

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

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CHAPTER XX.

Revival of the discussion respecting the validity of Serfojee's adoption, and his title to the musnud—Proceedings at the two presidencies of Madras and Bengal—Important services of Mr. Swartz upon this occasion—High testimony to his character by Sir John Shore—Complete establishment of Serfojee's claims—Sir A. Johnstone—Letter to Professor Schultz—Appointment of two new missionaries—Declining health of Mr. Swartz—His devout and interesting reflections on this subject.

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WHILE the venerable missionary was thus occupied in the discharge of the sacred and appropriate duties of his office, it is remarkable that no allusion is to be found in any of his private letters to a subject which must at this time have engaged much of his attention, and in which he was again called to take a prominent and important part.

It will be remembered, that when the widows and the adopted son of the late rajah of Tanjore were, in the year 1793, at their earnest request, removed to Madras, it was stated that one of their chief

objects was to bring before the notice of government, the claims of Serfojee to the succession to the musnud, founded upon a variety of circumstances which had transpired since the decision of Sir Archibald Campbell in favour of Ameer Sing. Soon after their arrival, Mr. Swartz addressed a letter to the Marquess Cornwallis, to part of which reference has been already made, in which he gave a brief sketch of the history of Serfojee from the period of his adoption to that of his removal to Madras. After mentioning the visit of Sir Archibald Campbell to Tanjore, and his convening of twelve pundits, who declared the adoption of Serfojee to be invalid, he thus proceeds.

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“As I knew nothing of their Shasters,¹ and the whole business was done so quickly, I was silent, for which I blame myself; for these pundits ought to have given a proof from the Shaster to vindicate the justice of their opinion—but nothing of this was done. When I afterwards read the translation of the Hindoo laws, which was published in Bengal, I was astonished, when I found that those pundits had acted a base part.

“Your lordship wished to have authentic proofs

¹ Though Mr. Swartz was a master of the principal languages spoken in the south of India, and well versed in Tamul literature, he had not found it necessary to study the Sanscrit, which accounts for his want of acquaintance with the Shasters.

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of their having been bribed. Five of them who formerly had no office are taken into the rajah's service. Others have fields which they would immediately lose if they confessed. One of them is here, who declared that hope and fear had influenced him; that he was conscious of having done wrong; but he said, 'As the present rajah, before he was proclaimed, was already in the possession of the country and treasure, every one had hopes and fears. You had no reason to expect a just decision from us under these circumstances. His money has made him king; but if you desire us to confess publicly, you must protect us publicly.' This is in some degree confirmed by a declaration, which the present rajah made in the presence of Mr. De Souza, a Portuguese gentleman, Sir Archibald Campbell's dubash, Shevarow, and myself, at the time when Mr. Petrie was sent to Tanjore to oblige the rajah to pay the arrears. The rajah then said, 'If they press me too much, I will reveal all, and raise a storm over all England. For they have all got money from me except Mr. Swartz.' Whether those who were then present would choose to confirm this declaration, I know not; but I could confirm it in the most solemn and awful manner.

"The present rajah has made three objections to Serfojee's adoption, which some pundits, at

the desire of the late rajah's family, have answered. I beg leave to send those answers taken from the Shaster.

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“As the present rajah has requested that no *stranger* might be admitted to his palace and government—that your lordship may be convinced that Serfojee is no stranger, but has a right to the government of the country, not only on account of his having been adopted, but even on account of his birth, I beg leave to send your lordship his pedigree.

“Whether these my reflections, which I have made with a conscientious regard to truth, will throw some light upon the whole matter, I leave to your lordship's better judgment.

“Having been too silent, when the twelve pundits gave their opinion, I have written this letter to ease my mind, and if possible to benefit my unfortunate pupil. A line from your lordship on this subject shall be my comfort. In your lordship's determination I shall cheerfully acquiesce.”

The letter from which the preceding extracts are given, was accompanied by one from the widows of Tuljajee to Lord Cornwallis, translated by Mr. Swartz, in which they detail all the particulars respecting the adoption of Serfojee, and declare it to have been conducted according to the

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strictest requisitions of Hindoo law and custom. They next refer to the two objections chiefly urged against its validity, namely, his age, and his being an only son. They then assert their conviction, that the pundits were under the influence of corrupt motives in giving their opinions in favour of Ameer Sing; and they with great fairness propose to prove this, first, by a reference to those pundits who had been consulted by Tuljajee on his adoption of a son, and who were entirely overlooked at the time of Sir Archibald Campbell's inquiry, and next, by calling upon the twelve pundits who had repudiated the adoption, to state the passages from the Shasters which justified their decision; and thus, it would appear, whether they had been influenced by sinister motives, or by a real knowledge of the Hindoo laws.

They finally entreated Lord Cornwallis not to quit India without settling Serfojee's concerns, as it would be easy for Ameer Sing, though then without any heir, to adopt an infant, and thus to place an additional impediment in the way of his claims to the throne.

The question respecting the validity of Serfojee's adoption, having been thus formally revived, doubtless occupied the immediate attention of government; but the time necessarily required for the transmission and examination of

the various documents upon which the determination of it depended, not only to Bengal, but also to the Court of Directors, occasioned considerable delay.

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During this interval, the mal-administration of affairs in Tanjore continued, and even increased. Conflicting representations were made by the rajah and the resident to the Madras government, the former complaining particularly of the endeavours which were making to invalidate his title to the throne, and urging in the strongest manner the objections which had originally prevailed to set aside the claims of Serfojee. These appear to have been forwarded to Calcutta, where Sir John Shore, afterwards Lord Teignmouth, had succeeded the Marquess Cornwallis as governor-general of India, and to have been taken into the deliberate consideration of the president in council. In a minute, transmitted by that excellent and distinguished person, to the Court of Directors, the following passage occurs; which is so honourable at once to the discriminating judgment of the governor-general, and to the character of Mr. Swartz, that it is gratifying to have the opportunity of inserting it in these Memoirs.

“Admitting that the authors of the rajah of Tanjore’s correspondence are interested on the one side, and the resident and Mr. Swartz are committed on the other, it may be a matter for

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consideration to which of the parties credit ought to be given. The president has no hesitation in declaring, that upon every material point he totally disbelieves every circumstance that has been urged in the rajah's letters, which goes to a contradiction of the representations of the resident.

“With regard to Mr. Swartz, whose name the president has never heard mentioned without respect, and who is as distinguished for the sanctity of his manners, as for his ardent zeal in the promulgation of his religion; whose years, without impairing his understanding, have added weight to his character; and whose situation has enabled him to be the protector of the oppressed, and the comforter of the afflicted; who, a preacher of the Christian faith, and a man without influence, except from character, was held in such estimation by the late rajah, a Hindoo prince, approaching to his dissolution, that he thought him the fittest person he could consult concerning the management of his country, during the minority of his adopted son Serfojee; and who, displaying more integrity than foresight, in the advice he gave, did certainly not prove himself the enemy of Ameer Sing, since, at his suggestion, he was named Regent—to the solemn assurance of such a man, the president is compelled to declare his unqualified assent; and, upon his information, he can

easily reconcile the difference between the personal declarations and the letters of the rajah."

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Though it is by no means intended to enter minutely into the political affairs of Tanjore at this period, and the venerable subject of these memoirs ever anxiously avoided, as far as his sense of duty would permit, any interference of this nature, it is absolutely necessary to the elucidation of his conduct upon the present occasion, to refer to various circumstances respecting which he was required to give his deliberate opinion and advice. Living as he had done, during so many years, in habits of friendly and confidential intercourse with the principal persons at the court of Tanjore, as well as with others of all ranks, he necessarily acquired a clearer insight into the secret springs and motives of action of those around him, than could be obtained by any other individual. The consequence of this extensive information, combined with his perfect integrity and independence, was, that, by degrees, he was compelled to take a part, directly or indirectly, in almost every public transaction connected with Tanjore. "The good," as it has been happily expressed by a subsequent distinguished resident at that court,¹ "naturally desired his advice and

¹ Colonel Blackburne.

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Thus, at the close of the year 1795, we find him writing to Mr. Macleod, for the information of Lord Hobart, then governor of Madras, in the following terms:—

“You know the unhappy cause of the rajah’s attachment to Shevarow and his whole family. It is not any regard he has for them: no—he is actuated only by fear. He is conscious of having no legal claim to the crown; and that insidious family know it likewise; and they have been so imprudent as to declare, that as he owed his elevation to their assistance, so they had it in their power to bring him down whenever they pleased. It is fear of losing his glory, or splendid misery, makes him bear any insult to preserve himself in the possession of his throne. He has delivered the management of the whole country to that family, not daring to controul them. Accordingly they took the accounts out of the palace, and the treasures likewise.”

Representations of this nature, together with a growing impression at Tanjore, that Sir Archibald Campbell had been deceived by the pundits, as to the grounds of his decision in placing Ameer Sing upon the throne, combined with the formal

impeachment of his title, by the widows and adopted son of the late rajah, at length brought the whole of this important subject to a crisis. The government deemed it necessary to proceed with great circumspection and delicacy in questioning a right which had been sanctioned by so solemn a decision; and it is due to the memory of Sir Archibald Campbell, to declare their conviction, that it "was formed from the best and most upright intentions; and that, if he erred, it was an error arising from misinformation; but that the motives which actuated that decision on his part were pure and disinterested."

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It is due also to the East Indian government, to state the high and honourable principles by which they were influenced in the revision of this important question. In the minute already referred to, adverting to the right of the Company to interfere originally with respect to the succession to Tanjore, it is observed, "that the same right called upon them, under existing circumstances, to review the whole subject; and that if it should appear, that the decision of government had been procured by imposition and intrigue, by which the legal heir had been deprived of his right, a declaration to that effect, followed by his substitution, would be more honourable to British justice, and more calculated to promote our political character and interests, than to suffer the

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continuance of an usurpation obtained at our hands by sinister and undue means. It would manifest to the world that the principle of British justice is ever true to itself; and that if those entrusted with its administration should be betrayed into error, (an event not impossible, even from the integrity of their own minds,) when truth shall have made its way, the hour of retribution must come, and the honour of the British name be completely vindicated.

“Such a declaration would be in strict conformity with the principles avowed at the time of Ameer Sing’s succession; it would be a proof not only of our justice, but of our liberality, and, by converting a temporary success into a perpetual disgrace, would afford an awful lesson to those who may be disposed to tamper with the integrity of our countrymen.”

The supreme government having, upon these just and elevated principles, resolved on fully investigating the subject of the succession to Tanjore, in addition to the representations and documents which had already been laid before them by Mr. Swartz and the widows, called upon Mr. Macleod, the late resident, to state all that he knew or believed relative to the right of Ameer Sing to the musnud. In reply to this requisition, he transmitted a clear and minute detail of all the

circumstances connected with it. From this important document,¹ it appears that, soon after the decision in favour of Ameer Sing, opinions and surmises beginning to be very prevalent at Tanjore, as to the legality of his title, the resident was induced to make various inquiries upon the subject. He found, from answers to questions sent privately to natives well versed in the Hindoo laws, that the supposed defects in the adoption of Serfojee were of no validity, and incapable of being substantiated by authorities from the Shasters; while, on the other hand, many quotations, purporting to be from those sacred books, were produced, which clearly evinced the legality of all the forms of the adoption.

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These passages were furnished by some of the pundits consulted by the late rajah respecting that ceremony, as well as by other learned men; and though the resident could not himself verify their genuineness, the presumption was strongly in their favour, from the danger of detection, should he at any time bring them publicly forward. Upon these grounds, he felt convinced in his own mind of the validity of the adoption; and this conviction was strengthened by the circumstance, already noticed, of the various rewards bestowed by Ameer Sing upon the pundits, who had given their opinions in support of

¹ Madras Inclosures, vol. xxii. p. 715.

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his title. He further remarked, that these opinions were unaccompanied by any authorities from the Shasters ; that some of those pundits were incompetent to assert any thing of their own knowledge upon the subject ; and that one of them had actually confessed, and persisted to the hour of his death in acknowledging, that his answers had been given under undue influence.

All this was corroborated by the treatment of Serfojee, while confined in the palace, which has been before detailed, and which the resident had felt himself bound to represent to government, in order, as he emphatically expressed it, "to save the boy." Of the severity of this treatment, he mentioned one remarkable proof, in addition to what has been previously stated. About three months after the death of Tuljajee, he and Mr. Swartz were sitting with the rajah, waiting for Serfojee, who had been desired to attend them. When he made his appearance, "the child," says Mr. Macleod, "was so dreadfully altered, that though we saw him in his approach down the length of an open colonnade, we did not know him, till he came within three or four yards of us : he had become emaciated and dejected to the greatest degree. He was reduced to this deplorable state, by a series of acts which sufficiently evinced that the intention of those who directed them was to remove the boy, whose right they

considered the only obstacle to the rajah's quiet possession of the throne. It was at this crisis," he adds, "that government interposed."

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Such is the outline of the case respecting the conflicting claims of Serfojee and Ameer Sing to the musnud of Tanjore. To the English government the decision of this question was a matter of comparative indifference, inasmuch as the determination of it in favour of either party, could not materially affect its interests or influence in the country. It was, therefore, with perfect integrity and impartiality that this important investigation was undertaken; and the result of it will be found to have been regulated by the clearest and most convincing evidence.

The whole subject is discussed in a long and elaborate despatch from Sir John Shore, the governor-general in council, dated December 30th, 1796, to Lord Hobart, governor of Madras. It commences with a review of the events which have been already so frequently adverted to—the adoption of Serfojee, and the death of the late rajah in 1787—the suspicions generally entertained as to the legitimacy of Ameer Sing—the determination of Sir Archibald Campbell in his favour, to the exclusion of the adopted son—the gradual revival of his claim by the widows of Tuljajee, aided by the powerful interposition of Mr. Swartz, as the guardian of Serfojee, and the

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remonstrance of Ameer Sing, in 1793, against this impeachment of his title.

The minute of the board proceeds to state, that the sentiments of Mr. Swartz, in addition to other circumstances, had, at that time, created great doubts in their minds of the just rights of the rajah to the succession; and that they had, in consequence, resolved to call on the most learned pundits in Bengal and Benares, for answers to the substance of the questions put to the pundits at Tanjore, desiring the Madras government, in the mean time, to ascertain whether the opinion of any of those pundits had been obtained by corrupt means; that these questions were translated by the late Sir William Jones, into Sanscrit, and transmitted to the pundits of Bengal and Benares, whose answers had been duly received, and translated for the use of the board; that after perusing them, the board, being desirous of having the fullest information before them upon every point, sent instructions to the Madras government, to ascertain the correctness of the lineage of Serfojee, and the fact of the illegitimacy of Ameer Sing, as asserted by the widows of the late rajah, and Mr. Swartz, and called upon them to substantiate their previous statement, as to the opinions of the pundits originally consulted by Tuljajee, concerning the adoption, by authorities from the Shaster, and by the customs of the coun-

try, particularly as to the age of Serfojee at the time of his adoption being no bar to its validity ; that satisfactory replies upon all these points were received by the supreme government, and constituted the evidence upon which the board were to form their opinion.

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The objections urged by Ameer Sing to the adoption of Serfojee are then stated. They will be found to be identical with those originally brought forward, and were reduced to the three following. The first refers to the alleged incapacity of Tuljajee, from infirmity of mind and body, for the due performance of so important an act ; the second, to the supposition that Serfojee was an only child ; and the third, to the age at which he was adopted, as exceeding that which was prescribed by the Hindoo law.

In reply to the first objection, the governor-general in council considered it amply refuted by three documents. First, the late rajah's letters to the Madras government, announcing the adoption, which have been already quoted. Secondly, Mr. Hudleston's report of the whole transaction, in which it is expressly stated, that, notwithstanding the rapid decline of his health, the rajah preserved his judgment and faculties in so surprising a degree, that he continued, up to the very day of the adoption, to direct and superintend the details of his government, and had even arrested his

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prime minister, on account of his oppression of the people. Mr. Hudleston's notice of the silence of Ameer Sing at the ceremony of the adoption, the avowed object of which was to exclude him from the succession, the board thought equally satisfactory evidence of the sanity of the rajah. The objection in question was, in fact, never heard of till after his death. Thirdly, the report of Sir Archibald Campbell to the secret committee of the Court of Directors, which entirely negated any such supposition.

The result, therefore, as to this first objection, was, that it was unsupported by any evidence whatever, and that there was the strongest presumption on the other side to suppose it totally unfounded.

With respect to the second objection, the board declared, that the pundits of Bengal and Benares coincided in opinion with those who had been consulted by Tuljajee, at Tanjore, that the adoption of an only son is one of those acts which is tolerated by usage, although it incurs blame; but that the deviation from the strict ordinances of the Shaster by no means invalidates the act itself. The governor-general in council, therefore, concluded that this objection did not affect the right of Serfojee to the succession.

Upon the third objection, as to the age of the child adopted, all the pundits agreed, that if he

were clearly of the family and lineage of the adopter, it was lawful to select a child at any period within the twenty-second year, unless controlled by any local usage, which, in the present case, was contradicted by the Tanjore pundits.

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The minute of the supreme government next adverted to the grounds on which the decision in favour of Ameer Sing was originally formed, and stated that when the subject of the succession was under consideration at Tanjore, the questions referred to the pundits were neither sufficiently definite nor pointed, and that the answers to them were general, and unsupported by any references to due authorities. It further observed, that these answers were discredited, less, perhaps, by the general terms in which they were given, than by the suspicions which attached to the integrity of the parties by whom they were delivered, as appeared from the document transmitted to the board by Mr. Swartz, which is then detailed at length, and the substance of which has appeared in a preceding part of this narrative.

"To the evidence of Mr. Swartz," it is observed, "no objection can be made; and the admission of it proves that the pundits, whose opinions were taken with regard to the succession, were either ignorant or corrupt, and that their judgment is consequently entitled to no weight."

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The conclusion of the supreme board, from all the preceding evidence, was, that the grounds upon which Serfojee's adoption was set aside by Sir Archibald Campbell were insufficient; and that it was now clearly relieved from those objections which precluded his acquisition of that right to which he had been appointed by his adoptive father, and to which, in the opinion of the board, he was in future entitled.

On receiving the foregoing able and comprehensive minute from the governor-general of Bengal, Lord Hobart expressed in council at Madras his entire concurrence in the principles and reasonings which it contained, and in the conclusion which it adopted in favour of Serfojee. Adverting to the supposed title of Ameer Sing, his lordship remarked that, had the question turned upon his legitimacy or illegitimacy, sufficient evidence had been adduced of the latter to exclude him from the succession; but that, as the laws of adoption equally precluded his pretensions, in either case, his being illegitimate could only be considered as an aggravation of the injustice which Serfojee had suffered.

Under this impression, and a conviction of the distress in which the inhabitants of the Tanjore country must be involved until its government should be settled upon a permanent footing, the president proposed that the board should concur

in opinion with the governor-general in council, and that their opinion, with the papers which had been under their consideration, should be transmitted to the Court of Directors, by the earliest opportunity.

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The whole of this interesting question having turned principally on the evidence adduced by Mr. Swartz, it will be recollected that, in his letter to Lord Cornwallis, he professed his willingness to confirm some important parts of it in the most solemn manner. The following extract from a despatch of Lord Hobart to the resident, thus recognizes this offer.

“The various documents you have submitted, are, to my mind, perfectly conclusive in favour of Serfojee, because they are authenticated by the respectable signature of Mr. Swartz; but as a future discussion may arise, when the course of nature may put it out of our power to resort to that gentleman, it is of infinite importance that we should avail ourselves of the proposition he has himself made, in his letter of the 8th of April, 1793, to Lord Cornwallis.”

Lord Hobart then desired the resident to call on Mr. Swartz to verify his statements in the solemn manner he had suggested; and an oath was accordingly administered to him to that effect, which, together with the other documents, was transmitted to the Court of Directors.

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It may, perhaps, be thought that too much prominence has been given to the preceding subject, and that it has been pursued too far in detail; but though to some readers it may appear uninteresting, it must be remembered, that it deeply involved the reputation of the British government with respect to a native prince, dependent in a great measure upon its protection for the establishment of his rights; and that, having been so solemnly committed to the guardianship of the excellent missionary, it became a sacred duty in him to exert himself to the utmost on his behalf. Perplexed and intricate as this question undoubtedly was, and involving such contrariety of opinions and interests, both native and European, it is most gratifying to observe, how completely his interference was justified by the result of the investigation, and how striking and honourable were the testimonies borne, by all the parties concerned, to the purity and uprightness of his conduct throughout the whole transaction. To Swartz himself it must have been a source of heartfelt satisfaction, that he had lived to conduct the case of Serfojee so nearly to its successful issue. It awaited only the final decision of the Court of Directors, which was confidently anticipated, but which did not arrive till the venerable friend of the young prince had ceased to take any

interest in the affairs, however important, of this earthly scene.

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In returning to the general narrative of the year 1796, it may be observed, that about this period Mr. Swartz was requested to give some instruction in the principles of the Christian religion to the son of a gentleman then resident in the neighbourhood of Tanjore, who afterwards filled a distinguished station in the public service of India,¹ and who still evinces a lively interest in all that relates to the welfare of our Oriental empire. "I well remember," says that learned and eminent person, "his peculiarly venerable and impressive appearance, the tall and erect figure, the head white with years, the features on which I loved to look, the mingled dignity and amenity of his demeanour. To his pupils he was more like a parent than a preceptor."² The testimony to the revered missionary is, we perceive, the same from every quarter, and the impression of his mild and attractive virtues, even on the youngest mind, deep and indelible.

In a letter to the Society for promoting Christian Knowledge, dated Tanjore, June 28th, 1796, Mr. Swartz gratefully mentions "God's preserva-

¹ The Right Honourable Sir Alexander Johnston, late Chief Justice of Ceylon.

² Lives of Eminent Missionaries, p. 169.

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tion of his life and health to the extent of nearly seventy years, and his ability still to go through his work in church and school, even without being much fatigued." Mr. Kohlhoff, he said, continued faithfully to assist him in the several duties of the mission. Mr. Jœnické had been to Ramanadapuram, not merely to inspect the congregation, but also to superintend the rebuilding of a new church at that place, the old one having fallen down. He had suffered much from the hill fever, but then found himself better. He observes that they stood in need of a much greater number of books than they usually received, particularly for the schools, and then affectingly adds, "As I grow old and weak, and the work is great and extensive, I heartily wish that a new labourer could be sent out to assist us."

To his friend Dr. Schultz he thus mentions about this time the happy death of a young native convert. She "was a person," he says, "of a quiet disposition, and who feared God. She and her husband lived together in harmony; and if he, at any time, spoke harshly to her, she was silent; *which is not often the case with wives here.*"

"During her illness she prayed fervently, and exhorted her husband to do the same, and was much pleased when we visited and encouraged her to a believing trust in Christ. Her aged parents mourned over her early death, but were

comforted in thinking that she departed in humble confidence in the death of Christ.

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"I will add," he continues, "an instance of a sorrowful kind. A woman placed herself and her two daughters under me for instruction; the latter also attended the school. When the elder daughter was grown up, she wished to be united to a Christian, and her mother consented. But soon afterwards, one of their heathen relatives desired to marry her; and the mother preferring the match, both she and her daughter became indifferent to Christianity, and apostatized. The wedding was celebrated in the heathen manner. The daughter in her first confinement was in danger. Perceiving her end draw near, she sent for an aged Christian female, and said in the presence of her apostate mother, 'Pray to God for me that he may forgive my falling away. I was instructed in the Christian doctrines; the Padre treated me as his child. I have felt too the power of the divine word at preaching, and have twice received the holy supper:—it was my mother that seduced me away. And now I die in heathenism through my mother's fault.'"

In a subsequent letter to the same excellent friend, Mr. Swartz says, "I have just risen from an examination of the school-children, after having previously finished catechising. Such examinations we have once a month; and it is in many

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respects an advantage to have them frequently ; but particularly because the school-master is thus encouraged to fulfil his duty faithfully. We examine their reading, writing, and arithmetic ; and hear them repeat by heart the principal texts and a hymn." In another letter he mentions that they were also taught to sing sacred melodies.

Referring again to his valuable plan of preparing catechists and school-masters, he says, " I have selected from the school ten lively boys, whom I daily instruct in the doctrines of Christianity, and church-history, as well as in the method of explaining the principal passages of scripture. I allow them each a small sum monthly, to prevent the necessity of their applying to other labour for support. Not that we expect that every one of them will be fit to be employed in church offices ; but they are thus previously instructed, and their abilities as well as conduct are in the way of being proved. Those of whom we entertain hopes of usefulness we send with the catechists into the country, in order to afford them some assistance." This, as he mentions in another letter, was to read to the people, when the catechists became fatigued with speaking to them. " May God endue them," adds this pious and venerable man, " with his Spirit, sanctify their hearts, and make them useful to the benefit of the congregation, and the glory of his name !"

Towards the close of this year, the Society succeeded in obtaining, through Professor Schultz, of Halle, two candidates for the mission in India, one of whom was destined to the Calcutta station, and the other to the coast of Coromandel. The earnest wishes so repeatedly expressed by Swartz for fresh labourers, were thus, it was hoped, likely to be realized; and in the spring of the following year, after a very able and eloquent charge by the late Archdeacon Owen, who had himself served with distinction as one of the chaplains to the presidency of Calcutta, in which, in common with his predecessors in this solemn duty, he spoke of Swartz, as of one whose "praise in the gospel is indeed great," Messrs. Ringeltaube and Holtzberg embarked for India. Of these missionaries, however, one soon quitted the service of the Society, and the other, whose arrival cheered for a time the declining days of his venerable superior, had unhappily imbibed the Neologian views, which already pervaded the German Universities, and, though spared for several years, diminished instead of augmenting the strength and efficiency of the mission.

The affection of Swartz for his admirable friend and fellow-labourer, Gerické, has already appeared. In his journal for this year, he thus touchingly refers to a domestic affliction of this excellent man,

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and repeats the testimony which he had previously borne to his character.

“The Lord preserve our dear brother Gerické! His daughter’s early death affected him deeply. His humility, contentment, and disinterested conduct, are observed and appreciated, both by heathens and Christians.—I cannot sufficiently praise God for granting me in Mr. Kohlhoff such a humble, unwearied, and attentive fellow-labourer. He works from morning to night, and is always content.”

On his seventieth birth-day, Swartz addressed to his friend Professor Schultz, the following devout and interesting effusion.

“Tanjore, Oct. 8, 1796.

“Ebenezer! hitherto the Lord has helped me. To-day I entered upon my seventy-first year. O the riches of his grace, compassion, and forbearance, which I have experienced during seventy years! Praise, honour, and adoration, are due to a gracious God, Father, Son, and Holy Ghost, for the numerous proofs of his abounding grace. Who am I, poor wretched sinner, that thou hast led me till now? O my God, forsake me not in my old age, but let me record, for the encouragement of others, the mercy which has spared, pardoned, and comforted me; and may they be induced to put their trust in thee!

“I am still able to go through the labour of instructing both young and old, without being over fatigued. This duty is so great a refreshment to me, that I heartily praise God for continued health and strength to declare to heathens and Christians his name, who has sent Christ as a Saviour, and made him ‘our wisdom and righteousness, sanctification and redemption.’ Let worldlings boast as much as they please ; my boast is in the Lord, from whom alone cometh my salvation.”

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The following extract from another letter intimates his knowledge of the painful departure of some of the German churches from the fundamental doctrines of the gospel ; and while advertising to his continued, but necessarily decreasing labours, announces his watchful preparation for a higher world.

“Our circumstances are rather depressing, but the Lord is never at a loss for means. He can send forth labourers into his vineyard. Alas ! the faithful labourers are few.

“The present condition of the churches in Germany is truly deplorable. They have invented a gospel to which St. Paul and the other apostles were entire strangers. Many reject the doctrine of the atonement, and of the sanctifying influence of the Holy Spirit.

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"I have now attained my seventieth year. Hitherto the Lord has preserved and protected me. I cannot any longer undertake distant excursions to the heathen ; but am still able to perform my ordinary functions, both in church and school. I also pay occasional visits to such Christians as are dispersed in the vicinity, for which I humbly praise God. I have till now personally instructed all those who wished to be baptized, or to receive the holy supper.

"How much longer God may permit me to occupy my station, is known to him alone. 'My times are in his hands.' He has heard my unworthy prayer, that I might not become quite useless in old age. I consider it one of my highest privileges that I can still daily proclaim his name, both among Christians and heathens. A few months ago, I seemed standing on the borders of eternity, being suddenly seized with a painful oppression on my chest. I consider it as a summons from my Lord, to hold myself in readiness, at whatsoever hour he may come."