

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 XIX.

Nutzungsbedingungen

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

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

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

Terms of use

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

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

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

CHAPTER XIX.

Debate in Parliament on the renewal of the East India Company's Charter in 1793—Letter of Mr. Swartz in reply to some reflections of Mr. M. Campbell on Missionaries, in the course of that debate—Letters to Serfojee, and to Mr. and Mrs. Duffin—Additional testimony of Mr. Pæzold—Report to the Society for the year 1795—Letter to a friend.

UPON the renewal of the charter of the East India Company, in the year 1793, it was resolved in a committee in the House of Commons, "that it is the peculiar and bounden duty of the legislature to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British dominions in India; and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement." In pursuance of this wise and benevolent resolution, a distinguished member of the House,¹ who was upon all occasions the zealous

CHAP.
XIX.
1793.

¹ The late William Wilberforce, Esq.

CHAP.
XIX.
—
1793.

advocate of plans calculated to advance the interests of humanity and religion, and to ameliorate the condition of mankind, proposed certain clauses in the Bill then in progress for the renewal of the Company's charter, in favour of the establishment of free schools and the encouragement of Christian missionaries in India.

Important as this proposition was, and directly according with the professed intentions of the legislature, it was one which had at that period excited so little public attention or concern, that considering the prejudices of many persons, both in and out of Parliament, connected with India, it is not surprising that it should be unfavourably received. The late Lord Melville, then President of the Board of Control, acknowledged the importance of the measure, and promised not to lose sight of it, but expressed his doubts as to its present expediency, and his wish to obtain fuller information upon the subject. Mr. Wilberforce, in consequence, consented to withdraw the clauses in question; pledging himself, however, to bring them forward upon some future and more propitious occasion.¹

¹ How nobly this truly Christian senator redeemed his pledge, may be seen by referring to the proceedings in parliament twenty years afterwards; when an ecclesiastical establishment was provided for British India, and facilities were afforded to Christian missions in that country.

In the course of the debate upon this interesting subject, Mr. Montgomery Campbell, who had a few years since held an official situation at Madras, took occasion to cast some severe reflections on the character of the native converts on the coast of Coromandel; and while speaking in terms of high and deserved respect of Swartz, to depreciate the value of his labours, and to treat as visionary the hope of converting the Hindoos to Christianity. The report of these injurious observations having reached him, unaccustomed as he was to controversy, and abhorrent as every appearance of boasting was from his disposition and habits, he felt it to be his duty to vindicate both his converts and himself from the unjust aspersions which had been thrown upon them, and to assert the beneficial results of missionary exertion in India.

CHAP.
XIX.
—
1793.

With this view, he addressed a letter to the secretary of the Society for promoting Christian Knowledge, in which he triumphantly replied to the animadversions of his parliamentary opponent, and nobly vindicated the cause of missions. "Perhaps," observes a very competent judge upon this subject,¹ "no Christian defence has appeared in these latter ages more characteristic of the apostolic simplicity and primitive energy of truth, than this apology of the venerable Swartz." It

¹ Dr. Buchanan.—Ecclesiastical Memoir, p. 66.

CHAP.
XIX.
1793.

was, with great propriety, published in the annual report of the Society, preceded by the following emphatic testimony.

“As the Society, after forty years experience, have had constant reason to approve of Mr. Swartz’s integrity and veracity as a correspondent, his zeal as a promoter of Christian knowledge, and his labours as a missionary, they take this opportunity of acknowledging his faithful services, and recommending his letter to the consideration of the public, as containing a just statement of facts, relating to the mission: believing that he is incapable of departing from the truth, in the minutest particular.”

To this deserved testimonial of the Society was added that of the late Marquess Cornwallis, from his personal knowledge, and from what he had heard in India, to the high respectability of Swartz’s character.

The letter itself contains various particulars respecting the beneficial influence of Christianity, and of the excellent missionary and his fellow-labourers in the south of India, which have been already detailed in these Memoirs; but though many of the events and circumstances to which he refers have been thus anticipated, there is a vividness and variety in the manner in which they are related, which invests them with fresh interest, and compensates for any repetition in the narrative.

Some additional facts also are mentioned, which, combined with the manly sense and elevated piety which it contains, tend greatly to strengthen the general effect of this admirable defence of Christian missions. The letter is as follows:—

CHAP.
XIX.
1794.

“ Tanjore, Feb. 13th, 1794.

“ REVEREND AND DEAR SIR,

“ As his Majesty’s 74th regiment is partly stationed at Tanjore, and partly at Vallam, six English miles distant from Tanjore, we commonly go once in a week to Vallam, to perform divine service to four companies of that regiment.

“ When I lately went to that place, the 210th number of a newspaper, called the Courier, Friday evening, May 24, 1793, was communicated to me.

“ In that paper, I found a paragraph, delivered by Mr. Montgomery Campbell, who came out to India with Sir Archibald Campbell, in the station of a private secretary, wherein my name was mentioned in the following manner.

“ ‘ Mr. Montgomery Campbell gave his decided vote against the clause, and reprobated the idea of converting the Gentoos. It is true, missionaries have made proselytes of the Parriars; but they were the lowest order of people, and had even degraded the religion they professed to embrace.

“ ‘ Mr. Swartz, whose character was held so de-

CHAP.
XIX.
1794.

servedly high, could not have any reason to boast of the purity of his followers: they were proverbial for their profligacy. An instance occurred to his recollection perfectly in point. He had been preaching for many hours to this caste of proselytes, on the heinousness of theft and, in the heat of his discourse had taken off his stock, when that and his gold buckle were stolen by one of his virtuous and enlightened congregation. In such a description of natives did the doctrine of the missionaries operate. Men of high caste would spurn at the idea of changing the religion of their ancestors.'

"As this paragraph is found in a public paper, I thought it would not displease the honourable Society to make a few observations on it; not to boast, (which I detest,) but to declare the plain truth, and to defend my brethren and myself.

"About seventeen years ago, when I resided at Trichinopoly, I visited the congregation at Tanjore. In my road, I arrived very early at a village inhabited by collaries, (a set of people who are infamous for stealing;) even the name of a *collary*, (or better, *kallar*,) signifieth a *thief*. These collaries make nightly excursions, in order to rob. They drive away bullocks and sheep, and whatever they can find, for which outrage, they annually pay fifteen hundred chakr, or seven hundred and fifty pagodas, to the rajah. Of this caste

of people,¹ many live in the Tanjore country ; still more in Tondiman's country ; and likewise in the nabob's country.

CHAP.
XIX.
1794.

“ When I arrived at one of those villages called Pudaloor, I took off my stock, putting it upon a sand-bank. Advancing a little, to look out for the man who carried my linen clothes, I was regardless of the stock ; at which time some thievish boys took it away. When the inhabitants heard of the theft, they desired me to confine all those boys, and to punish them as severely as I pleased. But I refused to do that, not thinking that the trifle which I had lost was worth so much trouble.

“ That such boys, whose fathers are professed thieves, should commit a theft, can be no matter of wonder. All the inhabitants of that village were heathens ; not one Christian family was found therein.² Many of our gentlemen, travelling through that village, have been robbed. The trifle of a buckle I did therefore not lose by a Christian, as Mr. Montgomery Campbell will have it, but by heathen boys. Neither did I preach at that time. Mr. Campbell says that I

¹ Obviously resembling the ancient predatory tribes of Scotland.

² In the year 1809, Mr. Kohlhoff, referring, in a letter to the Society, to this story, mentions that many Christians were then to be found in that village.

CHAP.
XIX.
1794.

preached two hours. I did not so much as converse with any man. This poor story, totally misrepresented, is alleged by Mr. M. Campbell to prove the profligacy of Christians, whom he called, with a sneer, *virtuous and enlightened people*. If he has no better proof, his conclusion is built upon a bad foundation, and I shall not admire his logic : truth is against him.

“ Neither is it true, that the best part of those people who have been instructed, are Parriars. Had Mr. M. Campbell visited, even once, our church, he would have observed that *more than two thirds were of the higher caste* ; and so it is at Tranquebar and Vepery.

“ Our intention is not to boast ; but this I may safely say, that many of those who have been instructed, have left this world with comfort, and with a well-grounded hope of everlasting life. That some of those who have been instructed and baptized, have abused the benefit of instruction, is certain. But all sincere servants of God, nay, even the apostles, have experienced this grief.

“ It is asserted, that a missionary is a disgrace to any country. Lord Macartney and the late General Coote would have entertained a very different opinion. They, and many other gentlemen, know and acknowledge, that the missionaries have been beneficial to government, and a comfort

to the country. This I am able to prove in the strongest manner. Many gentlemen, who live now in England, and in this country, would corroborate my assertion.

CHAP.
XIX.
1794.

“That the Rev. Mr. Gerické has been of eminent service at Cuddalore, every gentleman, who was at that place when the war broke out, knows. He was the instrument, in the hands of Providence, by which Cuddalore was saved from plunder and bloodshed. He saved many gentlemen from becoming prisoners to Hyder, which Lord Macartney kindly acknowledged.

“When Negapatam, that rich and populous city, fell into the deepest poverty, by the unavoidable consequences of war, Mr. Gerické behaved like a father to the distressed inhabitants. He forgot that he had a family to provide for. Many impoverished families were supported by him; so that when I, a few months ago, preached and administered the sacrament in that place, I saw many who owed their own and their children’s lives to his disinterested care. Surely this, my friend, could not be called a disgrace to that place. When the honourable Society ordered him to attend the congregation at Madras, all lamented his departure. And at Madras he is esteemed by the governor, and many other gentlemen, to this day.

“It is a most disagreeable task to speak of

CHAP. XIX.
1794.

one's self. However, I hope that the honourable Society will not look upon some observations which I am about to make as a vain and sinful boasting, but rather as a necessary self defence. Neither the missionaries, nor any of the Christians, have hurt the welfare of the country.

"In the course of the late war, the fort of Tanjore was in a very critical condition. A powerful enemy was near; the people in the fort numerous; and not provision even for the garrison. There was grain enough in the country, but we had no bullocks to bring it into the fort. When the country people formerly brought paddy into the fort, the rapacious dubashes deprived them of their due pay. Hence, all confidence was lost; so that the inhabitants drove away their cattle, refusing to assist the fort. The late rajah ordered, nay, entreated the people, by his managers, to come and help us; but all was in vain.

"At last, the rajah said to one of our principal gentlemen,—*We all, you and I, have lost our credit; let us try whether the inhabitants will trust Mr. Swartz.* Accordingly he sent me a blank paper, empowering me to make a proper agreement with the people. There was no time for hesitation. The sepoy fell down as dead people, being emaciated with hunger. Our streets were lined with dead corpses every morning. Our

condition was deplorable. I sent, therefore, letters, every where round about, promising to pay every one with my own hands; and to indemnify them for the loss of every bullock which might be taken by the enemy. In one or two days, I got above a thousand oxen, and sent one of our catechists, and other Christians, into the country. They went at the risk of their lives, made all possible haste, and brought into the fort, in a very short time, eighty thousand kalams. By this means, the fort was saved. When all was over, I paid the people, (even with some money which belonged to others,) made them a small present, and sent them home.

CHAP.
XIX.
—
1794.

“The next year, when Colonel Braithwaite, with his whole detachment, was made prisoner, Major Alcock commanded this fort, and behaved very kindly to the poor starving people. We were then, a second time, in the same miserable condition. The enemy always invaded the country, when the harvest was nigh at hand. I was again desired to try my former expedient, and succeeded. The people knowing that they were not to be deprived of their pay, came with their cattle. But now the danger was greater, as the enemy was very near. The Christians conducted the inhabitants to proper places, surely with no small danger of losing their lives. *Accordingly they wept, and went, and supplied the fort with*

CHAP.
XIX.
1794.

grain. When the people were paid, I strictly inquired whether any of the Christians had taken from them a present. They all said, 'No, no! As we were regularly paid, we offered to your catechist a cloth of small value, but he absolutely refused it.'

"But Mr. M. Campbell says, that the Christians are profligate to a proverb. If he were near me, I would explain to him who are the profligate people who drain the country. When a dubash, in the space of ten or fifteen years, scrapes together two, three, or four lacks of pagodas, is not this extortion a high degree of profligacy? Nay, government was obliged to send an order that three of those Gentoo dubashes should quit the Tanjore country. The enormous crimes committed by them, filled the country with complaints; but I have no mind to enumerate them.

"It is asserted, that the inhabitants of the country would suffer by missionaries. If they are sincere Christians, it is impossible that the inhabitants should suffer any damage by them; if they are not what they profess to be, they ought to be dismissed.

"When Sir Archibald Campbell was governor, and Mr. M. Campbell his private secretary, the inhabitants of Tanjore were so miserably oppressed by the manager and the Madras

dubashes, that they quitted the country. Of course, all cultivation ceased. In the month of June it should commence; but nothing was done, even at the beginning of September. Every one dreaded the calamity of a famine. I entreated the rajah to remove that shameful oppression, and to recall the inhabitants. He sent them word that justice should be done to them; but they disbelieved his promises. He then desired me to write to them, and to assure them, that he, at my intercession, would show kindness to them. I did so. All immediately returned; and first of all, the kallar, (or, as they are commonly called, collaries,) believed my word; so that seven thousand men came back on one day. The other inhabitants followed their example. When I exhorted them to exert themselves to the utmost, because the time for cultivation was almost lost, they replied in the following manner:—‘*As you have showed kindness to us, you shall not have reason to repent of it: we intend to work night and day, to show our regard for you.*’ Sir Archibald Campbell was happy when he heard of it; and we had the satisfaction of having a better crop than the preceding year.

“As there was hardly any administration of justice, I begged and entreated the rajah to establish it in his country. ‘Well,’ said he, ‘let me know wherein my people are oppressed.’ I did

CHAP.
XIX.
—
1794.

CHAP.
XIX.
—
1794.

so. He immediately consented to my proposal, and told his manager that he should feel his indignation, if the oppression did not cease immediately. But as he soon died, he did not see the execution.

“When the present rajah began his reign, I put Sir Archibald Campbell in mind of that necessary point. He desired me to make a plan for a court of justice, which I did; but it was soon neglected by the servants of the rajah, who commonly sold justice to the best bidder.

“When the honourable Company took possession of the country, during the war, the plan for introducing justice was re-assumed; by which many people were made happy. But when it was restored to the rajah, the former irregularities took place.

“During the assumption, government desired me to assist the gentlemen collectors. The district towards the west of Tanjore had been very much neglected, so that the water-courses had not been cleansed for the last fifteen years. I proposed that the collector should advance five hundred pagodas to cleanse them. He consented, if I would inspect the business. The work was begun and finished, being superintended by Christians. All that part of the country rejoiced in getting one hundred thousand kalams more than before. The inhabitants confessed

that, instead of one kalam, they now reaped four.

CHAP.

XIX.

1794.

"No native has suffered by Christians ; none has complained of it. On the contrary, one of the richest inhabitants said to me, 'Sir, if you send a person to us, send us one who has learned all your ten commandments.' For he and many hundred natives had been present when I explained the Christian doctrine to heathen and Christians.

"The inhabitants dread the conduct of a Madras dubash. These people lend money to the rajah, at an exorbitant interest, and then are permitted to collect their money and interest in an appointed district.¹ It is needless to mention the consequences.

"When the collaries committed great outrages, in their plundering expeditions, sepoy's were sent out to adjust matters ; but it had no effect. Government desired *me* to inquire into that thievish business. I therefore sent letters to the head collaries. They appeared. We found out, in some degree, how much the Tanjore and Tondimans, and the nabob's collaries had stolen ; and we insisted upon restoration, which was done accordingly. At last, all gave it in writing, that

¹ This flagrant abuse was a few years afterwards corrected, by the transfer of the collection of the revenue from the rajah to the East India Company.

CHAP.
XIX.
1794.

they would steal no more. This promise they kept very well for eight months, and then they began their old work ; however, not as before. Had that inspection over their conduct been continued, they might have been made useful people. I insisted upon their cultivating their fields, which they readily did. But if the demands become exorbitant, they have no resource, as they think, but of plundering.

“ At length some of the thievish collaries desired to be instructed. I said, ‘ I am obliged to instruct you ; but I am afraid that you will prove very bad Christians.’ Their promises were fair. I instructed them ; and when they had a tolerable knowledge, I baptized them. I then exhorted them to steal no more, but to work industriously. After that, I visited them, and, having examined their knowledge, I desired to see their work. I observed with pleasure that their fields were excellently cultivated. ‘ Now,’ said I, ‘ one thing remains to be done. You must pay your tribute readily, and not wait till it is exacted by military force ;’ which, otherwise, is their custom. Soon after that, I found that they had paid off their tribute exactly. The only complaint against those Christian collaries was, that they refused to go upon plundering expeditions, as they had done before.

“ Now, I am well aware that some will accuse

me of having boasted. I confess the charge willingly, but lay all the blame upon those who have constrained me to commit that folly. I might have enlarged my account; but, fearing that some characters would have suffered by it, I stop here. One thing, however, I affirm, before God and man, THAT IF CHRISTIANITY, IN ITS PLAIN AND UNDISGUISED FORM, WERE PROPERLY PROMOTED, THE COUNTRY WOULD NOT SUFFER, BUT BE BENEFITED BY IT.

CHAP.
XIX.
—
1794.

“If Christians were employed in some important offices, they should, if they misbehaved, be doubly punished; but to reject them entirely, is not right, and discourageth.

“The glorious God and our blessed Redeemer, commanded his apostles to preach the gospel to all nations. The knowledge of God, of his divine perfections, and of his mercy to mankind, may be abused; but there is no other method of reclaiming men than by instructing them well. To hope that the heathens will lead a good life without the knowledge of God, is a chimera.

“The praise bestowed on the heathens of this country by many of our historians, is refuted by a close (I might almost say a superficial) inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here are astonished how some historians have prostituted their talents by writing fables.

CHAP.
XIX.
1794.

“I am now on the brink of eternity; but to this moment I declare that I do not repent of having spent forty-three years here in the service of my divine Master. Who knows but God may remove some of the great obstacles to the propagation of the gospel? Should a reformation take place amongst the Europeans, it would no doubt be the greatest blessing to the country.

“These observations I beg leave to lay before the honourable Society, with my humble thanks for all their benefits bestowed on this work, and sincere wishes that their pious and generous endeavours to disseminate the knowledge of God, and of Jesus Christ, may be beneficial to many thousands.

“I am sincerely,

“Reverend and dear Sir,

“Your affectionate brother and humble servant,

“C. F. SWARTZ.”

Various reflections present themselves on the perusal of this admirable letter. The circumstance which occasioned it, and which proved to have been so entirely distorted and misrepresented by Mr. Montgomery Campbell, affords a striking example of the little dependence which can be placed on accounts of missionaries and their proceedings, which are not unfrequently given to the world by those who boast of their personal

and local knowledge; but who are either unfriendly or indifferent to the propagation of Christianity in heathen countries. It is remarkable, also, that a few months only before Mr. Campbell brought forward his charges against the converts on the coast of Coromandel, the important reformation which Swartz details had been effected, by the blessing of God upon his labours, among the very class of people who had been so unjustly stigmatized as Christian thieves. The pagan collaries, it will be remembered,¹ assembled, and threatened to extirpate Christianity out of their country; but were, at length, persuaded, by the exhortations of Swartz and his catechists, and the mild and patient conduct of their converted countrymen, to desist from their opposition, and returned to their habitations in peace.

Nothing can be more convincing and triumphant than the evidence thus adduced in favour of the beneficial influence of Christianity on the temporal interests of heathen nations; while the singular ability, the genuine modesty, and the elevated piety of the venerable missionary, throw additional light on the extraordinary excellence of his character, and the value of his Christian labours. Though it was impossible in such a document to avoid referring chiefly to his own services, it is remarkable, that he assigns a prominent place to

CHAP.
XIX.
—
1794.

¹ See p. 247.

CHAP.
XIX.
1794.

those of his friend and coadjutor, Mr. Gerické, in proof of the benefits resulting to the country from the labours of Christian missionaries.

It is but justice to Mr. Campbell to add, that on finding how completely Swartz had replied to his misrepresentations, he wrote and apologized to him; and excused himself by assuring him that his speech had been erroneously reported in the newspapers. It can scarcely be regretted that any statement, however inaccurate, should have been the occasion of calling forth so noble a defence of his mission, and so fine an illustration of his character as the preceding letter affords.

In a letter to a friend, who had suggested the importance of writing something to show that the mission in which he had so long laboured had proved advantageous to India, after referring to the preceding vindication of it, Mr. Swartz adds the following sensible observations, upon a point which he had only slightly touched, the justice of which has at length been publicly recognized, in the eligibility now afforded to native Christians to offices of every kind in India.

"All my letters, together with my remarks, I first submitted to Mr. Gerické, and my brethren here. There is one, of which I have nearly forgotten whether I gave a hint of it to the Society. It is this. It is necessary that the Christians

should be able to obtain situations. Now Europeans despise them. A Brahmin said to me lately, 'You do your business by halves. After you have instructed us, you say—Go and labour. But what labour shall we do? If you could get us situations suited to our abilities, you would see things wear a different aspect. But you take us out of all our own connexions, and are not able to place us in any other.' This is an appeal which bears with too much force on us unfriended missionaries. Yes, we are constrained to admit the fact, that if any one confesses the Christian doctrines, he is not only despised by his own connexions, but by Europeans also. This is a hard trial."

CHAP.
XIX.
1794.

The statement of the excellent missionary was but too well founded; but it is hoped, that with the advancing piety of Europeans in India, and the increased privileges of the native Christians, the prejudice and the hardship of which he so justly complains will gradually cease.

The next two letters to Serfojee will be read with much interest and pleasure.

"MY DEAR FRIEND,

"Your kind letter I have received. It seems that the eldest lady will hardly become satisfied, though her servants, I believe, are much to be

VOL. II.

U

CHAP. blamed, who stir up her mind to make so many
XIX. unreasonable demands.
1794.

“I entreat you very much to read and write and speak English as much as you can. If you are able to converse freely with the gentlemen, and particularly the governor, that will recommend you very much.

“As Colonel Braithwaite has given you a globe, you ought to learn something of geography, as you live in the world which God has created, that you may get some idea of the great God, the creator of heaven and earth. It is ignorance of the works of God that inclines us to value the creature more than God. A good prince is obliged to imitate God. But how can he imitate him if he does not know him, and his goodness, wisdom, power and justice?

“God complains that the heathen have not worshipped worthily, though they might have known him by the works of creation and providence. A great king therefore prayed to God, saying, ‘Open thou mine eyes that I may see the wonders of thy works and words.’

“That you may be happy here and hereafter, is the wish of

“Your affectionate Friend,

“C. F. SWARTZ.

“Tanjore, Aug. 6, 1794.”

"MY DEAR FRIEND,

"Just now I received Dattajee's letter, concerning the reception you met with from Lord Hobart. I am very glad that he behaved so kindly towards you, and I hope that from hence you will endeavour to improve in the English language. The English are fond of their language, and like every one who speaks it with tolerable propriety. If Lord Hobart sends you books, he will inquire whether you have read them, and what improvement you have made by the perusal of them.

CHAP.
XIX.
1794.

"But above all, be careful to have the glorious God on your side. His loving-kindness is better than life. Pray to him, fear him, do not dare to do any thing against his will, and he will be with you.

"We are here very well. Mr. Kohlhoff sends his salam. The country is very well cultivated; since August we have had many refreshing showers.

"Tell Dattajee that I shall soon answer his letter. May God bless you!

"I am in sincerity,

"Your affectionate friend,

"C. F. SWARTZ.

"Tanjore, Oct. 9th, 1794."

The correspondence of Swartz, never very ex-

CHAP.
XIX.
—
1794.

tensive or voluminous, was now becoming less frequent and communicative ; and his letters, like the visits of those angelic spirits with whom he was ere long to be associated, were “few and far between.” The following to Mr. and Mrs. Duffin was written in this year, and proves how vigourously he was still engaged in duty, how watchfully he was trimming his lamp, how sincerely he loved his friends, and how ardently he was aspiring to the happiness of eternity.

“MY DEAR FRIENDS,

“Your kind letters of Dec. 30, 1792, and 10th of April, 1793, I have received, and rejoice that you are so happily situated in the company of Colonel and Mrs. Flint.

“I bless God that in my sixty-eighth year I can go through all my duties with tolerable ease. Some months ago I visited Cuddalore and Negapatam, when I commonly preached thrice every day, viz. in English, Portuguese, and Malabar. My dear friends here are likewise well. Mr. Kohlhoff thinks often of you and the kindness you showed him at Warriore. Your letters I communicated to Colonel and Mrs. Knox. Both are well, with their daughter. The place they do not like ; almost two thirds of the people died by a dreadful famine which lasted three years.

“Whether I shall write again is uncertain. Our

time, our life, is in the hands of God. One thing is certain, namely, *that we must die*. But if we die in the Lord, united to Jesus, interested in his atonement, and actuated, at least in some degree, by his Spirit, and having a well-grounded hope of everlasting life, all is well—Death has lost his sting, that is, his power to hurt us. O blessed eternity!

CHAP.
XIX.
1794.

“You know, my dear friends, that I have loved you. I love you still. My love was not founded on a selfish interest. No, I wish to see you in a happy eternity. There we shall praise him who has redeemed us with his blood, and sanctified us with his Spirit.

“Wherever we are, we are tempted by the world—by the fine, polite world above all. ‘Love not the world,’ its proud, ambitious, covetous and sensual conduct. Love Him who laid down his life for us.

“Remember me to Colonel and Mrs. F. Tell them that I wish to be with them, in the house of my heavenly Father. I am now on the brink of eternity. Oh! when shall I see God, and praise him for ever? When shall I be perfectly wise, holy, and happy—when shall I live for ever?

“To the love of God and Jesus Christ I commend you both, and Colonel and Mrs. F., and am sincerely, to the last breath of my life,

“Dear friends,

“Your most obedient humble servant,

“C. F. SWARTZ.”

CHAP.
XIX.
—
1795.

Early in 1795, Mr. Swartz addressed another instructive letter to his young pupil Serfojee, at Madras.

“MY DEAR FRIEND,

“At present I have no letter to answer. The season of the new year puts me in mind to wish you true happiness. Hitherto God has preserved us. To this moment we enjoy his mercy. But surely we do not know how long we are to enjoy it. We are planted by God as trees. These trees are to bring forth good fruit, by which God is to be honoured. What sort of fruit we have borne, we are to inquire by searching our hearts. If we do not bear good fruit, we shall at last be cut down. I heartily wish and beseech God to make you a good tree, which bears good fruit to the praise of God, your Maker and Benefactor. Besides the welfare of our souls, which ought to be our first concern, we are obliged to prepare for the wise exercise of every duty to which God calls us.

“You in your station ought to learn all virtues, by the exercise of which you may become beneficial to mankind—justice, benevolence, patience, and resignation to the will of God.

“I wish you may read history, by which you may be instructed in every necessary point. History shows how many princes have exercised justice, benevolence, and diligence, by which they have

made a whole nation happy. But history informs you likewise how many princes have indulged in wickedness, and impiety, and sloth, and cruelty, by which they have even ruined their lives. In short, it is and will always be true, what was said to an Israelitish king, 'Thou hast forsaken God, therefore God will forsake thee.'

CHAP.
XIX.
1795.

"Do not, my dear friend, indulge in sloth and idleness, be diligent in every laudable thing.

"I have rebuked Dattajee for neglecting you. He learns the English language very well, but doth not, as it seems, care for you.

"Dada's son has not acquainted me how far you have advanced in arithmetic. Tell him not to be slothful. His father was a faithful friend to you. As for his son, and your other servants, I am afraid they mind their own interest more than yours.

"My love to you inclineth me to write in this manner. I wish to hear from the Rev. Mr. Gerické, that you improve in all that is good. I am

"Your faithful friend,

"C. F. SWARTZ."

"Tanjore, Jan. 5th, 1795."

It was probably to the preceding letter, that the following pleasing extract from the journal of Mr. Gerické for the year 1795, refers.

"On the second of June I read to the prince of

CHAP.
XIX.

1795.

Tanjore a letter addressed to him by Mr. Swartz, for whom he entertains a filial respect. I took some pains to illustrate the various points contained in this excellent letter, by additional observations of my own, first in English, and then in Malabar, in order that the relatives and servants of the prince might also derive some profit. They all united in expressing their admiration of the many useful hints, and of the very wholesome advice contained in the letter. Mr. Swartz affectionately entreated the prince to redeem his time, to fear God, to be truly humble, to qualify himself by a constant improvement of his talents for extensive usefulness, so as to become a real blessing to his people; and he encouraged him to fresh exertions by setting before him the bright examples of eminent men who had devoted their time, their influence, power, and wealth for the attainment of such benevolent purposes."

In the report of this venerable and indefatigable man to the Society for promoting Christian Knowledge, of the state of the mission during this year, he repeated his former assurances as to the anxiety of himself and his brethren, in affording to the catechumens the fullest instruction in the doctrines of Christianity previously to their baptism—"the missionaries," he observes, "being convinced that pious conduct could not be ex-

pected without competent knowledge. After baptism, instruction is renewed at all convenient opportunities; and whenever the holy sacrament is administered, the communicants attend some days before, that their increase or decrease in knowledge may be known. To persons resident at a considerable distance, a catechist is sent, to instruct them, and to observe their moral conduct."

CHAP.
XIX.
1795.

Sattianaden, he informed the Society, had been sent to Ramanadapuram, where some heathens had expressed a desire to be instructed. In that work he was to be employed for some time, and then to return to his station at Palamcotta. In the course of the year, the smallpox had raged violently at Tanjore, by which fifty members of the congregation had been swept away. Recourse, however, having been had to inoculation, many lives had been saved.

Contemplating, upon the whole, the circumstances of the missionaries, he could not but feel much sorrow. One worthy brother at Tranquebar, Mr. Kœnig, who had during twenty-seven years been in charge of the Portuguese congregation, had died, reducing the number of the Danish missionaries to two. Mr. John had been ill, and Mr. Pohlé was unwell. "We entreat God," he adds, "to send new labourers into his vineyard."

A letter to Mr. and Mrs. Duffin from Mr. Kohlhoff, in the course of this year, thus men-

CHAP.
XIX.
—
1795.

tions the state of India at that period, and his venerable friend and father.

“Tanjore, March 30, 1795.

“We are especially bound to praise God, that we have been free from the trouble and miseries of war, under which a great part of Europe is at present labouring. We were indeed under some apprehensions of a war breaking out between us and the Mahrattas, about the beginning of this year; but by the kind providence of God, and the wise measures of our government, it was averted, and we are now enjoying, thank God, perfect peace and tranquillity.

“Our dear and worthy friend Mr. Swartz is in good health, and performs the several duties of his office as before. May a gracious God prolong his life to many, many succeeding years, for the glory of his name, and the good of souls! Our beloved Mr. Jœnické has been at Palamcotta since the beginning of March last, where God is making use of his labours for the enlargement of his kingdom.”

The next paragraph in Mr. Kohlhoff's letter announces an event but too frequent in India, which proves the peculiar value of such ministers of consolation as Swartz and himself.

“Before the arrival of these lines you will perhaps see our good friend Mrs. Knox, who has

lately suffered a severe loss by the death of her husband Captain Knox, who died a few months since at Ongole, where he was stationed with his battalion. Mrs. K. embarked about six or eight weeks since on board the Asia, and before her departure she wrote a few lines to Mr. Swartz, from which it appears that her mind was still much afflicted. May a merciful God comfort her under all her sorrows, make her resigned to the good and wise dispensations of his providence, and bring her safe to her children and friends! Should you have the opportunity, pray remember us to her in the kindest manner."

CHAP.
XIX.
1795.

On the same sheet with the preceding extract, Swartz wrote as follows:

" Tanjore, April 10, 1795.

" As my friend Mr. Kohlhoff has given you an account of his present welfare, I will add something concerning my own health. I praise God for his mercy which he has bestowed upon me. Though I am now in the sixty-ninth year of my age, I still am able to perform the ordinary functions of my office. Of sickness I know little or nothing. How long I am to say so, my Creator and Preserver knows. My only comfort is the redemption made by Jesus Christ. He is, and shall be, my wisdom. By him I have received the salutary knowledge which leads me to the

CHAP.
XIX.
—
1795.

favour of God. He is my righteousness. By his atonement I have pardon of my sins; being clothed in his righteousness, my sins will not appear in judgment against me—they are blotted out by the atoning blood of Jesus. He is likewise my sanctification. In his holy life I best learn the whole will of God, and by his Spirit I shall daily be encouraged and strengthened to hate every sin, and to walk in the way of the commandments of God. He is, and I hope he will be, my redemption. By him I shall be delivered from all evil, and made eternally happy.

“Let others glory in what they please: I will glory in Christ Jesus, the only and perfect author of all happiness. Should I presume to rely on my own virtue, I should despair. Though I heartily wish to obey God, and follow the example of my Saviour; though I will endeavour by the grace of God to subdue my inclination to sin—yet in all this there is, and ever must be, imperfection; so that I dare not stand upon so rotten a ground. But to win Christ, and to be found in him, in life and death, and even in the day of judgment, was St. Paul’s wish; this has been the wish of all genuine Christians; this shall be mine as long as I breathe. This was not a peculiarity in St. Paul’s character. No; he admonishes all to follow him in this point. This close adherence to Christ will not make us indo-

lent in the pursuit of holiness. It will rather impel, strengthen, and cheer us in the work of true and Christian holiness. St. Paul wished to be made like unto the death of Jesus, which is the summit of true holiness.

CHAP.
XIX.
1795.

"As this, perhaps, may be my last letter to you, I cannot but entreat you to follow St. Paul, that excellent pattern of true goodness. By doing so, you will easily withstand and overcome the temptations of a vain world; you will live and die in peace; and at last be received into glory.

"We have known one another a long time on earth. May we know one another in a blessed eternity, where sin and sorrow never shall disturb us! Watch and pray, that ye may be accounted worthy to stand before the Son of man, your Redeemer.

"I am, my dear friends,

"Your affectionate friend,

"C. F. SWARTZ."

With this truly apostolic letter, in which, after the example of St. Paul himself, he wrote "the same things," but which to him, as to every real Christian, were ever new, and ever supremely interesting and important, Swartz, as he had anticipated, closed his invaluable correspondence with these beloved friends; one of whom still survives, and retains, at a very advanced age, in all their freshness and fervour, the reverence and

CHAP.
XIX.
1795.

affection which the virtues of this extraordinary man had so justly inspired.

In a letter from Mr. Pæzold, the Society's recently established missionary at Vepery, he recurs to a scene which has been already described, but with so much variety of incident as to justify its insertion in this place.

"In a journey to Tanjore," he observes, "in company with the Rev. Mr. Swartz,¹ I had the opportunity at Tripatore of being present at a conference between that excellent missionary, and about twenty Brahmins, to whom he expounded the Christian doctrine, pointing out its great pre-eminence over their heathenism and idolatry. Their general reply to him was, 'Very true; your doctrine, your religion, your instruction, is a pleasing thing; but it is inconsistent with flesh and blood; it is repugnant to our carnal affections; it strikes at the natural propensity to moral evil, and to worldly pleasures. Moreover,' they replied, 'we do not see your Christian people live conformably to what they teach. The Christians appear to be doing quite the contrary: they curse, they swear, they get drunk; they steal, cheat, and deal fraudulently with one another; nay, they blaspheme, and rail upon matters of religion, and often make a mock of those who profess to be religious:' in short they said, 'You Christians often

¹ See p. 253.

demean yourselves as badly, if not worse, than we heathens. Now pray,' they added, 'of what benefit and advantage is all your instruction and recommendation of Christ's religion, if it does not reform the lives of your own people? Should you not first endeavour to convert your Christians ere you attempt to proselyte pagans?'" To these objections, says Mr. Pæzold, whether applicable to the nominal European Christians, or to the native converts, and however, unhappily, well-founded, though obviously inconclusive, "Mr. Swartz replied with so much propriety, and with such wonderful intrepidity and energy, that at length the Brahmins unanimously exclaimed, 'Of a truth you are a holy man; and if all your Christians thought, and spake, and lived as you do, we would without delay undergo the change, and become Christians also.'"

CHAP.
XIX.
1795.

How honourable is this repeated testimony to his personal excellence; and how powerfully does it appeal to every minister, whether abroad or at home, and to every private Christian, to act consistently with their holy profession, and thus to adorn and recommend the doctrine of God our Saviour!

To the Society for promoting Christian Knowledge, Mr. Swartz wrote from Tanjore on the 26th of January, 1796, giving an interesting retrospect of the preceding year. He and his brethren, he

CHAP.
XIX.
—
1796.

observed, had experienced the mercy of God in preserving their lives, when they seemed to be in danger. Mr. Jœnické had been afflicted with a bilious disorder, the consequence and effect of the hill fever, which never entirely left him for three years, though he had sometimes been tolerably well, so as to go through the duties of his office. Mr. Kohlhoff continued most faithfully to assist him. He had himself entered into the seventieth year of his age, and still found himself able to perform his various duties—preaching every Sunday, catechising every day, and in the afternoon visiting Christian families, and instructing them in the obligations of religion.

During the last year twenty-nine heathens had been instructed and baptized; twenty-four Roman Catholics had been received into the congregation, and thirty-seven children, born of Christian parents.

He continued to encourage poor Christian widows in spinning; and the young girls, after an hour's catechising, were employed in knitting stockings. Old people, who were unequal to hard labour, he intended to engage in the cultivation of cochineal, for which purpose he had planted opuntia in great abundance, and they were then just about to begin that useful work.

“Unable,” he says, “to walk very far, I visit the Christians in two streets near the church.

Having catechised them, I accustom myself to explain the principal doctrines of Christianity. This done, I question them respecting their employments, and inspect their work, and at the close of the day we have evening prayer. The catechists visit and instruct Christians resident at a distance, and converse with the heathens in the adjacent towns and villages, and on their return they read their diaries."

CHAP.
XIX.
1796.

There were twelve catechists maintained at Tanjore, Ramanadapuram, and Palamcotta, to whom monthly salaries were paid, amounting in the whole to £60 per annum. Sattianaden received a salary from the Society; the catechists were paid by Swartz. The orphan school, in which fifteen native boys were instructed, fed, and clothed, required about £40 per annum to support it.

"As the honourable Company," observes this generous man, "has hitherto allowed me something, I look upon it as a donation to the mission. My colleague Mr. Joenické has a share in it. Besides, when he travels into the country, I pay the expenses—I think myself bound to do so. If the honourable Society could assist us to defray those extraordinary expenses, we should rejoice, and be very thankful for such a bounty." Two English schools had been established at Ramanadapuram, and one at Palamcotta, by young

CHAP.
XIX.
1796.

men who had been instructed at Tanjore ; and these schools were supplied with books from the mission stores. Sattianaden, he adds, had sent his diary to Mr. Jœnické, who, as soon as his health would permit, intended to transmit an extract from it to the Society. He concluded by expressing his humble and respectful thanks for the continuance of their kindness to them and to the mission.

The Society, with prompt liberality, having taken into consideration the preceding statement of the extraordinary expense incurred in the service of the Tanjore mission, in the year 1795, transmitted to Swartz £60, with a request that he would furnish an estimate of the whole amount, and of the balance remaining unprovided for, on account of which this allowance was made.

To a friend in London the excellent missionary wrote, at the commencement of this year, " It is a sincere pleasure to me to hear, that my letter, together with my remarks on the mission, have been read to the honourable Society, and received their approbation. My earnest wish is, that the remarks may prove conducive to the good of the mission." He then adds the following important and interesting observations.¹

" A missionary must guard against being cast down and dissatisfied ; for this, especially here, is

¹ Memoirs of Jœnické.

as poison to the body, and highly pernicious to the soul; because thereby faith, love, and hope decrease, nay, absolutely perish: and when the people remark that such an one is discontented, it is an impediment in the way of his labouring on their souls; from which nevertheless our comfort ought to arise. Whenever I meet with any thing disagreeable, *I go and catechise for an hour*. This employment sweetens every bitter to me. No missionary must give way to complaining. *We must be witnesses for our Lord, and not converters merely*. One could wish indeed that, as three thousand souls were converted by Peter's sermon, a visible, abundant blessing might rest on our labours. Meanwhile, sowing has its season, and reaping has its season: and moreover it might still be a question whether with such great success, we should hold fast humility of heart. The best way is to labour diligently, and then to pray that God would bless our labour.

CHAP.
XIX.
—
1796.

“The Tanjore inhabitants are much given to heathenism; and yet many assert, (I know not how it comes into their minds,) that the whole land will still embrace Christianity. God grant it!”