

## 7. Sekundärliteratur

### **Memoirs of the life and correspondence of the reverend Christian Frederick Swartz. To which is prefixed a sketch of the history of christianity in ...**

**Pearson, Hugh**

**London, 1835**

#### CHAPTER IV.

---

##### **Nutzungsbedingungen**

Die Digitalisate des Francke-Portals sind urheberrechtlich geschützt. Sie dürfen für wissenschaftliche und private Zwecke heruntergeladen und ausgedruckt werden. Vorhandene Herkunftsbezeichnungen dürfen dabei nicht entfernt werden.

Eine kommerzielle oder institutionelle Nutzung oder Veröffentlichung dieser Inhalte ist ohne vorheriges schriftliches Einverständnis des Studienzentrums August Hermann Francke der Franckeschen Stiftungen nicht gestattet, das ggf. auf weitere Institutionen als Rechteinhaber verweist. Für die Veröffentlichung der Digitalisate können gemäß der Gebührenordnung der Franckeschen Stiftungen Entgelte erhoben werden.

Zur Erteilung einer Veröffentlichungsgenehmigung wenden Sie sich bitte an die Leiterin des Studienzentrums, Frau Dr. Britta Klosterberg, Franckeplatz 1, Haus 22-24, 06110 Halle ([studienzentrum@francke-halle.de](mailto:studienzentrum@francke-halle.de))

##### **Terms of use**

All digital documents of the Francke-Portal are protected by copyright. They may be downloaded and printed only for non-commercial educational, research and private purposes. Attached provenance marks may not be removed.

Commercial or institutional use or publication of these digital documents in printed or digital form is not allowed without obtaining prior written permission by the Study Center August Hermann Francke of the Francke Foundations which can refer to other institutions as right holders. If digital documents are published, the Study Center is entitled to charge a fee in accordance with the scale of charges of the Francke Foundations.

For reproduction requests and permissions, please contact the head of the Study Center, Frau Dr. Britta Klosterberg, Franckeplatz 1, Haus 22-24, 06110 Halle ([studienzentrum@francke-halle.de](mailto:studienzentrum@francke-halle.de))

## CHAPTER IV.

Tranquillity of the Danish missionaries during the late hostilities in the Carnatic—Visit of Mr. Swartz to Ceylon—His various ministerial labours and his illness in that island—His faithful admonition to a sceptic—His departure from Ceylon—His reflections on this visit—Journey with Mr. Kohlhoff to Cuddalore and Madras—His religious views and feelings in a letter to a friend—Enlarged sphere of Mr. Swartz's labours—Journey to Tanjore and Trichinopoly—First proceedings in those cities—Introduction to the Nabob of Arcot—Conversations with natives near Trichinopoly—Commencement of Divine Service with the English garrison—Contagious fever—Services of Swartz during the siege of Madura—His removal from Tranquebar, and establishment at Trichinopoly, as a Missionary of the Society for promoting Christian Knowledge—Arrival of Mr. Gerické in India.

WHILE the operations of the missionaries at Cuddalore and Madras had been thus painfully interrupted and suspended by the hostilities between the French and English, Mr. Swartz and his colleagues at Tranquebar were pursuing their accustomed labours in comparative tranquillity, and affording, as we have seen, hospitality and

CHAP.  
IV.  
—  
1759.



CHAP. comfort to many of their Christian brethren, both  
IV. native and European.  
1760.

From an early period of the Danish mission, some correspondence had been carried on with the Dutch ministers in Ceylon, whom the missionaries at Tranquebar had occasionally supplied with copies of the holy Scriptures in Tamul, that language being spoken in the north of the island. Early in the year 1760, some Christians at Colombo and Jaffnapatnam having expressed an earnest desire for a visit from some of the Danish missionaries, for the purpose of spiritual instruction and edification, Mr. Swartz determined to comply with their request, and on the 25th of April proceeded on his journey accompanied by two of his brethren. The first evening they reached the fortress of Karikal, where they passed the night, being received in the most friendly manner by the English commandant. On the road they met several natives, to whom the excellent missionary, ever on the watch to improve opportunities of usefulness, represented the majesty of the supreme Being, his glorious works, and his numberless mercies, and exhorted them faithfully to acknowledge and reverentially to worship him, the only true God. They approved of what he said, and two of them accompanied him as far as Neur, with whom he had much conversation. Near this place he was met by a very pious Chris-



tian, whose conversation greatly refreshed him. At noon he reached Negapatam, and in the evening waited on the governor, Baron D'Eck, from whom he learned that the sloop in which he was to proceed to Jaffnapatnam, was ready to sail. During the voyage, on the 28th, being within sight of the port, a waterspout rose so close to the vessel, that all on board were under the most painful apprehensions; but on the guns being fired, it soon dispersed.

CHAP.  
IV.  
1760.

On landing in the island of Ceylon, Mr. Swartz was kindly received by the Dutch resident; and on the 30th of April he arrived at Jaffnapatnam, where Captain de Dohren invited him to be his guest. Here he commenced a series of Christian labours which proved most acceptable and beneficial to the inhabitants of the different stations which he visited, and which were long afterwards remembered with gratitude by many who appeared to be thirsting for divine instruction.

The two Dutch ministers, then residing at Jaffnapatnam, were native Tamuls. After addressing the company's interpreter in the presence of many who were assembled, on the characteristics of a true Christian, Mr. Swartz explained in the evening to the two ministers, in their native language, the great design of missions, the duties of missionaries, their behaviour towards the heathen, and the best method of conducting



CHAP.  
IV.  
1760.

schools. On the 2nd of May, he preached to a Christian congregation from Luke xix. 10—"The Son of man is come to seek and to save that which was lost." On the 10th, from John xvi. 5, on the Holy Spirit, and the grounds on which we may now hope to become partakers of that inestimable gift. On the 5th he visited the hospital with the physician, and addressed both the sick and those in health, from the words of St. John i. 29, "Behold the Lamb of God which taketh away the sin of the world." The next day he set out for Colombo to request permission of the governor to administer the holy sacrament at Jaffnapatnam. This tedious journey occupied twelve days, and he arrived at Colombo on the 18th, just as divine service was commencing. In the afternoon he was introduced to the Governor Schreuder, who inquired into the design of his visit, and then very kindly giving him his advice how best to proceed, opened a field of usefulness far more extensive than he had anticipated. The day following he devoted to a visit to the Dutch clergymen, conversing with them on the state of the mission, and the exertions of the Dutch, in behalf of the heathen, in the island of Ceylon. On the 20th he dined with the governor, to whom he related the most important occurrences at the several missionary stations, and the active operations which were in progress, both among Chris-



tians and heathen. From the 21st to the 26th he was engaged in preparing those who intended to receive the holy sacrament. But about this time he was interrupted in the midst of his pious labours by a severe illness, probably brought on by his long and fatiguing journey in the hot season, which continued during the whole month, but of which it is to be regretted that no other record remains than his thankful acknowledgment, which afterwards appears, of its beneficial effect upon his own mind.

CHAP.  
IV.  
1760.

On recovering from this indisposition, on the 17th of July, the anniversary of his arrival in India, ten years before, Swartz preached a sermon preparatory to the holy communion, on Matthew iii. 2, in which he dwelt much on the nature of the motives to true repentance. The next day, after a discourse on 1 Cor. xi. 28, in which he expatiated on the happy effects of worthily approaching the table of the Lord, the bread and cup of blessing were received by four hundred persons, many of whom afterwards acknowledged the powerful impression produced on their minds by their participation in that sacred ordinance.

On the following day Mr. Swartz received an invitation to preach the word of God to the Christians at Point de Galle, to which place he proceeded on the 22nd, and arrived on the 24th. Several members of the congregations met him



CHAP.  
IV.  
1760.

on the road with tears of joy. On the 26th he commenced preparatory instructions for the holy sacrament, which he continued till the 30th, when he preached on Luke xv., explaining the nature of true conversion; and on the next day one hundred and twenty-six persons were admitted to the holy communion, after he had exhorted them, in many private conversations, to choose that narrow way which leadeth unto life eternal.

On the 1st of August he left Point de Galle for Colombo, where he again arrived on the 4th, after having administered the sacrament at Caleture. The road to the latter place, planted on both sides with cocoa trees, he described as particularly pleasant. Having now spent more than three months in Ceylon, he commenced his return to Tranquebar. For this purpose he embarked on board a Moorish vessel, much enjoying the fine view of Colombo from the sea, and commending its inhabitants to the divine mercy. Towards evening, having lost sight of land, the Mahomedan seamen requested him to relate to them the history of Christ, with which he gladly complied, calling their attention to the difference between the Christian and Mahomedan religion. They would not admit that Mahomet was a false prophet, but behaved with great mildness and modesty.

On the 29th of August he arrived at Jaffna-



patnam, and after preaching from Matt. xxvi. 26, he administered the holy sacrament to thirty-nine persons. In the afternoon he addressed the sick at the hospital, on Luke xv. 2, "This man receiveth sinners." He visited the hospital again on the following day, and preached in the morning from 1 Cor. xi. 23, when eleven persons received the holy communion. In the afternoon he selected for his text the words of the Psalmist, "Teach me to do thy will." Ps. cxliii. 10,—exhorting his hearers to make this one of their chief prayers to God.

CHAP.  
IV.  
1760.

Amongst others with whom he conversed at Jaffna, on religion, a well informed man, who was of a scientific turn of mind, told him of the distress which his unbelief caused him, mentioning several of the doubts which he entertained on the subject of revelation. Mr. Swartz having dispelled them, concluded his conversation with the following important admonition. "It is very right to endeavour, by sound reasoning and argument, to become convinced of the truth of divine revelation: but this is not sufficient. The chief cause of your unbelief is your own perverse will and inclination. You wish that the word of God may prove untrue for no other reason than this, that you may be allowed to live undisturbed in sin; but I declare to you, it is not enough that your understanding is convinced of the truth—your



CHAP.  
IV.  
1760.

heart and will must be changed. Turn, therefore, with full purpose of heart, to the living God, and endeavour to obtain grace and pardon, through the blood of the atonement; and watch and pray, and you will find help. You must enter upon this most important business with great zeal, and with a holy importunity." The gentleman to whom this faithful appeal was addressed, appeared to be deeply affected by it; and, as one proof of its efficacy, he immediately sent for a neighbour, with whom he had lived at enmity, and reconciled himself to him.

On the 5th of September, prior to his departure, Mr. Swartz went to Point Pedro for the purpose of seeing the large tree, under which the celebrated Baldæus, who accompanied the Dutch expedition which took possession of Ceylon, in the seventeenth century, addressed his first discourse to the natives. He conversed with some Malabar people whom he met on the spot, and preached the Gospel to them. On his return, he again embarked on board his vessel, impressed with gratitude to God for the help which he had experienced in visiting and addressing so many different congregations; and after a short and pleasant voyage, he arrived on the 9th of September in the port of Negapatam, and concluded his journal of his visit to Ceylon in the following modest terms. "With a humble heart I bless



the name of the Lord for the grace, help, and protection, he has vouchsafed to me. May he pardon, for Christ's sake, all my sins of omission and commission; and may a lasting blessing rest on all I have done and spoken in my infirmity, agreeably to his word! Amen."

CHAP.  
IV.  
1760.

In a letter to his excellent friend Dr. Francke, dated Oct. 16th, 1760, Swartz thus piously refers to his late voyage to Ceylon:

"May I never forget the good I have received at the hands of God; and may the remembrance of his great and unmerited kindness strengthen me to do his will, and to walk in the way of his commandments! I know, indeed, from experience, that after God has comforted the heart with the assurance of his grace and pardoning love, there will be also found readiness and strength faithfully to discharge our general and relative duties. May a merciful God glorify Christ in my soul, as my adorable Mediator and Redeemer, that I may taste and see how gracious he is!

"I was much troubled, and even somewhat impeded in the discharge of my duty, by a dry cough in January and February last, which always greatly increased whenever I attempted to remain for any length of time in the open air, during the prevalence of northerly winds; on which account an opportunity of undertaking a



CHAP.  
IV.  
1760.

voyage to Ceylon was particularly welcome to me. When I reflect how God has condescended to humble and purify me by means of an illness with which I was visited at Colombo, I am constrained to praise him in silence. 'All the paths of the Lord are mercy and truth,' even when it would seem as if he had visited us in anger, and contrary to the assurance which his word contains. I have reason to think that the seed of the word sown at Colombo, has been productive, in some instances, of real and lasting good. The commanding officer at Galle, a member of the reformed Church, appeared much affected, and said to the Lutherans: 'I suppose you would be glad to receive a similar visit once a year.' And on my taking leave, he thanked me most feelingly for the edification he had received, and begged me to come again. The word of God being so scarce in that island, I assure you that the divine service was conducted in a very solemn and edifying manner. Indeed my inmost soul was moved by it."

1761.

Early in 1761 some circumstances, communicated to Mr. Swartz by Mr. Hutteman, induced him, in conjunction with his friend Mr. Kohlhoff, to undertake a journey northwards to Cuddalore and Madras. Meeting some fishermen on their way, they exhorted them to turn to the living



God, through Jesus Christ. One of them replied, "You are not in want, and are therefore not prevented from serving God." The missionaries pointed to the sea, as to an inexhaustible treasury, from which they might every day derive enough to satisfy their own wants, as well as those of many others. In Wanagiri, a Brahmin and some natives that were with him, inquired from whence they came. "We replied," says Mr. Swartz, "from Tranquebar, for the purpose of addressing to you the tidings of salvation." "We have no time," said they, "to hear you, as we are going to the magistrate." Being, however, prevailed upon to listen for a few moments, the missionary told them, that the Lord of heaven called them to enjoy bliss and happiness in another world. "What would you have us to do?" was the reply. "We earnestly exhort you," he said, "to repentance towards God, and faith in Jesus Christ." They observed, "We do worship God, and he being omnipresent, we may as well worship him under the form of a stone." The missionary replied, that there was no likeness of the living God, either in heaven above or in the earth beneath; and therefore that it was dishonouring him to worship him in the form of any thing corruptible.

Near a river the two travellers met with a Mahomedan chief, and some of his people entered

CHAP  
IV.  
1761.



CHAP.  
IV.  
1761.

into conversation with them. Mr. Swartz observed, that all men were strangers and pilgrims on the earth, who should desire a better, even a heavenly country, which it was impossible to reach by any works or merits of their own, but only by faith in Jesus Christ. They listened with great attention, and as often as the name of Jesus was mentioned the chief added that of Messiah. On parting, he requested the friendship of the missionaries, and wished them prosperity.

On the 30th of January, Mr. Swartz and his companion arrived at the mission-house in Cuddalore, admiring the goodness of God, by which the town was preserved during the tumults of the late war. Having stayed a day or two and preached there, they pursued their journey; and near Pondicherry a native Roman Catholic, with his wife, joined them, to whom they pointed out the happiness to be derived from the pure Gospel of Christ. At Pondicherry they were kindly received by a French inhabitant, who related to them the great distress they had suffered during the late siege of that place. To a young Brahmin whom they met near Mareikanam, carrying a bench on which the idol Ramen is usually placed, and who accompanied them as far as the river Kartiel, Swartz related the history of the creation, and fall of man, and the redemption by Jesus Christ,



and testified against the deplorable practice of idol worship.

CHAP.  
IV.  
1761.

On the evening of the 6th they reached Sadras, where they were received in a very friendly manner by the Dutch commander of the Fort, and distributed some German tracts among the soldiers; and on the 8th they arrived at Vepery, from which their brethren had been compelled to retreat two years before. They visited the various institutions at this station, conversed with some Mahomedans, and exhorted the native Tamul Christians to walk worthy of the Gospel. On the 10th a conference of the missionary brethren was held, at which the native assistants were present. On the 15th Mr. Swartz preached in Tamul, from Luke xxii. 39—46. He was detained at Vepery till the 10th of March, by a contusion which he had received at Sadras, and which had brought on inflammation; but on the 18th he returned safely to Tranquebar, where he continued during the remainder of the year, actively engaged in the ordinary labours of the mission.

At the commencement of the year 1762, we find him, in a letter from Tranquebar to a friend at Halle, giving the following pious and interesting sketch of his religious views and feelings.

1762.

“ With respect to my present circumstances, I

VOL. I.

L



CHAP.  
IV.  
—  
1762.

feel constrained to bless God for the manifold mercies showered down in the past year upon me, the least of his servants, through Christ's atonement and intercession. He has supported me day by day in the most gracious manner; he has instructed and reproved me by his Spirit; he has never left me without consolation—therefore my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. Indeed I have the greatest cause for gratitude; for the Lord has regarded the low estate of his servant. My joy is not extravagant, but calm and abiding, and my great aim is to know that I am the Lord's, through Christ, that I have found grace in his sight, that his peace rests upon me, that I can confidently approach him in prayer, and have a certain hope of eternal life; so that even days of sickness cannot deprive me of these consolations.

“Many of the Roman Catholics in this place acknowledge the superior advantages which the pure Gospel has over the confused doctrines and traditions of men; which, instead of relieving, only oppress the conscience. When I visit them in their houses they listen to me gladly, and I affectionately invite them to convince themselves of the full, perfect, and sufficient sacrifice, oblation, and satisfaction, made by Christ for the sins of the whole world, as the foundation of their faith; and that believing this, they may enjoy



peace of conscience, and become partakers of the precious blessings obtained for them by his sufferings and death upon the cross. I point out to them what Jesus Christ himself has taught respecting the way which leadeth unto life, and how much the Romish Church has deviated from the pure doctrine of the Gospel. Father, let thy kingdom come! O send forth faithful labourers into thy harvest!"

CHAP.  
IV.  
1762.

Various and important as the services of Swartz had already been, it must be evident that he possessed talents and acquirements which qualified him for a sphere of more extensive usefulness than the narrow limits of the Danish territory and its immediate neighbourhood afforded. An opportunity for thus enlarging the scene of his labours shortly afterwards occurred.

In the month of May, 1762, accompanied by another missionary,<sup>1</sup> he went on foot to Tanjore and Trichinopoly, preaching both to Christians and heathens. At Tanjore he was permitted to explain the doctrines of the Gospel, not only in the city, but even in the rajah's palace, where he took occasion, from questions which the officers of the court asked him concerning worldly affairs, to turn the conversation to religious subjects.

<sup>1</sup> Reports of the Society for promoting Christian Knowledge.



CHAP. The rajah was present, and heard him, but was  
IV.  
1762. not visible.

At Trichinopoly, where he remained till July, he was treated with great kindness by the English; and with the assistance of Major Preston and Mr. Newton,<sup>1</sup> a room was built for the purpose of divine worship, and as a school for children. In September, on his return from Tanjore, he baptized several Hindoo converts, and received some Roman Catholics into the congregation, after having previously instructed them in the Protestant faith.

Though Tranquebar continued for some time to be nominally the place of his residence, Trichinopoly and Tanjore began, from this period, to be the chief objects of his attention, as they were ultimately the principal sphere of his missionary labours. The former of these two cities contained, at this period, from twenty to thirty thousand inhabitants, several handsome mosques, and a palace and gardens of the nabob, and is celebrated for its stupendous rock of granite, rising within the fort to the height of four hundred and fifty feet, and commanding, from that eminence, an extensive view of the surrounding country. In one direction, the island of Seringham, encircled by the diverging branches of the fertilising Cavery, and conspicuous from its gigantic

<sup>1</sup> Brother to the learned Bishop Newton.



pyramids and vast and venerated pagoda, forms a rich and magnificent object; while the whole scene is scarcely less memorable as the principal seat of the struggle between the French and English, which has been already adverted to, for the empire of India, and the signal triumphs of British talents and valour. Such was the spot which was about to be rendered doubly interesting by the Christian labours of Swartz.

CHAP.  
IV.  
-----  
1762.

“On my return to Trichinopoly,” he observes in his journal, “early in the year 1763, I found that the powder magazine had blown up. Among other Europeans who lost their lives on this occasion, were three very pious men, by whose society and conversation I had often been refreshed.” With reference to this calamitous event he addressed a small congregation of Germans from the admonition of our Lord on the fall of the tower in Siloam, Luke xiii. 4, the number of those who perished having been in each case the same. “This event,” he adds, “produced a beneficial change in the sentiments and conduct of many of the inhabitants.” Mr. Swartz made a collection in behalf of the children of those who had suffered by this melancholy catastrophe, which amounted to three hundred and thirty pagodas. This sum he applied to the establishment of an English orphan school, and the necessary books were obtained from Madras and Calcutta.

1763.



CHAP.  
IV.  
1763.

In the same journal he mentions, that after preaching from Gal. iii. 23, on the different effects produced by the dispensation of the law and that of the Gospel, he administered the sacrament to thirteen individuals, among whom was a family which some months before had attached itself to his congregation from the Roman Catholic church, the members of which, as they increased in the knowledge of divine truth, exerted themselves in communicating it to others of their acquaintance. During the following month he was engaged in preparing several native converts for baptism, in teaching the children of Europeans to read, and instructing them in the Christian religion. He visited the sick in the hospital, and devoted his evenings to friendly conversation with heathens and Roman Catholics, who frequently collected round him in great numbers, listening with pleasure to his instructions.

While he was one day reading an English tract, on the fifteenth chapter of St. Luke, under a shady tree, an old Hindoo, who had often entreated him not to trouble him with his Christian tenets, approached him, in company with several others, and begged to know what he was reading. Mr. Swartz told him that it was a narrative of the truly paternal conduct of God towards us, and of our refusal to render due obedience to his kind and gentle government; thus abusing his mer-



cies, and bringing upon ourselves distress and misery. Notwithstanding this, there was, he said, a way opened by which we might return to our justly offended Maker, and become partakers of his grace and benediction. The old man being pleased with this parable, Swartz proceeded to relate to him that of the sower, telling him why the seed did not every where bring forth good fruit. He comprehended this also perfectly, and asked whether God is not omnipresent. "Yes," Swartz replied; "he sees every thing that passes on earth, whether it be good or evil; but his omnipresence is formidable to the wicked." The Hindoo said, "In my heart, inwardly, I worship God." "If that is the case," rejoined Mr. Swartz, "your outward conduct must prove the reverence which you profess to entertain in your heart towards the Almighty. What would you think of a man, who reproached and even struck you, while he pretended that he had cordial love for you in his heart?" The Hindoo confessed that he could not value such love. "Neither," he concluded, "can God accept the homage which you profess to feel inwardly for him, while in your words and conduct you deny and dishonour him."

It was during this visit to Trichinopoly, that Mr. Swartz became known to Mahommed Ali, nabob of the Carnatic. He was walking in his

CHAP.  
IV.  
—  
1763.



CHAP.  
IV.  
1763.

highness's garden, when the Mahomedan prince himself happened to enter it, and sitting down near a piece of water, he desired him to approach, and offered him some refreshment, which, however, he declined. A few days afterwards, on seeing him again, the nabob accosted and conversed with him in a very friendly manner. His chief minister always behaved with much kindness to the missionary, and often said, "You have no regard for me; for you seldom come to my house." Mr. Swartz had much conversation with this Mahomedan; who when he found himself closely pressed, and appeared much affected, always broke off the visit abruptly.

About this time a festival of a Hindoo goddess was celebrated by the natives, in the immediate neighbourhood of the fortress, which was accompanied with much noise and many strange ceremonies. The moment Swartz approached, they became silent. He availed himself of this interval to direct their attention to the true God, who had created and preserved them, and to whom alone those divine honours and that adoration were due, which they were now paying to a woman, who neither had nor could have done the things which they attributed to her. They listened to his admonition, but when he left them, recommenced their idolatrous ceremonies.

On the 4th of May, in this year, Mr. Swartz



went to Caroor, twelve miles west from Trichinopoly, for the purpose of instructing some Hindoos of high rank in the Christian religion. "They listened," he observes, "with great attention to all that I told them of the supreme excellence of the true God, and of the redemption of mankind from their fallen state, by his Son Jesus Christ. The next day I assembled a number of the natives under a tree and explained to them the Christian doctrine. They felt how vain and irrational it was to worship their numerous deities, and fully approved the doctrine of one God, the Creator of heaven and earth. I also visited a Brahmin, who was considered the richest inhabitant of the place, who allowed me, without interruption, to expose the folly of idolatry, and then said, 'I also worship God.' We were interrupted by the arrival of a Hindoo who fell on his face before him. The Brahmin took some ashes, which he spread over the poor man. I told him how wrong he acted in accepting honours which were due to God alone. Enraged at this reproof, he exclaimed, 'Prove that there is only one God.' This I did by directing his attention to the great works of creation. He dismissed me by saying, 'In the same way that we bow before the body of a man, and yet mean to pay respect to his soul, we bow before images, and intend to worship God'—a

CHAP.

IV.

1763.



CHAP.  
IV.  
—  
1763.

plausible excuse which has been urged in favour of idolatry in all ages, but which is at once derogatory from the majesty of the supreme Being, and destructive of all true and acceptable worship.

“Among the Europeans at this place, there were some,” says Mr. Swartz, “who were very desirous of instruction; I therefore solicited the commanding officer to allow prayers and a sermon to be read to the soldiers every Sunday. To this he willingly consented, requesting me to make a beginning. I gladly complied, and he publicly repeated his promise, that he would have divine service regularly performed.” Swartz was evidently an admirer of fine natural scenery, and observes of that part of the country, and particularly near the river, that it was rich and beautiful, every where well watered, even as the garden of the Lord. The neighbouring hills afforded a delightful prospect, and most of their summits were surmounted by a pagoda.

On his return to Trichinopoly on the 15th, he met a Roman Catholic monk clothed in a yellow habit, similar to those worn by the Pagan priests, attended by a man who carried his golden fan, as well as by a drummer and fifer. He had a long conversation with him on the doctrines of Christianity, to which the Roman Catholic assented, but paid no further regard to his observations.



In the course of this month an infectious fever carried off many people, but the pious missionary was mercifully preserved. The Hindoos employed idolatrous incantations for the cure of the sick; but he earnestly admonished them to apply for help to that omnipotent Being, who is alone able to deliver, and who designed, he said, by such dispensations, to draw them to himself.

CHAP.  
IV.  
1763.

The only notice which occurs of his proceedings during the interval which elapsed from this period to the time of his removal from Tranquebar, is in the Report of the Society for promoting Christian Knowledge for the year 1766. In an extract from a letter of Mr. Hutteman it is stated, that Mr. Swartz "had been of infinite service to the English army during the bloody siege of Madura." The event thus referred to, was occasioned by the attempt of the unfortunate Mahomed Issoof to establish his independence in that district.<sup>1</sup> He had been in the Company's service as commandant of the English Sepoys at Trichinopoly, and had been vigorously employed, from the relief of Madras to the fall of Pondicherry, in reducing the refractory Polygars, and other local chiefs in the south of the peninsula. Having proposed to become responsible for the revenue of that part of the country, which, not being as yet in a state of tranquillity and

1764.

<sup>1</sup> Mill's India, vol. iii. p. 344.



CHAP.  
IV.  
1764.

order, was in reality unproductive, and failing in the payment of the stipulated sum, the nabob of the Carnatic and the Madras government proceeded to enforce their claims; and for this purpose, in the month of August 1763, a combined army of natives and British troops marched to Madura. Mahomed Issoof endeavoured by negotiation, and by the influence of his friends among the English, to ward off the blow; but finding these efforts unavailing, he resolved on hazarding a struggle in his own defence. Brave and enterprising as he was, his subjugation was by no means easy. He successfully resisted several assaults on the fort, in one of which Major Preston, the commander of the English troops, whom Mahomed had intimately known, and who had assisted Swartz on his first visit to Trichinopoly,<sup>1</sup> unhappily fell in the breach. After honourably restoring the dead body of his former military friend to the British camp, and baffling all the efforts of the besieging army till the month of October 1764, Mahomed Issoof was betrayed by one of his own people into the hands of his enemies, and Madura surrendered to the combined forces.

It was during this destructive siege that Swartz is reported to have been signally useful to the English army. The precise nature of his services is not stated; but judging from his subsequent

<sup>1</sup> See p. 148.



conduct, it is probable that they were not confined to his pious attendance on the sick and wounded, but extended to some substantial benefits, which his growing influence among the natives might have enabled him to render in facilitating the supplies of the army in a desolated country during a long and protracted contest.

CHAP.  
IV.  
1764.

It was in the year 1766, that the Society for promoting Christian Knowledge, anxious to extend their influence in India, resolved, in consequence of representations from Tranquebar, on establishing a mission at Trichinopoly. The frequent visits of Swartz to that city, and the favourable manner in which his labours had been received, encouraged the proposal of a settlement there, and, independently of his eminent qualifications for usefulness, evidently pointed him out as the most eligible person to be placed in that important station. Deeply as his brethren at Tranquebar regretted the removal of so able and excellent a colleague, they readily acquiesced in this arrangement, which was also sanctioned by the approbation of the Royal Mission College at Copenhagen. He accordingly quitted Tranquebar, and fixed his residence at Trichinopoly. Towards the close of the same year, the Rev. Christian William Gericke, who had been recommended to the Society by professor Francke, and who afterwards proved so faithful and zealous a

1766.



CHAP.  
IV.  
1766.

fellow-labourer, arrived in India as an associate with Mr. Hutteman at Cuddalore.

An early communication from Swartz to the venerable Society with which he was connected, acknowledges "the goodness of God to the poor Hindoos in directing their hearts to establish a mission at Trichinopoly," and expresses "his particular obligations to them for choosing him as their missionary; the duty of which office he humbly hoped God would enable him to perform, to the honour of his holy name." How fully and delightfully this pious hope was realized, will appear in the sequel of these Memoirs.