

was his headquarters, and at this time also it is the centre of a Mission having three handsome churches in the small town. The Roman Catholics have a considerable following in Tinnevely, and their chief stations are Palamcotta and Tuticorin, with many out-stations, three convents of native nuns, and nearly thirty clergy, most of whom are Europeans of the Jesuit order. The Episcopal head resides at Trichinopoly.

The Dutch expelled the Portuguese from Ceylon in 1656, and they established the Reformed Church of Holland as the religion of Ceylon. In 1658 the Dutch took possession of Tuticorin in the Tinnevely District, and the well-known Missionary Baldaeus visited the place and made a tour all along the southern (Coromandel) coast and up as far as Quilon. The Dutch Church at Tuticorin, which bears the date on it of 1750, is still in good order and is used for services, and the old cemetery contains many tombs bearing Dutch names. Besides Tuticorin the Dutch had settlements at Alvar-Tirunagari, at Manapad and other places in the district of Tinnevely. In the year 1621 the Rajah of Tanjore allowed the Danes to purchase Tranquebar, but it was not until eighty years afterwards that they thought it their duty to propagate their religion in this country, and in 1706 Ziegenbalg and Plutschow arrived at Tranquebar. The Lutheran Catechism was translated into Tamil and the New Testament was expounded in the vernacular. Under the auspices of the S.P.C.K. a school was opened at Cuddalore, and in 1733 a native named Aaron was ordained according to the rites of the Lutheran Church. The famous Missionary Swartz of Tanjore first visited Palamcotta in 1771, and in 1785 he remained there three weeks "preaching twice and occasionally three times a day." The place had been visited previously by evangelists of the Danish Missions at Tranquebar, and a Lutheran congregation had been formed of more than one hundred people. The first baptism at Palamcotta conducted by Swartz was that of a Brahmin woman named Clorinda, who subsequently assisted to build a small church in the place. An English school was established at Ramnad by Swartz in 1785, and he also arranged for the annual administration of the Sacrament at Palamcotta by "country priests" from Tranquebar. The first native catechist was Sathianaden, and he was ordained in 1795 by Lutheran rites. In 1787 the S.P.C.K. appointed John Daniel Janicke as their Missionary, and in 1791 he went to live at Palamcotta, and within one year by his earnest labors he increased the Christians by 193 souls. He was succeeded by Gericke and Kohlhoff.

The Church of England Mission in Tinnevely.
—A long interval of ten years (1806-16) occur-

red, and the Rev. James Hough, M.A., a Chaplain to the Honorable East India Company at Madras, was appointed to Palamcotta in 1816, when he found the number of Christians in Tinnevely District to be just over 3000 people. From this time forward these Missions were placed under more or less episcopal supervision, and the S.P.C.K. rendered signal help. Mr. Hough organized two English and eleven Tamil schools, which served as a nucleus for Christian teaching and around which congregations were formed. The first "seminaries for educating schoolmasters and candidates for the priesthood" were established by Mr. Hough, one at Palamcotta in 1818, and a second at Nazareth in 1819.

The first Missionaries sent by the C.M.S. were Rhenius and Schmid, who went to Palamcotta in 1820, and the S.P.G., having taken over charge of the S.P.C.K. Missions, sent its first Missionary to Tinnevely in 1829 in the person of a German named Rosen.

In taking a retrospect of the Missions in Tinnevely it will be observed that the foundation for the superstructure was not on what is usually called "Church lines." The first European Missionaries were not in episcopal orders, and of Rhenius, the Missionary who did more for the Missions than any single man before or afterwards, it is recorded: "Though Rhenius was by birth and education a Lutheran, the views of Church Government and worship which he adopted were in general those of English Dissenters; in consequence of which, some years before his death his connection with the C.M.S. was dissolved, and it became necessary to reorganize the Mission he founded in some important particulars."*

Rhenius labored for sixteen years, and gathered together a flock of more than 10,000 Christians. But these Missions have been fruitful in producing crops of famous missionaries who have not spared themselves in their labors for Tinnevely, and many of them have laid down their lives for her, and are sleeping in the red sand of the *teri* under the shade of the palmyras. The most famous men are S. Schaffter, John Devasagayam, Pettitt, John Thomas, Ragland and Edward Sargent, all of the C.M.S.; and A. F. Caemmerer, Brotherton, Kearns, G. U. Pope, Kennet, and Caldwell, of the S.P.G. The native Church has to thank Dr. Henry Bower for her Tamil Bible. These Missions have been visited by the Bishops of Madras from time to time as occasion required and as circumstances permitted; but the unwieldy proportions of the Indian dioceses are well known, and it is not too much to say that episcopal supervision at the distance of 400 miles could never be of a vigorous character.

* "Tinnevely Missions," p. 53. By Rev. R. Caldwell. London: Bell & Daldy. 1857.