

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 XXII.

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CHAPTER XXII.

Reflections on the death of Swartz—Testimonies of respect and veneration for his memory; from his brethren at Tanjore and Tranquebar; and from Serfojee Rajah—Interesting anecdote of the latter—He erects a Monument to Swartz at Tanjore—Epitaph by the Rajah—Other proofs of his regard—His conversations with Dr. Buchanan, and Bishops Middleton and Heber—Reflections on the continued Superstition of the two Rajahs—Monument to Swartz at Madras, by the Court of Directors—Honours paid to his memory by the Government of Fort St. George—Eulogy by Dr. Kerr—His last Will.

SUCH was the calm and peaceful, yet triumphant departure of this distinguished missionary. The circumstances which attended his death were precisely those which might have been anticipated, from the uniform tenor of his life. The one had been eminently pious and consistent, exemplary and holy; the other was accompanied by those evident tokens of the divine presence, and those bright beams of divine consolation, hope, and joy, with which the heavenly Master, whom he had so long and so faithfully served, seldom fails to irra-

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XXII. his last."

The loss of so excellent and valuable a person, who had, during nearly half a century, occupied so conspicuous a place in the sphere in which he moved, could not but be deeply felt by all who had either witnessed or participated in the important benefits of which he had been, in various ways, the instrument or the author. His missionary brethren, his native converts, the Society which he had so faithfully served, and upon whose Christian efforts he had reflected so much honour, the Hindoo prince, of whom he had been the most disinterested and able guardian and friend, and the East Indian government, both at home and abroad, to which he had been so cordially attached, and whose best interests he had so zealously and effectively strengthened and promoted, all vied with each other in the expression of their regret and sorrow at his removal, of their admiration and love of his singular excellences, and of their grateful veneration for his memory.

The feelings of his immediate colleagues and friends at Tanjore and Trichinopoly, have been already expressed in the pious and affectionate memorials of Mr. Gerické and Mr. Kohlhoff. His brethren at Tranquebar, who, from his early connexion with that mission, always regarded him with peculiar esteem and love, in

their letters to their European friends, mentioned his death "as an almost irreparable loss," and sympathised deeply on the occasion with their brethren of the English mission, as they all considered him more as a father than a brother. "Many tears," they write, "had been shed on his death throughout the country, by Europeans and natives, and even by the rajah of Tanjore, who looked up to Mr. Swartz with filial reverence, and for his sake showed much kindness to the missionaries and Christian congregations in that country. They praised God that he had not been taken from them on a sudden, but gradually, and in so edifying a manner."

On Mr. Gerické's return from Tanjore, he passed a few days at Tranquebar, when he and his Christian brethren there "mutually encouraged each other to follow the high example that had been set them by Mr. Swartz."

"Our loss," he writes, a few months afterwards, "is his gain; but there are thousands of Christians, Mahomedans, and heathen in India, both high and low, rich and poor, who will deeply lament his death; and in Europe also many will most sincerely regret it. The Lord Jesus grant, that we may as entirely and unreservedly follow him, our divine Head and Master, as our dearly beloved brother did! O may he not take his holy Spirit from us; but impart it both to our

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congregations and to ourselves, in a still richer measure, yea, 'exceeding abundantly,' as Swartz expressed it shortly before his death! We cannot but anticipate much tribulation both from without and from within. The presence and influence of a man of Mr. Swartz's stamp and established character, proved a more powerful protection to us than the patronage and support of kings."

The missionaries at Tranquebar thus touchingly advert to this painfully interesting subject in an official letter to Professor Schultz.

"The first event which we have to communicate is one of supreme importance to the mission, and which affects us most deeply. It is the death of our invaluable fellow-labourer Swartz. God took him to himself on the 13th of February. He has entered into rest, and his works do follow him. And who should not rejoice with him on account of the state of blessedness which he has now attained! But our eyes overflow with tears. We remember and lament him as children would an affectionately beloved father; and the loss occasioned by his death is rendered still more painful by the consideration, that we can scarcely now expect from Europe fellow-labourers of the mind, spirit, and temper with which Swartz was so eminently endowed. Our dear Gerické was present both at his dying bed, and at his funeral."

In a summary of the state of the Tranquebar

mission at the commencement of the following year, the same excellent men recurred at still greater length, and in a strain of Christian and pathetic eloquence, to the death of their revered friend and father.

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"The happy and peaceful entrance of the late Mr. Swartz into the joy of his Lord, is already known," they write, "to the Christian public. Thousands in India, who knew him as their teacher, friend, father, brother, and benefactor, have shed tears of sorrow and sympathy over him; and we are confident that numbers in Europe, and especially in England, who made his personal acquaintance, will bless his memory. Indeed his name will be handed down to posterity. If all could be collected that he has been enabled to accomplish for near half a century, not for the benefit of the mission only, but for the Indian population at large, it would, we are fully persuaded, constitute one of the most remarkable, interesting, and instructive biographies. If it be such an unspeakable privilege and blessing to be an instrument in the hand of God for the salvation of one single soul, what will it be in the case of Swartz? Doubtless a numerous company of redeemed souls will meet him in the mansions of the blessed above, and welcome him as that endeared friend and benefactor, who, both by his oral and by his written instructions, first produced in their minds an earnest

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concern for their own salvation, and who afterwards led them on from step to step in the narrow way to heaven, encouraging, cheering, and strengthening them; among whom there might be mentioned some 'noble after the flesh.' Many others, who are still in the land of the living, will be greatly stimulated by a remembrance of his pure doctrine and bright Christian example to a renewed zeal in their holy career, and the lively wish will be excited in their breast, 'Let me die the death of the righteous, and let my last end be like his!'

"Indeed his death was no less instructive to us than his life had been. He was not taken from us by a sudden stroke, which would have proved too great a shock to our distressed minds; but the kind providence of God removed him gently and gradually from us. For these several months past he began to die to the world, and to worldly business at large, in consequence of repeated attacks of sickness which deprived him almost entirely of the power of recollection; but he was yet spared to the more select circle of his congregation, to which he addressed the most affectionate exhortations, and with the members of which he joined in most earnest prayers, like one who had already reached the antechamber of heaven, his eyes beaming with sacred joy, and a silent tear often falling upon his animated face. On his dying bed,

he exemplified, in an eminent degree, before his colleagues and fellow Christians, an unshaken faith, a fervent love, and the most cheering hope. Thus he continued to communicate blessings all around, both by word and deed. The bitterness of death was entirely taken away; peace and serenity were perceptible in all the features of his countenance up to the last moment of his earthly existence, and he literally 'fell asleep in Jesus.' A very large company of high and low, Christians and heathen, accompanied him to the grave. The prince (now reigning king) of Tanjore, expressly desired to see his corpse, bent over it, and suffused the face of him, who had been his tutor and protector—nay, more than this—who had acted the part of a father, with a flood of grateful tears. Our whole missionary cause and work will long enjoy the fruits of this happy and providential connexion."

We have already seen that the efforts of Mr. Swartz to establish the validity of Serfojee's adoption, having been sanctioned by the approbation of the supreme government in Bengal, waited only the decision of the Court of Directors to be crowned with complete success. Intelligence of this important event reached India in the month of June 1798; when Ameer Sing was formally deposed, and the young prince was raised to the throne.

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“On the 28th of June,” write the Tranquebar missionaries, “Serfojee, the adopted son of the late Rajah of Tanjore, was proclaimed king. This prince is under the greatest obligations to the late venerated Swartz, as well as to his fellow-labourers in the English mission; and we cannot but cherish the pleasing hope, that he will be sensible of the eminent services thus rendered to him, and that the missionary cause, as well as the whole country, will derive lasting advantages from this change.”

These anticipations were, happily, well founded. It will, indeed, be readily believed, that the affection which had prompted the young Tanjore prince voluntarily to depart from the customs of his country, in bedewing the remains of his venerable friend with his tears, and following in the train of Christian mourners at his funeral, was no transient effusion of grateful feeling. On his accession to the musnud, mindful of the admonitions of his departed benefactor, he corrected various abuses, and endeavoured to render his subjects of every denomination happy, by a just and mild government, and was particularly beneficent to the poor Christians at Tanjore, in furnishing a large supply of grain for their support during a time of scarcity.

A treaty having been concluded with the new rajah in the following year, in consequence of

which the forts of Tanjore were evacuated by the British troops, the English service was discontinued in the fort church; but the rajah permitted the missionaries to perform the Tamul service there, and promised to protect them from all molestation.

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Notwithstanding this assurance, no sooner had the British garrison been withdrawn, and the forts replaced under the sole and absolute authority of the rajah, than a report prevailed that it was the intention of his highness to take down the Christian Church which had been erected by Mr. Swartz, and to rebuild it on the esplanade. The whole of the small fort of Tanjore being holy ground, devoted originally to the purposes of the pagoda, together with the extreme anxiety displayed by the rajah, to efface, by extraordinary purifications, all the effects and traces of the pollution which had been inflicted on the pagoda, for twenty years, by its contact with an European garrison, gave a degree of probability to the report, that inclined the resident, Mr. Torin, to take an opportunity of speaking to the rajah on the subject.

"I was present as interpreter," observes Colonel Blackburne, in whose expressive and elegant language the following anecdote, equally honourable to the rajah, and to the pious missionary, is

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related, "at the interview between the rajah and the resident, when the latter, in the course of general and familiar conversation, alluded, with as much delicacy as possible, to the supposed intention of his highness to remove the church. The effect on the rajah was very striking. He became agitated; the colour heightened; he half rose from his seat, and his first words, in answer to the resident, were an indignant reproach to that gentleman for paying any attention whatever to a calumny, which could be credited by none but those who were alike ignorant of his disposition and principles, and of the early events of his life. He eulogized, in glowing terms, the character and conduct of Mr. Swartz, spoke of his various obligations to the venerable padre, and concluded in a loud and somewhat passionate tone, as follows:—

"So far from pulling down any church built by Mr. Swartz, I would, if his successors wanted a church in the fort, and could not find a convenient spot to build it on, give them a place in my own palace for the purpose."

"Although thirty-three years have passed away since this conversation, I retain a very lively remembrance of the force of the rajah's expressions, and of the energy of his look and manner, when he spurned the report as a calumny, inju-

rious to his honour as a prince, and to his undecaying feelings of grateful and affectionate attachment to his preceptor, benefactor, and friend."

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In the year 1801, the Hindoo prince gave another remarkable proof of his gratitude and respect for his late excellent friend, by requesting the Society for promoting Christian Knowledge to send out a monument to his memory.

"Enclosed," Mr. Gerické writes, "I beg leave to send you a letter from Serfojee, Maha rajah of Tanjore, and to recommend its contents to the Society. No son can have a greater regard for his father, than this good Hindoo had for Mr. Swartz, and still has for his memory."

The letter of the rajah is as follows:—

"To the honourable Society for promoting Christian Knowledge.

"HONOURABLE SIRS;

"I have requested of your missionaries to write to you, their superiors and friends, and to apply to you in my name, for a monument of marble, to be erected in their church that is in my capital and residency, to perpetuate the memory of the late Rev. Father Swartz, and to manifest the great esteem I have for the character of that great and good man, and the gratitude I owe him,

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my father, my friend, the protector and guardian of my youth ; and now I beg leave to apply to you myself, and to beg that, upon my account, you will order such a monument for the late reverend missionary Father Swartz, to be made, and to be sent out to me, that it may be fixed to the pillar that is next to the pulpit from which he preached. The pillars of the church are about two cubits broad.

“ May you, honourable sirs, ever be enabled to send to this country such missionaries as are like the late Rev. Mr. Swartz !

“ I am, honourable Sirs,

“ Yours, faithfully and truly,

“ SERFOJEE RAJAH.

“ Tanjore, May 28th, 1801.”

The Society to whom this interesting letter, probably the composition of the distinguished writer, was addressed, feeling the importance of the testimony thus borne to the high character of their late invaluable missionary, readily acquiesced in the request of the rajah ; and a monument, executed by Flaxman, was, in consequence sent out to Tanjore, with the following chaste and appropriate inscription :

To the Memory of the
REVEREND CHRISTIAN FREDERIC SWARTZ,

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BORN AT SONNENBURG OF NEUMARK, IN THE KINGDOM OF PRUSSIA,
THE 26TH OF OCTOBER, 1726,

AND DIED AT TANJORE, THE 13TH OF FEBRUARY, 1798,

IN THE SEVENTY-SECOND YEAR OF HIS AGE.

DEVOTED FROM HIS EARLY MANHOOD TO THE OFFICE OF

MISSIONARY IN THE EAST,

THE SIMILARITY OF HIS SITUATION TO THAT

OF THE FIRST PREACHERS OF THE GOSPEL,

PRODUCED IN HIM A PECULIAR RESEMBLANCE

TO THE SIMPLE SANCTITY OF

THE APOSTOLIC CHARACTER.

HIS NATURAL VIVACITY WON THE AFFECTION, AS HIS
UNSPOTTED PROBITY AND PURITY OF LIFE ALIKE COMMANDED THE

REVERENCE OF

THE CHRISTIAN, MAHOMEDAN, AND HINDU;

FOR SOVEREIGN PRINCES, HINDU AND MAHOMEDAN,

SELECTED THIS HUMBLE PASTOR

AS THE MEDIUM OF POLITICAL NEGOCIATION WITH THE

BRITISH GOVERNMENT;

AND THE VERY MARBLE WHICH HERE RECORDS HIS VIRTUES

WAS RAISED BY

THE LIBERAL AFFECTION AND ESTEEM OF THE

RAJAH OF TANJORE,

MAHA RAJA SERFOJEE.

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The group, in white marble, of which this beautiful monument is composed, represents, in basso relievo, the death-bed of the departing saint, Gerické standing behind him, two native attendants and three children of his school around his bed, and the Hindoo prince at his side, grasping the hand, and receiving the blessing of his dying friend. For some time, the rajah, unwilling, perhaps, to lose sight of an object which recalled a scene so dear to him, retained this monument in his palace; in the principal saloon of which, amidst the portraits of his ancestors, he had also placed that of Swartz. It was at length removed to the church in the inner fort; the western end of which it now adorns, and where, it is hoped, it may long remain—a striking and gratifying memorial of Christian excellence, and of Hindoo gratitude and affection.

The following lines, inscribed on the granite stone, which covers the grave of Swartz in front of the altar, in the chapel of the mission garden, were composed by the rajah himself; and if we may not claim for them any great degree of poetical merit, they must be considered curious as the only specimen of English versification known to have been attempted by a Hindoo prince, and are justly entitled to the far higher praise of presenting a testimony as graphical and

interesting, as it is affectionate and sincere, to the character and worth of his revered guardian and friend.

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Sacred to the Memory of
THE REVEREND CHRISTIAN FREDERIC SWARTZ,
MISSIONARY TO THE HONOURABLE
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,
IN LONDON;
WHO DEPARTED THIS LIFE ON THE
13TH OF FEBRUARY, 1798,
AGED SEVENTY-ONE YEARS AND FOUR MONTHS.

Firm wast thou, humble and wise,
Honest, pure, free from disguise,
Father of orphans, the widow's support,
Comfort in sorrow of every sort.
To the benighted dispenser of light,
Doing, and pointing to, that which is right.
Blessing to princes, to people, to me;
May I, my father, be worthy of thee!
Wisheth and prayeth thy SARABOJEE.

From the time of his accession to the musnud, the kindness of the rajah to the Protestant missions was marked and unceasing. In June 1802 his highness was at Tranquebar, and honoured

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the senior of the Danish missionaries with a visit.

“A few days ago,” writes the Rev. Mr. John, “the present king of Tanjore, who is now about twenty-five years old, paid us a visit at Tranquebar, accompanied by a numerous suite. I stood with my family near my house door, in order to see him pass. He was on horseback, and when he saw me, he dismounted, embraced me three times, and conversed with me in the street for several minutes. He promised to pay me a visit, which he did, and afterwards requested me to meet him in his tent, where he received me in the most friendly manner, and conversed with me for nearly two hours alone. We spoke in English, chiefly about his dear Father Swartz, as he called him. He expressly stated, that he held him in constant remembrance; and that his instructions and admonitions were often present to his mind. He added, that he was not unmindful of what I had so frequently told him at our interviews in Madras. He also expressed his unfeigned respect for Mr. Gerické and Mr. Kohlhoff, as well as for my fellow-labourers in this city, one of whom, Mr. Cømmerer, he had already seen. ‘I highly esteem them,’ he said, ‘because I find them men of the same mind and character as Mr. Swartz; and such men, I hope, will always be sent as missionaries to India.’”

The piety, it may be added, of Mr. Kohlhoff's mother, had recommended her to the rajah's attention, and had induced him to take her second son into his service as a writer.

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This generous prince, a few years afterwards, gave a still more unequivocal and substantial proof of his affection and esteem for his late venerated friend, and one which would have been peculiarly gratifying to his benevolent mind. Having erected a very extensive and costly building, about sixteen miles from Tanjore, for the support of Brahmins, and of poor of every description, together with an institution for the maintenance and education of Hindoo children of different castes in various Oriental, and in the English, languages, "his tender regard," says Mr. Kohlhoff, "for the memory of the late Rev. Mr. Swartz, induced him also to establish in the adjacent village of Kanandagoodi, which is inhabited by a considerable number of Christians, a charitable institution for the education and support of fifty poor Christian children; thirty poor Christians are also maintained and clothed at the same munificent institution; and at a choultry near the Fort of Tanjore, fifty poor, lame, and blind, and other real objects of charity, all belonging to the mission, are entirely supported by his bounteous hand. He has likewise given orders that his

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Christian servants, civil and military, should not be denied by their officers liberty to attend divine service on Sundays and festivals, and that they should be excused from all other duty on such occasions." In the year 1826, Archdeacon Robinson, then accompanying the late lamented Bishop Heber, visited the different charitable establishments of the rajah just described, to which had been subsequently added two hospitals for the sick, and a beautiful bungalow for the accommodation of European travellers; when he was much pleased to see a large congregation of Christians assembled in the chapel at Kanandagoodi, "to whom," writes Mr. Kohlhoff, "after morning prayers, he gave a kind address, animating them to thankfulness to God for his great mercies shown to them."¹

Such were some of the more prominent proofs given by this excellent Hindoo prince of the respect and affection which he entertained for the late venerable missionary, and which he evidently cherished and manifested upon every occasion during his whole life. When Dr. Buchanan was introduced to the rajah, as soon as the first ceremonial in the grand hall of audience was over,

¹ Bishop Heber's Journal, vol. i. p. 461, and Last Days of Bishop Heber, p. 200.

his highness led him up to the portrait of Swartz. CHAP.
“He then discoursed,” says that generous friend XXII.
of missions, “for a considerable time concerning
‘that good man,’ whom he ever revered as his
father and guardian.”

When, ten years afterwards, Bishop Middleton visited Tanjore, “his highness dwelt,” observes the biographer of that eminent prelate, “with evident delight on the blessings which the heavenly lessons and virtues of Swartz had shed upon him and his people, and concluded by professing the warmest respect for those excellent men, Mr. Kohlhoff and his fellow-workers, who had succeeded to the labours of their venerable predecessor.” The rajah afterwards selected a portrait of Swartz as the most acceptable memorial he could offer to the English bishop.

The account which Archdeacon Robinson has given¹ of the interview of Bishop Heber with this grateful prince, ten years after that of his learned predecessor, is equally honourable to the memory of the great and good missionary, and in a high degree interesting.

“The bishop,” he writes, “paid a visit of ceremony to the rajah, accompanied by the resident, and attended by all the clergy. We were received in full durbar, in the great Mahratta hall,

¹ Last Days of Bishop Heber, p. 159.

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where the rajahs are enthroned. The scene was imposing, and, from the number of Christian clergymen in the court of a Hindoo prince, somewhat singular; the address and manners of his highness are, in a remarkable degree, dignified and pleasing. The bishop sat on his right, the resident next to his son on his left, and the rest of the party on each side in order. He talked much of 'his dear father,' Swartz, and three times told the bishop he hoped his lordship would resemble him, and stand in his room. Perhaps few things in the mouth of an Eastern prince, with whom compliment to the living is generally exaggerated, could show more strongly the sincerity of his affection for the friend he had lost. The openness of his gratitude and reverence for the Christian missionary in the midst of his Brahmins, and himself still constant in his own religion, is admirable; and if on some occasions it be a little too prominent, who would not pardon and even love a fault which is but the excess of a virtue?—'And John Kohlhoff,' said he, 'is a good man, a very good man; we are old school-fellows.'—On the whole, much as we had heard of this celebrated person, we found our anticipations had not been raised too high. Much, doubtless, of the interest excited before we saw him, sprang from the hallowing and endearing associations with the name of Swartz, which in

heathen India, or the nations of Christendom, must ever be

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‘Magnum et venerabile nomen.’”

It may, perhaps, appear extraordinary, that the Hindoo prince who had, during his youth, been under the tuition of the pious and zealous missionary, who was evidently so warmly attached to him, and for whose virtues he had so deep a reverence, should have continued during his whole life, and apparently with entire sincerity, a devoted adherent to the wretched idolatry of his country. Greatly as this must be lamented, both for his own sake and that of his people, it must be remembered, that the first twelve years of Serfojee's life were spent amidst the listless indolence and the childish amusements of the Zennanah, and that with the exception of the scattered hours during which he received the instructions of Swartz, and, when called to the throne, of occasional and chiefly official intercourse with him and other Europeans, his habits and associations were almost exclusively Hindoo, and consequently subversive of any more enlightened views, and any better impressions, which he might have derived from his Christian tutor. It has been suggested by Bishop Heber, that the good missionary might have been restrained by a feeling of honour from any direct

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endeavours to convert his distinguished pupil. Doubtless, he felt and acted with the most perfect good faith in all that concerned so responsible and delicate an office. But, to say nothing of the inconsistency of any such reservation with the known principles and invariable practice of so faithful and uncompromising a servant of his divine Master, no such restriction appears to have been imposed upon him by Tuljajee Rajah, with respect to the education of his adopted son; and it is evident from the preceding details of his intercourse with both the Hindoo princes, that he felt himself at liberty to exhort them to renounce their idolatry, and to worship the true God according to the revelation of the gospel; an affecting instance of which occurs in the last solemn interview between the younger of them and the dying missionary. Both were probably convinced of the folly of the native superstition, and impressed with the superior excellence of Christianity, as they perceived it attractively exemplified in their revered friend; but, as in too many instances in every age and country, whether under the form of false religion, or of indifference and unbelief, the pure and practical demands of the gospel were, as Tuljajee once ingenuously confessed, too directly opposed to the corrupt propensities of human nature to be readily complied with, while the sacrifice not merely of caste, but,

as they erroneously apprehended, of princely revenue and authority, and possibly even of life, was too formidable to be overcome by any thing short of that divine grace, which can, in spite of every opposing influence, "bring every thought into captivity to the dominion of Christ." Both these Eastern princes, therefore, contented with that sincere admiration and esteem of the faithful missionary, which induced them to show kindness for his sake to their converted subjects, for themselves, unhappily, turned aside from the heavenly vision, and were only "almost persuaded to be Christians."¹ Such appears to have been the

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¹ While the second edition of these Memoirs was passing through the press, the author discovered, in a letter from Mr. Swartz to the Rev. Mr. Pasche, in September, 1775, the following remarkable reference to the apparent conviction of Tuljajee Rajah, at that period, as to the truth of the Gospel.

"There is at present," he says, "here in Sirengam a Brahmin, who, being exhorted to become a Christian, related the interesting fact, that the king of Tanjore had at one time felt a strong desire to adopt the Christian faith, and assembled all the chief ministers and officers of his court for the express purpose of submitting to them a proposition to this effect—but that they had all united in remonstrating against it; stating, that all his ancestors had served their long-established gods, and had prospered. 'He should, therefore,' they added, 'utterly renounce any idea or intention of this sort.'

"No wonder," continues Mr. Swartz, "that a scheme thus pursued should meet with a complete failure. It deserves notice, that all the king's official advisers on this occasion are

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truth, with respect more particularly to Serfojee Rajah ; the intelligence of whose unexpected decease, in the course of the last year, only serves to awaken, with increased interest, the regret it is impossible not to feel, that the pupil and friend of Swartz should have lived and died a stranger to the exalted hopes and consolations of the gospel. May the successor of this amiable prince, trained, as he has been in hereditary respect for Christian missionaries, and partly under the care of the excellent Kohlhoff, by the grace of God, advance beyond his two immediate predecessors, in the acknowledgment of revealed truth ; or if this be, as yet, too sanguine a hope, may he, at least, tread in their steps, and continue, like them, the protector and friend of Christians.¹

either immured in prisons, or wander about in the country as vagabonds and beggars."

¹ Early in 1835, the author had the honour of receiving, through the kindness of Colonel Blackburne, a letter from this young prince, now the reigning rajah of Tanjore, in reply to one accompanying the present of a copy of the first edition of these Memoirs. It is peculiarly gratifying to him, not only as affording a powerful and unequivocal testimony to the truth and accuracy of his representations, but as evincing feelings of grateful respect and attachment towards the memory of the venerable friend and guardian of his late father, which cannot but be deemed highly honourable to his own character, as well as hopeful with regard to the interests of Christianity in Tanjore. It is as follows :—

In his interview with Bishop Middleton, the late rajah of Tanjore avowed his very natural feeling of exultation in having been the first to do honour to the character of Swartz, by giving orders for a monument to be erected to his memory. The Directors of the East India Company were equally anxious to mark the high sense which they entertained of his personal and public worth, by sending out another monument to Madras. The following is an extract of a general letter from the Court to the government of Fort St. George, dated October 29th, 1807.

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“By our extra ship, the Union, you will receive, in four packing cases, a marble monument,

“REVEREND SIR,

“I had the pleasure to receive, in due time, your letter of the 20th January, 1834, together with your valuable present of a Memoir, in two volumes, of the Reverend Father Swartz; and most heartily thank you for the same.

“Though indeed a faithful and detailed narrative of the life of that apostolic missionary must prove highly interesting to the public at large; yet I beg to assure you, that you could not have selected a person who would have received such a present from you with a greater avidity than I have done. My perusal of this work has awakened many a most grateful recollection of incidents which my respected father was in the habit of reciting most enthusiastically, as indubitable instances of the disinterested affection that the venerable Mr. Swartz had entertained, and on several occasions manifested towards him, as well as of his pious and philanthropic exertions for the moral improvement of his fellow-creatures, whether natives or Euro-

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which has been executed by Mr. Bacon, under our directions, to the memory of the Rev. Christian Frederic Swartz, as the most appropriate testimony of the deep sense we entertain of his transcendent merit, of his unwearied and disinterested labours in the cause of religion and piety, and the exercise of the purest and most exalted benevolence; also of his public services at Tanjore, where the influence of his name and character, through the unbounded confidence and veneration which they inspired, was for a long course of years productive of important benefits to the Company.

“On no subject has the Court of Directors
peans. His virtues and qualifications either as a clergyman or a politician, exercised at a time when there existed very little encouragement, must ever remain objects of emulation to rising generations.

“Captain Baker, the late commandant of the resident’s escort at Tanjore, was, at his own request, furnished by me with copies of a few letters of the Reverend Mr. Swartz to my father,¹ in order to be sent to a friend of his, who, he mentioned, was preparing his memoir. As I think they were required for you, I regret that they have not reached you in time to be available; but you have spared no labour to make your work as complete as could be wished for.

“I remain, Reverend Sir,

“Yours most sincerely,

“SEEVAJEE RAJAH.

“Tanjore, 20th August, 1834.”

¹ These are probably the letters inserted in this edition. See p. 269.

been more unanimous, than in their anxious desire to perpetuate the memory of this eminent person, and to excite in others an emulation of his great example. We accordingly direct, that the monument be erected in some conspicuous situation near the altar, in the church of St. Mary, in Fort St. George, and that you adopt, in conjunction and with the assistance of the Rev. Dr. Kerr, the senior chaplain at your presidency, any other measures that your judgment shall suggest, as likely to give effect to these our intentions, and to render them impressive on the minds of the public at your settlement. As one of the most efficacious, we would recommend that, on the first Sunday after the erection of the monument, a discourse adapted to the occasion be delivered by the senior chaplain. We desire also that the native inhabitants, by whom Mr. Swartz was so justly revered, may be permitted and encouraged to view the monument, after that it shall have been erected, and that translations be made of the inscription into the country languages, and published at Madras, and copies sent to Tanjore, and the other districts in which Mr. Swartz occasionally resided, and established seminaries for religious instruction.

“We were much gratified by learning that his excellency the rajah of Tanjore had also been desirous of erecting a monument to the memory

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of Mr. Swartz, in the church which was built by Mr. Swartz himself in the inner fort of that capital, and had sent directions accordingly to this country, in consequence of which a monument has been executed by Mr. Flaxman. We shall give directions for its being received on board one of our ships, free of freight, and we desire that you will afford every facility towards its conveyance to Tanjore."

In the monument thus sent out to Madras by the Directors of the East India Company, the eminent artist, who, from his well-known character as a sincere Christian, doubtless executed it with feelings of peculiar gratification, thought proper, as Flaxman had also done, to describe the closing scene in the life of the apostolic missionary.

The principal compartment of the monument is occupied with an alto-relievo, representing Swartz surrounded by a group of his orphan pupils, to whom he afforded an asylum in his house, and by several of his fellow-labourers, who attended him in his last moments. One of the children is embracing his dying hand, and one of the missionaries is supporting his head; but the eyes of the departing saint are directed, and his hand is raised, towards an object in the upper part of the bas-relief, namely, the cross, which is borne by a descending angel; implying, that the death of

Christ, the grand subject of his ministry, was now the chief support of his soul. CHAP.
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Over the bas-relief is the ark of the covenant, which was peculiarly the charge of the priests, and was a striking emblem of the constant theme of his preaching.

Under the bas-relief are further emblems of the pastoral office—the crosier, the gospel trumpet, with the banner of the cross attached to it, and an open bible, on which is inscribed our Lord's commission to his apostles, "Go ye into all the world, and preach the gospel to every creature."

On this splendid and appropriate monument, the following elaborate inscription is engraved.

Sacred to the Memory of
THE REV. CHRISTIAN FREDERIC SWARTZ,
WHOSE LIFE WAS ONE CONTINUED EFFORT TO IMITATE THE EXAMPLE OF
HIS BLESSED MASTER.
EMPLOYED AS A PROTESTANT MISSIONARY FROM THE
GOVERNMENT OF DENMARK,
AND IN THE SAME CHARACTER BY THE SOCIETY IN ENGLAND FOR
THE PROMOTION OF CHRISTIAN KNOWLEDGE,
HE, DURING A PERIOD OF FIFTY YEARS, "WENT ABOUT DOING GOOD,"
MANIFESTING, IN RESPECT TO HIMSELF, THE MOST ENTIRE
ABSTRACTION FROM TEMPORAL VIEWS,
BUT EMBRACING EVERY OPPORTUNITY OF PROMOTING BOTH THE
TEMPORAL AND ETERNAL WELFARE OF OTHERS.
IN HIM RELIGION APPEARED NOT WITH A GLOOMY ASPECT
OR FORBIDDING MIEN,
BUT WITH A GRACEFUL FORM AND PLACID DIGNITY.

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AMONG THE MANY FRUITS OF HIS INDEFATIGABLE LABOURS WAS THE
ERECTION OF THE CHURCH AT TANJORE.

THE SAVINGS FROM A SMALL SALARY WERE, FOR MANY
YEARS, DEVOTED TO THIS PIOUS WORK,
AND THE REMAINDER OF THE EXPENSE SUPPLIED BY INDIVIDUALS
AT HIS SOLICITATION.

THE CHRISTIAN SEMINARIES AT RAMANADPORAM AND IN THE
TINNEVELLY PROVINCE WERE ESTABLISHED BY HIM.

BELOVED AND HONOURED BY EUROPEANS,
HE WAS, IF POSSIBLE, HELD IN STILL DEEPER REVERENCE BY THE
NATIVES OF THIS COUNTRY, OF EVERY DEGREE AND EVERY SECT; AND
THEIR UNBOUNDED CONFIDENCE IN HIS INTEGRITY AND TRUTH,
WAS, ON MANY OCCASIONS,
RENDERED HIGHLY BENEFICIAL IN THE PUBLIC
SERVICE.

THE POOR AND THE INJURED
LOOKED UP TO HIM AS AN UNFAILING FRIEND AND ADVOCATE;

THE GREAT AND POWERFUL
CONCURRED IN YIELDING HIM THE HIGHEST HOMAGE EVER
PAID IN THIS QUARTER OF THE GLOBE TO
EUROPEAN VIRTUE.

THE LATE HYDER ALLY CAWN,
IN THE MIDST OF A BLOODY AND VINDICTIVE WAR WITH THE CARNATIC,
SENT ORDERS TO HIS OFFICERS

“TO PERMIT THE VENERABLE FATHER SWARTZ
TO PASS UNMOLESTED, AND SHOW HIM RESPECT AND KINDNESS,
FOR HE IS A HOLY MAN, AND MEANS NO
HARM TO MY GOVERNMENT.”

THE LATE TULAJEE RAJAH OF TANJORE,
WHEN ON HIS DEATH-BED, DESIRED TO ENTRUST TO HIS PROTECTING CARE
HIS ADOPTED SON, SERFOJEE, THE PRESENT RAJAH, WITH THE
ADMINISTRATION OF ALL THE AFFAIRS OF HIS COUNTRY.
ON A SPOT OF GROUND, GRANTED TO HIM BY THE SAME PRINCE,
TWO MILES EAST OF TANJORE,
HE BUILT A HOUSE FOR HIS RESIDENCE, AND MADE IT
AN ORPHAN ASYLUM.

HERE THE LAST TWENTY YEARS OF HIS LIFE WERE SPENT IN THE EDUCATION
AND RELIGIOUS INSTRUCTION OF CHILDREN,
PARTICULARLY THOSE OF INDIGENT PARENTS, WHOM HE GRATUITOUSLY
MAINTAINED AND INSTRUCTED ;

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AND HERE, ON THE 13TH OF FEBRUARY, 1798,
SURROUNDED BY HIS INFANT FLOCK, AND IN THE PRESENCE OF
SEVERAL OF HIS DISCONSOLATE BRETHREN,
ENTREATING THEM TO CONTINUE TO MAKE RELIGION
THE FIRST OBJECT OF THEIR CARE,
AND IMPLORING WITH HIS LAST BREATH THE DIVINE BLESSING ON THEIR
LABOURS,

HE CLOSED HIS TRULY CHRISTIAN CAREER IN THE 72ND YEAR OF HIS AGE.

THE EAST INDIA COMPANY,

ANXIOUS TO PERPETUATE THE MEMORY OF SUCH TRANSCENDENT WORTH,
AND GRATEFULLY SENSIBLE OF THE PUBLIC BENEFITS WHICH
RESULTED FROM HIS INFLUENCE,
CAUSED THIS MONUMENT TO BE ERECTED
ANN. DOM. 1807.

The Madras government cordially responded
to the wishes and intentions of the Directors, by
the following order.

“ Public Department.

“ *To the Rev. Dr. Kerr, Senior Chaplain at Fort
St. George.*

“ REVEREND SIR ;

“ I am directed by the right honourable the
Governor in council,¹ to enclose, for your in-
formation, the extract of a late letter from the

¹ Lord William Bentinck, now governor-general of India.

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honourable Court of Directors, and to inform you of the wish of his lordship in council, that early measures may be taken for erecting in St. Mary's church the monument which has been transmitted to this place by the honourable Court, as a tribute of respect for the memory of the late Rev. Mr. Swartz.

"His lordship in council directs me also to express his confidence that your endeavour will be exerted to give every practical effect to the farther suggestions of the honourable Court, with regard to the best means of conveying an adequate impression of the exalted worth of that revered character, and his lordship will be prepared to give every facility to the measures which you may propose on this subject.

"Directions will be given to the Board of Trade for holding the monument in readiness to be delivered on your application.

"I have the honour to be,

"Reverend Sir,

"Your most obedient humble Servant,

"G. BUCHAN,

"Chief Secretary to Government."

Fort St. George, June 16th, 1807.

The pious and excellent person to whom the preceding directions were addressed, was anxious to do justice to the laudable resolutions of the

East India Directors and of the Madras government, to honour the memory of the late venerable missionary. For the purpose of obtaining correct information, Dr. Kerr corresponded with his surviving brethren at Tanjore; and, in the following extracts from the discourse which he preached and printed on this interesting occasion, he may be considered not only as speaking with the full approbation of the East Indian government, but as appealing, on the spot, to those who were themselves witnesses of the truth of his assertions.

“The man,” observes this truly Christian preacher, “who follows the injunctions of his Saviour, ‘Go ye into all the world, and preach the gospel to every creature,’—whose soul is devoted to this one object, who submits to a thousand privations in the discharge of his high calling, who devotes mind and body to the eternal interests of benighted nations, who is exposed to numberless dangers in the course of his journeyings, yet goes on rejoicing to the end;—such a man is surely deserving of our high esteem, and has the strongest claim on the benevolent feelings of all mankind.

“There is a grandeur in the self-dedication of a human being to such an undertaking, which is not to be discerned in the other pursuits of life. Worldly ambition has her splendid votaries, seeking honour in the midst of danger, and in the face

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of death. In search of the wealth of this world, we have millions of examples of the most hardy enterprises undertaken, and body and soul are daily sacrificed to this object; but in the persevering effort to call the heathen from their debasing superstitions to the worship of the true God, through Jesus Christ; in the constant endeavour to extend the blessings of civilization, which always accompany the true religion, to a people whom the darkest clouds of ignorance and its thousands of ills overshadow; to labour to emancipate the souls of men from the thralldom of satanic influence, from priestcraft, and from idle or vicious ceremonies—ceremonies calculated to impose on the understanding, and to destroy the finest feelings of the heart; to be employed, I say, in such pursuits, to follow them up with honest zeal, with firm faith in the divine assistance, and the power of the gospel, must be acknowledged, whether we consider the motives which stimulate, or the object in view, to be the most glorious, the most honourable of all undertakings.

“When, therefore, we reflect, that such was the office of the man whose virtues we are this day called to celebrate; when we know that he was peculiarly distinguished in the course of this high office; that by the mere effect of Christian virtue, he attracted the love and secured the con-

fidence, not only of the flock which he had called from pagan darkness, and illumined with the blessed light of the gospel, but that he was revered far and near by all castes and descriptions of people; that he was even respected by the enemies of our nation, and at the commencement of a bloody war was permitted to preach the doctrines of peace on the very battlements of our enemy; when we reflect on these things, what reverence does it inspire for the man! What a signal testimony does it afford of the power of gospel truth, strikingly evidenced in the faithful practice of a gospel life! And what a convincing proof does it present of the great benefit to be derived from the labours of missionaries, well-directed, and honestly and zealously prosecuted!

“It is much to be regretted, that the extraordinary humility of this most excellent man, ever averse to display of every kind, has been the virtuous cause why we are not in possession of sufficient materials to give a succinct account of the various and important labours in which he was continually engaged.

“Indeed, his mind was so impressed with the just sense of the value of his time, and the necessity for unceasing application in his calling, that he had little leisure for even giving those details which were expected from him by the societies under whose direction he had entered upon his

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missionary labours, and they were often indebted to others for information regarding the important services of their faithful Swartz."

After briefly mentioning the commencement of his career in India, his success in the conversion of many of the natives, and in exciting a spirit of inquiry among the Brahmins, his establishment of schools, and his various benevolent and charitable labours, Dr. Kerr thus proceeds :—

"Such a course of life, zealously pursued for a long series of years, and accompanied with that sweetly social disposition for which he was remarkable, gained him many friends, and thousands of admirers. The blessing of the fatherless and widow came upon him, and his hope was gladness. He rejoiced evermore in witnessing the divine effects of his honest endeavours; and, if he did not make converts of all with whom he associated, he seldom failed to make friends of those with whom he happened to communicate. Not that he ever compromised a paramount duty from any false politeness, or deference to superior station; for he decidedly and openly declared the condemnation of all who boldly and openly set gospel rules at defiance, as often as an opportunity for the purpose occurred. His reproof, however, was tempered with so much good-nature; the desire of doing good to the offenders was so obviously his intention; that he seldom provoked the

smallest ill-will by the strong but fatherly remonstrances, which irreligious conversation and conduct frequently drew from him. Indeed, he seemed peculiarly gifted by divine Providence with a happy manner, which enabled him to turn almost every occurrence, whether great or trivial, to the praise and glory of God.

"Sensible that no trifling efforts could be productive of any good purpose in the missionary cause in any country, but most particularly in India, he determined that nothing should draw him aside, either to the right hand or to the left. With this view," as it has been already observed, "he early resolved on a life of celibacy. With the same view, he accustomed himself to the most frugal and temperate system of diet; for many years of his life being accustomed to give ten pagodas¹ at the beginning of each month to his servant, to provide for the expenses of his table, and giving himself no trouble as to the manner in which it was supplied; and, except when objects of charity reminded him of his poverty, he considered the wealth of this world as the dust of the earth."

Dr. Kerr next refers to Swartz's celebrated mission to Hyder Ali, the death-bed scene of Tuljajee Rajah, his influence with the natives,

¹ About £4 sterling. The reader will remember Mr. Chambers' account of his early simplicity and self-denial.

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and other remarkable illustrations of his character, which are recorded in the preceding pages. He then continues :—

“ Amidst such great public undertakings, and the high degree of consideration attached by all ranks of people in this country to Mr. Swartz’s character, every road to the gratification of ambition and avarice was completely open before him. Courtied by the prince of the country in which he resided ; revered almost to adoration by the people at large ; confidentially employed by the English government in objects of the first political importance, to his great honour it must be recorded, that he continued to value these things only as they appeared likely to prove subservient to his missionary work, as they made friends to assist him in the building of his churches, or the establishment of his schools over the country. With the single eye of the gospel, he looked only to the diffusion of divine truth, and the glad tidings of salvation through faith in Christ Jesus. The same principles which raised him in the public estimation, he continued to cherish in every stage of his elevation. Uncontaminated by the venality and corruption which, from various quarters, it is well known assailed his virtue, he continued his missionary life, carrying his cross, and following the steps of his divine Master to the end of his earthly being.”

Such was the testimony borne by this zealous chaplain of the East India Company to the various and exalted excellencies of the revered and lamented missionary, in the presence of the governor and council and principal inhabitants of Madras, assembled in the presidency church, on the solemn, yet gratifying, occasion of introducing to public notice the monument thus munificently erected to his memory. It may be doubted whether any equal or similar honour was ever paid to so humble, though eminent an individual, shrinking, as he invariably did, with the most genuine and unaffected modesty, from all public acknowledgment of his services, and anxious only, as he was in all that he achieved, to ascribe the glory to Him to whom alone all glory is due. This just and spontaneous tribute to his virtues was equally honourable to Swartz, and to the distinguished persons by whom it was so wisely and liberally offered; and is at once a proof of his extraordinary merit, and of the sure and signal reward which awaits such a life as his, even in the present world.

One other document remains to be added, in illustration of the character of this devoted missionary, and that is his last will with respect to the disposal of his temporal property: and it will be found, as might justly be expected, beautifully

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corresponding with the disinterested and truly Christian tenor of his life. It is as follows:—

“In the name of God.

“Into thine hands I commend my spirit; thou hast redeemed me, thou faithful God! Wherein I have sinned, (and I have often and greatly sinned against thee,) forgive it graciously for the sake of the reconciliation-sacrifice of Christ Jesus my Lord, and let me find mercy. Grant me, for Christ’s sake, a blessed departure out of this sorrowful, and a blessed entrance into that joyful, life. Amen.

“As I know not how soon God may call me hence, I therefore make this my last will in the presence of God, and with full deliberation.

“As the house in the greater fort, as well as that in the little fort, together with the church, and certain houses in the garden without the fort, were erected out of the money which was assigned me monthly by the Company, so I look on them, as I ever have regarded them, namely, to be the houses of the mission.

“All moveables and books shall be assigned over to my successors for the good of the mission, to be all used as long as they are serviceable, and not to be sold.

“As I have not spent my monthly salary from

the Company, but (except what I have devoted to the erection of several buildings) have suffered it to accumulate, and assigned it over to my two trustees, namely, my beloved brother, Mr. Gerické, and my friend, Mr. Breithaupt, of Madras, so such sum shall also be employed for the benefit of the mission; but in such manner that my successor here at Tanjore, and the missionary who shall carry on the work of God for the conversion of the heathen at Palamcotta, shall receive for themselves the annual interest of one hundred pounds sterling, (that is to say, fifty pounds each,) because the fifty pounds, which they each receive yearly of the honourable Company, is barely sufficient. Should they, however, receive of the Company a monthly augmentation, then they have no right to receive also the fifty pounds bequeathed by me. This is in that case to fall into the mission or the poor chest.

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“It is hereby my earnest desire, that those missionaries who take upon themselves the work of God in Tanjore and Palamcotta, should employ the interest which remains to assist and help themselves, as they find it necessary. Perhaps the Tanjore mission may employ two thirds, and that at Palamcotta one third of the interest, for the use of the schools and churches.

“As my relations have no claim on what I devise and have set apart to the mission; there-

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fore I bequeath to them one hundred star pagodas, as a testimony of my affection, which the children of my sister are to divide among themselves in equal portions.

“The two gold watches that have been given me, shall be sold, and the money be distributed to the poor.

“As a token of my affection, I bequeath to Joseph, my former servant, thirty star pagodas.

“With respect to the garden without the fort, belonging to the mission, I wish that, if possible, the gardener may be supported out of the income. What remains over, can, without further reckoning, fall to the missionaries, and the school-children.

“The few utensils of silver which I possess, I leave to Mr. Kohlhoff, as a token of my hearty love.

“As my former servant Joseph, on account of his ill conduct, ought not to receive the thirty star pagodas destined for him, I bequeath them to the servant who shall be in my service at the time of my death, provided he behave himself tolerably well.

“CHRISTIAN FREDERIC SWARTZ.

“Subscribed and sealed in the presence of

“JOSEPH DANIEL JÖENICKE,

“J. C. KOHLHOFF.”

The principal features of this interesting document, containing the record of the venerable missionary's latest earthly views and feelings, are in perfect unison with all that preceded it. Piety, humility, simplicity, mark its spiritual expressions; the purest principles, and Christian charity of the most enlarged and exalted nature, dictated the rest. What the frugality and self-denial of nearly half a century had enabled him to accumulate, after all that he had in the course of that long period expended upon similar purposes, was devoted to the promotion of the sacred work to which his life had been so uniformly and so successfully dedicated. "The cause of Christ," as he intimated on his death-bed, "was his heir."

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Upon the subject of this final bequest, Mr. Gerické, a few months after the death of his revered friend, communicated the following particulars to Professor Schultz.

"His temporal property he had already, many years before his death, made over to the mission at Tanjore and Palamcotta, and the congregations and institutions belonging to them; and for that purpose appointed me as trustee, and I had joined Mr. Breithaupt with myself, in the deed. He therefore, in his will, mentions no executor, that it might thereby be known, that the whole was already the property of the mission, and no longer belonged to Mr. Swartz. As he received an

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allowance from government, from which he was enabled to defray all the expenses incurred at Tanjore and Palamcotta, he allowed the interest, and often his salary likewise, to fall into the mission capital. No one will therefore wonder that he should have been able to accomplish so much towards the outward support of the mission."

The fund thus generously provided for the mission at Tanjore, and its branch in Tinnevely, by their revered benefactor, amounted to between eight and ten thousand pounds sterling; a sum which, combined with the allowances from the British government, from the rajah of Tanjore, and from other sources, was sufficient during many years to support the charities, and to defray the ordinary expenditure of the mission; and though a part of it was afterwards sunk by the imprudence of a missionary long since departed, it still continues to contribute towards those Christian and important objects, and to form a lasting memorial of the disinterested zeal and love of its pious and munificent founder.¹

¹ Much surprise has been expressed by several readers of these Memoirs, at the amount of the property left by Mr. Swartz; some being at a loss to account for the accumulation of so large a sum, and others considering it almost as an indication, on the part of the venerable missionary, of some latent and unconscious love of money. To the first class of readers the author would reply, that independently of the personal economy and self-denial of Mr. Swartz, which rendered a considerable proportion of his income available towards his mis-

sion fund, great numbers of the civil and military servants of the Company were in the habit of entrusting charitable donations to his distribution and management; and that he was accustomed to place such of these sums as were not required for immediate use at the high rate of interest, (twelve, or more per cent.,) usual at that period. The accumulation from these various sources, it will readily be imagined, must in the course of nearly half a century have amounted to a very considerable sum.

With respect to the fact of the accumulation itself, the author deems it unnecessary, after the repeated testimonies, native and European, in the preceding Memoirs, to the perfect and eminent disinterestedness of Mr. Swartz, to vindicate his character from the slightest imputation of an undue regard to money. The fund which he left behind him was the simple result of a wise and provident anxiety for the permanent support of his mission. He had lived to see the establishment at Tranquebar declining for want of pecuniary resources; and, in point of fact, the provision which he so prudently, as well as liberally, made for that at Tanjore and its dependencies, was the providential means of its continuance and efficiency till the revival, some years afterwards, of a more zealous missionary spirit in England, and the establishment of episcopacy in India.

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