

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 XV.

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CHAPTER XV.

Ordination of Mr. J. C. Kohlhoff—Adoption of a son by the Rajah of Tanjore—He requests Mr. Swartz to become his guardian, and manager of the country during his minority—He declines, and recommends another plan—The Rajah accedes to it—His death—Reference of the succession to Tanjore, to the Governor General—Lord Cornwallis's directions—Sir Archibald Campbell sets aside the adopted son, and places Ameer Sing on the throne—Advice of the Governor to the new Rajah—Committee of Inspection dissolved—Arrival of the Rev. Mr. Brown at Calcutta—Donation of Ameer Sing to the Tanjore mission—Liberal support of provincial schools, by the Court of Directors—Consequent proceedings of the Governor and Council of Fort St. George, and Mr. Swartz—Question respecting Castes—His conduct with reference to this subject—Congregation at Palamcotta—Letters to Mr. Duffin—Arrival of Mr. Jœnicke as a missionary at Tanjore—Swartz's character of him—Journey to Madras—Provincial schools—Letters to Mr. Chambers and Mr. and Mrs. Duffin.

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THE commencement of the year 1787 was marked by an event peculiarly interesting to Mr. Swartz, and productive, from that period to the present, of the most beneficial consequences to

the mission at Tanjore. This was the ordination, according to the rites of the Lutheran church, of his young friend, Mr. John Caspar Kohlhoff. The ceremony was performed at Tranquebar on the 23rd of January, "one of the most solemn days," said the Danish brethren, "ever celebrated at that place." On that day their venerable senior, the Rev. John Balthasar Kohlhoff, kept the jubilee of his services as a missionary, and being compelled to retire from active labour, had the inexpressible pleasure of seeing his eldest son ordained in the mission church, and invested with the holy office of the priesthood. The several missionaries, both English and Danish, propounded to the candidate questions in divinity, which he answered to their great satisfaction, showing how well he had employed his youthful years under the tuition of Mr. Swartz. The Danish governor, and all the European families of the settlement, together with a great number of native Christians and heathens, attended the service, and a general awe was conspicuous, particularly during the ordination sermon, which Mr. Swartz preached, from 2 Tim. ii. 1. "Thou therefore, my son, be strong in the grace that is in Christ Jesus." After the ordination, the young minister entered the pulpit, and preached in Tamul with such graceful ease, that it was pleasing to every one who understood it. The missionaries expressed the greatest

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hope of his continuing a faithful servant of Christ, and a great help to their brother Swartz in his old age.

To the Society for promoting Christian Knowledge, who at his request had admitted Mr. Kohlhoff into the number of their missionaries, he communicated some interesting particulars respecting this new associate of his labours. He had been educated by himself, he informed them, from his eighth to his twenty-fifth year; he was truly upright, and had given satisfactory proofs to the English and Tamul congregations, of his sincerity in practising the duties which he had learned from the holy Scriptures. Humble, and content with little, he was willing to instruct others. The New Testament, he read in its original language. Latin and Hebrew he had not then studied. The Tamul he spoke fluently, and had preached in it above four years. The Portuguese language he also understood. The Moorish, or Hindoostanee, he knew, and in the Persian he could express himself with tolerable propriety. The English and German languages he spoke with some elegance. He had read prayers in the English congregation above four years, and had occasionally preached. Though but young, he was liked by the English, and sent for by the sick.

Such was Swartz's account to the Society of his young colleague. To Mr. and Mrs. Duffin,

who were much attached to him, he mentions him briefly, but touchingly, as follows.

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“Tanjore, March 31st, 1787.

“As Mr. Kohlhoff has written to you, I thought to add a line or two. As to his ordination, the sight of the young man and the old father sitting near the altar, melted down my heart, so that I could not refrain from shedding tears. I know you love my young friend, and he has reason to look upon you as a sort of parents. He has now his course to run. May the Spirit of Jesus be his guide and comforter! According to the course of nature, I shall soon leave him and the world. May a gracious God lead me so that I may not be afraid of passing through the valley of death!”

To Mr. Chambers, he wrote more fully on a subject which, on various accounts, so deeply interested him.

“Tanjore, June 8th, 1787.

“MY DEAR FRIEND,

“Your long and most agreeable letter I received many months ago, and should have answered it before this, had not business and an indolent old age prevented me: for now I must confess that I cannot do business as in former

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days. However, I bless God that my proper business, viz. that of being a witness to him who died for me, is not a burden, but still my delight and comfort.

“Your most friendly letter contains many comfortable proofs of divine Providence watching over you and your welfare, which has rejoiced me much. ‘The righteous shall see it and rejoice; and all iniquity shall stop her mouth.’ May you and Mrs. C. daily ‘observe these things’—then shall you ‘understand the loving-kindness of the Lord.’

“As for me, I am also highly obliged to sing of the mercy of the Lord, though I am not worthy of the least of all his divine benefits.

“You know that I took the son of our venerable senior, Mr. Kohlhoff, under my care. From his younger years, I instructed him in Christianity, English, German, Greek, and some country languages. Having been instructed for several years, it pleased God to awaken him to a sense of his own sinfulness, and to raise in his mind a hunger and thirst after the righteousness of Jesus. He then prayed, wept, and meditated; and, in short, he became a very agreeable companion to me. His improvement in knowledge I observed with delight.

“I employed him gradually, so that he in a short time catechised in the English and Malabar

school. As I explained to him the Epistles of St. Paul, and read with him many of the best authors in English and German, I permitted him to preach before the Malabar congregation. By slow degrees he became a very useful assistant to me.

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“Feeling the infirmities of old age coming upon me, I represented his case to the Society, requesting permission to put him into sacred orders, and to constitute him my successor. The Society consented to all, desiring that the ordination might be performed in the presence of all the missionaries at the coast. Accordingly we went to Tranquebar. The young candidate was examined by all, and publicly ordained. The Danish governor, and the whole congregation, black and white, were assembled. When kneeling at the altar, he had the peculiar and awful delight of seeing his aged father sitting near him.¹ I explained the words of St. Paul, 2 Timothy ii. 1, and so blessed him in the name of the Lord. Afterwards young Mr. Kohlhoff mounted the pulpit and preached. It is impossible to describe or explain what I felt on that day—the most awful of all my days. Praise the Lord, O my soul!”

¹ That excellent man survived this interesting scene about four years, having lived to see his son diligently engaged in the English mission, and the rest of his family, by the good providence of God, comfortably provided for.

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The young missionary himself, who had been so admirably trained to the great work of the ministry in India by his affectionate instructor and friend, thus expresses his own feelings on the solemn occasion of his ordination, in a letter to Mrs. Duffin.

“ I doubt not but my good friend Mr. Pohlé has acquainted you with the unspeakable kindness which God has bestowed upon me, by appointing me to the sacred office. Little did I expect that such an honour should be conferred on me, who am not worthy of the least of the divine favours ; nor could I at first prevail upon myself, when I considered the weakness of my constitution, and those great attainments and abilities which are required, to undertake the duties of that important office. But as it was the will of God, I would make no resistance, lest I should be found to fight against God.”

Mr. Kohlhoff then gives an account of the ceremony of his ordination, similar to that which has been already detailed, adding, that a sermon was preached by Mr. Pohlé from the words of our Saviour, “ Simon, son of Jonas, lovest thou me ?” on the leading disposition of a minister of Christ, and that the service was concluded by the celebration of the holy communion.

“ May I ever maintain,” he continues, “ a grateful sense of all the benefits which God has

bestowed upon me; and may he endue me with the grace and strength of his blessed Spirit, that I may be faithful in the sacred office to which he has appointed me, notwithstanding the difficulties which, no doubt, I must meet with! My dear father finished the seventy-fifth year of his age last November. At present he is able to do little or nothing on account of his infirmities, which makes him long to be delivered from this earthly tabernacle, and to be with Christ his dear Redeemer. It is indeed a great exercise of patience to such a person to continue waiting in pain and weakness, when he finds that his active work is done, and thinks himself laid by as a vessel of little more use."

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It is gratifying to reflect that the humility and diffidence thus expressed by the young missionary were the prelude to a long course of pious and useful labour, which has at length brought him to no great distance from the age of his venerable father, whom he so affectingly mentioned, and which has fully verified the confidence and hope expressed by his admirable tutor and friend at his ordination.

During the absence of Swartz, at Tranquebar, on this interesting occasion, an event took place in the court of Tanjore, in consequence of which he was unexpectedly, and most honourably to himself, called to act a prominent part in the poli-

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tical affairs of the country. This, as it occupied much of his time and thoughts during the last ten years of his life, and is as yet but imperfectly understood, it will be important fully to develop; more particularly for the purpose of showing, that while he continued to devote his chief attention to his higher and more immediate duties as a missionary, it proved the occasion of more eminently displaying not only the integrity and disinterestedness, but the wisdom and ability which distinguished his character.

The event referred to, was the adoption of a son by the rajah, as his successor in the kingdom of Tanjore. The domestic calamities of the unhappy Tuljajee have been already noticed; and, according to the custom of his country, he was anxious to select a child from one of the branches of his ancient house, to supply the failure of his own immediate descendants.

In this important proceeding, the rajah, who, as it has been already remarked, was well acquainted with the civil and religious institutions of his country, was careful to observe all the ceremonies requisite to render it legal and valid.

This solemn act he announced in the following letter, dated January 26th, 1787, to Sir Archibald Campbell, governor of Madras, as translated by the Mahratta interpreter.

“ It has been my wish for two or three years past to adopt a son ; but as I have had no opportunity of carrying it into execution, it has hitherto been delayed. Having now resolved to choose one out of my near relations, I have fixed upon the son of Shahajee (the son of Soubajee rajah, my near cousin by lineal descent,) who is ten years old, and proper in all respects. Accordingly, on the 2nd of Rubbisanni, (22nd January,) in consequence of my wishes, I adopted and named him Serfojee rajah, with all the forms of our religion : this has afforded great relief to my mind. As your excellency is my friend and favourer, I have written a letter to give you this pleasing information. I am firmly convinced that whatever favour and protection I have received from the honourable Company, and from your excellency, will hereafter be continued to my child Serfojee, without deviation. I and my country have no resource but in your excellency : I rely on you with the greatest confidence. All other information will be communicated to your excellency by my vakeel.

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“ To a friend, why should I write more ?”

A day or two after despatching the preceding letter, the rajah sent for Mr. Swartz, and, on his arrival, addressed him in the following brief but emphatic manner. Pointing to his newly-adopted

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child, he said, "This is not my son, but yours ; into your hand I deliver him." The pious missionary replied, "May this child become a child of God !" Here the rajah, being distressed by his cough, suddenly terminated the interview ; but on the following day, finding himself a little stronger, he again requested his attendance, and thus resumed the conversation : "I appoint you guardian to the child : I intend to give him over to your care ;" or, literally, to put his hands into yours.

So unexpected and flattering a charge might have proved a temptation to a man of greater ambition and less disinterestedness than Swartz ; but he immediately replied, "You know, rajah, that I have always been willing to serve you, as far as I could ; but this, your last request, is beyond my power. You have adopted this child, and you now leave him without a guardian, without a support, like a garden without a fence. I am afraid that by so doing, you would not consult the happiness of the child, or the welfare of your country. You know there are competitors and parties in the palace, who aspire to the government. Cabals and animosities will ensue more than you may think of. These will endanger the life of the boy, and involve the kingdom in confusion. As for me, I must disclaim all guardianship, for this reason : because, waving all other considerations,

it would be impossible for me to take care of him.¹ CHAP.
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I may, perhaps, see him once or twice in a month, and may give him my best advice ; but what poor guardianship would this be ! You will be pleased to adopt some other plan." The rajah asked, "What method do you propose ?" Swartz answered, "You have a brother,—deliver the child to him ; charge him to educate and treat him as his own son, till he is grown up. Thus his health and life may be preserved, and the welfare of the country may be secured." To this suggestion, the rajah at first objected ; but afterwards said, "Well, I will consider all that you have urged !" "And so," adds the missionary, "I left him."

The objection thus alluded to on the part of Tuljajee, was a doubt as to the legitimacy of his brother, who was, in fact, the son of a concubine, and with whom he had never been on friendly and cordial terms. In the course, however, of the evening after the preceding conversation, the rajah's mother visited him, and earnestly interceded in behalf of Rama Swamey, afterwards called Ameer Sing. This, combined with the advice of Swartz, determined Tuljajee to adopt the plan

¹ It is evident, from his subsequent conduct, that this rejection of the guardianship of Serfojee related chiefly to the government of the country during his minority, and not to that of his person and education ; in which we shall soon find Mr. Swartz interesting himself, and of which he was recognised by the Madras government as the guardian.

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proposed. He accordingly sent for his brother, delivered his adopted son into his hands, desired him to be his guardian, and earnestly commended him to his care and affection. He then ordered a dress for his brother, and requested him to be kind to all his old servants, and to continue them in their offices. The rajah's mother and the principal people of the palace were present at this interview, and expressed their joy and satisfaction at the arrangement which had been made.

The next morning the rajah, who was rapidly sinking, requested the attendance of the resident, Mr. Hudleston, Colonel Stuart, the commander of the garrison, and Mr. Swartz. They were conducted to a small pavilion, near the apartment in which the rajah was lying, and were there introduced to his brother and his adopted son, who were sitting together surrounded by his principal servants. The dying prince then sent the following message to them. After stating that, in compliance with the suggestions of Mr. Swartz, he had appointed Ameer Sing to be the guardian of the child, and regent of the country, till he should be capable of succeeding to the throne, he expressed his desire that the honourable Company would consider these two persons as the nearest and dearest to him in the world, and would support them in the government of the country,

according to their solemn promise to maintain him and his heirs on the throne, as long as the sun and the moon should endure. He then said, that as he looked upon the resident and Mr. Swartz as faithful, he requested them to give him their assurance that they would communicate his wishes to government, and expressed his hope that the Company would confirm this his last will, and continue to his brother and adopted son the same kindness which they had shown to himself. Mr. Hudleston having promised to transmit a faithful account of all that had passed, the rajah replied, "This assurance comforts me in my last hours!"

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Mr. Swartz, as well as the resident, communicated to Sir Archibald Campbell a narrative of this interesting transaction, and at the close of his letter, took occasion to offer the following important suggestion to the governor.

"These are the most material things which I thought necessary to lay before you. One word I beg leave to add; viz. that whatever salutary regulations for the welfare of the country and the administration of justice ought to be made, might now be introduced with great ease, as the rajah's brother would cheerfully consent to all that might be proposed by you, honourable Sir; so that the welfare of the country might now be grounded upon a solid basis.

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“My wish has been, and always shall be, that your government may prove the greatest blessing to this country.”

“Now, within a few days,” said Swartz, in a letter to two of his friends, “it will appear what government intend to do;” adding, with his constant endeavour to improve every incident to a spiritual purpose, “May *you* both be ‘kings and priests before God!’” (Rev. v. 10.)

Two days after the affecting scene just described, the rajah, Tuljajee, who, from the commencement of their intercourse, and amidst all his errors and irregularities, had treated Swartz with unvarying respect and kindness, expired. His obsequies appear to have been conducted with due pomp, but without any tumult. The body of the rajah was burned; but no female was immolated on the funeral pile,—a circumstance of which Sir Archibald Campbell, much to his honour, at a period when the subject had excited but little attention, availed himself, to urge upon his successor the prohibition of a custom “distressing,” as he justly observed, “to the feelings of humanity, and only serving to enrich the priest, by means of the jewels of the women who are thus cruelly and untimely sent out of the world.”

The committee of inspection, by order of the governor and council of Madras, took the neces-

sary measures for preserving the tranquillity of the country. In conjunction with Ameer Sing, who was considered as regent during the minority of Serfojee, they were directed to maintain the government of Tanjore as administered by the late rajah, until further instructions should be received from the governor-general of Bengal; and on the day following the funeral of the rajah, the military force which had been assembled, in order to prevent disturbance, was, at the suggestion of Mr. Swartz, withdrawn from the vicinity of the palace.

In communicating to the Society for promoting Christian Knowledge the preceding events, he informed them, that Ameer Sing promised to be a father to the people, to alleviate their burdens, to inspect the state of the country, and not to leave the whole administration to his servants. "He hopes," he added, "to be confirmed by the governor-general, according to the last will of his brother. If so, certainly he will not hinder the progress of the Christian religion, but, at least externally, further it."

On the death of Tuljajee, the nabob of the Carnatic took the opportunity of urging his claim to the government of Tanjore; but this, having been maturely considered and declared invalid many years before, was at once rejected by Lord Cornwallis. The friends, however, of Ameer Sing,

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were by no means contented that he should retain merely the character of regent, and guardian to the adopted son of the late rajah, but appear to have made strong representations to Sir Archibald Campbell on the injustice of excluding him from the immediate succession to the throne. These being transmitted to Lord Cornwallis, made a considerable impression upon his mind in favour of Ameer Sing; but in a minute in council upon this subject, it is well observed, that, however contrary to our ideas of natural justice the disposition made by Tuljajee might be, still if it were conformable to the laws of the Hindoos, and accorded with their opinions and prejudices, no arguments of this kind should prevail upon the governor-general to alter it.

It was also insinuated, that at the time of the adoption of Serfojee by the late rajah, his mind was so much weakened by disease, and influenced by some of those around him, that he could scarcely be considered competent to the performance of so important an act.

These representations induced Lord Cornwallis to send instructions to the government of Madras, to inquire whether the pundits and principal people of Tanjore considered the succession, under the circumstances of the adoption, and the rights of the brother, as conformable to the laws and religion of the Hindoos, or in any manner op-

posed to them. Supposing the reply to such an inquiry to be in the affirmative, the adopted son was to be confirmed in the succession, and to be supported by the Madras government: if otherwise, Ameer Sing was to be raised to the musnud, and to be equally supported by the British authority. If the case should appear doubtful, and no sufficient test should be offered for the determination of the points in question, the governor-general stated that he should not hesitate, on the ground of his superior natural rights, to decide in favour of Ameer Sing. It is important to observe, that in entering into this discussion, the Bengal government had no interested motive, but was solely influenced by a desire to prove that their proceedings were regulated by strict justice, and an impartial regard to the rights of the Hindoo princes.

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In pursuance of these instructions, Sir Archibald Campbell proceeded in the month of April to Tanjore, and convened twelve pundits, to whom certain questions concerning the adoption of Serfojee, and the right of Ameer Sing to the throne, were proposed. The members of the committee of inspection were requested to attend at their deliberations, and Mr. Swartz to act as interpreter.

Though there can be no doubt that Sir Archibald Campbell was sincerely desirous of ascer-

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taining the truth, subsequent investigations and events clearly prove that sufficient precaution was not used to guard against the undue influence of Ameer Sing and his party, in biassing the minds of the pundits upon this occasion; and it unfortunately happened, that though Mr. Swartz was fully competent to interpret their language, he was at that time not so intimately acquainted with the doctrine of the Shasters upon this particular subject, as to be able to detect the discordance of their opinions with the principles of Hindoo law and religion.

To the various questions proposed to them, the pundits unanimously replied, "that the adoption of Serfojee was illegal and invalid, and the right of Ameer Sing to the throne clear and undoubted." In consequence of this decision, Sir Archibald Campbell declared his resolution to set aside the adopted son, and to raise the brother of the late rajah to the throne of his ancestors. This determination was immediately carried into effect; and the ceremony of placing Ameer Sing on the musnud, by the governor of Madras, was accompanied with every mark of distinction and solemnity. At the close of the speech which he addressed to the new rajah upon this occasion, he expressed his confident expectation, that the adopted child, Serfojee, would be countenanced, protected, and maintained in a suitable manner;

with which intimation Ameer Sing promised the most faithful compliance. A treaty was concluded between the Company and the rajah, who immediately assumed the government of the country.

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Sir Archibald Campbell, at the same time, took the opportunity of earnestly recommending to the rajah his serious attention to the state of the revenue, and the administration of justice in Tanjore. Upon both these important points, the governor gave him the most friendly and excellent advice, and referred him to Mr. Swartz as the person best qualified to afford him counsel and assistance.

The committee of inspection was shortly afterwards dissolved, by a letter from the governor and council of Madras, in which they expressed a high sense of the zeal, abilities, and exertions of its members, and a perfect approbation of their conduct, which was recorded on their proceedings, and would be reported to the court of directors.

On the elevation of Ameer Sing to the sovereignty of Tanjore, Mr. Swartz privately admonished him to fulfil the promise given to his subjects, to hear their complaints, and to restrain the injustice of his servants. At the close, however, of a letter to Mr. Chambers in the month of June following, after briefly mentioning the death of the late friendly rajah, and the adoption of

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Serfojee, he thus refers to the conduct of his successor.

“ His brother is put on the throne ; but he goes on in such a manner, that it is to be feared, he will not be able to fulfil the agreement made with the Company.

“ At present,” he continues, “ I live at some distance from the Fort, where I keep the English and Malabar school. In the king’s regiment, there are a good number of soldiers who attend divine service every evening. One evening I go to the Fort, and another evening Mr. Kohlhoff.

“ I hope that ere this you have reason to rejoice in the safety of Mrs. C——. May you both be happy parents ; and may you both live so long as to see your children piously educated ! Though I write but seldom, I remember you and your situation very often.

“ The arrival, and now the ministry, of the Rev. Mr. Brown, will, I hope, be to you both a great comfort. Remember me to him, with my sincere wishes that his labour may be abundantly blessed. God bless you both in all respects !

“ I am

“ Your affectionate friend,

“ C. F. SWARTZ.”

The arrival of the excellent chaplain of the

Company, thus hailed by Swartz, proved a source of the highest comfort and advantage to his friends, and many others in Calcutta, where his Christian character and labours, during many years, were justly appreciated and eminently prospered. As the coadjutor and friend of Buchanan, he is well known and esteemed ; nor is it too much to assert, that had his early appeal to this country been cordially seconded, the cause of Christianity in India, would probably ere this have been much more widely and effectually extended.

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It is not unworthy of notice, as one among many other instances of the liberality of Mr. Swartz, that, in the year 1782, in furtherance of the public service, he lent one thousand pagodas to the late rajah of Tanjore ; which sum he now consented to receive, without interest, from the commissioners for adjusting the claims on the deceased rajah, at the accession of his brother.

Not long afterwards Mr. Swartz reported to the Madras government, that about fifteen years previous to that date he built a church at Vellore for the instruction of the natives ; that when the war ended, and peace was established, four companies of his Majesty's 72nd regiment were stationed in Vellore, who, having no proper quarters, used the church as barracks, and continued so to use them.

He therefore requested that government would

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either allow him a monthly gratuity, or buy the church for the Company's use.

The surveyor was directed to report on this subject; in communication with whom, Mr. Swartz agreed to accept three hundred pagodas as the purchase-money, which was paid to him accordingly, in full of all demands, and the building transferred to the Company.

Though the conduct of Ameer Sing, as will hereafter appear, was, in many respects, unsatisfactory, it is pleasing to observe, that he took an early opportunity of fulfilling the promise of his brother "before his death, by delivering to Mr. Swartz a written document, sealed by himself and his chief ministers, in which he made an appropriation for ever of a village, of the yearly income of about five hundred pagodas, (£200,) for the school, and more especially for the orphans." The village is situated on the confines of the district belonging to Tranquebar, which Swartz preferred to one in the neighbourhood of Tanjore, on account of the convenience of sending the children, in case of war, of which he was constantly apprehensive, to a neutral territory. In a letter to the Society for promoting Christian Knowledge, which contained this pleasing information, he makes honourable mention of Mr. Hippiisley, as having always shown himself willing to be serviceable to the mission.

The plan of establishing provincial schools, proposed by Mr. Sullivan, of which some account has been already given,¹ will be in the recollection of the reader. Upon the return of that gentleman to Europe, he communicated it to the directors of the East India Company; and it is due to that distinguished body to state, that they at once perceived the wisdom and utility of the suggestion, and with the most enlarged views of the real welfare of the natives of India, they determined on affording it their cordial and liberal support. The following is an extract of a letter from the court of directors to the governor and council of Fort St. George, upon this subject, dated 16th of February 1787.

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“The utility and importance of establishing a free and direct communication with the natives, having been sensibly experienced during the late war in India; and their acquiring a knowledge of the English language being the most effectual means of accomplishing this desirable object, it is with great pleasure we learn from Mr. John Sullivan, our late resident at Tanjore, that, seconded in his laudable undertaking by the zealous exertions of the Rev. Mr. Swartz, he had prevailed on the rajah of Tanjore, and the rajahs of the great and little Marawar, to establish schools for teach-

¹ See vol. i. p. 427.

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ing English at Tanjore, Ramanadapuram, and Shevagunga, the capitals of their respective countries ; the two latter assigning three hundred pagodas each for the support of their two seminaries. These works of peace, Mr. Sullivan informs us, have been interrupted by the calamities of war, and the funds assigned for their support necessarily diverted to other purposes ; but we hope they will revive with the restoration of tranquillity.

“Highly approving of institutions calculated to establish mutual good faith, to enlighten the minds of the natives, and to impress them with sentiments of esteem and respect for the British nation, by making them acquainted with the leading features of our government, so favourable to the rights and happiness of mankind, we have determined to evince our desire of promoting their success, by contributing two hundred and fifty pagodas per annum towards the support of each of the schools above mentioned, and of any other school which may be opened for the same purpose ; and we accordingly direct you to pay such schools respectively the annual stipend of two hundred and fifty pagodas, flattering ourselves that our example will excite the native princes in alliance with us to similar and more extensive benefactions.”

The governor in council at Madras lost no time in forwarding these judicious and benevolent views of the court of directors; and for this purpose they requested Mr. Swartz to communicate all the information which his experience enabled him to afford. Considering that the plan of provincial schools was to be supported by government, he thought it right to lay the subject before the members of the vestry at Tanjore, in order, as he observed, that they might be perfectly acquainted with his method of proceeding. Colonel Stuart, one of the members, being at that time absent—"Be so kind," he adds, in writing to Mr. Chamier, secretary to the government of Fort St. George, "as to acquaint Sir Archibald Campbell with the reason of my delay in answering; because I am afraid, if it were not explained, it might appear as a want of respect which I owe to government, and which I shall always religiously pay."

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In his next letter to Mr. Chamier, he enclosed the minute of the vestry, together with some account of the English school at Tanjore. With respect to those at Ramanadapuram and Shevangu, he was unable to transmit any detailed report, in consequence of their distance, and the unsettled state of those districts.

The vestry, after receiving Mr. Swartz's repre-

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sensation upon the subject, concurred in recommending that Mr. Kohlhoff should jointly with himself superintend the school at Tanjore; and that those at Ramanadapuram and Shevagunga, being more distant than he could conveniently visit at his time of life, should be placed entirely under the care of Mr. Kohlhoff and Mr. Pohlé. The vestry also approved his suggestion, that, beside the salaries to the schoolmasters, a small monthly allowance should be made to his brethren, for their necessary expenses in visiting the schools. Mr. Swartz finally expressed his hope, that the members of the vestry would from time to time assist him in this laudable work, so as most effectually to promote the views of the honourable Company. "It will be a lasting consolation," it is added, "to himself, to be in the least instrumental to its furtherance."

The following is an outline of the plan of education in the English school at Tanjore, as communicated to the vestry, and which was proposed as a model for those intended to be established.

In the morning, at half-past six, Mr. Swartz begins with prayer.

After prayer, the children breakfast.

From eight till nine, Mr. Kohlhoff explains the Christian doctrine to them.

From nine till eleven, they read with Mr. Kohlhoff.

Another master attends the spelling class.

From ten till eleven, the elder children learn arithmetic, under the inspection of Mr. Kohlhoff. The younger children spell and read the Psalter.

From eleven till twelve, they all learn the Hindostanee language, with a Mahomedan.

In the afternoon, from two till three, the elder children read easy books of history and geography.

From three till four, the elder children learn to read Tamul. The younger spell and read.

From four till five, they all write copies.

From five till six, they take exercise, under the inspection of Mr. Kohlhoff.

From seven till eight, public prayer.

From eight till nine, they sup.

From nine till ten, they are encouraged to speak English. Every one relates what he has seen, heard, or read, before Mr. Swartz.

At the conclusion of this sketch, he modestly states, that if the vestry should suggest any improvement upon his plan, it should be immediately adopted.

The governor and council at Fort St. George, in reporting these proceedings to the court of directors, add the following observation :—

“We are so well convinced that there is no one either better qualified or disposed than Mr.

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Swartz to establish and promote the institutions directed by your honourable Court, that we have approved what he has written on the subject, and shall hope that his endeavours will be successful. If they are not, we shall be well assured that the plan at this juncture is not feasible."

In a letter to Mr. Chamier, the pious missionary thus expresses his grateful sense of the approbation with which his proposal had been honoured.

"My humble request is to present my sincere and respectful thanks to government for this new proof of their kindness towards me."

"From this time," observes the able and intelligent author of a summary view of the Society's establishments in India,¹ "the mission gradually extended itself around its chief seat, which was the residence of Swartz, and by donations of money and land, a fund was provided, from which the support of teachers and catechists was defrayed, and chapels and school-rooms were built at places, some contiguous to, and some at a considerable distance from, the fort and town. The missionaries made frequent visits to these institutions, allotting to them such portion of their time and care as could be spared from the

¹ Appendix to the Report of the Society for the propagation of the Gospel for the year 1830, p. 174.

superior requisitions of the principal establishment.

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It had often been objected, at this early period, as it still continues to be, to the success of the missions in India, that few, if any, but those of the lower castes, were ever converted to the Christian faith. Without referring to various considerations which might tend to abate our surprise at this supposed failure among the higher classes, it may be satisfactory to record the testimony of so competent and unimpeachable a witness as Swartz upon this point.

"Concerning the question about castes," he observes, "both at Tranquebar and here, our congregations consist of nearly an equal number of the higher and the lower." He then refers particularly to the difficulty which naturally arose as to the intercourse between natives of different castes, even after their conversion to that divine religion, which while it invariably recognises the distinctions of rank in civil society, teaches that all are brethren, as the children of the same common Father, and the disciples of the same meek and lowly Saviour. "Here," he continues, "the men and women of the higher caste sit on one side of the church, and on the other, those of the lower.

"I have carefully avoided all unnecessary restraint, and thus have met with fewer difficulties. Even at the administration of the sacrament,

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sometimes one or other of the lower caste has first approached to receive it, without producing any unpleasant sensation. Should you visit our church on a Sunday, you would observe with surprise the clean appearance of the lower caste, so that one might often take them for the higher. What renders them peculiarly obnoxious, is their practice of feeding upon dead cattle. I have always expressed the utmost abhorrence of such a custom, and positively declared that I would not allow it, and accordingly I hardly know any instance of it here. The country priests and catechists generally belong to one of the higher castes. The catechist Gabriel is, indeed, of the lower; but notwithstanding this, he converses freely with people of a higher class, as he pays particular attention to cleanliness in his dress. In the interior of the country, such intercourse is certainly not so easy. I was lately invited to the house of a heathen of the higher caste, when the pariar catechist came to me. I called to him, 'Stop; I will come to *you*;' the *suttirer*, that is, the people of the higher caste, have not yet learned to be humble: they are proud sinners yet—we must bear with them. This they were not willing to admit, and accordingly showed kindness to the catechist. In another place, in the house of a heathen, many people assembled, whom I catechised and prayed with, and we even had divine

service there on a Sunday. The master of the house sat down at my feet, listening with great attention. O! that we could spend more time among them. Things would then soon assume a more promising appearance. We preach to high and low, that Jesus Christ is our wisdom, our righteousness, our sanctification, and our redemption."

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The following anecdote affords another illustration of the easy and inoffensive manner in which Mr. Swartz was accustomed to endeavour to lessen the prejudices of caste.

He¹ was waiting one morning in the ante-chamber of the palace at Tanjore, for an interview with the rajah, when he was thus accosted by a Brahmin, who was attending there for the same purpose. "Mr. Swartz, do you not think it a very bad thing to touch a pariar?" "O yes," replied the venerable missionary, "a very bad thing." The Brahmin, however, perceiving, by his manner, that more was meant than expressed, asked again, "But, Mr. Swartz, what do you mean by a pariar?" "I mean," the good man answered, "a thief, a liar, a slanderer, a drunkard, an adulterer, a proud man." "O then," said the Brahmin, hastily interrupting him, "we are all pariar." Thus was he made to perceive how in-

¹ See the able and convincing reply of the Rev. Mr. Hough to the Abbé Dubois, p. 79.

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significant, in the missionary's opinion, was his boasted superiority over the pariar: while the lesson was calculated to teach him the only distinction, in the sight of God, between one man and another.

The judicious manner in which Swartz treated this difficult and delicate point, is another proof of his wise and just conception of the liberal and tolerant spirit of Christianity; and the happy consequence of his mild and forbearing conduct was, that the distinctions of caste among his converts, were gradually disappearing and would probably, in time, have been entirely forgotten. The rash and intolerant spirit, however, of some of his younger successors revived and exasperated the feelings of the native Christians upon these painful distinctions; and at the period when the mission was visited by Bishop Middleton, and afterwards by Bishop Heber, an appeal was made to them upon this subject. Both those eminent prelates concurred in considering the feelings in question as partaking more of a civil than a religious nature, and in recommending mutual forbearance and kindness to the converts; at the same time enjoining on the missionaries a recurrence to the principles and practice of their admirable predecessor, Swartz, in allowing the distinction of castes in church to continue, provided that due care were taken to teach the congregations that they

are all naturally, and in the light of Christianity, equal.¹

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One other letter to his friend Mr. Duffin, during the year at which the narrative of Swartz's life has arrived, will serve to show his acquaintance with the writings of some of our English divines, as well as to illustrate the deep humility of this eminent missionary.

" Tanjore, September 21st, 1787.

" DEAR SIR,

" Your most agreeable favour I have received, and am very willing to send you two volumes of Isaac Watts's Sermons. I have Sherlock's; but they are not for a mixed congregation.²

¹ The whole subject is fully discussed in the Journal of Bishop Heber, vol. ii. p. 451, and in his Life, vol. ii. pp. 222, 399.

Since the publication of the first edition of these Memoirs, the present Bishop of Calcutta has felt it to be his duty to take some decisive measures to abolish the distinction of caste among the native converts to Christianity in Southern India; the evil having increased to a magnitude not contemplated either by Swartz, or the Bishop's revered predecessors. His lordship has in consequence addressed several letters to the native Christian churches upon the subject; and it is earnestly hoped that, under his firm yet judicious and paternal guidance, this difficult question may be brought to a just and satisfactory conclusion.

² His pious correspondent had probably requested some sermons for the use of the little Christian party at Vellore, who, in the absence of any chaplain or missionary, were chiefly indebted to him for instruction.

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“ Mr. Kohlhoff had a severe attack last week. Having bathed, he became cold, and his speech failed him. You may easily imagine what I felt that night.

“ Hitherto I have been tolerably well. If I live two weeks longer, I shall enter upon the sixty-second year of my age. What immense kindness and patience has God shown towards me! I shall bless him throughout all eternity.

“ It is true, our success has not been equal to our wishes. But to have been beneficial even to few, is not to be despised. Nay, some of the seed sown in our lifetime may grow up when we are no more. In short, it is our duty, and happiness too, to be resigned to the will of God, and to work as long as we have opportunity.

“ I hear that Mrs. D. is frequently ailing, though not severely sick. All, all must work to our welfare—afflictions and pains not excepted.

“ Remember me to Mr. and Mrs. Toriano—nay, to all with whom I have been acquainted. Have you heard of Col. and Mrs. F——? God grant that we may all come together in a better world, free from sin and misery!—God bless you and us all! O that you may enjoy that happiness which springs from sin forgiven, and communion with God!

“ I am always, dear sir,

“ Your most obedient humble servant,

“ C. F. SWARTZ.”

Early in the year 1788, in a letter to the Society for promoting Christian Knowledge, Swartz notices the first payment of the liberal grant from the East India Company towards the support of the provincial schools already established, and his appropriation of it, as he had proposed, to the schoolmasters and the superintendents. "I desire," he adds, "nothing of it for myself; although I shall readily assist as long as I am able." He then mentions in the most satisfactory terms, the ability, zeal, and industry of Mr. I. Kohlhoff, his new colleague in the mission. Respecting the congregation at Palamcotta, concerning which inquiries had been made, he replied, that it consisted of about one hundred and twenty persons, many of whom were inferior traders, some artificers, some farmers, and a few native soldiers, or sepoy, all having their respective employments, and none, as far as he knew, living upon the charity of others, much less of the church. The able and pious catechist Sattianaden, was proceeding excellently with the care of this interesting congregation. The English liturgy was translated, and used regularly before the sermon. The following very interesting letter occurs in this year, addressed to Mr. and Mrs. Duffin.

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" Tanjore, July 2, 1788.

" MY DEAR FRIENDS,

" I am just come from taking my farewell of

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Mrs. J. ——. In all human probability I have seen her for the last time. She has had her share of sorrow. May we meet in a blessed eternity, where sin and sorrow cannot afflict us any more! As there is sin in us in this world, there is, and must of course be sorrow. Nor have we any reason to complain of its being so, since sorrow, if well managed, will produce excellent fruits. No man, unacquainted with grief, ever came to a lively knowledge of himself and his corruption; without which how could he in earnest apply to Jesus the Redeemer, hungering and thirsting after his righteousness? Not knowing ourselves and our corruption, how can we fervently pray for pardon, or for the grace of the Holy Spirit? In short, I believe every sincere Christian will confess with David—"Before I was afflicted I went astray; but now I keep thy commandments." If, then, sorrow and affliction are our medicine, let us take from the hand of the Lord the cup of salvation, and call upon his name to make it effectual to our amendment. On these and the like meditations you both jointly with Mr. J— will dwell, and comfort yourselves with the prospect of a better world. These are frequently my thoughts, particularly as I am so near my end. I am not sick; I go through the course of my duties; but when alone, I groan a little, yet I hope without murmuring.

"I intended to write a little more, but a sick man in the hospital sends for me, wishing to hear a word of comfort. Farewell, my dear friends. May the spirit of Jesus guide, strengthen, and preserve you in the place whither Providence has sent you! If God be with you, none will be able to hurt you. Only take care to walk worthy of the gospel you profess. Glorify God and your Redeemer, even in that gay place to which you now belong.

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"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you! I am, till I see you before the throne of God,

"Your affectionate friend,

"C. F. SWARTZ."

In writing to one of the same excellent persons on the 12th of November of this year, Mr. Kohlhoff thus expresses himself respecting him whom he calls "his honoured god-father."

"Mr. Swartz has enjoyed a perfect state of good health by the mercy of God since I last wrote to you. Though now advanced in age, it is surprising how a gracious God enables him to go through a great deal of business. Our heavenly Father uses him still as a blessed instrument not only for the enlargement of his kingdom, but for the promoting of the public good.

CHAP. At present there are thirty-five of the natives
XV. instructed, who will soon be admitted into our
— church."
1788.

A few days afterwards, Swartz experienced a most merciful preservation. He had risen before daylight, and sat down on a seat where a very dangerous serpent lay; but providentially it did not attack him. Its bite is so venomous, that in general death ensues before any remedy can be applied.

In the month of October in this year, the Rev. Mr. Jœnicke, who had been recommended to the Society for promoting Christian Knowledge by professor Schultz of Halle, as well qualified for the important office of a missionary, arrived at Tanjore. He was wisely directed to remain for a time with Mr. Swartz, by whose admonitions and example it was the express wish of the Society that he should regulate his conduct. "That worthy brother of the mission," said Dr. Vincent in his charge to Mr. Jœnicke previous to his departure for India, "and labourer in Jesus Christ, has established such a reputation for candour, integrity, and disinterestedness, among both natives and Europeans, as cannot fail of recommending the cause of Christianity to men of every description who have heard his name; and this we assert from the concurrent testimony of every person who has returned from India." He then

quotes the striking passage from the memoirs of a soldier,¹ which has been already introduced. "This testimony," he added, "from the pen of a military man, in circumstances where all partiality and prepossession are precluded, conveys an eulogium which exceeds the utmost panegyric we can bestow.

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"The conduct of this worthy missionary has smoothed the path for those who are to come after him; by removing the prejudices of the natives, he has brought esteem and reverence upon the office itself;—and esteem and reverence are indispensable requisites, without which the proposer of a new doctrine can conceive no hope of gaining converts to his opinions."

Of the new missionary, Swartz wrote early in the following year to the Society in terms of high approbation. He soon improved in the English language, so that he was able to read prayers to the satisfaction of the congregation. In learning the Tamul language, Mr. Jœnicke found no difficulty. The New Testament he was able to read in the course of a few weeks, and it was expected that he would soon be prepared to pursue the work of a missionary in that language. "His talents," he observed, "are excellent; but his heart, temper, and conduct, are the principal qualities which recommend him to the mission.

¹ Colonel Fullarton, vol. i. p. 416.

CHAP. May he become 'a burning and a shining light'
 XV. to this idolatrous country!"
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Various reasons, partly relating to the concerns of the mission, and partly to some painful circumstances of a private nature, induced Mr. Swartz in the month of December to visit Madras. He was absent from Tanjore about two months, during the greater part of which time he officiated at Madras, preaching every Sunday in the English, Tamul, and Portuguese languages. From the mission station near this presidency, at the head of which Mr. Gerické was now placed, he wrote to Mr. Chambers. The first part of his letter relates to the misconduct of an aged missionary, who had been entrusted with large sums of money belonging chiefly to the families of deceased Europeans, which he had in various ways improvidently lent, or unwarrantably employed in private speculations. With this distressing subject Mr. Chambers was, in common with Swartz, officially concerned. Thus he writes, with true Christian benevolence and piety.

"Vepery, Jan 11, 1789.

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"MY DEAR FRIEND,

"I will not attempt to apologize for my silence. I could not answer your questions, because Mr. F—— either would not, or could not, give me an account of various points of his mal-adminis-

tration. Poor F. lent to a Polygar a large sum, and the bond he mortgaged to Mr. —, whose executors retain it as a security for money which F. owed to him. So Mrs. W. and other widows and orphans have lost their money.

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“That unhappy man lent another large sum to the nabob’s son-in-law, part of which belongs to Mrs. —, and the rest to other families. I have written to Sir Archibald Campbell to plead the cause of the widow and the orphan, and to persuade the nabob to acknowledge the debt. The governor and his lady promised to befriend the poor; but afterwards they sent me word that I might go to the nabob. I went to him this very morning; but heard nothing but compliments. His eldest son promised to acquaint his father with my wishes; but these are ‘verba, præterea-que nihil.’ I shall give a power of attorney to Mr. Gerické; for I am at a great distance, and cannot run to Madras. My age and office will not permit me to spend so much time in vain. I have felt the burthen of an executor. I never thought that it was so full of vexation and trouble; and after all, it is well if one be not censured. Whether you will appoint an attorney to act in your stead, I leave to your own judgment.

“The money which the rajah of Tanjore owed to Colonel Wood is now put into the list of his

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private debts. Whenever a dividend is paid to other creditors, Mrs. W. will receive her share ; so that the executors will have no trouble but that of taking bills upon the directors. I have now done with this business, which has given me great trouble and uneasiness.

“The poor old man F—— is at present in prison. One of his creditors keeps him there. I have visited him thrice. Think what I felt !

“Mr. Gerické is directed to remain here. I entertain a pleasing hope that things will from this time proceed better. I believe you know him. He is a sincere Christian—a Nathanael, in whom there is no guile.

“I have been here above forty days. To complain is, as you know, to no purpose. But I am astonished that men should forget their latter end to such a degree. They eat and drink, and rise to play. I have asked many of them what they will think when all these things are taken from them—a dreadful eternity will, no doubt, be theirs.

“Blessed, for ever blessed be God, who has awakened us to consider our last end, and rouseth us daily to be prepared for that awful event ! May we be found at all times in Christ ! This was Paul’s prayer, and I am certain it is yours. In Christ we shall be justified, and clothed with his righteousness, that we may appear before God in white garments. In him we shall obtain

strength to die to the world, and to live according to his will and his example. In him we shall enter into the house and kingdom of his Father.

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1789.

"Gracious God, prepare us for that unspeakable happiness !

"God bless you and Mrs. Chambers, and your whole family. So wishes,

"Your sincere friend and servant,

"C. F. SWARTZ."

During his stay at Vepery, the excellent missionary visited the asylum for female orphans, which has been already mentioned¹ as established by Lady Campbell, of which he gave the following interesting account in a letter to Mr. Pasche.

"The house devoted to it is a considerable building, and was formerly in the possession of Colonel Wood.

"The children read to me, showed me their copy-books, their sewing and knitting, and recited their catechism. I expressed a wish to catechise them, (by extemporaneous questions,) but they were not accustomed to it. I observed, 'that mere learning by heart would be of very little use to the children.' 'True,' Lady Campbell answered, 'but where shall we find persons to catechise them in a useful manner?' I have often mentioned this subject since, and trust that God will point out the means.

¹ Page 83.

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"Some progress has been recently made towards the establishment of an asylum for boys. The necessary buildings will be ready in four or five weeks, and they will open it with one hundred boys. Both asylums have considerable funds: that for the girls forty thousand pagodas. Many hundreds, yea thousands of children, will be rescued from temporal misery by these institutions; and God grant they may be the means of saving them from spiritual ruin likewise! They are a great blessing to the children and the country. The Company contribute five rupees per month for each child. I solicited the governor to grant the same benefit to the children of European parents in Tanjore. He said, 'I will propose it to the Council, and give my voice for it.'"

On his return from Madras, Mr. Swartz visited his brethren and fellow labourers at Cuddalore and Tranquebar, preached to their congregations, and cheered them by his conversation, which, as they observed, "they always esteemed a blessing." From the latter station he wrote to the Society, and after mentioning the progress of the gospel there and at Palamcottah, he particularly notices the provincial schools, where Christianity was not expressly taught. "They consist chiefly," he informed them, "of children of Brahmins and merchants, who read and write English. Their intention, doubtless, is to learn the English

language, with a view to their temporal welfare ; but they thereby become better acquainted with good principles. ' No deceitful methods are used to bring them over to the saving doctrines of Christ ; though the most earnest wishes are entertained that they may all come to the knowledge of God, and of Jesus Christ whom he hath sent."

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"Some doubt has been entertained," said Dr. Vincent, speaking in his charge to Mr. Jœnicke of those provincial schools, "how far, as Christians, we are authorised to adopt a system, which though mediate, is not the immediate method of dispensing Christian knowledge. This is no time for discussing that question ; but if the thing is done, and the natives understand it as an institution for teaching the language only, never break their confidence by seeking for converts here. Our religion is not to be advanced insidiously, but proposed boldly ; and the first moral principle is good faith."

The nature of these institutions was, in fact, perfectly understood and approved by the natives, and they were attended with the happiest effects. The provincial school at Tanjore, in particular, was frequented by children of the first families ; and the improvement of the scholars was very observable. These seminaries furnished many young men who were employed at Madras as writers with handsome salaries ; and others who

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obtained considerable employments. It appears, however, from a subsequent account of one of these schools,¹ that Swartz anticipated some direct Christian benefits from their institution.

The general impression upon this subject, is strikingly marked in the following account of his interview with the rajah Ameer Sing, respecting the establishment of such a school at Combaconum, one of the principal seats of idolatry in Tanjore.

"I spoke," he observes, "with the rajah on the subject, but he seemed not to approve it, and afterwards sent to inform me of his disapprobation. I went to him and inquired how it was he did not approve it, especially when every one was left at liberty to have Hindoostanee, Persian, Mah-ratta, and Malabar schools. 'But,' I said, 'the true reason of your disapprobation is a fear that many would be converted to the Christian religion. I wish you would all devote yourselves to the service of the true God. I have assisted you in many troubles, and will you now treat me as an enemy? Is this right?' He answered, 'No: that is not my meaning; but it has never been the custom.' 'Ought it then,' I replied, 'always to remain so? There has been much done already, that never was the custom.' He said, 'Good, good, I will do it.'"

The following letter was addressed to Mrs.

¹ See p. 196.

Hippisley, and contains some excellent hints on the religious education of children.

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“Tanjore, Sept. 16, 1789.

“DEAR MADAM,

“What an excellent correspondent are you! I have received three of your kind letters.

“I rejoice that you are well with your dear children. May they all grow up in a truly reverential fear of God; so that they may prove a blessing to their country, a joy to their parents, and an example of every virtue to their fellow-creatures. By this they will live to the glory of God, and at last be happy for ever. Amen, be it so!

“Your daily business is now to educate these lovely plants, and to rear them up in a truly Christian manner. (God forbid that they should be brought up in the present fashionable way!) No business is equal to that of educating children.

“I hope you tell them those excellent pieces of history recorded in the Scripture, with suitable remarks on them. I hope you bend your knees before God in conjunction with your children. You were not ashamed to do it at Katernat. When your children see such an example of piety in you, it will do them more real good than hearing a thousand sermons. I intreat you to let your children learn their religion from their Bible, and not from every new book. My most beloved teacher

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is St. Paul. Read his Epistle to the Romans, which exhibits a system of faith and morality.

“Some years ago a friend sent me a paraphrase on that Epistle, written by Thomas Adam, rector of Wintringham, in Lincolnshire, which has pleased me much ; and I am sure it will please you. At present many doctors teach mankind to stand upon their own righteousness, neglecting the atonement made by Christ. But they must have an unspotted righteousness to stand before God, and where is that man who will dare to say, ‘ I never sinned—I am perfectly holy ?’ Consequently none should dare to appear before a righteous God without trusting in the atonement of Christ. You will find by experience that the doctrine of the atonement will incline you to be thankful, grateful, and obedient to all commandment.

“Mr. Hudlestone sent me, some years ago, Dr. Price’s sermons, which almost totally destroyed the Christian doctrine. I cut the book in four pieces, and buried it before my door, that none by reading that book might be poisoned.¹

“But now, my dear madam, I must mention

¹ Dr. Price, the celebrated dissenting minister, is the author here referred to. He was a professed Arian. Candid and benevolent as Swartz was, in the truest sense of those terms, he could not endure a doctrine which so directly derogates from the glory of Christ, and undermines the very foundation of the Christian redemption ; but entered deeply into the spirit of the beloved apostle’s injunction, 2 John 10.

the precious (and I must say the expensive) present of the books which you have sent me. The books no doubt are highly valuable, and therefore agreeable to me. But I have suffered much for my impudence—how shall I call it otherwise? All that I can say is no apology. I did not know that they were so voluminous.

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“One whole night I have dreamt of this my presumption. I thought in my dream, Can’t I find out something in return for the expensive trouble I have given to my friends? I awoke—and again the same thing came into my mind.

“You may say, ‘Why will you dream so? don’t mind it, because it was only a dream.’ I confess it was a dream; but it was a strong proof that the thing must have made a deep impression on my waking mind; otherwise I could not have dreamt in such a manner. Now I can say no more than many many thanks to you.

“Your two acquaintances, Mrs. Knox and Mrs. Kinsey, are well. Mrs. Knox is at present in Madras, where she has found in Mrs. Duffin a most agreeable comforter. Mrs. Kinsey is at Trichinopoly. The two boys are still with me. Without injuring Captain K——, one may call him a trifle.

“Your two nurses are alive, and live upon your bounty. Your house at Katernat, as likewise that at Maricukoil, go to ruin, because none lives in

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them. I have not been able to hear of that girl who went with Mr. Sullivan's sister.

"God bless you and all your dear children. Next month I hope to write you again.

"I am, dear Madam,

"Your most obedient Servant,

"C. F. SWARTZ."

The extracts which follow, from several letters written in the course of this year to Mrs. Duffin, at Madras, evince the animated and wakeful piety of Swartz, and illustrate, by the little details of familiar correspondence, the peculiar sweetness and benevolence of his character.

"Tanjore, Feb, 19, 1789.

"I arrived here on the 7th inst., having had a very pleasant journey. Blessed be God, who has preserved me during my absence from Tanjore! So we go from place to place, till our pilgrimage be ended. God grant that at last we may be able to say with Paul, 'I have finished my course, I have kept the faith.' Let us watch and pray that nothing may interrupt us. How many impediments lie in our way! But if we are strengthened by the Lord, all will be well. God bless you and all that are in your house, particularly Mr. D——. Tell —— to give her whole heart to Jesus; that though the body be weak,

the spirit may be strengthened and prepared for the day of Christ. The grace of our Lord Jesus, and the love of God, and the communion of the Holy Spirit be with all who take the cross of Christ upon them !”

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“ Sept. 10.

“ Though I have not written to you these last few months, I have not forgotten you. No ; I remember you and your family often, and wish that you may prosper in the way that leadeth unto life eternal.

“ Here we are under apprehension of being molested by Tippoo. He has collected an army at Dindegah. Colonel Stewart is ordered to form a camp at Warriore to be in readiness if Tippoo should commence hostilities. We are but ill prepared in respect of provision. And though we have suffered much formerly by our neglect, nothing will make us wiser. And as it is in that respect, so in other articles likewise.

“ But oh, if God were with us, we might be confident, trusting in his Almighty arm. But Him and his word we disregard shamefully, as if we needed him not. However, we are in his hands, to save or to chastise us. May we seek and find mercy in and for Jesus’ sake !

“ I hope you go on well in your female asylum, where Mr. Gerické, as I understand, has the in-

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spection. But I cannot learn who has the management of the male asylum.

God bless you and us all! May he be our light and salvation in all circumstances!"

"Sept. 25th.

"We all here rejoice at the happy change which — has made. We join with you in wishing that she and her husband may be one in seeking the kingdom of God and his righteousness; for then he will direct and bless all other things. That divine pursuit of the best thing makes that state truly happy. Tell, therefore, our friend to persuade her husband by all gentle methods to read daily with her the word of God, and to keep up family prayer. Men sometimes indulge pride and stubbornness in this respect; but a friendly perseverance on her side will be blessed with good effects, though in the beginning impediments will tire us a little. But tell her not to give up that point, but *meekly* to persevere. I shall be very happy to hear of her and her husband's Christian course. I rejoice that you and my brother, Mr. Gerické, jointly work in improving the females in the asylum. May you find many (I wish all) of them in a blessed eternity! There shall we sing praises to our Redeemer for ever.

"Pray give my respectful compliments to Lady —, the governess of the asylum. Tell

her that I wish she may be a true mother to that beneficial institution. May a merciful God awaken us to become vigorous Christians!"

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Nov. 17th.

"Your last letter I should have answered much sooner, had I not waited for the arrival of the vessel on board of which you had sent a box for me, and two pieces of cloth for Mrs. K——. I showed your letter to her. She wished to get the cloth made up for her sons, whom she hoped to send to England. I believe she intends to conduct them to Madras next month. She wishes to live in your neighbourhood, as she is anxious to be retired. With the gay world she has nothing to do. She is a prudent mother, and her children are very agreeable, having been brought up in obedience to their parents, and in the fear of God.

"Is the new couple in your house? Do they rejoice your heart by their conduct? I hope you and Mr. D—— enjoy tolerable health; for, knowing your frequent ailments, I will not express it in stronger terms. I have suffered a good deal from a wrench, though I know not when and where I got it. However, all is for our benefit. These things put us in mind of our departure, which we must expect, and for which we are to prepare. Oh, what unspeakable happiness will

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it be, to be free from sin, pain, and sorrow, and to rejoice in the presence of God and all his children! There I hope I shall sing the praises of God and our Redeemer with you. Till then let us 'fight the good fight of faith,' laying hold on eternal life, till we enjoy it. My best wishes to my dear friend, Mr. D——, and all your household."

"Dec. 29th.

"Your last favour I have received. Since that, the chest arrived from Negapatam. The snuff, the pickle, the book, the hats, were all in good order. For all these new proofs of your repeated kindness, I thank you sincerely.

"Mrs. K—— will be with you in a few days. I hear that she will live in the fort. You will delight in the behaviour of her children, who have been brought up under the closest inspection of a careful mother.

"I have been informed of the severe illness of Mr. D——; but at the same time I have heard the agreeable news of his perfect recovery. No wonder if he feels himself weak, as he daily goes through so much fatigue. May God preserve his health to your comfort, and to the benefit of those who need his assistance! Every sickness reminds us of our end.

"We are now completing a whole year. How

fast passes away our time ! At length, we must quit the whole period. However, let us only take care to finish our course with joy.

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“ When our Saviour was born, the angels proclaimed the intention of his coming into this world, viz. to glorify, or declare the glory of God ; to establish peace on earth, good-will in and towards mankind.

“ This treble blessing He procured for us. If we then, by a lively faith in our Redeemer, partake of these three inestimable mercies, so as to glorify God for his goodness, and to enjoy that peace, which Jesus, by suffering and dying for us, has obtained, surely we shall have a good-will towards God and men, and be truly happy.¹

“ This happiness I sincerely wish to you and Mr. D——, and to all that belong to your house.

“ I am, constantly

“ Your most obedient humble servant,

“ C. F. SWARTZ.”

¹ This was evidently a favourite train of thought with the venerable missionary. The reader will recognise the similarity of these sentiments with the subject of one of his sermons.