

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 XIV.

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)

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)

CHAPTER XIV.

Introduction and progress of Protestant Christianity in Tinnevely—Journey to Ramnadapuram and Palamcottah—Letter to a friend of Mr. Chambers—Provincial Schools—Testimony to the usefulness and disinterestedness of Swartz—Communication to the Society for promoting Christian Knowledge—Letters to Mrs. Duffin and Mrs. Chambers; a second to Mr. Chambers' friend—Retrospect of the year 1786—Wretched state of the Rajah and kingdom of Tanjore—Committee of inspection for the affairs of that country appointed by Sir Archibald Campbell, of which Swartz is requested to become a member—Their proceedings—Beneficial influence of Swartz with the people of Tanjore—The Madras Government expresses its high sense of the value of his services—Female Orphan School, established by Lady Campbell—Swartz requests the Society to receive his young friend Mr. J. Kohlhoff as one of their missionaries.

CHAP.
XIV.
—
1785.

It is uncertain at what period the district of Tinnevely in the south of the Peninsula was first visited by the Protestant missionaries. The Roman Catholics had long been numerous, and it is not improbable that some of the early converts at Tranquebar may have carried thither the knowledge of

purser evangelical truth. The first notice of this part of the country in the journals of Swartz, occurs in the year 1771, and is as follows :—

CHAP
XIV.
1785.

“ At Palamcotta, a fort and one of the chief towns of Tinnevely, about two hundred miles from Trichinopoly, there resides a Christian of our congregation, Schavrimuttu, who having been instructed, reads the word of God to the resident Romish and heathens. And an English sergeant, whose wife is a member of our congregation, has in a manner taken up the cause. A young heathen accountant had heard the truth with satisfaction. He was once here, (at Trichinopoly,) listened to all that was represented from the word of God in silence, and promised to place himself under further instruction. The sergeant made him learn the five principal articles of the catechism, and then baptized him. It grieved us that he should have baptized the young man before he had attained a distinct knowledge of Christianity. Besides, such an inconsiderate step might prove injurious both to the heathens and Roman Catholics. May God mercifully avert all evil !”

A few years after the time at which the circumstances thus related took place, Mr. Swartz visited the neighbourhood of Palamcotta, when the widow of a Brahmin applied to him to be

CHAP.
XIII.
—
1785.

baptized; but as she was then living with an English officer, he told her that while she continued that illicit connexion, he could not comply with her request. It appears, however, that the officer had privately promised to marry her; and in the mean time, he was instructing her in the English language, and even in the principles of Christianity. After his death, she renewed her application to Swartz, and as her conduct was then perfectly correct, he baptized her by the name of Clorinda. She continued to reside in the south of India; but at the conclusion of the late war, she and two Roman Catholic Christians from the same quarter came to Tanjore. One of these persons had obtained a copy of the New Testament, and of the Ecclesiastical History published by the missionaries at Tranquebar,¹ which he read with so much effect, that he was not only himself convinced of the errors of the church of Rome, but testified against them so strongly that many around him were much impressed by his representations. He and his fellow-traveller now visited Mr. Swartz, and entreated that a missionary or native assistant might come and teach them more perfectly. He accordingly sent one of his catechists to Palamcotta, to instruct the rising congregation in that neighbourhood. The zealous female convert just mentioned,

¹ See Introductory Sketch, vol. i. p. 42.

with the assistance of one or two English gentlemen, built a small but neat church at that place ; and from this period the attention of Swartz was anxiously directed to a quarter in which the congregations of Christians have since become so numerous and so prosperous.

CHAP.
XIV.
—
1785.

In the letter to the Society for promoting Christian Knowledge, which communicates some of the preceding particulars, dated February 26, 1785, he mentions that his Majesty's 48th regiment being then stationed at Tanjore, he performed divine service before them every Sunday. He adds, that a number of that regiment had entreated him to permit them to attend prayers with him, to which he had readily consented ; so that every evening about one hundred persons met in the church, where a hymn was sung, a chapter of the New Testament read, and a portion of it expounded ; after which they concluded with a prayer.

In another letter, dated in September of the same year, and communicated to the Society by the Rev. Mr. Pasche, Swartz writes, that he was just returned from an official journey, which had occupied him between two and three months. The younger Kohlhoff had supplied his place during his absence, both in the English and Tamulian congregations, and he expresses his grateful sense of the divine protection and bless-

CHAP.
XIV.
1785.

ing which he on his travels, and Mr. Kohlhoff at Tanjore, had experienced. He first proceeded to Ramanadapuram, for the purpose of instituting the English provincial school there; which he accomplished. The beginning was made with ten young persons. The reigning prince and his minister sent their children to the school, of which Mr. Wheatley from Tanjore, was appointed master. At this place, according to his invariable practice, he embraced the opportunity of preaching the gospel to all descriptions of persons. From thence, after touching at Tutukurin, and preaching to the Dutch there, on St. Mark viii. 36, he went to Palamcotta; staid there three weeks, preached twice, sometimes three times a day, explained the principal doctrines of Christianity, and administered the sacrament to eighty persons. He found the state of this new congregation in many respects to his satisfaction, while in others, he frankly acknowledged, it occasioned him concern. "But this," he justly observes, "is no more than what are usually united together, wheat and chaff."

It was during this journey that he addressed the following interesting and instructive letter to an intimate friend and connexion of Mr. Chambers, then in the civil service of Bengal, and distinguished during a long and honourable life in

India and in England, not less by his eminent talents and acquirements as a leading member of the East Indian government, than by his elevated and consistent character as a Christian. It appears that he was at this time just entering upon a religious course; and nothing could be better calculated to confirm and encourage him than this admirable letter.

CHAP.
XIV.
1785.

“Ramanadapuram, July 20, 1785.

“DEAR SIR,

“Your very kind letter I received two months ago, and should have answered it sooner, had not some circumstances prevented it.

“Your first awakening was a most agreeable and heart-reviving transaction of divine Providence. So kind is God, even when he chastiseth. I believe there are very few in heaven, but owe their conversion or their continuance in that state to some stroke or other. Blessed be God for all his mercies which he has bestowed on us! Nay, throughout all eternity we shall praise him for all the wonders he has done towards us.

“Even in respect of temporal affairs, your conversion has been, as I observe, beneficial to you; and so would every one experience it, if the trial were fairly made. How much is squandered away in what is called fashionable living, to no purpose, or rather to the worst! Health, strength,

CHAP.
XIV.
1785.

conscience, and the sweetest sense of the favour of God are lost—for what? Though we are not to serve God for the sake of temporal advantages, we shall find that true unfeigned ‘godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.’ The people of the world lose both. Their tumultuous mirth does not deserve the name of joy, and is always closely attended and embittered by unspeakable disquietude and anxiety, which they must feel as soon as they begin to reflect. May God strengthen and confirm you by his blessed Spirit, that the good work which he has begun in you, may be carried on uninterruptedly, till you can say at last, ‘It is done—Father, into thy hands I commend my spirit,’ and so ‘enter into the joy of your Lord!’

“Let us daily grow more and more fervent in prayer. With prayer we begin to be Christians. By prayer we grow stronger, and continue in the narrow road, and at last, praying, we end our course.

“All that we are to pray for, we find in that excellent prayer taught us by our Lord, in which Christianity is regularly delineated or explained, just as it ought to be from the beginning to the end.

“In the first petition we in fact entreat God to turn away our hearts from all vain names, (call them honour, riches, pleasure, or what else

you please,) because they all together cannot make us happy. To look upon them as the source of our happiness is idolatry. We entreat God to enlighten our hearts, so that we may know, esteem, venerate, fear, love, and praise his name. This is the truest beginning of our conversion, when all things and their names become little, and the glorious name of God becomes great and venerable to us.

CHAP.
XIV.
1785.

“The second blessing which we need is the kingdom of God, as it is restored to us by Jesus Christ, containing ‘righteousness’ to cover all our sins; ‘peace,’ or a sense of the favour of God, who is now our Father, and we his children; and ‘joy in the Holy Ghost.’ ‘Thy kingdom, O Father, come,’ that we may be no longer separated from thee, as we deserved, but that we may be reunited unto thee, that there may be a happy union between thee and us, as there is between a kind prince and obedient subjects. And is not this true faith in Jesus, which places us again in the kingdom of God our Father?

“Being turned to God and his name, and being made the children of the kingdom of God by faith in Jesus Christ, we crave the third blessing, namely, filial obedience. Having received the two former blessings, we are now willing, and by the Spirit of God strengthened, to renounce and to overcome our own will, (that

CHAP.
XIV.
—
1785.

stubborn thing,) the will of the world, though never so fashionable, and the will of the devil. We now learn daily that most difficult but salutary lesson,—‘Not my will, but thine be done.’

“Having thus obtained mercy, we are regenerated and born again. What do we need more? Having begun well by the grace of God, let us be ‘strong in the Lord;’ let us take care not to fall back, but to be constant. To this purpose our compassionate Saviour has taught us to pray,

“1. For our daily bread—to moderate our desires after the things of this world. Godliness and contentment must go together. A very strict discipline is necessary lest the cares of this world enter in again, and choke the good seed.

“2. Though we have reason to rejoice in the Lord, and in the possession and enjoyment of all his mercies, yet we have little or no reason at all to boast and to be proud. Therefore he has directed us to come daily before the throne of grace, deeply humbling ourselves on account of our daily faults, and praying, ‘Forgive us our trespasses.’ We confess and bewail them, and crave pardon. This humility must remain in us daily.

“3. Being turned to the name of God; being received as his children for the sake of Jesus; being willing to obey the will of God, we are happy, and free from all condemnation. But as

long as we sojourn here in this world, we are not free from trials. Let us, therefore, daily watch and pray lest we enter and sink into temptation. Let us entreat God not to forsake but to strengthen us, that we may, by his grace, be able to overcome all temptations.

CHAP.
XIV.
1785.

"4. Being united to Christ, and consequently being the children of God, we are happy; but this happiness, though very great, is not yet complete. Here is a mixture. Here are knowledge and ignorance, holiness and many faults, peace and uneasiness, health and sickness, joy and grief, together. But we are to receive a complete happiness. In the midst of all calamities and tribulations, be hope our cordial! Let us daily come before the throne of mercy, entreating God to deliver us entirely from all ignorance, from all sin, from all pain and grief; and to receive us into his glorious kingdom, where we shall weep no more—where we shall rejoice for ever and ever; where our prayers and supplications shall be turned into thanksgivings. This hope, if lively, will refresh us.

"There, my dear Mr. —, I hope to see you, and to sing with you the song of the Lamb. There we will relate one to another all the wonders of mercy which Jesus has wrought towards our restoration.

"Be this our aim—and may our hearts (ah, our slippery hearts!) never swerve from the path

CHAP.
XIV.
1785.

to that heavenly Canaan! May we never murmur or lust after the things which we have once renounced! May we be faithful unto death, and so receive the crown of life! Remember me likewise when you come before the throne of mercy, that my approaching age may not be unfruitful, but blessed.

“You and your family are dear to me, because clothed and adorned with the righteousness of Jesus. Peace be to you, and to all that live with you. May they all find mercy on that great day. May they all be numbered with those that shall stand at the right hand of our God!

“I am at present at Ramanad in the Marawar country, where I intend to erect an English school. All seems to be ready. Next Monday we hope to make the beginning. May God bless it! Our intention is to have such schools in several provinces, if God grant peace to this country. The harvest is great, but few are the labourers. Well, let us pray to the Lord of the harvest. If amongst Europeans there was any real piety, what a blessing would come over the whole country! But they refuse to go into God’s vineyard—may God awaken them!

“Wishing you health and peace of mind,

“I am, dear Sir,

“Your affectionate friend and servant,

“C. F. SWARTZ.

"The kind charity which you intended for the relief of the poor shall be faithfully applied. In their name I thank you. I have enclosed a few lines to my old and sincere friend, Mr. Obeck. He lived once in one of my chambers.¹ I loved him much, and shall love him till we see one another in a world free from sin and grief."

CHAP.
XIV.
1785.

The sober, scriptural, yet elevated piety, and the genuine Christian affection which breathe throughout the preceding letter, display the character of Swartz in a most favourable point of view, and sufficiently reveal the sources of his extraordinary influence and usefulness in India. Any thing more truly apostolic can scarcely be imagined. The following letter written shortly afterwards to a gentleman whom he was anxious to persuade to adopt religious habits, equally discovers his wisdom and faithfulness as a Christian monitor.

"Tanjore, Sept. 28, 1785.

"DEAR SIR,

"I am happy to hear that you will not come by yourself. You know the usual consequences attending a bachelor's life. But being now in a

¹ This circumstance is alluded to by Dr. Buchanan, in a letter to a friend, with the interesting addition that he often concealed from that good man "his favoured seasons from on high."—*Memoirs*, vol. i. p. 274.

CHAP.
XIV.
1785.

lawful state, instituted by God himself, take care lest that state prove a snare. In itself it is lawful, and ordained by God for wise reasons. But you know that Adam resembled his Maker before he entered into that state. The husband must be filled with knowledge, wisdom, holiness, and all other divine graces: then will he be able to govern his family wisely to the glory of God. In such a gay place as Madras, where daily dissipations run away with all time and strength, it is doubly necessary to be upon your guard. Never forget to keep up family prayer in your house; make it a house of God, and it will be distinguished by divine blessings.

“At present people read all sorts of novels and other trash. If you wish to be happy, and to act wisely, I entreat you READ YOUR BIBLE with your consort. You will soon find the greatest advantage resulting from it.

“Make my best respects to Mrs. —, and tell her that I heartily wish she may be like Sarah, Abraham’s wife; like Hannah, Samuel’s mother; and like those excellent females who were not ashamed to follow Jesus, even when he was crucified. My best wishes attend you and your family, being,

Dear Sir,

“Your most obedient, humble servant,

“C. F. SWARTZ.”

During his stay at Ramanadapuram, Swartz had an interview with the reigning prince, and met with a very kind reception. But on his return, he found all in terror and alarm, in consequence of a change of government. The nabob was about to repossess himself of that province, notwithstanding that during the late war he had invested the present prince as the rightful heir, and had caused him to be proclaimed sovereign of the country. Swartz laments in his letter to Mr. Pasche that such faithless and perfidious proceedings, which had nearly ruined the country, were still continued, and observes that this change might extend its influence to the new institution of the English provincial schools; so that he doubted whether they would receive proper support, or be abandoned.

CHAP.
XIV.
1785.

About this time, the following testimony to his usefulness, and to the blessing which had attended his missionary labours, was addressed to the secretary of the Society for promoting Christian Knowledge by one of its lately elected members.

“I am happy,” says this correspondent, “to be a member of a Society which professes to be animated by the noblest of all motives—the glory of God, and the eternal benefit of mankind. That these important ends may be answered by their efforts, must surely be the earnest prayer of every

CHAP.
XIV.
—
1786.

well wisher to the community; and as an encouragement to so laudable an undertaking, I have the pleasure to mention, from the personal knowledge of Mrs. ——'s family, that Mr. Swartz, the missionary at Trichinopoly, has been the happy instrument, under God, of making many, both of the military and of the natives, converts to true Christianity, not merely as an established mode of worship, but in the genuine spirit of the gospel of Christ; not only to bear the sign of the cross in baptism, but really to take it up, and become the true followers of their crucified Lord."¹

In his annual letter to the Society, dated from Trichinopoly, January 16, 1786, Swartz gratefully acknowledges the perfect health which he and his fellow-labourers had enjoyed during the preceding year, and the uninterrupted performance of their important duties. He had come to Trichinopoly for the purpose of consulting with his friend and brother, Mr. Pohlé, upon points relating to the mission, and of visiting the congregations and schools. At this time, he informs the Society, that besides his young friend Mr. Kohlhoff, who was his willing assistant, and whom he intimated his wish of seeing established as his colleague, he maintained three catechists and one

¹ Abstract of Reports, p. 248.

schoolmaster at Tanjore, one catechist at Tripatore, and three at Palamcotta. The Tamul school at Tanjore then consisted of twenty-two children, who were daily instructed in Christian principles, in reading, writing, and arithmetic, and some of them, at their own request, in the English language. Of the English school, Mr. Kohlhoff and his brother, and a young native, had the care. In this there were generally about forty boys and girls. Besides learning the English, they were exercised also in the Persian and Tamul languages. Most of these children being the offspring of poor soldiers, were educated gratis.

“In some of my last letters,” he observes, “I have mentioned that an English school was established in Ramanadapuram, and that another has been proposed at Shevagenga. We even entertained lively hopes of seeing more of these schools in other places. But when the country was restored to the nabob, these pleasing expectations nearly vanished. The old system of oppression was resumed, and the country princes began to tremble. It does not belong to me,” he modestly adds, “to write of politics; neither would I have mentioned the subject, had it not been so closely connected with the schools.”

The congregation at Palamcotta had increased; and Swartz had lately sent there his catechist,

CHAP.
XIV.
1786.

CHAP.
XIV.
—
1786.

Sattianaden, who had for many years sustained the character of a sincere Christian and an able teacher. The congregation was visited every year by one of the country priests from Tranquebar for the administration of the sacraments.

While thankfully acknowledging the past kindness of the Society, he was urgent, both in this and a subsequent letter for a fresh supply of books, not only for the native congregations and schools, but also for the soldiers in the garrison, many of whom were anxious for instruction; a request with which the Society, knowing how judiciously they would be distributed, cheerfully complied.

While thus adverting to the various charitable labours of this excellent man, it may not be irrelevant to observe, that for a considerable space of time, during the late war, he forbore, on account of the public distress, to draw the pay which was due to him as chaplain to the garrison. Mr. Hudleston, in communicating this circumstance to the government, observes, "Mr. Swartz makes no other use of money than to appropriate it to the purposes of charity and benevolence."

During his short stay at Trichinopoly, he wrote the following letter to Mrs. Duffin; the principal topic of which proves how well he could avail himself of incidental circumstances to illustrate and enforce religious truth.

“Trichinopoly, January 19, 1786.

CHAP.
XIV.
1786.

“DEAR MADAM,

“A few days ago I came hither to visit my friend Mr. Pohlé. One afternoon I went with him to Warriore, to see your house and garden, where we have spent many a Saturday in a very agreeable manner. Coming near your house, Mr. Pohlé put me in mind of my shameful neglect, ‘You have not,’ said he, ‘written a line to Mr. and Mrs. Duffin for above a year.’ Hearing the number of months, for he counted them, I was truly struck with confusion. Though I have but few hours to spare, still I might have written some few lines. Well, pardon this neglect kindly. I have not written, but I have remembered you very often, wishing to spend some hours with you. I was very glad when your schoolmaster informed me, that Mr. Gerické had paid you a visit, for he is a sincere Christian, whom I have always much esteemed.

“When I came here, I thought to rejoice with Mr. Pohlé; but we soon experienced grief instead of joy. A battalion mutinied; went upon the rock, and threatened destruction, if they should not get their pay. These poor people had received none since August; consequently five months’ pay was due to them, besides former arrears. It is truly melancholy to observe that nothing but fear will incline us to do justice to

CHAP.
XIV.
—
1786.

them. By these means all discipline is relaxed, the officers lose that respect which is due to their rank and station, and the sepoys become insolent. This has been the case, not only in war, but now in the time of peace. May God help us to consider the things which belong to our peace in all respects !

“ In the world we have tribulation. This has been from the time mankind fell into sin, and will be so, till we enter into the peaceful mansions of the saints and angels in eternity. Having, then, little or no peace in the world, let us take care to have, maintain, and enjoy peace with God, through our Lord Jesus Christ.

“ What an immense blessing is it to have peace with God ! When we reflect on our miserable hearts, so prone to sin and iniquity, we might think that it was altogether impossible to possess that inestimable treasure. And no doubt, if it depended on our perfect obedience, we could not entertain a thought of enjoying it. But blessed be God, our peace and happiness stand on a better basis than that of our own merit.

“ It is Jesus, the blessed Redeemer, who has made an atonement, a perfect atonement for our sins, and thereby laid the foundation for a complete reconciliation between us and God. Without this divine atonement we could not expect pardon and peace. God would not be to us a God of

grace, but rather 'a consuming fire.' What praises, then, are due to Jesus, the purchaser of our peace and happiness! The nearer we keep to him, the more we enjoy of that peace. The more we trust in ourselves, so much the more we shall be perplexed. Nothing keeps and preserves our minds so much as this peace. The thunder of the law may frighten, but it will never compose or strengthen our minds to obey God cheerfully.

CHAP.
XIV.
—
1786.

"Let us, then, daily look out for pardon and peace: watching at the same time that we may follow its guidance—that so our reason, our will, and all our passions, (aye and our external senses too,) may be preserved in subjection, obedience, and the path of holiness.

"Remember me to Mr. Duffin, our beloved friend. Mr. Pohlé tells me that he has written to you, enclosing a Portuguese calendar.

"May, then, the peace of God in this year, and as long as we live, cheer, guide, and strengthen us all!

"I am always, dear Madam,

"Your faithful friend and servant,

"C. F. SWARTZ."

In his next letter to the same highly esteemed correspondent, Mr. Swartz took occasion to communicate his view of the Christian Sabbath;

CHAP.
XIV.
—
1786.

which from his intimate knowledge of the Holy Scriptures, and his eminently devout habits, well deserves the most serious attention.

“ Tanjore, March 26th, 1786.

“ DEAR MADAM,

“ Your kind letter I received yesterday, and as my heart is warm, and cheered by the good news you have sent me, I will by no means delay to answer it.

“ I rejoice with you, that it has pleased God to make your Sabbaths more satisfactory to you. Formerly you got now and then some showers of the divine benediction. Now you will enjoy it every Sunday.

“ I need not tell you, that the institution of the Sabbath is altogether divine, and therefore holy and beneficial. It is a cheering proof of God’s kindness to us. It was instituted before the fall, to preserve Adam and Eve in their wisdom, holiness, and justice—consequently to confirm them in that divine likeness, which God had granted them. By this you plainly perceive, that his intention was to preserve them in their purity and happiness. Adam was the teacher, Eve the disciple---both adored God every day, but particularly on the Sabbath. Happy couple!

“ Was the celebration of the Sabbath necessary before the fall, how much more *now* after it, to

awaken the mind to a lively knowledge of God, to increase in knowledge, faith, love, and hope of everlasting life! No doubt we are to attend to all this every day; but particularly to set our mind to it on every Sabbath day.

CHAP.
XIV.
1786.

“On that day we are to exclude worldly thoughts as much as possible, even those that are allowable on other days. The works of creation, redemption, and sanctification, ought to be our chief meditation. Likewise ought we also to exclude all worldly conversation, even that which is allowable on other days. It should turn upon the word and works of God. Prayer and edifying converse should be maintained on that day. Moreover, worldly actions (except those of necessity and mercy) should be excluded. To frequent the congregation of Christians should be a delight to us.

“Then may we expect a blessing from God. Moses uses those two words, ‘God sanctified’ that day, that is,¹ he appointed it to mankind to become holy, or persevere in holiness, and blessed it, that is, he appointed it as a day of blessing, to make them partakers of the best blessings—pardon of sin, peace of mind, and hope of future glory.

¹ Bishop Horsley’s Exposition of these emphatic words is precisely similar to this of the venerable missionary.—*Sermons*, vol. ii. p. 216.

CHAP.
XIV.
1786.

“Was this God’s intention in instituting that day? Then may we well sit down and weep over ourselves and our fellow creatures. How is this day profaned! Alas! alas!

“Some say, ‘We can serve God in our closet.’ No doubt we can and ought to do it. But this ought not to be an hindrance to our frequenting the public congregation. No sincere Christian will ever speak so. That excellent man, Lord Chief Justice Hale, in England, confessed that he had received particular blessings by attending public worship. Every Christian will confess the same. Nay, we are to look to others, particularly young people, to allure them to the adoration of God.

“May a gracious God bless your congregation! May he fill it with his glory, as often as you come together! My beloved friends, Mr. Toriano and Mr. Duffin, will receive a blessing from the Lord. Take care, my friends, not to do any thing by which your Christian work, which you perform on the Sabbath day, may become less esteemed. The vow of the Lord is upon you, and the world will look critically upon you.

“My spirit is with you, though I am afraid that my old body will hardly be there.

“My young friend, Mr. Kohlhoff, joins with me in his wishes for the prosperity of your Zion.

Mr. Toriano will look upon this as written to him. CHAP.
God bless you and yours. Amen ! XIV.

1786.

“ I am, and always shall be,

“ Your affectionate friend,

“ C. F. SWARTZ.”

Within a few days of the date of the preceding letter, the pious missionary addressed a second to the distinguished relative of Mr. Chambers, already mentioned, which, like the first, abounds with the richest Christian wisdom and consolation.

“ Tanjore, March 29th, 1786.

“ DEAR SIR,

“ I have received your favour of the 10th of October, and wonder that it did not reach me sooner. I have perused the account, which you have kindly given me, more than once, and shall read it again. Even your complaints are precious to me, as they are a proof that you feel your want, or your poverty ; and you know that our Saviour has declared such to be blessed.

“ When I have reflected upon my own deviations, (and they have been numerous, nay, innumerable,) I have had reason to attribute them to some secret pride. We confess, no doubt, that we are poor ; that we have lost the glory of wisdom, holiness, and righteousness. Our confession is very orthodox ; but, alas ! our thoughts, wishes,

CHAP.
XIV.
—
1786.

aims, and whole conduct, are proofs that our confession is too often undermined.

“As true religion endeavours to humble us and exalt God; and as this is absolutely necessary to our real welfare; we plainly perceive that God, in all his transactions with us, aims at this double point, viz. that we may be, what we really are, mere nothings; that he may be acknowledged as the only source of grace, strength, and happiness.

“When I read your letter, I think I am reading the history of my own life. Our want of poverty of spirit, makes us put our confidence in our own (imagined) merit: at other times, it makes us indolent in prayer—sometimes presumptuous in venturing where we ought to be careful and vigilant. In short, it hinders us in faith, love, and hope.

“This, I am sure, every saint now in heaven will tell you hereafter, that our pride is our greatest enemy. Nay, sometimes we attempt to bring it down furiously: and even this is a specimen of our pride.

“The best, the surest way, therefore, is to look up to Jesus, and to cry to him, Help me, grant me that true poverty of spirit which I need.

“I remember to have read the story of a pious man complaining of his unsettled mind. The old Christian, to whom he discovered his whole mind,

answered him in the following manner: 'I perceive, Sir, that you do not pray.' The mourning Christian replied, 'Not pray? I fall on my knees oftentimes a day.' The old man said, 'I do not doubt that: but still I say, you do not pray; I mean, you do not converse with God and your Redeemer so intimately, so freely, so often, as if you and He were alone on earth. To converse so with God, in the midst of all our business, we need not be always on our knees.'

CHAP.
XIV.
—
1786.

"In the same manner a friend once asked Mr. Francke (who built the famous Orphan House at Halle) how it came to pass, that he maintained so constant a peace of mind. Mr. Francke replied, 'By stirring up my mind a hundred times a day! Wherever I am, whatever I do, I say, Blessed Jesus, have I truly a share in thy redemption? Are my sins forgiven? Am I guided by thy Spirit? Thine I am. Wash me again and again. Strengthen me, &c. &c. By this constant converse with Jesus, I have enjoyed serenity of mind, and a settled peace in my soul.'

"Throw yourself upon Him, dear Sir, upon his mercy, atonement, grace, and Spirit. Do not look constantly upon your faults only. The sense of the love of God, and of Jesus, some true experience of ease, peace of mind, and a well grounded hope of a blessed eternity—all this, in some degree enjoyed, will give you more strength

CHAP.
XIV.
—
1786.

to deny the world, and the lusts of it, to take up the cross and to follow Christ, than all the thunders of the law. But as all this is not granted absolutely, but in the way of humble dependence upon God, therefore not only pray but *watch* earnestly, that you may not lose by dissipation, what you have obtained in the way of begging.

“Your whole letter is a clear evidence, that you hunger and thirst after righteousness; which by nature you have not, but which is purchased for you by your atoning High Priest. The promise which is given to such is quite animating; viz. ‘They shall be filled, and satisfied; they shall not be left in a *painful* hunger and thirst.’

“This promise, be assured, Jesus will make good. It is, as if he said to you: *You* shall be filled. Wait humbly his hour. Knock at his door confidently. Entreat him to fulfil his promise: do it again and again. You will soon find that he is faithful; and so, instead of lamenting your dejected condition, you will rejoice in the God of your salvation.

“Then the former experience of darkness, and uncomfortable hours, will be of great advantage. You will take care not to lose your roll, as Mr. Bunyan’s pilgrim says.

“I shall not wait for your answer; but now and then send you a line as I have leisure.

“ Pray for us. We shall remember you and your family likewise. Peace be to you !

CHAP.

XIV.

1786.

“ I am, my dear Sir,

“ Your affectionate friend,

“ C. F. SWARTZ.”

The venerable missionary probably fulfilled his promise of occasionally writing to his eminent correspondent. The two letters which have been introduced are, however, all that remain; and after a few years, Mr. — returned to this country. As Swartz rightly concluded, the religious impressions which he had received, were deep and permanent, and productive of the fruits of a truly Christian course. These excellent men were personally strangers, having never met in India; and both have long since entered into rest: but in that higher world to which they aspired upon earth, and to which the Saviour, whom they loved and served, surely conducted them, they have, doubtless, renewed and perfected their friendship, and are recounting, to adopt the language of one of them, “ the wonders of mercy,” by which they have been made partakers of “ the joy of their Lord.”

To Mrs. Chambers, Swartz next wrote as follows :—

CHAP.
XIV.
—
1786.

“ Tanjore, April 5th, 1786.

“ DEAR MADAM,

“ Your kind letter I have received, and made a proper use of it, by acquainting Mrs. Wood of the payment of a large sum. Here I have exerted myself much, by entreating the rajah to pay off the 12,000 pagodas which he owed to the late Colonel. But though I do not despair, I find it very difficult to get any thing from these people.

“ The account which you have given me of your own condition has rejoiced me very much. No doubt, madam, all the world, its riches and pleasures, cannot satisfy the sinner, who feels his need of a perfect righteousness; and at the same time is fully convinced that such an immense treasure is not to be found in himself.

“ How should we, therefore, rejoice at the comfortable declaration of the gospel—nay, invitation, to come and buy bread ‘ without money and without price.’ Freely it has been purchased, freely offered, and freely given, in the way of repentance and faith in Jesus. Considering our own hearts, and the sinful workings of them, we must needs despair of getting proper food for our souls, if it depended upon our own works. But we know that not our works but the work of Christ, that great and divine work of atonement, has purchased all needful blessings for us.

“How happy are you, madam, that, in conjunction with your dear husband you have chosen Christ; that you look upon all things of the world as dross in comparison of the excellent knowledge of Jesus; that you wish to win him as your treasure; for, having him, you have God and his favour—nay, eternal life. To be found in him at all times, in prosperity and adversity, in sickness and health, in life, death, and eternity—being in him, we are secured from all that can hurt us.

CHAP.
XIV.
—
1786.

“Let us, then, watch and pray, that this new disposition of mind may not be diminished or destroyed.

“May God grant you both abundant grace and strength to shine as lights in the midst of a perverse generation! God bless you both!

“I am, dear Madam,

“Your most obedient humble servant,

“C. F. SWARTZ.

“P. S. Knowing that Mr. Chambers has a great deal to do, I do not insist upon his writing, though he is always willing to do so. But be pleased to tell him that if the Oriental Magazine contains any thing useful, he may be so kind as to send it to me; if otherwise, I do not wish it.”

In his retrospect of the year 1786, Swartz assures the Society for promoting Christian Know-

CHAP.
XIV.
1786.

ledge, that their labours in behalf of India had not been in vain. The missionaries and teachers of the natives at the various stations had been preserved, and prospered. He particularly notices the diligence and success of the pious catechist, Sattianaden, at Palamcotta, and speaks with much pleasure of the soldiers in the garrison at Tanjore, who attended divine service both on Sundays and at the weekly evening lectures, which were frequented by great numbers. "To this," he says, "they are encouraged by the officers, who all confess that corporal punishments had ceased from the time that the regiment began to relish religious instruction."

In a subsequent letter, he informs the Society of some recent events, which he apprehended would tend to promote the diffusion of Christian knowledge in that part of India; and which certainly afforded fresh proofs of the high respect which was entertained for his character, both by the English government and the native princes, and the beneficial influence of his practical wisdom, integrity, and benevolence.

Peace had been restored to India; but the territory of Tanjore was still in a deplorable condition. The calamities consequent upon the unjust assumption of that province by the nabob, in the year 1773, and the subsequent devastation and ruin occasioned by the invasion of Hyder Ali, had

reduced the rajah to great pecuniary distresses, and rendered the closing years of his reign a painful contrast to the gaiety and splendour of his youth. Debilitated by an incurable disease, and overwhelmed with affliction by the premature loss of his son, his daughter, and his grandson, (his only legitimate descendants,) the unhappy Tulja-jee, regardless of the consolations of that divine religion which had been repeatedly displayed before him by his friend and adviser, Swartz, retired in hopeless despondency to the recesses of his palace, from which he never afterwards emerged. Here, brooding over his public embarrassments and his private sorrows, his former mild and benevolent disposition appears to have been exchanged for harshness and indifference to the sufferings of his people. Avarice became his ruling passion; and the collections from a country desolated by war and famine were barely adequate to supply his demands. At this period, the rajah lost his upright sirkeel, or prime minister, Buchenah, who was succeeded by Baba, a man of notoriously oppressive and rapacious character. Instead of relieving the distresses which the people had long suffered, this unprincipled minister augmented them to an intolerable degree, partly for the purpose of replenishing the rajah's treasury, and partly for his own individual advantage, by a system of the most atrocious injustice, cruelty,

CHAP.
XIV.
1786.

CHAP.
XIV.
1786.

and oppression. The people groaning under this barbarous misgovernment, and appealing to the rajah for redress in vain, at length abandoned their country, and fled in crowds to the neighbouring districts of Karical, Nagore, and Trichinopoly, in the former of which, then possessed by the French, they not only found a secure asylum, but were received with the utmost hospitality and kindness. Several populous towns and villages were deserted, and whole districts, for want of labourers, lay waste and uncultivated. The number of useful inhabitants who thus emigrated was estimated at sixty-five thousand.

Such was the melancholy state of Tanjore when Sir Archibald Campbell succeeded Lord Macartney as governor of Madras; one of the earliest measures of whose administration was to open a communication with the rajah, informing him of the representation which had been made to the English government, and entreating him to dismiss his oppressive Duan, and to appoint able and virtuous men to manage his affairs.

The rajah was offended at this interference, and endeavoured to excuse his own and his minister's conduct; but the attempt was unavailing. The inhabitants of the southern and western districts declared their determination not to cultivate their lands until a change should take place in the administration of Tanjore. In consequence of

this declaration, the government of Fort St. George resolved to take the temporary superintendence of Tanjore into their own hands; and for this purpose, in July 1786, appointed a committee of inspection, consisting of Mr. Hudleston, the resident, Colonel Stuart, the commandant of the garrison, and the paymaster, Mr. Hippisley, with very large powers to watch over the affairs and interests of Tanjore.

CHAP.
XIV.
1786.

With this committee Sir Archibald Campbell proposed to unite the subject of these Memoirs; observing, "There are abundant proofs on record of the zeal, ability, and services of the Rev. Mr. Swartz, whose accurate local knowledge, and facility in the country languages, and, above all, whose high estimation with the rajah, from an intercourse of thirty years, must render his assistance of essential consequence on such occasions.

"His presence, if possible, should always be requested in the committee, in which he should have an honorary seat, and he should also be desired to interpret and translate whatever may be necessary, and to subjoin his signature to all such examinations and translations."

Shortly after this important appointment, Mr. Hudleston proposed to the governor, that Mr. Swartz should not only have a seat but a voice in the committee; stating that he had exerted the political authority of his situation, "in con-

CHAP.
XIV.
1786.

junction only with that excellent man," and adding, "It is, and will be, as long as I live, my greatest pride, and most pleasing recollection, that from the moment of my entering on this responsible station, I have consulted with Mr. Swartz on every occasion, and taken no step of the least importance without his previous concurrence and approbation; nor has there been a difference of sentiment between us in any one instance. Adverting only to the peculiar circumstances under which the committee begins its administration, and the prospect they present, you will, I am persuaded, sir, readily conceive of how serious a consideration it must be to me to have both the advice and effectual support of Mr. Swartz in the adoption of that conduct which our concurrent judgment may approve. Happy, indeed," continued the resident, himself no mean judge of moral and political merit, "happy would it be for this country, for the Company, and for the rajah himself, when his eyes should be opened, if he possessed the whole authority, and were invested with power to execute all the measures that his wisdom and benevolence would suggest."

In reply to this communication, the governor expressed his entire acquiescence in the resident's suggestion, and added, "Such is my opinion of Mr. Swartz's abilities and integrity, that I have recommended to the board that he should be ad-

mitted a member of the committee, without any reservation whatever ; and my confidence in him is such that I think many advantages may be derived therefrom."

CHAP.
XIV.
1786.

In a subsequent part of the same letter, the governor wrote as follows :—

"Mr. Swartz's idea of prevailing with the rajah, to give a joint cowle (or engagement) with the Company to the inhabitants, pleases me much. It would give the Company a more immediate right than they ever have had to see justice done agreeably to the terms of the cowle ; and I shall be very happy if the measure is found practicable."

On being called to the committee as an honorary member, "Mr. Swartz expressed his readiness to give his best opinion and advice, and to be aiding, on all occasions that did not involve violent or coercive proceedings ; which, however expedient they might be deemed in the estimation of government or the committee, he considered, nevertheless, as unbecoming the character of his mission. His most zealous endeavours, as they ever had been, so they were now, at the service of the Honourable Company, and happy he should esteem himself if he could be in the least instrumental in producing harmony between the rajah

CHAP.
XIV.
—
1786.

and the Company, and to see the poor inhabitants of this once flourishing country restored to the undisturbed possession of the fruits of their labour." Having made this declaration, he took his seat in the committee.

In pursuance of the suggestion alluded to by Sir Archibald Campbell, Mr. Swartz requested an interview with the rajah, for the purpose of persuading him to accede to the expedient of adding his cowle to that of the Company, in order to remove the distrust of the inhabitants, and to offer them such security for the redress of their grievances, as would prevail on them to return to the cultivation of the country.

In reply to this proposal, the rajah earnestly deprecated the compromise of his authority by any interference on the part of the committee of inspection; assured Mr. Swartz that he had actually afforded considerable relief to his people, and that some had returned, to whom he had granted a supply of money and of seed for the cultivation of their land.

These expedients, however, were very inadequate to the urgency of the case; and, in consequence, one of the members of the committee of inspection strongly recommended the adoption of some prompt and vigorous measures for the more effectual relief of the people, and particularly suggested frequent meetings of the committee, and a

general survey of the country. To these proposals Mr. Hudleston and Mr. Swartz were decidedly opposed, upon the broad and generous ground of their unwillingness to take any step which might unnecessarily irritate the rajah, or infringe upon those principles of justice by which the British government ought upon all occasions to be actuated, and upon that independence which had been solemnly secured to the rajah on his restoration by Lord Pigot.

CHAP.
XIV.
1786

Not to enter at length into the discussions of the committee upon this important subject, which were highly honourable to every member of it, it will be sufficient to observe, that Mr. Hippiusley, in one of his minutes, attributed the reluctance of Mr. Swartz to acquiesce in any coercive measures, to his sacred function, and to his personal friendship for the rajah, which he thought, to adopt his own expressions, "might revolt his mind against the sterner dictates of civil policy." From the undue influence of these motives, Mr. Hudleston warmly vindicated his friend and coadjutor, observing, that while he left it to Mr. Swartz himself to explain his own views, he could not admit the supposed incompatibility of private friendship with the dictates of sound policy.

It would be unjust to the character of this truly wise and benevolent man not to insert the greater part of his own minute upon this occasion

CHAP.
XIV.
1786.

"I confess," he observed, "that my sacred function makes me wish (to speak in the mildest terms) that no coercive methods may be used against the rajah; but surely that is not the only motive which makes me abhor force; nay, I mentioned in the committee one of a different nature.

"The recollection of all that happened before the second siege,¹ the injustice of the nabob against the rajah, which was removed in a great measure by the restoration, and the assurances which were then made to him, gave him a full right to be treated with lenity. By such treatment, which he may justly claim, his mind will not only be preserved in a state of tranquillity, but our neighbours will also observe the sacred regard which we pay to our solemn promises; which may be of greater importance, and ought of course to be of greater force, than the consideration of utility.

"My friendly intercourse with the rajah from his accession, shall never bias me to be regardless of the injustice he has done to his oppressed people. This I have declared more than once, when I humbly entreated him to have mercy on his subjects; for which plain declaration I lost, in some degree, his good opinion.

"But as the law threateneth the disobedient

¹ Of Tanjore in 1773.

it shows kindness to those who earnestly *begin* to follow its dictates.

CHAP.
XIV.
1786.

“This is the case of the rajah. Whether from good motives or mere fear, certain it is, he has sent to his people such terms as they never before were acquainted with. He has taken off taxes, which were laid on them in his father’s time; he has charged his soubadars to publish them, and the inhabitants confess, that if he religiously keeps those promises, they shall be very happy.

“As to the two articles of betel and salt, he will no doubt relieve his people very soon.

“With respect to the uncultivated fields, we know for certain that many thousand acres lie barren. But this is owing to the small number of inhabitants, which no survey will multiply.

“As to a proper survey made by an engineer, it has been made already by Colonel Ross, Major Stevens, Captain D Good, and Captain Alexander Read; whether they have only begun, or perfectly finished it, I cannot ascertain. Sure I am that it was undertaken, and I was on the spot with the above-mentioned gentlemen when they actually were surveying.”

The result of the preceding discussion in the committee of inspection was the postponement of any coercive measures towards the rajah, and Mr. Swartz was left to try the effect of renewed

CHAP.
XIV.
1786.

applications of a friendly nature. Alarmed by his representations, and fearing lest, after all, the committee should take the management of the country into their hands, the rajah at length reluctantly announced his determination to do full justice to his people. Rendered suspicious, however, by former experience, they distrusted his promises, and rejected his offers. The rajah then had recourse to the powerful influence of Swartz himself, and requested him to assure them, in his own name, of his highness's protection. He did so; and such was their confidence in his integrity, that seven thousand of the emigrants returned at once; others soon followed; and upon his reminding them that the best season for cultivating the land had nearly elapsed, they replied; "As you have shown kindness to us, we intend to work night and day, to manifest our regard for you." The poor people, anticipating better days, exerted themselves with such vigour, that the harvest was more abundant than that of the preceding year.

The governor and council of Madras were so impressed with the value of Mr. Swartz's services upon this important occasion, that they resolved on granting him a salary of £100 per annum, as interpreter to the Company at Tanjore, with a monthly allowance of twenty pagodas for a palanquin; and the resident was desired, in com-

municating this resolution, to express "the high sense which the board entertained of Mr. Swartz, and the satisfaction they derived from the hope that his zealous exertions in promoting the prosperity of the rajah of Tanjore and his country would be crowned with success."

CHAP.
XIV.
1786.

"In these transactions," says the excellent missionary, ever intent on the great object of his life, "I had the best opportunities of conversing with the first inhabitants about their everlasting welfare. Many begin to be convinced of the folly of idolatry, and as we have a prospect of seeing this country better managed, that is, with more justice, it is to be hoped that it will have a good effect upon the people."

He next adverts to a benevolent institution of a very interesting nature, which the governor's lady was about to establish.

"As Sir Archibald Campbell," he writes, "showed the kindness of a father to this country, so his lady has acted the part of a mother to the poor female orphans. She has formed a plan, and begun to execute it, for educating poor daughters of soldiers, who have hitherto been miserably neglected, or if educated in private schools, were left without protection, and consequently soon fell into the hands of the destroyers. Lady Campbell's plan has the sanction and protection of government. A subscription has been set on

CHAP.
XIV.
1786.

foot, and more than 14,000 pagodas are already collected. The nabob has given a very spacious house, which he bought for 8,000 pagodas, for that purpose. Twelve ladies form the committee, and each of them is to inspect a month. Lady Campbell hopes that a similar institution for the education of boys, particularly soldiers' sons, will soon be made. Though this account is but short and imperfect, yet I am confident that it will be highly pleasing to the Society. The plan has often been proposed, but never put into execution till now. Every one who takes delight in the welfare of his fellow-creatures, will praise God for the humane disposition he has put into the heart of Lady Campbell. This is a most comfortable sign, and an evidence that God still intends to dwell among us. When the orphans are collected, and things are put into some order, I hope, as her ladyship has invited me to be an eye witness, I shall be able to transmit to you a fuller account of this matter."

He then notices the provincial schools, which were to be erected upon Mr. Sullivan's plan; and after informing the Society that the school at Ramanadapuram was proceeding with tolerable success, he regrets that the external circumstances of the country did not seem favourable to the establishment of others. "The petty lords of districts," (*i. e.* polygars) he observed, "feel too

much oppression ; but this it is hoped will be removed, and then those institutions will be admitted without impediment. They would facilitate the connexion between the Europeans and natives, and would open a door to the missionaries, who visited them, to converse freely with the principal people of the country, by which means divine knowledge might be conveyed to the natives in the easiest manner."—Mr. Gerické, he added, was preparing some young persons as instructors in these schools, and the same plan was pursued in his own school at Tanjore, where several European and native children were learning English for this purpose.

At the close of this letter, Swartz took occasion to request the Society to receive his young friend Mr. Kohlhoff into the number of their missionaries, assuring them of his conviction that he would discharge the duties of that office with integrity ; and concludes by thanking them for the satisfaction with which he had read Dr. White's celebrated Bampton Lectures, a copy of which had been sent to each of the missionaries, praying that God would be pleased to open the eyes of the nations, and that the pious endeavours of the Society might be blessed with abundant success.

CHAP.
XIV.
—
1786.