his character. A Chaplain<sup>1</sup> who knew him remarks, "He was an eccentric; but, I really believe, a truly Christian man." It may partly account, also, for his behaviour to the Society for Promoting Christian Knowledge, whose Mission in Calcutta he deserted<sup>2</sup>, and for some irregularities in his subsequent conduct. Eccentricity is often a

(<sup>1</sup>) The Rev. Marmaduke Thompson.

(<sup>2</sup>) Book ix. c. 1. dec. 5. s. 4.





great misfortune: it has rendered the finest abilities of little avail for practical purposes, and diverted good men from the straightforward course of duty. This ought to be borne in mind in judging of the aberrations of a Christian brother, lest we censure with severity conduct which might admit of some extenuation.

4. In the spring of 1806 Ringletaube concluded to go to Tinnevely and South Travancore, with a view to help the destitute congregations of Christians in those parts, as well as to attempt to diffuse the knowledge of salvation among their heathen neighbours. He sailed from Tranquebar to Tuticorin, where he introduced himself to the Christians as a Missionary, and preached to about fifty of them his first *extempore* sermon in Tamul, from the words of St. Paul, "The Spirit itself beareth witness with our spirit that we are the children of God."

He sails  
for Tuticorin.

5. From Tuticorin he proceeded to Palamcottah, where he was kindly received, and preached both in English and Tamul. He then made a tour through the South of Tinnevely, travelling as far as Manapar, accompanied by an aged Catechist, and everywhere preaching the Word of God. After visiting several other places, he returned to Palamcottah, and thence travelled again in other directions. In these journeys he met with numerous incidents, some encouraging and some of a contrary nature. He travelled upwards of a thousand miles from congregation to congregation, preached the Gospel to multitudes, and baptized many adults, besides the children of Christian parents. Subsequently he took a journey to Trichinopoly, where he baptized thirty-six adults. He reckoned the Christians to the South at about five thousand, who were under the care of thirty Native Teachers. He found many of them very ignorant of the first principles of the

Traverses  
the Tinnevely province.



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V.  

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Resolves to  
settle in  
South Tra-  
vancore.

Gospel, which he justly attributed to the want of a Missionary among them; and proposed to the Tanjore Missionaries to take up his abode at Palamcottah, and superintend these numerous congregations; but as he was now pledged to another Society it was not deemed advisable to accede to his proposal, though the Brethren were thankful for his visits to their people while without a Missionary of their own.

6. He next turned his thoughts to the western coast, and in the autumn of this year made a journey through the kingdoms of Travancore and Cochin, with a view to his future settlement. The British Resident of Travancore, Colonel Macaulay, entertained him with hospitality, and assisted him in the prosecution of his design. Through the influence of this officer, the Rajah of Travancore granted him permission to fix his abode and build a Church at Malaudy, near Oodagherry, to the south of the Ghauts, and adjoining the Tinnevely province. For the present he occupied a small native hut near the spot, ten feet by six, furnished with a common wooden table, one or two stools, and a mere native cot, thus living in the simplest manner, with little regard to his personal comfort. He had two promising young men under him, whom he was training for the ministry; and he proposed to establish a Seminary for twelve youths to be instructed for the same work. The expense of maintaining the whole he reckoned at eighty-two pounds per annum.

The result of these preliminary exertions and arrangements greatly encouraged him to go forward; and he acknowledged that he had reason to bless the Lord of the harvest that He had graciously owned his feeble endeavours. But his labours here were suspended, for the present, in consequence of the war in Travancore, particularly by a treacherous assault upon the British troops, which produced a





complication of distressing events in those parts, and obliged Ringletaube to seek refuge at Palamcottah, where he was detained a considerable time. While there he continued to perform Divine Service both in English and Tamul, and studied to improve himself in the latter language.

7. Peace being at length restored, he resumed his labours, and established six principal stations, where he was assisted by Native Catechists. His journal in 1810 contains an account of his having baptized between two and three hundred persons, and mentions that there were many more candidates for the ordinance. At some of these stations he had built and opened Places of Worship, and in others, ground and timber had been purchased for the purpose. At Auticada, after preaching to a considerable number of Natives under a mango tree, he baptized an old man from Covilvelly, ninety-seven years of age, whom he called, the Patriarch Jacob. This aged convert, leaning on his two sons, who were baptized at the same time, shed tears of joy for their conversion as well as his own. But a more interesting figure, if possible, in this group, was a Schoolmaster, crippled in both legs by a fall from a tree, who had been brought ten miles on men's shoulders to hear the Word. "Since," said this man, "I lost the use of my legs I have had nothing but Heaven in view."

8. Ringletaube did not neglect "to exhort these converts to be obedient to their masters, and particularly to the magistrates, and to waive all views of temporal advantage by professing Christianity, and not to imagine that they would be exempt from the cross, or discharged from the obligation of their relative duties." This admonition he found very needful, for the people in general were extremely ignorant, and he had reason to question the motives of some in offering to embrace Christianity. In one place, none of the congregation could answer the

Returns to  
the South  
—nume-  
rous bap-  
tisms.

Extreme  
ignorance  
of the  
people.



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simple question, "What must you do to be saved?" In another village about three hundred people requested him to baptize them; but when he asked their reason for desiring it, they could not tell. The best instructed of them replied, indeed, "For the good of my soul;" but here their knowledge ended. One assigned the following reason for desiring baptism: "My two brothers, coming down from a palmyra tree, received a mortal blow from the devil in their chests. I want to be baptized, in order to avoid a similar fate." Another person gave him this answer: "Formerly I paid ten panchukrums to Government; this year the Collector demands twelve; therefore I desire to become a Christian;" expecting thereby to be exempt from this tax. There is a district in that province inhabited chiefly by Mahomedans, who embraced the faith of the Arabian impostor in order to escape a small tax of about eighteen pence a year, which the Shanars are obliged to pay, while the followers of Mahomet are exempted from it. Thus, for the sake of so trifling a sum, these people had agreed to change their religion; but Ringletaube, unlike the Mahomedan Moollahs or the Romish Priests, determined to sanction no such base motives, and faithfully warned the people against them. Several men of high caste, both Hindoos and Mahomedans, intimated to him their readiness to become Christians if he would pay their debts; but, upon his declining their proposal, they did not call again. He said, that for two hundred rupees he might have bought them all.<sup>1</sup> And such is the character of the inhabitants of every part of India.

Benefit of  
his exer-  
tions.

9. In the progress of his Missionary work, Ringletaube distributed, with good effect, copies of the

(<sup>1</sup>) Brown's History of the Propagation of Christianity. Vol. ii. pp. 475, 476.





Scriptures in Portuguese and Tamul. In 1811 he also baptized above four hundred persons, including children, and might have baptized many more adults, had he not suspected their motives to be mercenary. He had to contend with many difficulties, arising chiefly from the duplicity, indolence, and cupidity of the people; but there is reason to conclude that his labours were rendered effectual to the real conversion of several individuals, and that they contributed to diffuse the knowledge and influence of Christianity among the Natives in general.

10. Besides the Catechists who were stationed at his principal villages, he employed five or six Native Schoolmasters for the instruction of youth. He had likewise several boys in training, who assisted him in reading, writing, and singing. One of them always accompanied him on his preaching excursions. He also occasionally sent them into the villages, among the scattered proselytes, to teach them the Catechism. In 1812 he took a journey to the eastward, visiting several places on the coast. At Negapatam he was happy to meet with some of the fruits of former Missionaries' labours. At Tranquebar he was taken dangerously ill; and on his recovery returned home, and resumed his work. He visited his several congregations twice a month, and every evening addressed as many as were willing to attend. In some of these places the people were irregular in their attendance; in others they were more constant; and at one of them, Auticada, the congregation so much increased, that he found it necessary to enlarge the Church. About this time a new congregation sprang up in another village, where the people erected a small Church for themselves. His Report this year gives one hundred and forty-six baptisms, and the number of communicants amounted to about six hundred and seventy-seven; but he does not give the number of Christians

His varied  
labours  
and suc-  
cess.



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He leaves  
the coun-  
try.

under his care. About sixty children were in the School, which he personally superintended.

11. Thus did he continue to labour until the year 1815. With all his eccentricities, which led to conduct that sometimes seemed incompatible with his office, he was devoted to his work while in Travancore. We have given above a description of his humble dwelling, and he continued to live in the same simple manner while he occupied this post. Scarcely an article of his dress was of European manufacture. He seldom had a coat to his back, except when furnished with one by a friend in his occasional visits to Palamcottah.<sup>1</sup> Expend- ing his stipend upon his poor people, his personal wants seem never to have entered into his thoughts.

But simply and heartily as this singular man appeared to be given to the instruction of the poor people while he remained among them, in the year 1815, in the full tide of his useful labours, he sud- denly left them—no one seemed to know why, only that something appeared to have come into his strange head of other more hopeful work some- where to the eastward. While at Madras, whither he went to embark for that place, he called on the Rev. Marmaduke Thompson, with whom he spent an evening, in a very ordinary costume, for he had no coat even then, though about to undertake a voyage to sea: the only covering for his head was something like a straw hat of native manufacture: yet, wild as was his appearance, Mr. Thompson was greatly interested in his conversation, and helped him on his way.

Character  
of the  
Catechist  
in charge  
of the  
Mission.

12. Thus did poor Ringletaube close, as he had commenced, his Missionary career under a cloud.

(<sup>1</sup>) The author received this information on the spot from Rin- gletaube's friend at Palamcottah, the late Lieutenant-Colonel Charles Trotter, Commandant.





No one ever knew whither he went, nor was he heard of again. But he did not run his course in India quite in darkness. He was made the means of diffusing some light in South Travancore; and the Missionaries who followed him found several of his disciples walking the path of life. In August 1816 two Missionaries arrived at Madras for South Travancore, Rev. Messrs. Mead and Render; but the latter joined another Station, and Mr. Mead was prevented from proceeding to Malaudy before December 1817. He found the Mission in charge of a Catechist, named Samuel Stephen Greathead, whom Ringletaube had instructed for the office; but his knowledge of Christianity was yet very imperfect. Afterwards, under the Missionaries' instruction, he rapidly improved, and their Reports show that his labours were then of great service to the Mission.<sup>2</sup>

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(<sup>2</sup>) These Reports are dispersed through the volumes of the Society's Missionary Transactions, beginning with that for 1818. Several cases of conversion are given in the Missionary Records also, India, pp. 257, 258, 294, 295, 298 &c. 300 &c. 307 &c.

In 1818 Mr. Knill, constrained by sickness to quit Madras, joined Mr. Mead; and though it were premature here to enter into any account of their labours, yet we will give Mr. Knill's description of the people as they found them. In a Letter dated October 27, 1818, he remarked—

"You are not to imagine, that, out of these ten congregations, amounting to 2000 people, there are many real Christians. The best idea of them that I can give you is this:—Depict to your imagination a large parish, on the forest of Dartmoor, who are called Christians; but had never heard the Gospel. A Minister goes to reside among them: he finds a very few who appear to be hopeful characters; many, who have a little knowledge of the Bible; some, who can talk pretty fluently about religion; hundreds, who can read; but yet the greater part are involved in gross darkness. He begins his work by increasing Schools; opens places for prayer and reading the Scriptures; preaches every day; and is continually going about, attempting to do some good among his people.

"Just such is the state of the people where we dwell, and just such are our labours among them.

"What is very remarkable, they all voluntarily give a note-of-hand



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Com-  
mence-  
ment of  
the Mis-  
sion.

BELHARY.

1. The Society having been recommended to establish a Mission at Seringapatam, in Mysore, in 1809 Rev. John Hands sailed for that station, and arrived at Madras in the following year. Not having obtained the sanction of the Court of Directors, and Sir George Barlow receiving express orders from the Court not to countenance the Missionaries, it was resolved to send him home again. The Rev. M. Thompson pleaded hard in his behalf, referring to the acknowledged benefits which had accrued from the exertions of Missionaries in various parts of India. He appealed especially to the recorded testimony of the Directors themselves, in the noble monument which they had erected in the Fort Church to the memory of Swartz, together with the public solemnities at its erection by their express orders. He referred also to the valuable services of Mr. Loveless, recorded above, with which Sir George was acquainted; and after two or three objections, which Mr. Thompson succeeded in removing, the Governor allowed Mr. Hands to remain.

It appearing to his friends not advisable for him to proceed to Seringapatam, in consequence of a malignant fever which prevailed there, they recommended him to go to Belhary, above three hundred miles from Madras, in the north of Mysore, and surrounded by an extensive population. A large military cantonment was formed at this station; and Mr. Hands was welcomed by the European residents, among whom he soon commenced the regular per-

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hand, declarative of their renunciation of idolatry, and their determination to serve the True God. Does not this illustrate that promise (Isaiah xlv. 5), *Another shall subscribe with his hand unto the Lord*?"

The head-quarters of the Mission were at this time removed to Nagracoil.—London Missionary Society's Reports: 23d, p. 15. 24th, p. 20.





formance of Divine Service every Lord's Day. There were also great numbers of East Indians resident there, among whom scarcely a family could be found able to read, or willing, at first, to learn. After a time, however, some of them attended his ministry; and he had soon reason to hope that his labours were blessed among them. Several of the European soldiers, likewise, were brought to the knowledge of Divine Truth by means of his instructions, and gave satisfactory tokens of the sincerity of their profession. Nor was the effect of his exertions confined to this station. At a camp about a hundred miles from Belhary a spirit of religious inquiry was awakened by his visits, and the troops and others were eager to obtain the Bibles and Testaments procured for them. "The Bible," he remarked, "has become the inmate of the knapsack, and is to be found under the soldier's pillow." Tracts were also highly valued by them. Many of the soldiers took great care of these little treatises, collecting and binding them up in small volumes, to read and to lend to their comrades.

2. But Mr. Hands, while thus attending, in the first instance, to his countrymen, did not forget his proper Missionary work. He diligently employed himself in learning the language of the country, the Canarese<sup>1</sup>, which is spoken from the borders of the Mahratta country to the bottom of the Mysore. This language approaches nearer to the Teloo goo than any other; and such was the Missionary's progress in its acquisition, that in little more than a twelvemonth he had collected several thousand words, which he formed into a lexicon, and composed a short grammar, the first, probably, that had

The Missionary's studies and converse with Natives.

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<sup>1</sup> This is the name by which the language is commonly called. It is also called the *Kurnata*, and the *Kandada*. Mr. Hands adopted the latter name.—19th Report of the London Society.



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been attempted in the language. He soon translated the Gospel of St. Luke, and composed a Catechism; and was able, also, to converse with the Natives in their own language with sufficient freedom to impart to them some religious instruction. Several Brahmins visited him, with whom he conversed on religious subjects. Like the men of their caste everywhere, they employed their usual sophistry in the defence of their superstitions, and in their opposition to the Truth; yet were they sometimes constrained to allow its superiority to their own tenets. When the conversion of several Brahmins in Bengal was reported to them they expressed great surprise, and concluded that the end of the world must be at hand.

Estab-  
lishes an  
English  
School.

3. For some time Mr. Hands resided in an old pagoda, with several huge gods of stone lying about his premises; but upon his dwelling becoming dilapidated by a violent hurricane, he erected a small house, with an English School adjoining for the East Indians. In this undertaking the British residents afforded him their countenance and support; and he afterwards received from Government a grant of about eight acres of land, to be held rent free so long as it was appropriated to the use of his Charity School. He was supplied with timber, also, for the building, and every facility was rendered him in its erection. When finished, the School soon contained about fifty children, the greater part of whom were, before their admission, in a more wretched state than the very Heathen. They now received a scriptural education, and their progress was very encouraging. This School was conducted, under Mr. Hands' superintendence, by a devout soldier, whose officers excused him from military duty for the purpose.

Opens a  
Native  
School

4. The friends by whose assistance this Charity School was erected and maintained encouraged





him to erect another School in the Mission garden for the Natives, and about fifty children of different castes were soon admitted. Having no Native Christian to conduct their education, he employed a respectable Brahmin, the brother of his Moonshee. The employment of Heathen Masters in the Schools of Christian Missions has been deemed questionable; but the earlier Missionaries, surrounded by none but a heathen population, had no alternative, as we have seen in other instances, but either to leave the mass untaught, or to make use of such instruments as were at their disposal. Mr. Hands, in order to stimulate the scholars to exertion, promised to select the most diligent for the Charity School. As most of them desired to learn English, this promise tended to conciliate the parents, to win the hearts of the children, and to prepare the way for the gradual instruction of the people in the knowledge of Christianity, without alarming their fears, or giving a sudden shock to their prejudices.

5. In respect to the said prejudices, Mr. Hands soon found that the Natives' apprehensions had been greatly exaggerated, both in England and in India, by those who ought to have known them better. In 1812 he was sufficiently master of their language to converse with them in a familiar manner on the doctrines and precepts of the Bible; and, after several conversations with them, he remarked, "The people in general are ready to hear, and to confess the folly of their superstitious customs; but not so ready to leave them. They acknowledge the superiority of the Gospel of Christ; but do not feel its power on their hearts. Scarcely a day passes without a visit from some of the most respectable Natives at the Mission House. A Vakeel belonging to the Court generally visits me two or three times a week, and has introduced me to the heads of villages, who have come to Belhary to

Inter-  
course  
with Na-  
tives.



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V.Arrival  
and death  
of a Mis-  
sionary.

transact business in the Court; and I hope this will prove a considerable advantage to us when we begin to itinerate in the surrounding villages."

6. In 1812 another Missionary, Mr. Thompson, arrived at Madras for this station; but he, like Mr. Hands, having sailed without a licence from the Court of Directors, was officially informed, that the Governor in Council, by orders from the Supreme Government, was precluded from permitting him to reside in any place under this Presidency; and that he must return to the Isle of France, or to Europe, by the first opportunity. The Chaplain, his namesake, who had interceded so successfully for Mr. Hands, was now at the Isle of France for the recovery of his health; and no one being on the spot to undertake his cause, and a respectful letter from himself to the Governor proving of no avail, he was preparing, with no little reluctance and grief of heart, to obey the peremptory order to depart, when he was seized with an acute attack of the liver complaint, which in a few days terminated his life. Though he had been greatly troubled at the thought of returning to England, yet he was quite prepared to depart to a better land, and his end was joy and peace.

Another  
assistant.

This was a great disappointment to Mr. Hands; but it pleased God to raise up for him another colleague. While sojourning at Madras he had assisted Mr. Loveless; and one of the fruits of his ministrations there was a young man, born in the country of European parents, named Taylor, who, about this time, joined him at Belhary, and made himself very useful in the Schools, and in discoursing in Tamul with the Natives who understood that language. He was afterwards received, and ordained as a Missionary, under the patronage of the London Society. With the Tamul he was acquainted from a child. He soon commenced the





study of Canarese, then of Teloogoo; and was able, before long, to render very essential service in the different departments of the Mission.

7. Mr. Hands soon had reason to mark the gracious providence of this appointment. In 1813, suffering severely from the liver complaint, he left home for Vizagapatam, a journey of more than five hundred miles, and thence proceeded to Madras. Wherever he halted he endeavoured to publish, among those who knew the Canara language, the truth of the Gospel; which, in general, the people were so ready to hear, that they crowded the *choultry* from the time he entered till his departure. He passed through several hundred towns and villages, in some of which he found congregations of Romanists, especially in the large towns near the Coromandel coast. In some of the villages the greater part of the inhabitants were Christians of that communion; but, alas! too generally they were scarcely to be distinguished from their heathen neighbours.

Mr. Hands' journey to the coast.

8. Not long after his return home, in the year 1814, he was joined by a person who had for many years held the situation of a Catechist under a Romish Priest. He was an intelligent and pious man, named Xavier; and he went into the surrounding villages, in each of which he continued five or six days, distributing the Gospels, and conversing with the people.

Joined by a Romish Catechist.

Some copies of the New Testament in Teloogoo, which Mr. Hands brought with him from Vizagapatam, were distributed among the Teloogoos at Belhary, and several were sent into the adjacent districts by strangers who had called to visit him. He had also a class in the Native School who read the Teloogoo Gospels.

9. In 1815, his health being re-established, he was enabled to persevere in his Missionary work

Favourable reception by the Heathen.



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V.  

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with renewed energy. Though he could not, he said, send home accounts of the poor Hindoos around him having openly embraced the Gospel; yet he was persuaded that many were convinced of its excellence and divinity, and were desirous of becoming better acquainted with it. The Gospels in the language of the country, together with Catechisms, were extensively circulated; and they excited so much attention, that scarcely a day passed without several persons calling upon him for books, and making inquiries.

He occasionally visited the temples of the Heathen, at the seasons of their religious festivals, when he embraced the opportunity of distributing among them the Word of Life, and conversed with them on its contents. On one long journey he visited the Native Schools in the towns and villages, addressed the children, and supplied them with books, which, in general, were eagerly and thankfully received, and many heard with attention the glad tidings of the Gospel.

In these journeys he distributed great numbers of Tracts, and thus described the general anxiety to obtain them:—"In some places there was quite a strife among the people to get near me, in order to obtain a book; and I was much pleased with the gratitude with which they were sometimes received. At one village, a man who had received a Tract made me accept in return a bunch of plantains; another, without inquiring whether I wanted it or not, ran to his house, and fetched me a vessel full of milk; another thrust into the palankeen a quantity of tobacco. These were, indeed, but trifles in themselves; but the disposition with which they were bestowed gave them no small value in my estimation."

In this manner did the work continue to advance during the present and the following year; and at the





close of the Decade the Mission was in a prosperous state.

10. In the translation of the New Testament into Canarese the Missionaries had finished the four Gospels, part of the Acts, the Epistle to the Ephesians, and St. John's three Epistles. They had also translated the first ten chapters of Genesis, and a large Tract composed of extracts from the Sacred Scriptures. Matthew and part of Luke had been several times revised, and the former was now ready for the press. They felt the vast importance of this part of their work, and were anxious to proceed in it as fast as possible; but they wished also to send out their translations as correct as they could make them. They were at a loss for want of a press, having to transcribe every copy of their *Catechisms* and Tract of *Scripture extracts* for the use of their pupils.

Progress of  
translations.

11. A Boarding School was kept in the Mission House, which contained twenty-four scholars, some of whom appeared promising children. The profits arising from this School, with the Missionaries' salaries, were united in one common fund, by which they were enabled to support three Native Schools, two or three moonshees, a public reader, several writers for copying Tracts and other works, and to defray the expenses of a large and increasing establishment.

Account  
of the  
Schools.

Besides this, which must be considered a private establishment, they had two English and six Native Schools in and around Belhary, containing, together, about three hundred and twenty scholars. The following account which Mr. Hands gave of their progress will show that he was encouraged in this department also of his Mission:—"Several of these children afford reason to hope that God is beginning to work upon their hearts. Some of them voluntarily learn from three to six chapters or psalms



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every week, besides hymns. Thus, a number of poor children, who, a short time ago, were more ignorant, wretched, and depraved than the Heathen, have acquired a large portion of valuable knowledge, and promise to become blessings to the world and to the Church of Christ. Many of the Hindoo children, also, are coming on very well: they are employed daily in reading, copying, and committing to memory parts of the Gospels."

Many applications were made by the inhabitants of other villages; and it was intended to form more Schools in eligible stations, as soon as the funds would admit of it. In some of the Schools prejudices had been at first excited by requiring the children to read the Sacred Scriptures and learn the Catechisms; but in general the people's objections soon subsided. "We feel," the Missionaries said, "much interest in this part of our establishment, and hope in time to see it prove eminently useful. Lord, smile upon the precious seed thus sown, and make it fruitful!"

Distribu-  
tion of  
Scriptures  
and Tracts.

12. Of Tracts and portions of the Sacred Scripture for distribution they had at present but a small variety; but the few which they possessed kept several writers constantly employed in copying them. Thousands had been distributed in Belhary and the country round, and more applications were made for them than the Missionaries could supply. The Catechisms, they were credibly informed, were introduced and taught in several Schools in the country, besides their own. Scarcely a day passed without many persons coming to them for Tracts, which afforded them opportunities to explain their contents. Several Natives, whom they had endeavoured to instruct in the Gospel, for a time appeared under concern for their souls, and greatly encouraged their hopes. Two of them were desirous of being baptized; but it was thought prudent to





keep them a while in a state of probation; and, alas! time proved of some that their hearts were not right with God.

13. Their ministrations among the European soldiers and East Indians were attended with the happiest results. In the autumn of 1816 another Missionary, Rev. W. Reeve, arrived from England for this station, and immediately entered with activity upon the English Services. Mr. Reeve was also very successful in the study of Canarese, and, before long, took part in the translation of the Scriptures, and in the compilation of a Grammar and Dictionary in that language.<sup>1</sup>

Arrival of  
another  
Missionary.

Such was the auspicious commencement of a station which, in a few years, proved one of the most prosperous of the London Missionary Society in India.

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(<sup>1</sup>) In a few years Messrs. Hands and Reeve finished the translation of the whole Bible into Canarese; a language said to be spoken, like the Teloo-goo, by not less than ten millions of the human race. The Romish proselytes were very numerous in Canara, and for this reason the Archbishop of Cranganore, within whose spiritual jurisdiction they resided, succeeded in putting a stop to the first proposal of the Calcutta Bible Society to obtain a translation of the Scriptures in that language. (History of British and Foreign Bible Society. Vol. i. pp. 120, 121. Vol. ii. pp. 56, 57.) The version of Messrs. Hands and Reeve, also, was severely criticized by the Abbé Dubois (Letters on the State of Christianity in India, pp. 213 &c.); but the very specimen which he published of this translation speaks much more in favour of the Missionaries as translators, than of the Abbé as a philologist. It was submitted to every Canarese scholar known to the Sub-Committee of the Bible Society at Madras; and so favourable was the impression made upon the Committee, by the careful examination of all the opinions received upon this specimen, that it was resolved to proceed with the remainder of the work in the same way; and a Special Committee of Canarese scholars was appointed at Belhary to revise the whole, prior to its being submitted to the Sub-Committee at Madras.—The Author's Reply to the Abbé Dubois, pp. 126—131.





## CHAPTER VI.

CHURCH MISSIONARY SOCIETY IN SOUTH INDIA.  
1814—1816.

## MADRAS.

A Corresponding Committee of the Church Missionary Society formed at Madras.

1. THE arrival of two Missionaries, Messrs. Schnarrè and Rhenius, from the Church Missionary Society, their appointment to Tranquebar, and subsequent recall to Madras, were mentioned above.<sup>1</sup> In the autumn of 1814 the Rev. M. Thompson and a few of his personal friends at Madras formed themselves into a Corresponding Committee, for the purpose of directing the movements of the Missionaries, affording them what encouragement and assistance they might require, and promoting the general objects of the Society in South India. The Committee held their first meeting on the 30th of November, when Mr. Thompson read to them a communication which he had received from the Rev. Josiah Pratt, Secretary to the Parent Society, on the great advantage of the proposed Committee to the acting Committee in England. All present heartily concurring in this view, they proceeded to business, and began by forming rules for their own guidance.

Grant from the Parent Society.

2. Meanwhile the Society, on receipt of the first intelligence of this intention, placed the sum of five hundred pounds per annum at the disposal of their

(<sup>1</sup>) Book x. c. 2. ss. 10, 11, 13.





representatives at Madras, for the support of the Missions and Schools in the peninsula, encouraging them, at the same time, to look for further support from home, to any reasonable extent.<sup>2</sup>

3. One of the first steps of the Corresponding Committee was, as we have seen, the removal of the Society's Missionaries, Schnarrè and Rhenius, from Tranquebar to Madras. Two Stations had been proposed for them—Madras and Travancore. The Committee deliberated on the comparative claims of these stations for an immediate supply, and their unanimous choice fell on Madras.<sup>3</sup>

Missionaries stationed at Madras.

4. The Missionaries were removed accordingly; and shortly after their arrival, Mr. Thompson waited upon the Governor, the Hon. Hugh Elliott, in order to obtain his permission for them to remain at the Presidency. His Excellency, with an expression of goodwill toward Missionaries, desired to see them, gave them a very kind reception, and, after a short conversation, and a slight survey of the Summary of the Designs and Proceedings of the Society, not only permitted them to settle in Madras; but assured

Their favourable reception by the Governor.

(<sup>2</sup>) Church Missionary Society's Reports, 15th and 16th. Missionary Register, 1816, pp. 32—34.

(<sup>3</sup>) This station was preferred for the following reasons:—

"Its high consideration, as head of the whole peninsula; the desire for Christian knowledge which appears to prevail therein; the frequent demands for the Scriptures in three or four languages; the consideration that the Rev. Dr. Rottler has there already a Malabar congregation, a secession from the Roman Catholics; the Chapel, in which he officiates by appointment of Government being open to the Missionaries; and a translated Liturgy of the Church of England just completed by him, for the use of his congregation. It is manifestly important to occupy Madras by Church Missionaries; to provide for the Tamul congregation, small as yet, but increasing, against the possible failure of their present venerable Minister, and thus keep open the Chapel for Tamul Divine Service. All this the Committee persuade themselves that they may accomplish by means of the Society's Missionaries. The Society will thus commence its career in the South, at the seat and under the eye of the Government."



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VI.Their  
residence  
in Black  
Town.

them of his countenance, so long as they conducted themselves with prudence. The Governor was, in fact, predisposed in favour of Missionaries in general, from the good conduct of the Moravians in Antigua, where he had been Governor; and there were two or three other circumstances of less moment which inclined him to afford them his countenance.

5. The next object was, to obtain for them a suitable residence. The Committee hired a good house in a very eligible part of Black Town, in the midst of a garden, with every convenience that they required, and sufficient space for the erection of Schools and any other buildings that might be wanted. In a word, these premises afforded every facility for the formation of a complete establishment, such as both the Society and their Corresponding Committee desired to form at the headquarters of their South-India Missions. Here the Missionaries were soon settled, when they began diligently to prepare for their future work. They had improved their time at Tranquebar in the study of Tamul, and the acquisition of such knowledge of the Natives and the country as they were likely to require. They also brought away several Tamul books, which were useful at the commencement of operations.

Interview  
with an  
Idolater.

6. A few extracts from the Missionaries' Journal will serve to illustrate their situation, and their capabilities for the duties to which they were called. Mr. Thompson had remarked, "From the front of their house they have perpetually in view four or five ugly little mementos of the work for which they are come out, which will prove, I hope, an useful stimulus to increasing diligence in their studies and fervour in prayer."<sup>1</sup> The following

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(<sup>1</sup>) Missionary Register, 1816, p. 34.





extract from the Missionaries' Journal will describe these things, and show how they endeavoured to turn the opportunities thus afforded them to good account:—

"Feb. 17, 1815—It has been, for some days," Mr. Rhenius states, "my wish to throw the net of the kingdom of God in the place nearest to us; I mean, to speak with those men who worship every morning their stony gods behind our house. This morning they were late enough there, and I embraced the opportunity. I had the following conversation with the idolater:—'Why do you do this?' pointing to the stones. 'Sir, that is our god.'—'But can this stony god hear you? Can he see you?' He laughed, and of course would not say yes.—'Such worship,' I said, 'does not please the only True God. He is angry.' 'True, Sir: you are a good master, for another would have turned me out of this place by force.'—'Well,' said I, 'the reason that we do not turn you out by force is, not that we are indifferent about your worship, but that we wish to instruct you in the knowledge of God, who has made you and all things; and of the salvation which God has given to all men by Jesus Christ; so that, by these means, you may abandon that folly, and throw these stones into the tank. By such worship you will go to hell; your soul will be lost; your sins remain without forgiveness: seek, therefore, the salvation of your soul.'"

After a few days the man discontinued his attendance upon these idols, wearied, no doubt, with the Missionaries' admonitions, though he appeared to receive them in good part.<sup>2</sup>

7. "*March 9*—I visited the School in the adja-

Interview  
with Ro-  
manists.

(<sup>2</sup>) They subsequently give a similar account of their conversation with a Brahmin and others who came every Sunday to worship a kite on a tree in their garden, until they discontinued it for shame.



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VI.Care in  
distribu-  
ting the  
Scriptures.Com-  
mence-  
ment of  
Religious  
Service in  
Tamil.

cent village, Raypooram, which will shortly be removed into our garden, and found them tolerably to my satisfaction. A Roman-Catholic Priest lives not far from the School: I therefore took the liberty of visiting him. I found two priests, one of whom had lately come hither. I acquainted them with the design of our coming, and was received in a friendly manner." Then, after some conversation on the necessity of giving the people the Scriptures to read, and the priests declining his offer of some copies of the Tamul Testament, they parted on friendly terms.

8. The Romanists in general were glad to receive a copy of the Testament; but the Missionaries soon found it necessary to be very careful to whom they gave them. The Natives of all castes would seldom decline the offer of a book; but unless disposed and able to read them, they have sometimes made a bad use of them, and thereby brought discredit upon those who, though with the best intention, have committed the Sacred Volume to their hands. The Missionaries therefore remarked—"In order to prevent all possible abuse of this gift, according to Mr. Thompson's custom and advice I wrote in each copy, on the title-page, 'This is a gift of the Calcutta Auxiliary Bible Society,' with our names; and, on the last page, the name of the receiver, and the date.

9. In reading the next extract, it should be borne in mind that the Missionaries had now been little more than nine months in India. This will sufficiently speak for their diligence in the acquisition of the Tamul language.

"April 12, 1815—We held, this evening, the first religious meeting in our house. Some of the Roman-Catholic Christians had applied for Old Testaments, which, however, we could not give them, having but few copies; and there is not yet any prospect





of its being reprinted. I proposed, therefore, to hold, every Wednesday evening, an Old-Testament Lecture, which they might attend, if they wished. About fifteen persons were assembled; but of the Roman Catholics, only one, a boy. I began with the first chapter of Genesis. May God graciously grant His blessing on this small beginning!"

10. The visitors of all castes at the Mission House were becoming numerous, especially Romanists, who, when asked the reason of their desiring the Tamul Testament, replied, "In our Church we hear Latin, which we do not understand: we wish to read and understand for ourselves." This anxiety on the part of the people began to alarm their priests; and the Missionaries remark, in their Journal April 21—"We were told to-day that a Roman-Catholic Priest had, last Sunday, exhorted his congregation, from the pulpit, to take care; for there had wolves and tigers come among them, who will ensnare them—probably referring to us."

Increase of  
visitors at  
the Mis-  
sion  
House.

11. "*May 1, 1815*—We opened the Free School in our garden. About twenty 'Christian and twelve Heathen children made the beginning.' The new plan of education which we wish to introduce, both in Tamul and English, being strange alike to the children and the Schoolmaster, will require some time to bring them into the desired practice of it. Most of this day was, therefore, taken up with arranging the School."

A Free  
School for  
all castes.

The Missionaries set out upon the plan of freely receiving children of all castes for instruction, hoping that they would thereby learn from their youth to become by habit indifferent to distinctions so repugnant to the principle of Christianity.

They resolved, also, to let those scholars pay who could afford it, regulating the amount by their circumstances. The poor were admitted gratis. Every Wednesday one of them catechized the children in



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VI.Steady  
progress  
of the  
Mission.

Tamul, and, on Saturdays, examined them in English; the subjects for these exercises being what they had committed to memory during the week.

12. The steady progress of this Mission will be seen from the following extracts:—

"*May 28, 1815: Sunday*—We first held Divine Service in Tamul in our Schoolroom;" the Government Chapel in Black Town, which was lent them for this purpose, being required at other times of the day by the Chaplain for his own congregation. The Journal proceeds—"The Service began at ten o'clock. Most of the Christian children, the Schoolmasters, and several others, were assembled. Mr. Rhenius preached on the first of St. Peter i. 3, 4.

"*June 4: Sunday*—In the Morning Service Mr. Schnarrè read the Lessons, and Mr. Rhenius continued preaching on the text of last Sunday. A few were assembled.

"*June 19*—There are now above one hundred and ten children in the School, consisting of children of Protestant Christians, of Roman Catholics, and of Heathen. We have the satisfaction to see little scruple about their castes. High and low castes learn together."

From the first they encouraged the Natives to send their daughters to School, and the Committee built a separate room for the purpose, which was finished in June, and opened with some Christian children. The Missionaries remarked—"We made it expressly known that all girls should be admitted free; because the Heathen, together with the thought that they need no instruction, would consider the money given for them as thrown away, especially since it is very hard to get money from them for any good purpose." The girls were taught to knit stockings; but the School did not advance as the Missionaries desired, the Natives, even Chris-





tians, being very slow to relinquish their prejudices against female education.

13. Such was the state of this Mission at the close of its first year. The Missionaries had acquired the Tamul language sufficiently to compose, converse, and read publicly in it; they had opened two Native Schools, besides the small School for girls, in their garden, already containing, together, about one hundred and thirty Scholars; and the members of the Corresponding Committee united with them in thanksgiving to God for the past, and in prayer for His future guidance, aid, and blessing.

First Anniversary  
of the  
Mission.

On the receipt of all this information the Parent Society augmented the grant of five hundred pounds, for this Mission, to fifteen hundred; and at the same time expressed the hope, that as the wants of India were opening, Christian liberality would supply them.<sup>1</sup>

14. Among the various characters who resorted to the Missionaries, they thus mention one who promised to be servicable to them:—

A Scrip-  
ture  
Reader.

“*July 26*—A Native Christian, named Christian, formerly of Tranquebar, and of respectable Christian parents, applied to us some months ago, for relief in his family distresses. We were inclined to help him, as far as we could; and he stating that he understood book-binding and making ink-powder, or that he would teach children, we employed him in copying Tamul manuscripts.”

This man having manifested some zeal for the religious instruction of his countrymen, and conducted himself with a propriety which gained the Missionaries' confidence, the Committee were induced

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(<sup>1</sup>) The communication from Mr. Thompson mentions other opening prospects also in South India, which it would be premature to introduce here. Church Missionary Society's Sixteenth Report. Missionary Register, 1816, pp. 38. 61.



CHAP.  
VI

to sanction his employment by them as a Scripture Reader. A great part of their journal is taken up with details of his activity. In addition to what they there say of him, they observe—"Christian found himself stirred up to make the reading and publishing of the Word of God to his still deluded countrymen his daily employment. We look upon this event with gratitude toward the Lord, it appearing to pave the way for the reception of the Gospel. The extracts which we have made from his Reports are often literally translated; and they are copious, in order to give you a specimen of his proceedings. We have, of course, encouraged him in his labours; and see, with pleasure, that he goes on to our satisfaction, though we feel ourselves obliged to use great caution."

Rayappen,  
a Catechist.

15. Rayappen, a Catechist sent to them from Tranquebar, proved an active assistant. Mr. Rhenius thus speaks of him July 28. After relating the particulars of an interview which he had with a Native Romanist of respectability, he adds—"Another Roman Catholic had spoken with Catechist Rayappen, some days ago, on the same topic; observing, that he also would send his children to School were it not for our non-distinction of caste. I was glad to see that Catechist Rayappen endeavoured to convince him of the evil of the custom, to which he himself had seemed too much inclined. We may observe, on this occasion, the pleasing hope which we have respecting Rayappen, that we shall one day see him a useful labourer in the Lord's Service.

Advantage  
of distributing the  
Scriptures.

16. The following is one instance among many of the interest awakened by the distribution of the Scriptures."

"August 25, 1815—A Portuguese came with his English Bible, which I presented to him some time ago, and asked where it is mentioned about the Assumption of Mary; this feast having lately





occurred, and his minister having preached on the subject. Of course, I could not show him any passage; but took opportunity to state to him the delusion in which they are kept. He asked, likewise, an explanation of several other passages, which had appeared dark to him in the course of reading; saying, that he likes to read the Word of God, and his wife and mother too, to whom he translates it into Portuguese.

17. "*Sept.* 11, 1815—The gardener of this place, together with his wife, would not suffer, formerly, the heathen boys of his caste, who attended our School from a distance, to eat their dinner in his house, unless they had previously washed themselves, on account of the pollution which he imagined they had received in our School from associating with Parriah boys. This man brought to-day his own son into our School." Some of the heathen scholars were also become so much interested in their Scripture lessons as to ask for a copy of the New Testament to read at home. The Missionaries were glad to comply with their request, only requiring that every Saturday they should show the books which they had received.

Decline of  
prejudice  
against the  
Schools.

18. The attendance upon Public Worship in the Schoolroom, besides the members of the Mission, was now increased to about fifty persons, of all descriptions, among whom several strangers were generally seen. The strictest decorum was observed, and great attention seemed to be paid to what was said. Some reported to their friends the instruction they had received, and in this way the neighbourhood was becoming interested in the subject of Christianity. November 5th they administered the Lord's Supper for the first time in Tamul, with a few Native Christians, with whom they had a preparatory meeting the day before. They had begun to preach in Tamul to Dr. Rottler's congregation, to

Religious  
Services in  
Tamul.



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VI.

the great satisfaction of that venerable Missionary, who reported most favourably of their knowledge and pronunciation of the language. They regularly divided the Tamul Service with him in reading and preaching, and they closed the year together in the following manner:—

“*December 25: Christmas Day*—In union with the whole Church of Christ, we celebrated the Nativity of our Lord. The congregation in the morning was pretty large. We received new blessings, and found new cause to praise and to adore Him for His deep humiliation. And may He graciously bless the Word, which, in these days more especially, will be preached here and in all the world; so that the song of the holy angels may resound from those that hitherto have sat in darkness and under the shadow of death!

“*December 31: Sunday*—We concluded this year, in the Afternoon Service, by contemplating the words of David (Ps. cxix. 52.), *I remembered thy judgments of old, O Lord, and have comforted myself.*”

Romish  
opposition  
to the  
Schools.

19. In the month of March 1816 they had an evidence of the jealousy with which their proceedings were regarded by the Romish Priests. One of their scholars, a Romanist, was drowned in the tank [well] at the end of their garden; and at the burial of the body on the following day, the Romish Bishop told the relations of the boy, and the congregation, that the event was a consequence of their sending their children to the Mission School. This induced the parents of about twenty scholars to withdraw them; but others had the good sense to express their conviction that there was no harm in sending their children, because they heard and learned good things, and were taken care of by the minister himself, which, they said, their own Priests never did.

Manifest  
advantage  
of the  
Schools.

20. But, notwithstanding this opposition, the Schools were appreciated by many, and became





the means of diffusing the Gospel in the neighbourhood. Among their scholars they had youths and young men from sixteen to twenty years of age, who received Christian instruction with manifest pleasure, and imparted what they learned to their friends. The first class in Tamul, containing twenty-three scholars, was composed principally of these young persons, who attended the Mission House on Fridays, to receive special instructions in the Scriptures, which they were taught to regard as an honour. On July 17, 1816, after describing these scriptural lessons, the Missionaries remark—"The children, in general, hear attentively. The manner of instruction pleases them. They themselves have something to think of and to do. Their memory greatly improves. It is our joy to see small and great learn the Parables, and other parts, often of a considerable length. Praised be the Lord God, who so graciously directs and blesses!

"It is interesting to see a small Pariah boy, seven or eight years of age, teach Tamul to a Brahmin of twenty-two years. The Brahmin pleases us very much by his diligence and his quiet behaviour; nor does he seem to be ashamed of his little instructor.

"*July 22*—A proof that the Lord leaves us not without a blessing on our School is what the Catechist related to me to-day. When speaking with the father of one of the boys, a Roman Catholic, about the Christian Religion, he said, 'I tell you the truth. My sons have just got the knowledge of the truth, which I did not know before. By the good instructions of your Minister, they now understand what is the Gospel of our Saviour—what is the Lord's Prayer, and the meaning of it. Sir, you may believe me, by giving instructions like these, the schoolboys, whether Heathen or Roman, will, by and bye, become good Christians.'"



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Various  
visitors  
to the  
Mission  
House.

An impos-  
tor.

21. On the 31st of July Mr. Schnarrè returned to Tranquebar, when Mr. Rhenius was without a colleague for several months; but the Corresponding Committee were always at hand to assist him. Among the numerous inquirers at the Mission House, special mention is made of a Mahomedan officer, a respectable Teloogoo, and several Brahmins, who seemed to be interested in the Missionary's conversation; but the result is not stated.

22. There was one, however, who occasioned him no little anxiety—a Gooroo, or spiritual guide. He first visited the Mission House in November 1815, and afterwards had frequent interviews with Christian, the Reader, who saw and conversed with him every week, and gave to Mr. Rhenius satisfactory reports of their conversation. The man's interviews with the Missionary tended to confirm the impression of his sincerity; and in March 1816 Mr. Rhenius visited him at his habitation in Vepery, when he and all about him seemed to be very attentive to what was said. At the close of the conversation, the Gooroo showed him, as well as Rayappen and Christian, who were present, the accustomed tokens of respect, in the presence of his heathen disciples. He was of a great age, and professed to have received instruction in Christianity from a Minister at Negapatam. For some time he continued his intercourse with Mr. Rhenius, who has reported, in his journals, many long and interesting discussions which seemed to indicate an anxiety on the man's part to know the Truth, and a preparation of mind to receive the Gospel in all its freedom.

This went on for some months. At length he gave reason to question his sincerity, until there could be no doubt, as appears from an entry in Rhenius's journal, June 27, that his motives, from first to last, were purely mercenary. He hoped for assistance in a dispute which had been pending





between himself and another Gooroo, who laid equal claim to the revenues and honours of their caste which this man enjoyed. Besides this leading quarrel, there were, it appeared, several minor disputes; and it was for the prosperous termination of these that he sought to obtain the influence of a Missionary's name and interest.

23. The worst feature of this case remains to be told. It was discovered that Christian, the Reader, who had made favourable reports of his interviews with the Gooroo, was all the while in league with him for the accomplishment of his purpose. Mr. Rhenius was much grieved at this discovery; but those acquainted with the duplicity of the native character, will not be astonished at their success in imposing so long upon a Minister of little experience in the country; while every one whose heart is warmed with the love of souls, and filled with the charity which hopeth all things of the promising inquirer after Truth, cannot but sympathize in the disappointment of the young Missionary on this occasion. He felt it most acutely, and complained that his spirits were much oppressed, and that the burden seemed too heavy; "So that I wished," he wrote, "to go out of the way for some time, to draw fresh strength and comfort in private devotion and meditation."<sup>1</sup>

Unfaithfulness  
of the  
Scripture  
Reader.

24. But all did not disappoint him. Besides Rayappen, the Catechist, who remained faithful, he had two other Assistants who were becoming very

Appavoo, a  
Native  
Christian.

(<sup>1</sup>) Rhenius's Memoir, pp. 49—62. This is from his Journal, Dec. 19, 1817, a short time after the detection of the Reader's hypocrisy. We have anticipated the close of this painful transaction, that there may be no necessity again to refer to it. The Journal of this man may be seen in the Missionary Register for 1817; also Mr. Rhenius's long conversations with the Gooroo. These were read with great interest so long as the men were supposed to be sincere; but they would now be perused with very different feelings.



useful in preparing his way for future operations. The name of one was Appavoo, a Native Christian, who became attached to the Missionaries from the beginning of their residence at Madras, and had often manifested a real care for the salvation of his own soul, and a love for his Saviour. By Mr. Rhenius's recommendation, he obtained employment under a gentleman, who soon found that he could place confidence in him, and sent him into different parts of the country, in search of antiquities. While thus employed, he improved every opportunity to make known the saving Name of Jesus to Heathens and Romanists. He was not ashamed of Christ and His Gospel. His letters to Mr. Rhenius, detailing his proceedings, showed that he grew in zeal for the kingdom of God; and the account he gave him of his progress greatly encouraged and refreshed his spirit. These letters contained, also, important hints with regard to Missionary operations. There is an intelligence and feeling in them which cannot fail to gratify the Christian reader: we will therefore give an extract from one of them, dated Conjeveram, about forty-six miles south-west of Madras, October 25, 1816:—

“My master appointed me to take a long journey, in which I have explained the truth of Christianity to several of my friends. Some of them much desired of me the Sacred Scriptures. I replied, that those volumes will be given to them by benevolent Societies, which are formed in different places. They expressed their joy, and said that they should be ever obliged by such valuable books. I promised to get them such, as soon as possible; and, in the meantime, I have explained to them some passages out of my own book. They are all well satisfied.

“Conjeveram is very ancient. There are two pagodas, which have marks of great antiquity. There are now many hundred inhabitants, whose





hearts are wholly darkened with gross superstition. About their religion they entertain an opinion of it as of the highest antiquity. I pity to see so many hundred souls perishing for lack of knowledge. Many hundred children are neglected in their religion and learning. Here the Christians are much despised. Not a single soul of this description in this populous city! Here, without a suitable Establishment, Christianity cannot be introduced in the hearts of this people." He then strongly urges the establishment of Schools in the place. "In doing this," he concludes, "the contempt of Christians will be rooted out, and the foundation of a Christian Church will be easily laid here; and thus the benevolent design of the Society will be accomplished."<sup>1</sup>

25. The name of the other Native Assistant was Sandappen, a respectable Christian of the old Vepery congregation, who resided at Vadadelli, about thirty miles north-west of Madras. During the year 1816 he wrote repeatedly to Mr. Rhenius, requesting him to visit the place, and expressing a great desire for the establishment of Schools there and in the neighbourhood. He also spoke of the various disputes which he held with the inhabitants on religion, and encouraged him to form a Mission at that place. Circumstances preventing the Missionary at that time from making this excursion, he instructed Sandappen to take preliminary steps for establishing Schools; gave him a Tamul New Testament and a few School books; and desired him to report, at the end of the month,

Sandappen, a  
Native  
Assistant.

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(<sup>1</sup>) Missionary Register, 1818, pp. 153, 154. His next Letter, dated January 8, 1817, it would be premature to introduce here; and enough has been given to illustrate the character of this disinterested coadjutor, raised up by the Lord for His servant. Works of some importance were the result of his suggestions.



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rary Place  
of Wor-  
ship.Ground  
obtained  
in Black  
Town for a  
Church.

what he had done. The proceedings, in consequence of these directions, were commenced in January 1817, and will therefore be matter for future history. Meanwhile, however, we may regard all this as an answer from God to the Missionaries' prayers, that He would awaken men from among the Natives themselves to become proclaimers of the Gospel.<sup>1</sup>

26. The service in the Schoolroom on the Mission premises was now so well attended, that they became very anxious to obtain a more commodious Place of Worship. In the month of May Mr. Thompson remarked, in a letter to the Secretary of the Society—"We must, if possible, get a Chapel of our own; but, alas! it is no easy thing, from the crowded state of Madras, and the excessive price of the ground. The Missionaries have public services every Sunday in the School, but this building is too humble to attract many persons."<sup>2</sup> For the present, the large verandah at the back of the Mission House was fitted up for the purpose, and opened on Sunday October 13, 1816. The congregation was respectable; and several strangers, a Heathen and some Romanists, were present."

27. This, however, was only regarded as a temporary accommodation, until an eligible spot could be obtained for the erection of a Church. After a diligent search, a very suitable piece of ground was discovered in the middle of Black Town, "in the finest part of the town," Mr. Thompson wrote, "that we could have wished. It has cost us much trouble to discover and secure it, and a sum of four hundred pounds, for which we have drawn on the Society. The building materials on the ground are

(<sup>1</sup>) Missionary Register, 1818, pp. 74, 75. Rhenius's Memoir, p. 75.

(<sup>2</sup>) Missionary Register, 1817, p. 69.





valued at more than two-fifths of the money. It is an event of great, of very great joy to us," (owing to the scarcity of ground in the town, and the reluctance of the Heathen to have the Mission extended in their neighbourhood). But, "happily, for us," Mr. Thompson continued, it "proved to belong, not to a Tamul or Gentoo (Teloogoo) man, but to a Mussulman, who was much more ready to let us have it than any common native of caste would have been. We shall be very careful to have the title-deeds well examined and approved. We will build away as fast and as strong as we can. Happy, happy the day, when we shall open a Church Missionary Church for Public Worship!"<sup>3</sup>

28. The reluctance of the Heathen to let them have ground arose, no doubt, from the alarm they took at the progress of education in the place. "The whole city, I am told," said Mr. Rhenius, November 11, 1816, "speaks of our establishing Schools. Heathen men come and offer themselves as Schoolmasters, and discover strange notions about a School plan. In the second School, the parents of the children are afraid of the mode of instructing them, and have spoken with the Schoolmaster about it; but he has quieted them. A little boy, who had been only once in the School, coming home, cried several times to his father, 'I will have no more Ramasamy's name: I will have a Christian name.' The father grew alarmed at this, and would not send him any more to the School; but by the Reader and the Schoolmaster he has been quieted. Satan fears the overthrow of his kingdom; but this city also is the Lord's husbandry and His building, and we are but the planters and the labourers."

Opening of  
a third  
School.

On the 23d of December they opened the third Tamul and English Free School, in Sengakadai

(<sup>3</sup>) Missionary Register, 1817, pp. 339, 340.



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A Christian Congregation gathering together.

Missionary's varied occupations.

Street. It was hardly to be expected that the Natives should silently submit to all this aggression upon their indolence, ignorance, and superstitions; but their resistance was of no avail. By might shall no man prevail against the work of the Lord.

29. While preparations were making for the erection of a Church, a little flock was gathering together to occupy it.<sup>1</sup> On Sunday November 24 Mr. Rhenius celebrated the Lord's Supper with twelve of them, exclusive of the Catechist and English Schoolmaster, who were absent on account of sickness. He had previously conversed with each of them on the extent of their religious knowledge and convictions, and had a satisfactory impression of their state. One, in particular, expressed herself in a very impressive manner, saying, with tears, that the mercy of the Lord was her daily delight.

30. Besides Divine Service on Sundays and Wednesday evenings, Mr. Rhenius had weekly catechizings and examinations, and delivered lectures in the School, both in Tamul and English. He was also engaged in the study of Teloo-goo, as well as Tamul, in the preparation of School-books, in the superintendence of the Schools, and in frequent conversations with Heathens and Romanists. He had likewise commenced a revision of the Tamul Scriptures: not that he could think himself competent yet for such an undertaking; but the exercise was profitable to his own mind, and he knew that his performance would be carefully examined by others previous to its adoption.<sup>2</sup>

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(<sup>1</sup>) The congregation was regularly formed in the beginning of the year 1817, when it consisted of nineteen souls.—Rhenius's Memoir, p. 75.

(<sup>2</sup>) To prove that this important work, though begun so early, was not finished off in a perfunctory manner, it may suffice to state that it was twelve years before Mr. Rhenius's version of the New Testament was printed.—Memoir, p. 44.





But he felt that he could not carry on all these operations alone. "I wait and long for assistance," he wrote, in September, to the Secretary of the Society. "Many of those employments, which are my heart's desire, must be laid by, so long as I have no help. I anxiously wait, therefore, for fellow-labourers from you."

Such was the state and prospect of this Mission at the expiration of two years after its establishment. The impression already made in the neighbourhood is thus described in the communication just quoted :—"Christianity is more, and, I may say, generally, known in this place. It has made, on the whole, a favourable impression on the minds of the Heathen. They begin, here and there, to think more liberally of Christians. The name is no more exposed to so much opprobrium as it was; and the Heathen seem to approach, as it were, a little nearer to us."

This representation of the present state of the Mission was confirmed shortly after by the Report of the Corresponding Committee at Madras.<sup>3</sup>

#### TRANQUEBAR.

1. We have already mentioned the return of Mr. Schnarrè to Tranquebar in July 1816, at the earnest solicitation of Dr. Cæmmerer, the senior Missionary at this Station. The Corresponding Committee at Madras could not but regard this appeal as a call of Divine Providence to enter upon the field of labour opened there. They saw,

Mr.  
Schnarrè's  
return to  
Tranque-  
bar.

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(<sup>3</sup>) Church Missionary Society's 18th Report, pp. 104—117. Letter from the Rev. M. Thompson to the Secretary, dated January 20, 1817. *Missionary Register*, 1817, pp. 339, 340. As their communication, here referred to, includes the general state of the South-India Mission at the present period, it will be more appropriately quoted at the end of this chapter.



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indeed, the inconvenience of separating Mr. Schnarrè from his colleague; but were convinced of the necessity of it. It was of great consequence that they should have at Tranquebar, distant as it was from Madras, a confidential agent, in every way competent to take charge of the Schools; and such they knew Mr. Schnarrè to be. He was of one heart and mind both with them and the Parent Society, and precisely the man required to carry on the good work already begun by the late revered Missionary, Dr. John. He knew, also, the intention of the Society to establish an Institution at Madras for training Native Schoolmasters and Catechists; and he was instructed to select the most promising scholars at Tranquebar to supply this establishment. On the whole, therefore, how undesirable soever to weaken the infant Mission at the Presidency, it was deemed right to incur this inconvenience, rather than deny to Tranquebar the aid so urgently desired.

His reception at Tranquebar.

2. It was a severe trial to Schnarrè to separate from his colleague, and relinquish a sphere of labour in which he was beginning to take a lively interest; but, in the true spirit of a Christian Missionary, he would not allow his personal feelings to interfere with his duty to the sacred cause in which he had embarked.<sup>1</sup> Therefore, a few days after he had received his instructions (July 31, 1816) he set out from Madras for the South. With the Committee's concurrence, he visited Trichinopoly and Tanjore, in order to obtain some information respecting the Missions and Schools in those places, and to become acquainted with the Missionary Brethren there. He arrived at Tranquebar on the

(<sup>1</sup>) Mr. Schnarrè's feelings on quitting Madras, and his resignation under them to the will of God, are given in the text from a letter which he addressed, shortly after his arrival at Tranquebar, to the author of this history, then at Palamcottah.





24th of August, and Dr. Cæmmerer and Mr. Schreyvogal received him with thankful joy. A few days after (September 5th) Dr. Cæmmerer wrote to the Rev. Josiah Pratt—"I am much gratified with the goodwill of your Committee at Madras, and with Mr. Schnarrè's readiness to take charge of all the Free Schools which your worthy Society supports; and feel myself happy in the valuable assistance which I have to expect from him."<sup>2</sup>

3. Mr. Schnarrè lost no time in entering upon the examination of the Schools committed to his charge, of which there were twenty-one. It appeared, at the close of the year, that the number of scholars had gradually decreased from the time that he left them, in January 1815. At that period they contained between ten and eleven hundred children; and the number was now reduced to eight hundred and seventy-five.<sup>3</sup> On Mr. Schnarrè's first inspection of the Schools, undertaken in the early part of the next year, he found the number reduced to eight hundred and twenty-five, which he accounted for in the following manner. When Tranquebar was under the English Government two hundred sepoys were quartered there, who

State of  
the  
Schools.

(<sup>2</sup>) Missionary Register, 1817, pp. 123—126

(<sup>3</sup>) The following is a summary account of the Schools at Christmas 1816 :—

Children admitted into the	
English and Tamul Schools:	Low-Caste Schools:
Protestant Christians.. 183	Soodra..... 17
Romanists..... 139	Protestant Boys and Girls, 387
Brahmin Heathen..... 96	Romanist Boys..... 38
Soodra Heathen..... 1401	Heathen..... 101
Mahomedan..... 44	Mahomedan..... 4
1863	547
Total admitted..... 2410	
Total left School..... 1535	
Total remaining..... 875	