

1814

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## SAMUEL NEWELL, HERALD OF THE AMERICAN MISSION TO CEYLON, 1813-1814

H. A. I. GOONETILLEKE

American eagle and Sinhala lion had fleetingly encountered each other in the eighteenth century long before missionaries from the New World set foot on the soil of Sri Lanka in the next. The earliest account of a visit to any port in the island by a ship flying the flag of the new Republic has been traced to 1789, thirteen years after the final break with the mother country on July 4, 1776, and six years after Britain recognised the independence of the American nation. Benjamin Williams Crowninshield (1772-1851) sailed into Colombo harbour on August 31, 1789 as master of the *Henry* at the tender age of seventeen (a Salem merchant family custom at the time) and left in the log of the ship a description of a five day visit.<sup>1</sup> He was later to become Secretary of the Navy under both Presidents Madison and Monroe. New England trade and mercantile capitalism no doubt followed earlier flags in Asia, and the new nation did not linger long before testing its new found ardour and pioneering spirit in the missionary field as well. American relations with Ceylon began with a determined spiritual presence in the same decade almost that the principal British missionary agencies began to set up their respective crosses in the island in a small way. Though confined almost entirely to the northern part of the country amidst a Tamil-Hindu milieu for the entirety of its 150 year history, this presence was to develop into a vigorous and durable missionary enterprise, with a decided educational core. The churches and schools dotting the Jaffna peninsula present striking testimony and remain permanent monuments of a more than superficial response from the people. The saga of the American Board is now a part of religious history, but it is well to look in Bicentennial year at a neglected, brave, and little-known pioneer who held up the torch to light the path of the first mission to Ceylon in 1816.

Samuel Newell, by his fortuitous arrival in the island in April 1813, and single-handed reconnaissance of the possibilities of planting the American version of the Protestant cross, sowed the seeds of the Ceylon Mission in 1816. Though not, as we have seen, the first traveller from the New World

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1. Unpublished manuscript log book in the Peabody Museum, Salem, Massachusetts.

to set foot in Ceylon, he showed himself in his ten-month stay, both in his life and his writings, an outstanding example of the trail-blazing missionary, exhibiting, in more than ordinary measure, those qualities of initiative, resource, intelligence and devotion, which later agents would strive to emulate. In his tragically brief Indian career which did not even last ten years, Newell was to symbolise that fusion of evangelical fervour and intellectual maturity which produced in the New England region the burgeoning missionary impulse in nineteenth century America. He was one of the four students of Andover Divinity College—that fertile reservoir of missionary talent—who volunteered their services as missionaries in June 1810, and thus provided the spring board for the establishment of the American Board of Commissioners for Foreign Missions in Bradford, Massachusetts the same year. Newell belonged to a little-known fraternity called the "Brethren", whose members pledged themselves to undertake foreign mission work. This society persisted at Andover until well after the middle of the nineteenth century, and furnished over 200 candidates to the American Board, though its existence remained clandestine for a long time, and was never fully revealed. The four pathbreakers appeared at a meeting of General Association on June 27, 1810 to present a petition to the assembled Congregational clergy. They stated that "their minds have long been impressed with the duty and importance of personally attempting a mission to the heathen.....and that, after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God, in his providence, shall open the way."<sup>2</sup>

On February 6th, 1812 in the little seaport town of Salem, Massachusetts, five young men—Samuel Newell, Adoniram Judson, Samuel Nott (three of the four 1810 volunteers), Gordon Hall and Luther Rice—were ordained as "Missionaries to the heathen in Asia" at the Tabernacle in freezing weather under the direction of the American Board. Messrs. Judson and Newell with their newly married wives sailed from Salem, without fanfare and ceremony, in the brig *Caravan* on the 19th February, while Messrs. Hall and Rice, with Mr. & Mrs. Nott embarked on the ship *Harmony* from Philadelphia, also without fuss, on 28th February. The *Caravan* reached Calcutta on June 17th 1812 to find a state of war had been declared between the infant republic and the mother country that very month, thus spoiling the climate for missionary ambition from the start. In addition the hostility of the East India Company to missionary work and its anti-religious regulations were at their height, and

2. C. J. Phillips. *Protestant America and the pagan world: the first half century of the American Board of Commissioners for Foreign Missions, 1810-1860*. Cambridge, Mass., East Asian Research Center, Harvard University, 1969. p. 21. For details of the vicissitudes of Newell and his compatriots I have relied on Rufus Anderson *History of the Missions of the American Board of Commissioners for Foreign Missions in India*. (Boston, 1875).

the Americans were given marching orders forthwith on the *Caravan*. After strenuous intervention, and pleadings on their behalf by Christians of different denominations, the order was modified to the extent that they were allowed to remove themselves immediately to any place outside the jurisdiction of the Company. At this point of anxiety, letters from Hall, Rice and Nott on the *Harmony* at the Isle of France (Mauritius) mentioned the possibility of missionaries being kindly received there and at Madagascar. Samuel and Harriet Newell embarked for that island on August 4th in a vessel that had accommodation only for two passengers, expecting the Judsons to follow. Messrs. Hall, Rice, and the Notts arrived in Calcutta on the *Harmony* four days after the Newells left, and met with the same determined opposition. Messrs. Judson and Rice secured a passage on a vessel to the Isle of France in the latter part of November, while Hall and the Notts managed to escape in a ship to Bombay about the same time, having eluded the authorities till then.

The passage of the Newells to the Isle of France was long, perilous and distressing. Driven about the Bay of Bengal for nearly a month, the ship sprang a leak and had to seek shelter on the Coromandel coast for repairs. This helped Harriet to convalesce from a serious illness. On the 19th September they re-embarked for Mauritius from Coringa, and three weeks later Harriet gave birth prematurely to a baby girl. Exposed to stormy weather the baby soon died, and the mother became gravely ill. Soon after arriving at Port Louis, she died on 30th November, 1812. On being informed of the near approach of death she remarked "Glorious intelligence". The early missionaries of the American Board were held up as heroic models of self-sacrificial martyrdom and the Newells were perfect exemplars of the type. The missionary flame burned equally strongly in the female, and the short, tragic life of the nineteen-year old Harriet Newell set the pattern. In one of her last letters before departure she crystallised her starkly prophetic feelings: "All will be dark, everything will be dreary, and not a hope of worldly happiness will be for a moment indulged. The prime of life will be spent in an unhealthy country, a burning region, amongst people of strange language, of a returnless distance from my native land, where I shall never more behold the friends of my youth".<sup>3</sup> Exile from her country for the cause of Christ was her greatest consolation. The Hudsons and Rice arrived at Port Louis on 17th January, 1813 having left Calcutta on 30th November—the day of Harriet's death. They were not to persevere long and, deciding that spiritual discretion was the better part of missionary valour, went over to the Baptists in Burma. Hall and the Notts, in their uncertain sanctuary in Bombay, made several attempts to leave, on one occasion setting sail secretly for what they thought was Ceylon (from where

3. *Life and writings of Mrs. Harriet Newell* (Philadelphia, 1831), p. 129.

Newell kept encouraging them) only to find themselves bound for Quilon. They landed at Cochin on 30th October 1813, and expected to join up with Newell in Ceylon, but they were returned to Bombay by order of the authorities. With the assistance of English friends and their own eloquent appeals to the Governor of the Presidency, Sir Evan Nepean, they managed to avoid deportation, and to be permitted to begin their mission, which Samuel Newell soon joined in 1814. But we must return to Samuel Newell and his sojourn on the island of Ceylon.

Newell's burning desire, now on his own, was to link up with his confreres in India, and he sailed from Port Louis on a Portuguese ship *Generozo Almeida* on February 24th, 1813 and arrived at Galle on April 8th. Racked by uncertainty as to his future plans, he decided to stop in Ceylon to better reconnoitre the situation regarding his two colleagues stranded in Bombay. He was favourably received by the small band of brother missionaries in the island and by the British authorities, and was offered a conditional asylum in Colombo by the Governor, Sir Robert Brownrigg, who became most sympathetic to his cause. Nothing daunted by the anxiety over his future, Newell threw himself into the as yet tiny world of evangelism and church activity in Colombo, and spared no pains to equip himself for the eventual Indian enterprise about which he continued sanguine throughout.

Newell kept a journal from the time of his setting out for India, and in a letter written in April 1814 from Bombay to the Treasurer of the American Board he transmits a copy of his journal up to that time to Dr. Samuel Worcester, the Corresponding Secretary of the Board, who ordained him in 1812. He recommends its perusal "for a particular account of all the way, in which the Lord has led me since I came to this land".<sup>4</sup> Extracts from the journal beginning with his departure from the Isle of France in February 1813 were serialised in *The Panoplist and Missionary Magazine* (Boston), vol. xi, 1815, and the portion relating to his ten month stay in Ceylon is given in its entirety at the end of this introduction, as throwing new light on the antecedents of the American Board activities in the island.<sup>5</sup> The journal, which he maintained with an impeccable meticulousness and accountant's skill, is a fascinating record of his life in Ceylon from April 8, 1813 to January 28, 1814 when he sailed for Bombay to begin his primary labours in India. It details with unsparing purpose and a notable absence of flourish the painstaking, lonely and precarious processes of Newell's encounter with his destiny, and affords a valuable insight into the character of this indomitable man of the cloth. Newell's connection with

4. *The Panoplist and Missionary Magazine* (Boston, Samuel T. Armstrong) vol. xi, April 1815, p. 185.

5. *Ibid.* vol. xi, April 1815, pp. 185-193; May 1815, p. 234.

Ceylon has been both inadequately and sometimes inaccurately evaluated in the few writings up to now on the history of the American Mission in the island, and this contribution seeks to redress the situation by emphasising the significant and umbilical link.<sup>6</sup>

After almost five months residence in Colombo, since arriving in early April 1813, Newell had made common cause with his brother missionaries of other persuasions, as well as with the principal government officials, who included Sir Alexander Johnston, the Chief Justice, a particular friend and supporter of missions. The suitability of Ceylon as a fertile ground for missionary labour strongly impressed itself upon him, and he began to consider the northern part of the island as the most inviting alternative should the mission on the Indian mainland fail to strike root. In August 1813 he decided to scout the possibilities at first hand, and obtained permission from the Governor to visit the Jaffna peninsula. He embarked on August 28th on a sailing vessel bound for Madras, and after a few days exploration of Rameswaram, arrived in Jaffna on September 7th. He was received kindly by government officials to whom he had letters of introduction, and quickly discerned the favourable conditions for an evangelistic mission to the Hindus. He remained in Jaffna till the 22nd of October, and had plenty of opportunities and seized them avidly to explore the possibilities of a Protestant presence in a peninsula where the Catholics, profiting from British tolerance after Dutch persecution, practically held the monopoly, especially after the London Missionary Society had folded up its tents in 1812 after only seven years. "What a field is here for missionary exertions!", he exclaims in his journal, a prophetic utterance which was not long in taking shape. But his ever-present concern for his hard-pressed colleagues in Bombay assumed major importance again, and the congenial claims of Jaffna as a tempting province for evangelization receded as he set out for the south to meet the ship on which Hall and Nott were supposed to be arriving at Galle. He made this intrepid journey of over three hundred miles by palanquin setting out from Jaffna on October 22nd and arriving in Galle via Colombo on November 3rd. His party consisted of fourteen persons, twelve for the palanquin and two for the baggage. No details of the drama of this exciting journey are vouchsafed in the journal, though his pecuniary accounts revealed a bill of 68 dollars and 50 cts. as expenses of this remarkable expedition.

6. T. R. Ruberu. *Education in colonial Ceylon, being a research study on the history of education in Ceylon for the period 1796 to 1834* (Kandy, 1962). Mentions Newell's arrival in Ceylon "on 24th February 1813", and his subsequent work in India for the Marathi Mission based in Bombay, but states that Newell, who he believes remained in the island since his arrival, was one of the "six" members of the first mission to Ceylon established in 1816. (pp. 150-1). Also "The American Missionary Society". *Ceylon Journal of Historical and Social Studies*. vol. 6, no. 1, 1963, p. 72. "Together with Newell who was already in the country the mission totalled six". Even the brief reference in Miron Winslow *A Memoir of Mrs. Harriet Wadsworth Winslow, combining a sketch of the Ceylon Mission* (New York, 1835) p. 135, would have supplied a corrective; C. N. V. Fernando. "Christian Missionary enterprise in the early British period - III: The American missionaries 1816-1826". *University of Ceylon Review*, vol. 8, no. 2, 1950. Mentions Newell as having landed in Galle in "1814", but records his leaving Ceylon the same year for India, his legitimate and original missionary port of call. (p. 110).



Disappointed at the non-arrival of the ship, and learning that his colleagues had not sailed on it, Newell dismissed his bearers and, scorning the comfort of the palanquin, set out on foot for Colombo! Again, with that characteristic absence of self-dramatization, Newell lets slip not the slightest hint of the travails of this eighty mile hike in the course of which he fell ill. The next two months in Colombo were spent in ceaseless attempts to keep in touch with his Bombay brethren, but he had the foresight to warmly recommend to the Board a mission station in the Jaffna peninsula on the strength of his particular observations, even though he was deeply depressed by the uncertain reception and continuing predicament of his colleagues in the neighbouring British territory.

On learning that the climate for settling in India had improved considerably and the hitherto illiberal and hostile attitude of the East India Company was becoming less inflexible, Newell left Colombo on January 28, 1814 on a Portuguese ship *Angelica* bound for Goa, after thanking the Governor for the great and sympathetic favours shown to him during his ten months residence in the island, which augured well for the first mission two years later. He arrived in Bombay on May 7th, and this phase of the struggle to open the door of continental India to the American Mission owed much to Newell's persistence and unremitting resource in assisting an early break-through. The first American Mission to the Mahrattas began in 1815. Nott's health broke down early and he returned home with his wife at the end of 1815. He died on July 1st, 1869 at the age of eighty-one. Hall and Newell applied themselves vigorously to the Mahratta language, and by the end of the second year were beginning to penetrate into the market places and schools. New missionaries arrived in February 1818, and Miss Philomena Thurston, affianced to Newell, arrived with them, and they were married in March. The Mahratta Mission suffered a grievous loss when Newell succumbed to cholera on 30th May 1821. James Garrett, a professional printer who had arrived in Ceylon in 1820 to superintend the mission press and had been refused permission to remain there, crossed over to Bombay in May 1821, and shortly afterwards married Newell's widow. Garrett, interestingly enough, had been refused entry on the ground that the British Government and private agencies were adequate for the evangelization of the island. The Governor, Sir Edward Barnes, much less accommodating than Brownrigg, suggested that Americans should stay in their own territory in future to care for the heathen tribes on their own doorstep. The early pioneers discouraged by the bleak prospects of entering India in 1813 had also entertained similar thoughts. Newell in a letter to Samuel Worcester, written from Colombo on 20th December 1813, wondered "whether we did right in leaving the hundred millions of pagans on the western continent and coming to this distant region".<sup>7</sup> But these were only temporary misgivings in the make-up of a zealot whose missionary passion knew no bounds. Newell's fortitude and absolute dedication to his calling were to light a torch for those who followed in his adventurous and dogged footsteps.

7. Phillips, p. 58.

SAMUEL NEWELL'S JOURNAL IN CEYLON,  
8TH APRIL 1813—28TH JANUARY 1814

“MR. NEWELL'S JOURNAL

*The following extracts are taken from the Journal of Mr. Newell, from the time of his departure from the Isle of France, in February, 1813.*

EARLY in February I learnt, that a Portuguese brig, the Generozo Almeida, then in Port Louis, would sail in a few days for Point de Galle, Goa, and Bombay. I engaged a passage on her for Point de Galle in Ceylon, having liberty to proceed thence, in the same vessel, to Goa, or Bombay, if I chose.

Port Louis, Feb. 24, 1813. After a residence of four painful months in the Isle of France, I this day took leave of my friends Judson and Rice, and embarked for Point de Galle.

About the 1st of April we made land, which proved to be the southern promontory of Ceylon; and on the 8th, I left the Almeida, and landed in a fishing boat 10 miles below the harbor of Point de Galle, the brig not being able to get into port, on account of the strong head wind and current.

I fully expected to find my friends at Point de Galle, or to hear that they had proceeded to Colombo; but on making inquiry, I could hear nothing respecting them. I was now much at a loss to conjecture, whether they had proceeded to Bombay, or had been sent to England. I sent a letter of inquiry to Mr. Chater,<sup>1</sup> the Baptist missionary at Colombo, and in a few days got an answer from him, stating that he had heard by way of Bengal, that my brethren had gone to Bombay.

The probability of their being able to continue there appeared to me so very small, that I determined not to proceed in the Almeida to Bombay, but to stop in Ceylon until I could write to them and get an answer. Accordingly, I took my baggage from the ship, and made arrangements to proceed to Colombo, the capital of the island and residence of the Governor.

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1. Rev. James Chater, the first Baptist missionary in Ceylon. His arrival in 1812 marked the beginning of the activities in the island of the Baptist Missionary Society founded in 1792. After seventeen years of strenuous mission life, he left Ceylon in December 1828 and died at sea in February 1829.

Having visited Mr. Errhardt,<sup>2</sup> a German missionary in the employment of the London Society, at Matura, 30 miles south of Galle; and despatched a letter to Bombay; I set out on my journey to Colombo, 80 miles north of Galle. I travelled in a palanquin, the only way of journeying in India, and left my baggage to come on in an ox waggon. There is a good road all the way from Galle to Colombo. It is a perfect level, close along the sea-side, and is shaded by a continued grove of palm trees. There are resting houses every 10 or 12 miles, built by government; but you must carry your own provisions with you.

April 17th. I arrived at Colombo. I went to the house of Mr. Chater, who had been here about a year. I took lodgings with him, and continued at his house all the time I spent in Colombo.

I made it my first business to acquaint the Governor<sup>3</sup> with my arrival and my object, in order to ascertain whether I was safe here, or was liable to be forced away from this place, as I had been from Calcutta.

By my American passport, and an official letter of recommendation from the British Consul in Boston, I introduced myself to the Rev. Mr. Bisset,<sup>4</sup> one of the chaplains and the Governor's brother-in-law. Through Mr. B. I informed the Governor, that I was an American and a missionary to the heathen; that I arrived at Calcutta in June 1812, and having been ordered to return to America, I had obtained permission to go to the Isle of France; that I had been thither, and returned from thence to Ceylon to join two other missionaries, my associates, whom I expected to find in Ceylon; but that they had gone, as I supposed, to Bombay; that, if they continued there, it was my intention to join *them*, but, if they could not stay there, it was my wish to continue in Ceylon, and that they might be permitted to come and unite with *me*.

The Governor made particular inquiry respecting the reasons of my being ordered away from Calcutta; to which I replied, that no other reasons were assigned than this: "That his Lordship, the Governor General, did not deem it expedient to allow me to settle in the country;" and that all missionaries who had lately come to India, had been treated in the same manner, not excepting those who claim the privilege of British subjects.

The final answer of the Governor, which was a verbal message through Mr. Bisset, was to this effect: "That as there is war between England and

2. Rev. J. P. Ehrhardt, one of the four pioneer missionaries of the London Missionary Society (founded in 1795) who arrived in Ceylon in February 1805. The others were J. D. Palm, M. C. de Vos and W. Read. Ehrhardt was first assigned to Ambalangoda, and then appointed to the Dutch church in Matara.
3. General Sir Robert Brownrigg was Governor and Commander-in-Chief of the colony of Ceylon from March 11, 1812 to February 1, 1820. He actively aided and encouraged Christian missions, and also promoted the cause of education. He was responsible for the annexation of the Kandyan Provinces to the British Crown in 1815.
4. Rev. George Bisset arrived in Ceylon as an Assistant Chaplain in 1811, and succeeded Rev. T. J. Twisleton as the Senior Chaplain in 1818. He was a brother-in-law of the Governor Sir Robert Brownrigg.

America, the Governor could say nothing more at *that time*, than that I might be permitted to reside at Colombo for the present. If I wished to visit any other part of the island, I might have leave by applying to the Governor; but it was expected that I should not remove from Colombo without his permission".

I now took up my residence with Mr. Chater, and considered Colombo my home for the present. The only way in which I could make myself immediately useful was by preaching in English, which I did stately, once or twice a week, while I continued there.

Though I was still ignorant of my final destination, I resolved, if possible, to set myself about studying the Sungskrit or Hindoosthanee language, both of which are of general utility, in every part of India. I found, however, that it was extremely difficult to procure books, or teachers, in these languages at Colombo.

June 4th. I received a letter from brother Nott, at Bombay, containing a detail of all the particulars of their situation with respect to the Government; and from the whole I was led to hope, that they would be permitted to remain there, and that I should soon be able to join them.

The following is an extract of brother Nott's letter: "We are pursuing the study of the Mahratta language. At present we cannot advise you very definitely what to do; but will certainly write to you the moment we can say another word, which we hope will be soon. In the mean time, suppose you betake yourself to the Hindoosthanee, which it would be well worth while to know if you come hither; or, if you prefer it, the Sungskrit. You cannot have advantages for the Mahratta, I suppose, or we should advise you to learn that. We cannot but hope our stay here probable. We think it so probable, as to act on the supposition that we shall stay. Will not this be best for you? Hindoosthanee, then, or Sungskrit. We assure you we want to see you, and hope we shall soon say, *Come over and help us*. We earnestly wish we could say it now".

The same day I received a letter from Mr. Loveless, the missionary at Madras, in answer to one I had written him on the subject of obtaining supplies through the medium of the London Society's agents, at Madras. Mr. L. informed me, that he had consulted the agents, and that they had agreed to advance us our regular salaries for our bills on the London Society, provided the Rev. Mr. Thompson of Madras would endorse the bills; which Mr. T. had offered to do. This intelligence was a great relief to me and my brethren, as our funds were now almost exhausted, and we knew not when we should receive supplies from home.

Considering it now probable, that Bombay would be our station, I applied myself to study of the Sungskrit and Hindoosthanee, as well as I could with the scanty helps which I could procure in this place. I also continued to preach, once, twice, or three times a week.

June 19th I received a letter from brother Hall, which discovered an increasing probability of their being able to continue at Bombay.

July 1st. After having labored at my books alone for a month, I obtained two moonshees, or teachers; one for Hindoosthanee, and one for Sungskrit; but neither of them properly qualified for the office of teachers. They were the best, however, that Ceylon afforded; and as I had already lost a year since my arrival in India, I could not feel satisfied to delay the study of the languages any longer.

July 15th. I received a letter from brother Judson, who had just arrived at Madras from the Isle of France, and was going to sail in a few days from thence to Rangoon. He informed me, that brother Rice had gone to America to form a Baptist Missionary Society for their support, and that he would return again and join him.

After several months residence at Colombo, I had become acquainted with the principal persons there; and I found that they were friendly to the missionary object in general, and that there would be no objection to the establishment of *our* mission in Ceylon. Through the chaplains I acquainted the Governor, from time to time, with the situation of our affairs at Bombay, whenever anything new occurred; and I always represented it as our wish to settle in Ceylon, in case of a failure at Bombay.

Ceylon appeared to me to be an important missionary field. The population is very considerable; amounting to between two and three millions; and the facilities for spreading the Christian religion here are greater, perhaps, than in any other part of the east. Christianity has been the established religion in a considerable part of Ceylon, for these three hundred years past. And although the mass of the people still continue Boodhists, yet most of them seem to have no more objection to Christianity, than the irreligious part of the community in all Christian lands. Many of them profess to be both Boodhists and Christians, and would listen as patiently to a Christian teacher, as to a priest of Boodh. The long prevalence of the Christian religion on the sea-coasts of the island, has rendered the Christian name familiar to the people, weakened the prejudices which a new religion is calculated to excite, and done away much of that bigoted attachment to idolatry, which prevails in purely heathen lands: so that, although there appears to be little, if any, true religion among them, yet they are in a great degree prepared to receive that instruction, which by divine grace is able to make them Christians indeed.

It is supposed, that there are 200,000 native Christians, of the Dutch reformed church, in the island of Ceylon. But this must be understood in a very loose and general sense of the word Christian. The Hon. and Rev. Mr. Twisleton,<sup>5</sup> senior chaplain at Colombo, describes them in general as "little more than Christians by baptism". They must necessarily be extremely ignorant,

5. Rev. T. J. Twisleton succeeded Rev. James Cordiner, the first Colonial Chaplain, in 1804, and was senior Chaplain and Principal of Government schools until 1818, when he was appointed the first Archdeacon of Colombo.

even of the common facts and principles of the Christian religion; for they have neither Bibles nor teachers to tell them what Christianity is; and Christian piety and Christian morality must not be expected where there is a total want of instruction.

The New Testament, and one or two books of the Old, have many years ago been translated into the Cingalese language, which is the only language spoken in Ceylon; except the Tamul, which is spoken in the Jaffna district. The old Cingalese version is said to be very bad, —almost unintelligible to a native. It was out of print until the Colombo Bible Society lately ordered a new edition to be printed at Serampore. This edition is nearly completed, and the Gospel of Matthew has been distributed. The Colombo Bible Society, formed in 1812, has undertaken to procure a new translation of the New Testament into Cingalese. The work is going on under the superintendence of William Talfrey,<sup>6</sup> Esq. of the the civil service. Two of the Gospels, I believe, were finished in August, 1813. The translation is made by native Cingalese, who understand English, from the English Bible. Their work is revised and corrected by Mr. Talfrey, who is said to be well skilled in Cingalese, and to have some knowledge of Greek and Sungkrit. He makes use of Dr. Carey's Sungskrit Testament in the work of revision. Whether *another translation still* will be needed time will determine.

There are only two missionaries on the island of Ceylon; Mr. Errhardt, a German missionary from the London Society, and Mr. Chater from the Baptist Society. Messrs. Vos,<sup>7</sup> and Palm,<sup>8</sup> who came to Ceylon with Mr. Errhardt in 1804, have both relinquished the service. Mr. Vos has gone to the Cape of Good Hope, and Mr. Palm has been appointed by the Governor to the Dutch church in Colombo.

I visited Mr. Errhardt, at his station in Matura, on my first arrival in Ceylon. He is now considerably advanced in life; has not yet been able to master the Cingalese language, and has had no success among the natives. He lamented the want of Christian society, and attributed the ill success of the mission in Ceylon to the injudicious method adopted by the missionaries of separating from each other and living in solitude.

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6. Mr. William Talfrey was a Civil Servant who served in Ceylon from 1806 till his death in 1817. He succeeded John D'Oyly as Chief Translator to the Government, and was a remarkable scholar for his times, being versed in Pali, Sanskrit, Sinhalese, and Tamil, besides Greek and English.
  7. Rev. M. C. de Vos arrived in February 1805 under the auspices of the short-lived London Missionary Society, and was first appointed to the Dutch church at Galle, and soon after served in Colombo, W. Read succeeding him at Galle. His stay in the island was both inglorious and brief, as, falling foul of the Governor and Council, he was sent back in 1809 to Cape Town from where he hailed.
  8. Rev. J. D. Palm arrived in Ceylon in February 1805, also under the aegis of the London Missionary Society, and served in Jaffna from 1805 to 1812. He was thereafter appointed pastor of the Dutch church in Colombo.

Mr. Chater had been four years in the Burman country before he came to Ceylon. He has been established at Colombo about a year, —has opened an English school and a place of public worship, where he preaches in English. He is also applying himself to the language of the country, and will probably soon be able to preach to the natives in their own tongue. I preached in my turn with Mr. Chater, in the *pettah*, or black town. Most of the people who attend are half-casts, and natives who have learnt English. From 30 to 50 generally attend. We preached only on Sabbath and Wednesday evenings. They do not attend in the day on the Sabbath.

There is at Colombo a congregation of native Malabar Christians, who have a preacher of their own nation.

Mr. Armour<sup>9</sup>, an English schoolmaster and preacher, labors stately among the nominal Cingalese Christians, whose language he speaks fluently, and also among the country Portuguese. He is paid by government.

Gen. Brownrigg, the present Governor of Ceylon, is about re-establishing the native schools throughout the island. But it is almost impossible to find natives properly qualified for school-masters, and quite as difficult to make them attend to their duty without some person constantly to overlook them.

The Hon. and Rev. Mr. Twisleton is principal of all the schools, and Mr. Armour and Mr. Errhardt are employed under him to visit and examine the schools at stated periods.

The language spoken all over Ceylon, except in Jaffna, is Cingalese. Their sacred books are written in *Pali*, a dialect of Sungskrit. This is also the sacred language of Burmah.

The religion of the Cingalese is Boodhism, the same that prevails in Burmah. Boodh is their supreme god; but I believe they also admit the gods of the Hindoos in general. In the great temple of Matura, the fountain-head of this religion, I saw an image of Boodh, 40 feet in length, in a reclining posture, asleep! The walls of the temple were covered with paintings of devils of the most frightful appearance, with horns on their heads, and flames of fire coming out of their mouths. The feeble-minded Cingalese worship these malignant demons, through dread of their power. It is common to sacrifice a cock to them to appease their anger.

In the province of Jaffna, which is in the north of the island, the Tamul language is spoken. It is the same as the Tamul of the adjacent continent, which is spoken from Madras to Cape Comorin, by eight or nine millions of people.

9. Mr. Andrew Armour, earlier a non-commissioned officer in the British army and a Methodist lay-preacher, who was appointed, in view of his intellectual application and religious character, master of the principal school in Colombo in 1801. He ministered, by licence, to the Ceylonese and Portuguese Christian congregations as well.

The inhabitants of Jaffna are Malabarians, who have emigrated from the continent. They are followers of Brahma, and have a famous Hindoo temple a few miles out of the town of Jaffna. The number of inhabitants in this district is about 120,000. The district is about 40 miles long and 10 broad. It is the most populous and fertile part of the island.

Mr. Palm, the missionary, in 1805 fixed his residence at Tilly-Pally<sup>10</sup> in the centre of the district, had made considerable progress in the language, and had opened a school for the instruction of the native youth, when the ill health of Mrs. Palm rendered it necessary for him to remove for a season to Colombo for medical aid and a change of air. Mrs. Palm died in December 1812; and Mr. Palm, having no missionary associated to comfort and support him in his solitary situation at Tilly-Pally, accepted an invitation to become pastor of a Dutch church at Colombo. His connexion with the London Society has since been dissolved.

The central parts of the island have never been conquered by any European power. They maintain their independence under their native princes, and are very hostile to all Europeans. Foreign missionaries could not with safety venture into the territories of the king of Candy. All white men, who are found in his dominions, are seized and carried to the king, and are either put to death or made prisoners for life. But if the Christian religion be firmly established on the sea-coast, it must of course spread into the interior. Native preachers could be sent with safety to any part of the island.

Although I considered Ceylon a very eligible field for missionary exertions, and in great need for missionaries, yet as long as there remained any hope that the brethren would be able to continue in Bombay, I thought it best for me to hold myself disengaged, and ready to join them the moment their case was decided. This was also their opinion and advice. We were all agreed in the opinion that, of the two, Bombay was the more important place, and also that wherever we settled, it was both for the interest of the mission and for our own comfort and usefulness to be together. I did not therefore take up the language of Ceylon, but continued the study of those, which would fit me for Bombay.

August 18th. I received a letter from the brethren, which almost destroyed the hopes I had entertained concerning Bombay. The following is an extract from it.

“We are thrown again into great suspense after having felt almost certain of obtaining the object of our wishes. It is now nearly a month since the Governor mentioned to Dr. Taylor his fears that he should be obliged to send us to England; though he has not the least doubt of the purity of our motives, nor of the character of our Board, than whom, he says, he knows there are not better men in the world.”

10. Tellippallai, nine miles from Jaffna, one of the earliest mission stations of the American Board, inherited from the Dutch, and the London Missionary Society.



"The Governor did expect some directions concerning us from Bengal. But even should they not come, he still feared he must send us away. So we are still continued in every painful suspense. We continue the study of Mahratta, and intend to pursue it at any rate. And even should we go, we shall make provision to continue it, with the hope that God might hereafter open the way for our return. I hope you are pursuing the Hindoosthanee, which I very much wish I understood."

This was from brother Nott, dated Bombay, July 18, 1813.

From the contents of this letter, I was led to consider their continuance at Bombay very doubtful; and having ascertained that they would be received by the Ceylon Government and allowed to settle in this island, I immediately wrote to them, and invited them to come away from Bombay without loss of time, and to accept of a certainty in Ceylon, rather than, by attempting to continue any longer at Bombay, to run the risk of being sent to England. I urged my request by the consideration, that if they were sent to England, they would not, in all probability, be allowed to return from thence to India; but would be sent to America as prisoners of war, and by this means our mission might be totally defeated, as I should in that case stand alone, and on account of the heavy afflictions I had suffered, I felt unable to attempt any thing as a solitary individual.

In case we should settle in Ceylon, we were all pretty much of the opinion, that Jaffna would be the most eligible spot, on account of its vicinity to the continent, and because the Tamul, which is the language of Jaffna, is spoken by eight or nine millions on the continent. As I now considered it highly probable that the brethren would be obliged to leave Bombay, and that they would come to Ceylon, I thought it desirable to visit Jaffna, in order to ascertain the facilities which it affords for the prosecution of our work, before we absolutely fixed on that place for our station. I accordingly made my wishes known to the Governor, and obtained leave of him to proceed to Jaffna for that purpose.

August 28. I took passage in a small coasting vessel, bound to Madras by the inner passage between Ceylon and the continent.

September 1st. I landed at Killecarey, between Cape Comorin and Ramnad; and passed by land along the shore about 30 miles to Point Tonnitorey, from which I passed over the channel to the island of Ramisseram. The vessel lay several days in the channel, waiting for a favourable opportunity to pass over Adam's bridge, a chain of rocks, which can be passed only in calm weather, and when the vessel is lightened of its burden.

During this delay, I had a favourable opportunity for making observations and inquiries respecting this interesting place.

Ramisseram has from time immemorial been a celebrated seat of Hindoo superstition, and the resort of thousands of pilgrims from all parts of India.

There are three seasons in the year, I believe January, March, and July, when the pilgrims come in immense numbers from the south of India, and many even from the upper provinces. It was now September, but even at this season there were every day large companies of pilgrims coming and going. There is an idea of peculiar sanctity attached to the place, and to the famous pagoda or Hindoo temple here.

September 3rd. I went up to the pagoda in the centre of the island. The way was paved with hewn stone for many miles. There were tanks, or pools of water, for bathing, and places for the refreshment of the pilgrims every half mile. The way was thronged with people going and returning. I passed by large droves of horses and mules loaded with rice and other provisions, an offering for the use of the temple. The pagoda is an immense pile of building, standing on a square of about an eighth of a mile. There are thousands of people of both sexes, attached to the temple, and maintained by its funds, in idleness, luxury and vice. I was allowed to enter and walk around in what may be called the outer court; for there are certain limits which none but a Hindoo can pass. I asked one of the Brahmans which was greatest, the temple of Juggernaut, or this of Seeb? He replied, that the pagoda of Ramisseram was the greatest and most sacred of all the Hindoo temples. As a proof of which, he said there was no other temple, where cast could be restored when lost; but the Brahmans of Ramisseram could restore cast.

The Brahmans requested me to make an offering to the god of the temple; they said it was customary for all strangers, who came to visit the temple. I told them that their god and mine were not the same. They said there was no difference. I told them that their God was confined to the temple, and could not move out of his place; my God was in the Heavens, and could do whatever he pleased.

Ramisseram was recommended to me by Sir Alexander Johnstone<sup>11</sup> as an eligible spot for a mission, on account of the celebrity of the place and the great resort of pilgrims there. It was on this account, that I made it in my way to visit it, as I was going to Jaffna.

September 5th. I sailed from Ramisseram, and on the 7th arrived at Jaffna.

Mr. Twisleton had given me letters of introduction to the principal persons in the place, and on my arrival I was invited to the house of N. Mooyart,<sup>12</sup> Esq. with whom I continued during my residence in Jaffna. The day

11. Sir Alexander Johnston became Chief Justice of Ceylon in 1805, and served till 1809 when he was summoned to England. He was knighted and returned to Ceylon in 1811 as President of the Council. He served till 1819, his name being associated with judicial reforms (incorporating local usages), popular education and the propagation of Christianity.

12. Mr. T. N. Mooyart, the sub-collector of the Jaffna Province, who proved himself a friend to missions in the peninsula during this period and whose house was open to missionaries of all denominations.

after my arrival. I walked out to Tilly Pally, the late residence of Mr. Palm, the missionary; about 10 miles from Jaffna town.

The mission house was shut up, the roof had fallen in, and every thing around was going to decay. At a little distance stood the ruins of the Old Dutch church, of which nothing remains but the walls and pillars. Here the Gospel was once preached to a congregation of 2,000 natives. Now it is hardly known that Christianity was once the religion of this place.

There is but one congregation of Protestant, native Christians in the district, and that is in the town of Jaffna. Except a few thousands, who are principally Roman catholics, the present generation are all idolaters. The Roman catholic priests have taken possession of this vineyard, once cultivated by the Dutch clergy and almost all, who choose to retain the Christian name, have gone over to them; but the great body of the people are the followers of Brahma.

In the town of Jaffna, there is a congregation of Protestant, native Christians, under the care of the Rev. Christian David,<sup>13</sup> a native of Tanjore, and a pupil and catechist of Mr. Swartz.<sup>14</sup> He is a very capable man, and much engaged in plans for the instruction and improvement of the people in that part of the island. He has lately obtained permission of the Governor to erect a free school in Jaffna, in which a number of native youths are to be supported at the expense of Government and trained up for school masters, afterwards to be employed in the native schools, which the Governor is about to re-establish in the district of Jaffna.

There is a religious woman at Jaffna, a Mrs. Schrawder, of Dutch extraction, who is very useful to the natives and halfcasts, particularly to the rising generation, She keeps a school for children of both sexes, and on Sabbath day she keeps a meeting, which was originally intended for children and persons of her own sex, but which is now attended by great numbers of the people in Jaffna of all descriptions. In these meetings she reads the Scriptures in Dutch, and expounds in Tamul or Portuguese, which she speaks fluently, and which are generally understood here. She also leads in the devotions of the meeting, and conducts the whole with great propriety and modesty. Is this a violation of the Apostolic prohibition? *I suffer not a woman to teach.* She was first induced to engage in these exercises by the advice and persuasion of Mrs. Palm, who was a woman of uncommon piety and energy of character and did a great deal of good, during her residence in Jaffna.

13. Rev. Christian David, born in 1771, was the first ordained Tamil minister in Ceylon. He laboured, single-handed, in the peninsula from 1801, having come over from South India, where he was a protégé of the celebrated missionary C. F. Schwartz.

14. Rev. Christian Frederick Schwartz (or Swartz) the redoubtable Anglican missionary in South India in the late eighteenth and early nineteenth century. He earned the sobriquet "Schwartz of Tanjore".

Except this woman and Mr. David, there is no one in this part of the island to instruct these people. What a field is here for missionary exertions ! Here is a little province, which the soldiers of Jesus once won from the god of this world and added to the dominions of their Lord. The people of God possessed but a little while. The prince of darkness has regained it, and reigns again in full power over these 120 thousand souls. Here is work for 120 missionaries. And there is every facility here for spreading the Gospel among these pagans. The Bible, and many other religious books, have already been translated into Tamul, the language of these people, and a supply of Bibles and Testments has lately been provided by the Colombo Bible Society and sent to be distributed among them. But there is no one to say unto them, *HEAR the word of the Lord*. The Governor is desirous that these heathens should be instructed, and would patronize and encourage every attempt of this nature. The people, though heathens, have no peculiar objections to the Christian religion. Here missionaries may labor with perfect safety; the people will not molest them—the Government will protect them. On these accounts there is perhaps no portion of the heathen world, which possesses so many advantages for spreading the Gospel, as this. How desirable that a number of faithful and zealous missionaries should be sent, together with the Bible, to this people.

Mr. David wished me to represent to the Board of Commissioners the needy state of this part of the island, and the facilities for evangelizing the people, and to request, that when they have a missionary to spare, they would send him to Jaffna.

September 5th. Sabbath day. Today I preached in the Dutch church in the fort of Jaffna, to the soldiers, and civil and military officers. Some Dutch people, who understood English, also attended.

I continued to preach every Sabbath while I was at Jaffna. I read the church service in compliance with the wishes of the people.

As I did not entirely give up the hope that the brethren would be able to continue at Bombay, and that I might hereafter join them, I determined for the present to continued the study of the languages I had commenced, and accordingly brought my Hindoosthanee moonshee with me from Colombo. I was also in hopes of finding at Ramisseram a Brahman who could teach me Mahratta, but in this I did not succeed.

September 19th. I received a letter from the brethren at Bombay confirming the intelligence contained in the last, and saying, that they were actually to be sent to England on the Caarmarthen, which was to sail early in October. They advised me to make Bombay my object, and said it was their intention to return from England to Bombay, if practicable, and as soon as possible. I wrote to them, urging them to save themselves from being sent to England by coming immediately to Ceylon.

October 20th and 21st. I received letters yesterday and today from the brethren, informing me that the Caarmarthen was to sail about the 20th of October, that she was to touch at Point de Galle, and that it was their intention to leave the ship and stop in Ceylon. I doubted whether they would be able to effect their wishes; but I thought it important to have an interview with them, even if they were sent to England, that we might perfectly understand each other respecting our future plans.

October 22nd. I set off from Jaffna to go over land, three hundred miles, to meet the brethren at Point de Galle. I was obliged to go in a palanquin, the only mode of journeying in this part of the world.

Most of the way between Jaffna and Colombo is either a barren heath or a desert, filled with wild elephants, wild hogs, bears and tigers. Travellers are obliged to carry all their provisions with them, even to the article of water. My train consisted of fourteen persons; twelve for my palanquin, and two for my baggage. I travelled in the night, as is usual, on account of the heat of the day, when you are obliged to rest. My bearers carried torches, and kept a great noise to keep off the wild beasts.

I have given a particular description of the mode, in which I travelled, without any concealment or reserve. I know it will excite surprise in America to hear of a missionary's travelling in this manner. I mentioned it on purpose that I might explain the necessity of it. There is in fact no other way of journeying. There are no stages, no private carriages, no horses to be had, to go more than a few miles. Even those who have carriages do not use them for journies on account of the badness of the roads and the weakness of the horses. Walking in this country is extremely dangerous.

October 29th. I arrived at Colombo, having been a week on my journey. I found, on my arrival, a packet of American letters which had arrived for me during my absence from Colombo. They came by the Alligator, had been sent round from Calcutta to Bombay, and from thence to Colombo. These were the first letters I had received from home since I left America. They were welcome indeed; but they made me sad as well as joyful. A large packet came for Mrs. N. from those dear, affectionate relative and friends, who are never to receive an answer from her. O may they be supported under this trial.

November 1st. I proceeded to Galle, where I expected the Caarmarthen had already arrived, as she was to sail about the time that I left Jaffna.

November 3rd. I reached Point de Galle. The Caarmarthen had not arrived.

November 8th. A cruiser arrived from Bombay, by which I learnt, that the Caarmarthen sailed on the 26th ult. direct for England, and that the missionaries, who were to have been sent on her, disappeared several days before her departure, and were not to be found. On receiving this intelligence I returned

to Colombo. Having been at great expense in coming from Jaffna, I dismissed all my bearers, except four to carry back the empty palanquin. I attempted to walk back to Colombo, 80 miles, I got a fever in the way, from which I did not recover for more than three months.

November 19th. I received a letter from the brethren dated at Cochin, in which they informed me, that when it became certain, that they were to be sent in the Caarmarthen, and having ascertained that she would *not* touch at Point de Galle but go direct to England, they came to the resolution of escaping from Bombay immediately, and coming to Ceylon. They had engaged passage in a Pattymarr, (a small coasting vessel) to *Colombo*, as they supposed; but it was not so understood by the Tindal (native captain) of the boat; who refused to proceed with them further than *Quilon*, a place on the Malabar coast, a little above Cape Comorin. They concluded therefore to land at Cochin. They had been at Cochin a week when they wrote, and were expecting in a few days to proceed to Colombo. I communicated this intelligence to the Governor, and inquired whether my brethren, coming under these circumstances, would be received and allowed to remain in Ceylon. If there was danger of their getting into difficulty with the Ceylon Government in consequence of the manner in which they had left Bombay, I thought it would be best for them to know it as soon as they arrived, that proper measures might be adopted to secure them from being after all sent to England.

The Governor replied, that he could not give any answer on the subject until he knew more respecting their situation with regard to the Bombay Government; but said "They should be treated with mildness".

Immediately on this I received a letter from a respectable military officer in Bombay, a friend to my brethren. The letter represented the conduct of my friends in a favourable light, and as I thought it was calculated to make an impression in their favour, I showed it to Mr. Bisset, Sir Alexander Johnstone, and others at Colombo; and I have reason to think it had the desired effect.

Mr. Bisset assured me he would use his influence with the Governor in favour of my friends, that no decisive measures might be taken respecting them until time should be allowed to make an application to Lord Moira, the Governor General, in their behalf. The brethren were now within three hundred miles of me, and I was hourly looking for them, when

December 1st. I received a letter from brother Hall dated at Cochin, informing me that while they were at Cochin a Cruiser arrived there from Bombay, with orders from the Governor to take them and carry them back.

All my hopes respecting my brethren were now over. I had many doubts about the course which I ought to pursue.

January 5th, 1814. While I was thus in perplexity about the course which I should pursue, another remarkable turn in our prospects occurred. I this day received a letter from the brethren, informing me that after their return to Bombay they had received letters from Bengal, containing intelligence favourable to their continuance in Bombay.

Our Committee in Calcutta, the Rev. Dr. Carey, the Hon. Mr. Udny, and the Rev. Mr. Thomason, had applied to Lord Moira in their behalf, and his Lordship had said that there could be no objection to their remaining, as no public evil could possibly result from their continuance, and added, that in a few days the application of the Committee would come before the Council, and would receive a *public answer*.

This communication was not official, but contained in a private letter from Mr. Thomason to the brethren; they hoped, however, that, in case the official communication should not come in season, this letter of Mr. T.'s would save them from being sent to England by the ships then ready to sail.

January 7th. I received another letter from the brethren, informing me that they were again disappointed in their hopes of staying, and were under orders to embark for England on the ship Charles Mills, which was to sail in a few days, and would touch at Point de Galle to join the fleet. No official communication having arrived from Bengal, they had sent Mr. Thomason's letter to the Governor, who said "he did not doubt that Lord Moira had said what Mr. T. had written, but that his orders were unrevoked, and therefore must be executed". They saw no way to escape a voyage to England.

As the ship was to touch at Point de Galle, I thought it might be possible to save them by an application to Governor Brownrigg, who had already manifested a disposition to shew them every favour, which it was proper for him to do. Accordingly, I addressed the Governor through Mr. Bisset, stating all the circumstances of the case, and requesting permission for my friends to land and wait in Ceylon until the pleasure of the Governor General respecting them should be *officially* made known.

The Governor and Mr. Bisset were both going to Galle to be present at the sailing of the fleet. My ill health did not allow of my going so long a journey to see my friends, but Mr. B engaged to do every thing in his power to assist them in leaving the ship.

January 19th. I received a letter from Mr. Bisset at Galle, enclosing one from brother Nott.

Mr. B. Writes as follows.

"I shewed your letter to the Governor, and his answer was every thing that could be reasonably expected. He said that if the Governor of Bombay had absolutely sent your brethren as prisoners, he could not think himself justifiable in detaining them; but if they were at liberty to quit the ship on his

*permission*, to land here, as you requested, he was ready to give it. The Bombay ships arrived last night, and this morning the Admiral sent his boat ashore with letters from them. When the enclosed came for you, I was much at a loss how to act; and the time pressed, for the Convoy having sailed yesterday, the Admiral was watering the Bombay ships from his own to prevent delay. I saw the only thing was, if they had your friends on board, to go off in a boat and endeavor to bring them on shore; but I was not certain that they were on board. I was therefore induced to open your letter. The first paragraph satisfied me at once. I opened it in the Governor's presence, and closed it again as soon as I saw your friends were still at Bombay. I beg to congratulate you on the favourable change that appears to have taken place".

The enclosed letter from brother Nott informed me, that they were released from going to England, and were still at Bombay. They had made all their arrangements for the voyage, and were just sending their baggage on board, when the Governor sent them a message by the chief magistrate of Police, saying, that they might remain until further orders from Calcutta. It now appeared almost certain, that our mission would be established at Bombay, under the sanction of the Supreme Government of India. The brethren were allowed by the Governor of Bombay to wait there for the official answer of Lord Moira; and as his sentiments had already been fully expressed in private, there seemed to be no room left for a doubt respecting the result. I thought this, therefore, the most favourable moment for me to join the mission, and accordingly made arrangements to proceed, by the first opportunity, to Bombay.

January 20th. I engaged passage on a Portuguese ship bound to Goa, as there was no opportunity of going direct to Bombay. Before my departure, I addressed the following letter to the Governor.

**"To His Excellency General Brownrigg, Governor and Commander  
in Chief in the island of Ceylon.**

"Sir,

"Having resided nearly a year under Your Excellency's jurisdiction, and experienced during that time every indulgence from Government which I could wish, I beg leave to express the deep sense I have of Your Excellency's kindness to me, and to ask permission to depart on the Angelica, Portuguese ship, bound to Goa, in pursuance of my original intention of joining the mission in Bombay. I should esteem it an additional favour, if Your Excellency would be pleased to give me a testimonial, that would satisfy the Governor of Bombay that I leave Ceylon with Your Excellency's consent and approbation. I have the honour to remain, & C.

S. NEWELL"



*“Colombo, January 24th, 1814*

I felt obligated to notify the Governor of my departure, as he had intimated on my first arrival at Colombo, that I was not to remove without giving him previous notice, and I felt a real pleasure in expressing my gratitude for his kindness both to me and my brethren.

The Governor informed me through Lord Molesworth, that he consented to my departure and would write by mail to the Governor of Bombay in my favour.

January 28th. I embarked on the Angelica, and sailed from Colombo after a residence of ten months on the island of Ceylon.

January 31st. We had now passed Cape Comorin, and were sailing with a gentle breeze along the Malabar coast. We were so near the land as to see the houses distinctly, and were delighted with the view of the “snow-white churches” of the Syrian Christians, of which Dr. Buchanan speaks.

Friday, 4th of February. This afternoon the Angelica came to anchor in the roads of Cochin, and stops here until Monday. This affords me an opportunity, which I have long wished for, but never expected to be favoured with; that of seeing the Cochin Jews and the Syrian Christians. I went on shore this evening and called on Capt. Inverarity, to whom I had a letter from Colombo.”

