

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 XVIII.

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CHAPTER XVIII.

Harsh treatment of Serfojee and the Widows of Tuljahee, by Ameer Sing—Letter from Serfojee to Mr. Swartz—He transmits their Complaints to the Governor of Madras—The Widows and Serfojee, accompanied by Mr. Swartz, are removed to that Presidency—Proceedings commenced for a renewed Investigation of Serfojee's adoption—Administration of Tanjore revenue restored to Ameer Sing—Swartz visits Mr. Gerické at Vepery—Their mutual testimony—Account of the Collaries—Mr. Jœnické and Sattianaden at Palamcotta—Letters to friends—Character of Serfojee—Swartz's and Gerické's endeavours to instruct him—Mr. Pæzold's account of Swartz—Mr. Rottler's—Swartz at Negapatam—Letter to Serfojee—Death and Character of Mr. Chambers—Letter of Swartz to his widow—His return to Tanjore—Letter to Dr. Schultz.

CHAP. XVIII. **THOUGH** the adopted son of the late rajah of Tanjore had been rescued from the controul of his successor, as already related, in the year 1790, the jealousy and animosity of Ameer Sing towards Serfojee, and the widows of his late brother, continued unabated, and had proceeded to so great

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a length during the two following years, that in November 1792, it became absolutely necessary for the English government again to interfere for their protection.

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It appears that the son-in-law of Ameer Sing, the husband of his only child, had recently died, without offspring. In the agony of his grief, as it may be charitably concluded, for a loss which deprived him of the hope of posterity, the rajah strangely imputed this unhappy event to enchantments practised by the Baie Sahebs, (widows of Tuljajee,) by means of a Pusary.¹ He even accused them of plotting, by the same abominable arts, against his own life; and, after condemning the Pusary to be hanged, for the alleged witchcraft, he caused a proclamation to be publicly read under the windows of the Baie Sahebs' residence, accusing them of instigating the wretched man to this atrocious crime.

While the rajah thus unjustly accused the widows of his late brother, he himself was guilty of something more palpably injurious, by causing a quantity of chillies, (long pepper,) and other ingredients, to be burnt under the windows of Serfojee's apartments; by which he and his attendants were nearly suffocated.

The following translation of a letter from Ser-

¹ Magician.

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fojee to his venerable friend and guardian, describes, with great simplicity, and with every appearance of truth, other instances of persecution and annoyance which he was then enduring. It will be read with some interest, as the production of a Hindoo prince, whose history is so intimately connected with that of Swartz.

“I will not,” he writes, “again explain the various vexations which I have hitherto suffered from Ameer Sing, Maha rajah, because you know them, and have mentioned them to government.

“Though the governor has often admonished Ameer Sing to behave friendly to me, he has disregarded all exhortations.

“That I still live, I owe to the kindness of government.

“I will only mention one of the last grievances caused by Ameer Sing. Sultshana Baie Saheb behaved to me as a mother from my infancy. Upon her recent death, I wished to honour her by performing the funeral rites. But as the governor and council determined that Ameer Sing should fulfil that duty, I was quiet. As he insisted upon it, he should have performed it; but instead of this he sent a hired man, and he himself went out of the Fort as soon as the corpse was carried away; which disrespect to my mother grieved me very much.

“He continues to torment us. My teachers

he prevents from coming to me. My servants he confines ; so that hardly any one will stay with me. When a merchant comes to sell cloth to me, the merchant and his cloth are detained. I would mention many things more ; but why should I trouble you with all my griefs ? I entreat you to send this my letter to the honourable Board, and to beseech them either to call me to Madras, which I heartily wish, or to put a guard of Europeans near the gate, to protect me and my two mothers ; or to give me a room out of the Fort, in your garden.

“ I entreat you to lay my grief before the honourable Board. Now they can help me ; and I trust that they will protect me.”

In transmitting the preceding letter to Sir Charles Oakley, who had succeeded to the presidency at Madras, Mr. Swartz, after confirming the complaints of Serfojee from his own knowledge, and particularly noticing the confinement of a Brahmin in his service, informed the governor, that on hearing of the latter circumstance he wrote to the rajah, requesting to know whether this had been done by his order, and reminding him, that it was altogether contrary to the will of the honourable Board, and to the decree of the Court of Directors of May 6, 1791.

“ The animosity,” he added, “ is rather too great ;

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so that if some effectual means are not used, none knows what may happen."

In another letter to Sir Charles Oakley, he observed, that the rajah was in so dreadful an agitation, "that it would not be surprising if he should fall into a state of sickness, which he without doubt would ascribe to witchcraft."

"That Serfojee, and the ladies," he continued, "are in danger, is very obvious and acknowledged by all. They have desired me to acquaint Lord Cornwallis with all this shameful work."

The general impression which the extraordinary conduct of the rajah, thus detailed, produced both at Tanjore and Madras, was that he was disordered in his intellects, and he was informed by the government that he would not be entrusted with the management of his country, until his mind should be more composed. In fact, it was found necessary, for this and other reasons, to retain the administration of the revenue for a few months longer.

It is remarkable that, in consequence of the rajah's former ill-treatment of Serfojee, government had been induced to consult Mr. Swartz as to the expediency of removing both him and the widow queens to Madras, and of declaring Serfojee presumptive heir to the Musnud. Before, however, the despatch containing that proposition could have reached Tanjore, Mr. Swartz's letter to

Sir Charles Oakley, communicating the rajah's outrageous behaviour, arrived; and left no doubt as to the necessity of removing Serfojee immediately from his perilous situation. Orders were accordingly transmitted to Tanjore, that Serfojee and the Baie Sahebs should be rescued from the vexatious interference of Ameer Sing; and that they and such members of their family as were willing to accompany them should be invited to Madras, where they would live unmolested, and the education of Serfojee, which had hitherto been much impeded, might be duly attended to.

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On the 21st of November this plan, so contrary in some respects to the usual habits of Hindoo females, was carried into effect. A detachment of the company's troops, under the superintendence of Mr. Swartz, accomplished the removal of Serfojee, and the widows, from the palace of the late rajah, without occasioning the least disturbance. They soon afterwards left Tanjore, and on the 10th of January, 1793, the whole party, accompanied by their faithful friend and protector, safely reached the presidency. Ameer Sing, dreading the exposure of his folly, used his utmost endeavours to prevail upon them to remain; but they could not be persuaded to forego their intention. In addition to the immediate object of their personal safety and comfort, they had resolved to take this opportunity of stating their conviction of the vali-

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dity of Serfojee's adoption, and of obtaining such a full investigation of his claims as might lead to the deposition of Ameer Sing, and the elevation of Serfojee to the throne

The proceedings, which at length issued in the accomplishment of these important events, appear to have commenced by communications on the part of the widows of the late rajah, and of Mr. Swartz, as the guardian of Serfojee, to Lord Cornwallis, who had recently given peace to India, at the close of an arduous and successful contest with Tippoo Sultan. These consisted of documents and proofs so clear and satisfactory, that no doubt could be entertained as to the result of the investigation; and it may seem difficult to account for the delay which took place in bringing it to a conclusion. The return of the governor general to Europe, in the course of that year might, perhaps, have contributed to it. Certain it is, that it was not till four years afterwards that the question was finally decided. It will, therefore, be expedient to suspend the farther consideration of it till that period.

In the mean time it may not be irrelevant to observe, that the administration of the revenue of Tanjore was restored to Ameer Sing, in July, 1793, an arrangement which the Court of Directors would willingly have deferred till the determination of the inquiry into the rights of Serfojee.

During the assumption of Tanjore by the Madras government, the judicial regulations proposed by Mr. Swartz were carried into effect by the collectors with much benefit to the inhabitants. But no sooner had the management of the country again devolved on Ameer Sing, than the old system of mal-administration recommenced; Shevarow and his brothers regained, and even increased, their former ascendancy; having the rajah so completely in their power, that they did not scruple openly to declare that he owed his elevation to them, and that whenever they pleased they were able to dethrone him.

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Mr. Swartz having made every necessary arrangement for the residence of Serfojee and his relatives at the presidency, consented, at the earnest desire of his missionary brethren, to spend some time at Vepery near Madras, with Mr. Gerické, to assist that excellent man in his laborious work.

"Here," he says, writing to a friend in England, "I have carefully observed the regulations made by Mr. Gerické, his admirable order respecting divine service, in the Malabar, Portuguese, and English tongues. On Sunday mornings, he preaches to the Tamulian or Malabar congregation, in the afternoon to the Portuguese, and in the evening to the English. He catechises every evening in one of these languages. I con-

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fess it has given me great satisfaction to behold that all is done with the greatest regularity and propriety. I am now his assistant in this delightful work. May God soon send him a faithful fellow-labourer! My dear brother, you may assure our venerable superiors, that they will rejoice at the last day in beholding the fruits of that work which they piously support."

The mutual testimony of two such men as Swartz and Gerické, eminently sincere and simple as they both were, is peculiarly gratifying. It was probably about this period, that the latter gave the following brief but beautiful sketch of his venerable senior to his friends in Germany, which, though varying in some interesting traits, so closely resembles the portraits previously drawn by Mr. Chambers and Mr. Cæmmerer, that it is impossible not to feel assured of the fidelity of each description to the admirable original.

"I found him," says Mr. Gerické, "as healthy and vigorous as he was several years ago. He devotes four hours every day to the instruction of English and Tamul children, and such native Christians as are prepared for baptism; after which he enters into the most cheerful and edifying conversation with those who visit him.

"The purity of his mind, his disinterestedness and strict integrity, his active zeal for the prosecution of the mission, and his constant attention

to the temporal as well as spiritual prosperity of the native Christians, his indefatigable exertions to procure them the means of subsistence, his pastoral wisdom and charity, his fervour in prayer, his eminent talent of engaging the attention even of mixed companies by the manner and tone of his conversation, his peculiar skill in noticing defects and reproving faults with so friendly and cheerful an air, that even the highest and proudest are not offended—these, and many other excellent qualities, but rarely found together, render him universally beloved and respected; and even the whole of his outward deportment, his silver locks, and serenely beaming eye, and all the features of his countenance, are calculated to inspire both veneration and affection.

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“I spent a whole week with this patriarch, in a very delightful manner, and almost forgot in his society that I was sick.”

During his stay with Mr. Gerické, Swartz, in a letter to the Society for promoting Christian Knowledge, dated Madras, Feb. 3, 1793, after observing that the admonitions and pious wishes of the Society, expressed in their secretary's correspondence, were received with due veneration, and that he and his brethren had during the preceding year been preserved and encouraged in proclaiming the glad tidings of salvation to the heathen around them, thus details the apparently

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alarming circumstances relating to the conversion of some of the natives which were before briefly alluded to.

“Many of them,” he writes, “were baptized last year, and particularly some of those called kallar, who are looked upon as the worst, and somewhat resemble the thievish Arabs. These people having been instructed two months, were baptized. Being baptized, we insisted upon their becoming industrious in their proper business. All of them had very good fields, which they were exhorted to cultivate. To these exhortations we added ocular inspection. I went and visited them in their villages. Having examined them in respect of their knowledge, and prayed with them, which was commonly done in the presence of a great many heathens, I desired to see the fruits of their industry; on which they fully satisfied me. I then exhorted them to be honest, in paying the usual rent to government, which they soon did in a pleasing manner. The appearance was agreeable, and the prospect hopeful.

“As the watercourses in their district had not been cleaned for fifteen years, by which neglect the cultivation was impeded, and the harvest lessened, I entreated the collector to advance a sum of money to clear them, promising to send people to inspect the work. The work was completely done, and those inhabitants who formerly,

for want of water, had reaped only four thousand large measures, called kalam, reaped now fourteen thousand kalam, and rejoiced in the increase. The whole district reaped nearly one hundred thousand kalams more than they had done the preceding year.

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“ But this our joy was soon turned into grief. The heathens observing that many of their relations wished to embrace Christianity, and that such as had been baptized refused to join in their plundering expeditions, assembled and formed an encampment, threatening to extirpate Christianity. Now all looked dismal. Many of the Christians were encouraged by their relations, who were heathens, to form an opposite camp. But I exhorted the Christians to make use of other weapons, viz. prayer, humility, and patience; telling them in strong terms, that if they became aggressors, I should disown them. This disturbance lasted four months, and became very serious, as the malcontents neglected the cultivation of their own fields, and deterred others from doing it. I wrote to these misguided people, (for they had mischievous guides,) sent catechists to them, exhorted them not to commit such horrid sins, and reminded them that my former endeavours, so beneficial to them, had not merited such treatment. At last finding no opposition from the Christians, and not being willing to be looked

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upon as the aggressors, all went to their homes and work, ploughing and sowing with double diligence. My heart rejoiced at the kind over-ruling providence—surely he is a God that heareth prayer.”

Together with the preceding letter, Swartz transmitted one from Mr. Jœnické, who had returned to Tanjore, which contained a gratifying report of his labours in conjunction with Sattianaden, who occasionally preached for him in his native language, at Palamcotta. “The Europeans,” he observed, “regularly frequented the church, to which they were encouraged by the good example of the commanding officer. The Christians in the Tinnevelly district generally resided in the country, and formed several congregations. For their use he had erected some chapels, at the expense of Mr. Swartz. Many of those converts were Christians, not in name only but in reality. There is every reason to hope,” he added, “that at a future period Christianity will prevail in the Tinnevelly country. Himself and Sattianaden had severally made journeys into parts of the country where the word of God had never been preached; and the people were generally attentive, and desirous of hearing; they assembled in hundreds, and showed him every respect, and numbers had conducted him from

village to village. Sattianaden had experienced the same attention. More than thirty persons came afterwards to Palamcotta to be instructed and baptized. Such happy effects," he remarked, "would often be experienced, could such journeys be frequently repeated."

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In a postscript to this letter, Mr. Swartz added, that since his arrival at Madras, he had frequently conversed with Sir Charles Oakley, and represented to him the usefulness of the provincial schools, in consequence of which the governor had consented to the establishment of one or two more, as soon as opportunities should occur.

The following extracts from letters to two of his friends in Germany and England, during his residence in this presidency, will be found peculiarly interesting.

"I received your welcome letter," he writes to one of them, "a few days ago. God be humbly praised for all his goodness to you and yours, and for all the success with which he has blessed you in your ministry. Next to our own share in reconciling grace, the highest blessing which God can bestow upon us is to labour with success in the salvation of souls.

"As to me, I am tolerably strong, though in my sixty-seventh year, and during my stay at Madras, where I have been some time, I have been enabled to preach three times on the Sun-

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day, without being exhausted. It is quite a refreshment to me when I can preach the gospel of Christ. And herein the gracious God has heard my prayer, that he has given me constant opportunities of preaching his word, without being withheld from it by lingering illness ; for which his name be praised." He then proceeds to give some account of his schools, and provision for orphans, and adds, "Being unmarried, this is not a burden to me. The poor shall be my heirs."

"Your letter," thus he writes to another friend, "in which you mention the death of our valuable and much-loved brother, Mr. Pasche, has been received. The high esteem we entertained for him only tends to render our bereavement more severe. With him it is now unspeakably well. He is with Christ—in whom he believed, whom he loved, and whose cause he so gladly promoted. His revered memory will remain a blessing with us. May God excite us all, and me especially, to pursue our calling vigorously ; and when our hour arrives, may we follow him in peace !"

The following account of the young Serfojee, in a letter to a third correspondent at this period, shows the pains which the pious missionary had taken to inculcate upon his distinguished pupil the principles of true religion, and the benefit which he had at that time derived from his instructions.

“The young man,” he says, “is of a very docile, affectionate, and gentle disposition ; at least he has given proofs of it hitherto. *I have often explained to him the doctrines of holy Scripture,* and set before him the examples of real goodness which it records. That of Joseph made a strong impression on him. Frequently, when his servants were complaining and murmuring, he has turned to them and said : ‘Have you never heard that it is our duty to humble ourselves ; and that God at length helps those who are bowed down, as he did in the case of Joseph ?’”

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In a subsequent letter Mr. Swartz thus reverts to this interesting subject ; and the following passage affords another example of his singular disinterestedness.

“For two years I have discharged the duties of a resident. A resident usually receives seven thousand star pagodas, or £3000 sterling. I have not received any thing, nor have I asked it.

“My journey to Madras, I undertook at the desire of government, as tutor of Serfojee. The expenses of the journey I *bore myself*. I was obliged for conscience sake to undertake it, as the legal guardian of the young man. His life was in the utmost danger. He is now at Madras, learns English, and reads good books. What effect this may have on his future life, is known to Him alone who trieth the heart and the reins.

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Lord Cornwallis behaves very kindly to him, and said to me, 'I wish the young man were rajah already.' When I was about to quit Madras, the governor said to me, 'But the Tanjore family will be without superintendence!' However, when I told him that Mr. Gerické would undertake the office, in my stead, he was satisfied."

Of Mr. Gerické's pious endeavours to fulfil the charge thus entrusted to him, a pleasing proof is afforded by the following extract from a letter, which occurs in the recently published Memoirs of Mrs. Hannah More.¹

"I received a letter," says a friend of that admirable lady, "by the last ships from India, from Mrs. Toriano. She mentions having seen at Madras, a missionary of the name of Gerické, who visited her very frequently, and in whose society she found great comfort. He told her that the rajah of Tanjore had been for a short time under his care, and that he was fond of English books. Mr. Gerické put into his hands Mrs. H. More's tracts. The rajah preferred them to the Rambler, which somebody had given him, and declared he liked Mrs. More's works better than any of the English books he had ever read. Mr. Gerické wishes that Mrs. More should be made acquainted with this, that she may know how extensively useful her writings are. He told Mrs. Toriano there were

¹ Vol. ii. p. 433.

few things he desired so much, as to see and converse with Mrs. H. More and Mr. Wilberforce; that from the 'Estimate of the religion of the fashionable world,' he had often taken sermons, but did not know, till she told him, who was the author of it.'"

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Mr. Swartz quitted Madras Sept. 20, accompanied for several miles by the young prince and his suite. Mr. Pæzold, the new missionary for Madras, was also the companion of his journey.

"We rested in the evening," observes Mr. Pæzold, in his diary of this interesting journey, "at Tripatore, a large heathen place, distinguished by two celebrated idol temples, which are situated on an eminence. Mr. Swartz embraced the opportunity of entering into a long conversation with a number of Brahmins and of other heathen. He addressed them in a most eloquent and impressive manner, powerfully contrasting the follies and corruptions of heathenism, and the state of awful blindness and delusion under which its professors laboured, with the light and purity of the Christian religion, and its perfect accordance with the dictates of sound and enlightened reason. I observed with wonder and delight the eagerness and attention with which the heathen population listened to his instructive discourses. But to attract and keep up such attention, one really must possess the talents and influ-

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ence of a Swartz—his intimate acquaintance with the native language, his prudence, experience, and commanding authority. For a considerable time he continued the conversation in a standing position, and though I did not sufficiently understand the Malabar dialect, in which he addressed the numerous assembly, I could still perceive from their eyes, their gestures, and the whole of their outward deportment, how deeply interested they felt. Indeed when certain questions were proposed, or certain answers given, I repeatedly heard them exclaim, 'Surely this is true; this is right; thus it should be.' The shades of night were coming on, and Mr. Swartz was preparing to retire to a resting-place, but the people wished to detain him still longer. 'Stay with us,' was their exclamation, 'we wish to listen to you still further. Sit down, both of you, you are tired by standing.' We therefore sat down on the steps of one of their temples, near an enormous idol car, which during their festivals is sometimes drawn by two or three thousand people. Mr. Swartz protracted his addresses for another half hour, and when he left them they all united in thanking him for the pains bestowed upon them. But should you, however, ask such people afterwards, what reason they would assign for not embracing a doctrine which it was impossible for them to refute, and which they could not help

pronouncing truly admirable, they return answers like these: 'We certainly should embrace it, were it not for the world, and our means of living. The world would hate, despise, insult us. And even from your own Christian people we should meet with ridicule and contempt. And how can we refuse the demands of nature? You missionaries cannot support us, nor would it be fair to require you to do it. Your governors will make no provision for us. Besides, our ancestors have constantly professed the same religion which we are professing.'"

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Mr. Pæzold subsequently refers to his intercourse with Mr. Swartz upon this occasion, in a letter to the Rev. Mr. Uebele.

"In the progress of this journey I derived much pure enjoyment from the conversations which I was favoured to carry on with that excellent man; they were instructive and delightful. I wish you could have listened to his discourses, or still more have taken a part in them. He did not conceal from me the difficulties which I should have to encounter in the performance of my missionary offices. Blessed be God, he is still full of life and cheerfulness.

"The first resting-place in our journey to Cuddalore was the Dutch fortress Sadras, where the governor hospitably entertained us, and where

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Mr. Swartz preached to the Dutch in German, and to the Portuguese in their own vernacular tongue. Mr. Swartz remained in this place until the 7th of October, in order to gratify the earnest desire expressed by the Malabar and Portuguese Christians to receive the holy sacrament of the Lord's Supper. He prepared them a whole week for the enjoyment of that sacred ordinance, with an activity and perseverance, which I cannot sufficiently admire. One Sunday he preached three times in English, Malabar, and Portuguese, while I read the prayers in English.

“On the 9th of October Mr. Swartz reached Tranquebar, to which place I had gone before him. He remained there till the 14th. I was again struck by the whole tenour of his conversational addresses. He knew admirably how to combine instruction with the most pleasant entertainment. He constantly kept the great end of his missionary work in view, and yet he won all hearts by the urbanity of his manners, and the sweetness and pleasantness of his disposition. He knows how to convey to his hearers admirable lessons of practical wisdom, and to draw from the localities of the respective places which he visits, from the prejudices and modes of thinking of the inhabitants, and from their diversified manners and customs, maxims of prudence which are peculiarly

calculated to facilitate to the missionary labourer access to the understanding and the hearts of the people.

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"I studied Malabar (Tamul) on the road, but made little progress. 'Only patience,' Mr. Swartz says, 'we cannot take firm steps at once. When we arrive at Tanjore, I will instruct you according to rule, and you will soon learn to go.'"

On reaching Tranquebar he found Mr. Rottler, one of the brethren of that mission, who afterwards removed to Vepery, in a weak state of health, for the recruiting of which Mr. Swartz invited him to Tanjore, whither he soon afterwards proceeded. Writing from thence, after describing the forts and the town, the mission houses, church, and gardens, Mr. Rottler thus mentions what was, doubtless, a source of delightful recreation to the venerable missionary, as well as of utility to his establishment.

"Mr. Swartz loves trees. He has in his garden shaddock, orange, and lemon trees, some of them in full bearing; likewise the moringa, the cotton-tree, entire avenues of mango, tamarind, and teak trees, besides several others. Nor are flowers and flowering shrubs forgotten. There is the bignonia, the michelia champaca, the guettarda, mimusops, plumeria alba, gardenia florida, myrtles, roses, and several kinds of nyctanthes. Besides these,

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I found here the *ixora alba*, and, as a great rarity, a small olive tree, and the *ixora chinensis*. A fine hedge of the *justicia picta* (called by the Moors the smiling leaf) is a great ornament. To this large garden is attached a kitchen-garden, parted off from it by a lane; and which supplies the table almost all the year through. The garden contains but two species of palm, the cocoa and the areca-palm; the date-palm is, however, very common around Tanjore. It has also vines. In the dry season it is watered from a tank.”¹

Mr. Swartz, after a short stay with his brethren at Tranquebar, visited Negapatam. Here he had an opportunity of exerting his benevolent influence in behalf of the poor Protestant Christians.

“I found,” he says, “many families in actual want. Formerly the place was wealthy, and the inhabitants in prosperity; but now the fortifications are entirely razed, and its trade is nearly annihilated. Those who held offices under the Dutch Company, are in the utmost distress. My pity was excited for the poor people; and as it was not possible for private individuals adequately to relieve them, I wrote to the government at Madras, represented their distress, and solicited for help. The government ordered them a monthly allowance of forty pagodas. God be praised for this relief.” It is satisfactory to add, that this sum

¹ Memoirs of Mr. Jœniché, p. 105.

continues to be paid, and is distributed under the direction of the Society's missionaries.

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From Negapatam, Mr. Swartz wrote the following paternal and judicious letter to Serfojee, rajah.

"MY DEAR FRIEND,

"I received your kind letter when I was at Cuddalore. I praise God who preserved your health, and am happy to hear you are endeavouring to improve in useful learning. The knowledge of the English language may be to you very useful. Besides, try to get a sufficient knowledge in arithmetic, learn to write a good, and, if possible, an elegant letter in English and Mahratta. By this you will facilitate your business, and please your correspondents. I am happy to hear that Dada enjoys a better state of health. I hope and wish that he may assist you as much as possible in arithmetic and writing letters. Besides, tell him to acquaint you with all the country's accounts, and how to make, and how to examine them. If you are deficient in that point, all that you do will prove a drudgery instead of pleasure.

"Pay always a proper regard to the Baie Sahebs, and show them that you honour them notwithstanding their infirmities. I need not tell you that my good brother, Mr. Gerické, will give you

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the best advice, and I hope that you will be willing to follow it. *Above all, I entreat you to seek the favour of the only true God.* If He be your friend, all will be well. If you leave and provoke him, all will go wrong. Pray to him daily; for he hears our prayers, and helps us.

“Tell Dottagee that I have received his letters, which have pleased me very much. I shall answer as soon as I arrive at Tanjore.

“Give my respects to the two ladies, and tell them that I pray to God to make them truly happy.

“May God bless, strengthen, and guide you by his divine Spirit! So wishes,

“My dear friend,

“Your affectionate friend and guardian,

“C. F. SWARTZ.”¹

“Negapatam, Oct. 24th, 1793.”

It was in the course of this year that Swartz lost his distinguished and valued friend, Mr. Cham-

¹ This and three other letters from Mr. Swartz to Serfojee, which shortly follow, have been transmitted to the author since the publication of the first edition of these Memoirs, by the Rev. A. C. Thomson, one of the missionaries of the Society for the propagation of the Gospel at Tanjore. “He hopes,” he says, “to obtain others still more interesting;” which, combined with the testimonies elsewhere adduced, amply evince the anxiety of the pious writer to promote the religious improvement of the young rajah.

bers. The death of that excellent person was announced in the annual report of the Society for promoting Christian Knowledge with expressions of great concern, and repeated in that of the following year with renewed regret, as an event which had deeply affected the interests of true religion in India, and particularly those of the Calcutta mission. This had been originally established by Mr. Kiernander,¹ and during many years had been ably and zealously superintended by that eminent missionary. He had, indeed, for a time, been impeded in his great work by the allurements of riches, and the attractions of worldly society;² but it should never be forgotten that when he became, by his marriage, possessed of considerable wealth, he nobly erected at his sole expense, and at the cost of no less a sum than £12,000, a mission church, two houses for missionaries, and a school-room, where, in conjunction with several distinguished converts from the Roman Catholic church, he laboured successfully both among the natives and the nominal members of that church, till the year

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¹ See vol. i. p. 126.

² Mr. Kiernander was intimately acquainted with Lord Clive, and lived much in the highest circle in Calcutta. Forsaken, however, in his latter days, by the world, he retraced, in humiliation and sorrow, the steps of his early piety; and his end, though painful and affecting, was full of peace, and of Christian hope.

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1788. At that advanced period of his life, oppressed by age and infirmity, and reduced to poverty by habits of unbounded liberality and the failure of some imprudent speculations, he was compelled to resign his office, and to transfer the property of the mission church, school, and burial-ground, to the Rev. David Brown, Mr. Chambers, and the late Charles Grant, Esq., the two latter of whom had generously united in the purchase of those buildings with the sole view of preserving a foundation for a mission at Calcutta. Mr. Chambers, as well as Mr. Brown, occasionally corresponded with the Society for promoting Christian Knowledge, for the purpose of forwarding this great object. Many efforts were made to maintain that important post; and for several years Mr. Brown, and the late Archdeacon Owen, performed divine service at the mission church, in the hope that the providence of God would prosper the Society's endeavours for the diffusion of religious knowledge in Bengal. Two missionaries were successively sent out to Calcutta; but both within a short period abandoned the work; and a few years after the death of Mr. Chambers, the Society felt itself compelled to relinquish Calcutta as one of its missionary stations. Repeatedly, however, were the exertions of Mr. Chambers in the sacred cause, acknowledged by the Society; nor can it be

doubted that the death of so able and zealous a friend, tended considerably to the present disappointment of their hopes as to that quarter of the country. But his efforts, and those of his excellent coadjutors, were not in vain. The mission church continued, by the pious exertions of Brown, and subsequently of Buchanan and Thomason, to cherish a spirit of zeal for the propagation of Christianity at that Presidency till a later period, when it was revived and invigorated under the higher and more powerful auspices of the episcopal establishment in India.

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It will readily be imagined that the loss of a friend so highly and so justly esteemed as Mr. Chambers, must have been deeply felt by Swartz. It is remarkable, however, that men, who, like him, have a strong and habitual impression of the frailty and uncertainty of all human things, combined with a lively faith in the infinite importance and permanent reality of things eternal, with an unshaken confidence in the wisdom and goodness of God, and with an animating hope of future happiness, are accustomed to express themselves with great calmness and moderation under the trials and vicissitudes of life, and to be chiefly anxious to promote submission to the will of God, and acquiescence in the dispensations of his providence. Such was eminently the characteristic

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of Buchanan, and such is the tenour of the following letter to the widow of Mr. Chambers ; which, if it should be thought deficient in the warm expression of sympathising sorrow, breathes the most exalted spirit of Christian resignation, and imparts the richest consolation.

“DEAR MADAM,

“The loss of a dear husband, which you have sustained, is felt by you ; and as he was my dear friend, with whom I had contracted an intimate friendship, is, you may be sure, felt by me. But God, who is the giver of our life, has a right to take it from us whenever he pleaseth.

“If we die in the Lord, united to him who has redeemed us, and having a share in his precious atonement, we are gainers by death, though the survivors may lose. It is therefore our duty to be resigned to the will of our Lord. ‘Not my will, but thine, O Father, be done!’ This is the most difficult lesson ; but at the same time a lesson which is attended with the greatest blessing. It is natural to shed a tear over the grave of our dear friends ; but it is truly Christian to resign our will to the will of God.

“Whatever you, dear madam, or your children have lost by the death of our friend, God is able and willing to make it up.

“When we give our hearts to him, we promise that we will be pleased with the ways in which he leads us.

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“When our friends are called away, we are to remember that they are with the Lord; and that it is our happiness to be disengaged from the world, and to become heavenly-minded. May the death of our deceased friend move our hearts to look upwards, and to be prepared for the coming of our Lord!

“God, who is the friend of widows and the father of the orphan, will, no doubt, take care of you and your children. Put your trust in him, and all will be well.

“The commission which you have been pleased to send me by the Rev. Mr. Brown, I have executed as well as I could, and have got a pleasing promise which I hope will be fulfilled. God knows a thousand ways of supplying our wants, though it seems very difficult to us how to comprehend it. He is called the hearer of prayer. Let your heart be confident when you lay your wants before him. Trust in him, and you will never be confounded. May Jesus be your wisdom, righteousness, sanctification, and redemption! Let us not glory in any thing below; but in him who is the source of all our blessings.

“Commending you and your dear children to

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the care, protection, and blessing of a reconciled God, I am sincerely,

“Dear Madam,

“Your affectionate friend and humble servant,

“C. F. SWARTZ.

“Cuddalore, Oct. 5, 1793.”

To this calm but touching and elevated expression of Christian affection, the following brief postscript was added by Mr. Gerické, in a similar strain of subdued feeling, but pious and emphatic consolation.

“The Rev. Mr. Swartz sent this from Cuddalore to me open, desiring me to add a word of comfort, to seal and to send it. I pray God, who alone can comfort widows, that he may comfort you by manifesting himself to you as your God, in a degree superior to what he did, when you had so much more creature comfort; and am,

“Most sincerely yours,

“C. W. GERICKE.”

Mr. Swartz arrived at Tanjore on the 2nd of November, after an absence of eleven months. Mr. Pæzold, who witnessed his return, observes, “I could not remain unmoved when I saw how the Christians, great and small, parents and children, thronged around this beloved teacher, every

one trying to get nearest to him, and be the first to greet him with—‘O Sir! God be praised.’ The scene was rendered the more affecting by Mr. Swartz himself being unable to refrain from tears of joy.”

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In a letter to Professor Schultz a few months afterwards, he replies to some inquiries respecting the recent termination of the war in Mysore.

“Having lost,” he says, “a great part of his army, Tippoo offered to capitulate. He perceived that Seringapatam would soon fall, and sent an ambassador to sue for peace. The articles proposed were mortifying to his pride—for he has lost half his territories, and was required to pay a heavy sum, and surrender his children as hostages; but he preferred suffering the loss, rather than risk the storming of his capital.

“When I was at Madras, the governor asked me if I would not call on Tippoo’s children. I did so, and found the younger, who is about nine or ten years old, full of animation. He read several Persian verses to me concerning the Providence of God, and our duty to submit without repining to his allotment. The elder boy was silent. It is said that he stammers a little, and therefore is not fond of speaking before strangers.

“Tippoo has paid the money. He is humbled, but not conciliated. He is now occupied in bringing his army into good condition again. He has

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got over the grief occasioned by his loss ; but he has not forgotten it."

These and similar notices of public affairs which occur in the journals and letters of Swartz, though brief, are distinct and valuable ; and while there is reason to regret that they are not more full and frequent, their incidental occurrence only tends to illustrate his entire devotedness to the great and all-absorbing object of his life and labours—the cause of Christ, and the promotion of his gospel.