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circular letter to Oxford and Cambridge, asking for help in finding chaplains on the ground that they had 'resolved to endeavour the advance and spreading of the Gospel in India.'¹ Nothing, however, seems to have come of it. Richard Baxter is credited with being the first to suggest to the Company missionary work among the natives of India. This was in 1660, the year of the Restoration, and it is stated that his scheme of evangelisation was taken up later by Robert Boyle, who was a director of the East India Company.² It has been told above³ how Boyle came to the help of the Society for the Propagation of the Gospel in New England, when at the Restoration the act of the Interregnum, under which it had been constituted, became invalid.

The S.P.G. had taken over from the S.P.C.K. the charge of finding clergy for the Plantations, but India was outside the scope of its work. The first Protestant missions in India originated with a King of Denmark, just as, many years later, in 1792, another King of Denmark was the first European sovereign to prohibit the slave trade to his subjects. The Danes had owned Tranquebar on the eastern (the Coromandel) coast of Southern India since 1616, when it was bought from the ruler of Tanjore, and the first two missionaries arrived there in the middle of 1706. It was a Lutheran mission and seems to have been largely manned by

¹ Quoted in *A History of the Church of England in India since the Early Days of the East India Company* (S.P.C.K., 1924), by Eyre Chatterton, D.D., Bishop of Nagpur, and in *The Church in Madras* (Smith Elder, 1904), by the Rev. Frank Penny, p. 35. See also *The Diary of William Hedges, ut sup.*, II, cccli.

² See Chatterton, pp. 32-3.

³ *Ut sup.*, p. 29.