



much opportunity to teach the people as he desired and his strength allowed.

There were in Hyder's army several hundred Europeans, French and Germans; also a few Native Christians, whom he had instructed at Trichinopoly, and it pained him to see them so far removed from the ordinances of the Church. The commander of the German troops, a Captain Buder, lent him his tent for the performance of Divine Service every Lord's Day during his detention; and the Christians seemed glad once more to join in prayer and praise, and to listen to the word of exhortation. Orders had evidently been given not to interrupt this faithful teacher, for no impediment was offered to his assembling the Christians together; and this opportunity to be engaged in the service of his Lord was the best recompence he desired for all his labours. But he knew that every thing must be done openly, and with the greatest circumspection. Hyder's spies were about him, and would instantly have reported to their master any thing of a political tendency in his discourse. For this reason he declined an invitation from one of Hyder's sons to visit him in private.

22. At length he was admitted to an audience with Hyder himself, who received him with marked respect, and desired him to be seated next him. Accordingly he sat down, after the Indian manner, on the floor, which was covered with the richest carpets: the oriental custom of taking off the shoes was dispensed with. Hyder listened attentively to all he said; expressed himself in a frank and open manner; and gave a plain answer to every political question that Swartz was instructed to put to him. He declared, that, notwithstanding the Europeans had violated their public engagements, he was willing to live at peace with them. He next ordered an official Letter to the Madras Govern-

His inter-
views with
Hyder.



ment, prepared under his directions, to be read to Swartz; and then remarked, "In this Letter I have stated the substance of our conversation; but you will be able to give further explanations personally." By this expression Swartz thought that he regarded his mission as the preliminary to a treaty of peace; but at that time there were no such pacific intentions in Hyder's mind. He considered himself much aggrieved by the English; accused them of breaking promises and treaties; and the very letter of which Swartz was to be the bearer, breathed vengeance rather than peace.

To the "Christian," however, as he always called his guest, he betrayed none of the irritation that disturbed his own bosom. Both were remarkable men in their way. Hyder was a sagacious discerner of character, and failed not to discover, under the simple and pious demeanour of the humble Missionary, a mind of no common order; an intelligence not to be deceived, and a fearless integrity which nothing could alarm. It seems that Swartz more than realized Hyder's expectations from report, and at once commanded his respect and conciliated his regard.¹

Swartz was favoured with several interviews; and at the last, Hyder, having heard that he had spoken to his servants in Persian, requested him to speak before himself also in the same language. Swartz immediately complied, and proceeded to explain the motives of his journey; stating, that he should deem himself most happy if he could be of service

(¹) Of this Hyder gave a striking proof. In an account of Swartz, in manuscript, drawn up by his colleague, M. Pohle, for the Rev. Dr. Kerr of Madras, he says that Hyder "would have liked Swartz very much to remain with him altogether; and even promised to build a chapel for him in this case." M. Pohle gives no authority for this fact; but no doubt he had it from Swartz himself. The manuscript is in the possession of Dr. Kerr's family.



in cementing a durable friendship between the two Governments, and thus secure the blessings of peace to their devoted country and its inhabitants. In conclusion, he remarked that he considered this a commission in nowise inconsistent with his office as a minister of a religion of peace. To which Hyder replied, with apparent cordiality, "Very well! very well! I am of the same opinion with you; and my only wish is, that the English would live in peace with me. If they offer me the hand of peace and concord, I will not withdraw mine, provided—" Here he abruptly broke off, as though unwilling to disturb the tranquil mind of his guest with the thoughts which agitated his own.

23. Swartz then took leave. On entering his palanquin he found three hundred rupees, which Hyder had sent to defray the expenses of his journey. This money he desired to return; but was told by the officers that it would be at the risk of their lives if they presumed to take it back. He then proposed to take it himself; when they informed him, that it was contrary to etiquette to re-admit him into their master's presence after his audience of leave, or even to receive any written representation from him on the subject; adding, that Hyder, knowing that a great present would offend him, had purposely limited it to the lowest amount of his travelling expenses. He consented, therefore, to depart with the money; but on his arrival at Madras he delivered it to the Government, who desired him to keep it. He declined, however, to appropriate it to his own use, and applied it, with the permission of Government, towards the formation of an endowment for an English Orphan School at Tanjore; and, under the patronage of General Munro and other officers at the Station, the School was immediately opened. The advantages of this institution were soon acknowledged;

His departure from Mysore.

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and it was afterwards carried into extensive and beneficial execution.

Thus ended this important Mission; and though unsuccessful in its immediate object, the manner in which Swartz discharged his arduous undertaking was satisfactory to all parties. Never was a political embassy of so much importance more faithfully conducted, or with a mind more free from mere secular considerations. In concluding his report of these proceedings, so novel to himself, he acknowledged with devout gratitude the mercies he had received on his journey; adding this prayer, "May the Almighty grant that everywhere, and even in the Mysore country, His Gospel may be preached, received, and glorified; so that many thousands may be converted, and eternally saved, to the praise and glory of God, and of His Son Jesus Christ!"¹

Church at
Tanjore
com-
pleted.

24. Hearing that the Governor of Fort St. George thought of remunerating him for his services, he wrote to decline accepting any recompence, declaring, that if his journey had been in any way beneficial to the public, he rejoiced at the opportunity given him to do it this service. But while indifferent to his own secular interests, he was not so negligent of his colleague at Trichinopoly, nor of the Mission under his care. It was on this occasion that he obtained for M. Pohle, as mentioned in the last chapter, the same stipend which he had himself received for his services as Garrison Chaplain; and an order was issued by the Government to supply him with the materials for his Church, which he had applied for before. The building now proceeded without further delay, and was completed in April 1780. Swartz dedicated it shortly

(¹) Memoirs of Swartz. Vol. i. pp. 341—368. Society for Promoting Christian Knowledge Report, 1781.



after, in the usual manner, to the worship of God, by the name of Christ's Church. It was built after the model of that at Trichinopoly, and fitted up to accommodate five hundred persons.

25. This Church, though very convenient for the garrison, was too far from the Native Christians residing in the suburbs. Swartz determined, therefore, to build a second for their use. The Rajah gave him a suitable piece of ground, near which stood a house that he was soon able to purchase for one hundred and fifty pagodas², two English friends on the spot contributing the money. This building, with a little addition, he converted into a Church of sufficient dimensions for the present congregation. It stood on a rising ground about a mile from the fort. The land around it he enclosed with a wall, leaving a space on the outside large enough for a school-house and habitations for the Catechists, when they should be in circumstances to erect them. The people lived around the spot, and all things concurred to make this house of prayer convenient, healthy, and quiet.

A second Church built for the Mission.

On completing these two important works Swartz seems to have been truly happy. Thankful to the Lord for this measure of success, he prayed that He would vouchsafe His blessing, that many thousands of the poor Heathen might hear, embrace, and practise the truth preached in the midst of their habitations. He served both Churches every Sabbath, officiating for the English in the fort from eight to ten; from ten to twelve he performed service in Tamul in the village Church; and from four to five in the afternoon in Portuguese. At seven in the evening he had prayer with his people; and "then," he said, "I go to rest pleasingly tired."

(²) 60*l.* sterling.

Swartz's
reflections
on the
war with
Hyder.

“Blessed Jesus, give Thou the increase! Amen.”¹
How richly this prayer was answered the future history will show; but the increase of converts during the few years that immediately followed was small.

26. When Swartz returned from Seringapatam he saw reason to apprehend an approaching war; and in a few months after it burst upon the Carnatic with a fury that appalled the stoutest hearts, and reduced the British interests to a crisis that threatened their immediate extinction. It is unnecessary again to enter upon these calamitous events; but the provocations against Heaven, to which M. Swartz attributed them, were, doubtless, the true causes of the visitation. He regarded it as a Divine judgment both upon the British and the Natives. Upon the British, because of the neglect of their duty to God and the public, in the pursuit of their private interests, pleasures, and luxury, which he described as “come to a stupendous height.” They were warned of their danger three months before Hyder’s invasion; but, like the people whom Noah admonished, they despised the warning, saying, that he “might as well fly as come into the Carnatic. None could persuade them to the contrary till they saw his horse at their garden houses. Then consternation seized them: nothing but confusion was visible.” And as to the Natives, he looked upon it as a chastisement for their rejection of the Gospel, and their perseverance in their superstitions and wickedness. Their idols on which they leaned were taken away; their houses burnt, their cattle driven out of the country; and, which afflicted many thousand parents unspeakably more, Hyder took from them their best children, the hope of their families, sending to his own country all the smart

(¹) Swartz’s Memoirs. Vol. i. pp. 378. 385.



boys of eight, nine, or ten years of age. "These," exclaimed the pious Missionary, "are terrible judgments of God. But are they not holy and just? Even the most profligate people seem to be convinced of it. If they would repent, and sue for mercy, who knows but a holy God might have mercy on them? But what shall I say? I tremble at the sight of it. Even now, every one looks out for some rich post. Every thing is like a job, not to mention their continuance in their wonted sins."²

How just were these remarks! None that fear God can be surprised at the tremendous scourge that now smote this guilty land. Surely, *Except the Lord of Hosts had left unto them a very small remnant they would have been as Sodom, and like unto Gomorrah.*³ His devout people were indeed a little flock; but they were the salt of the earth; and they ceased not to pray for the multitudes who were provoking the Almighty's vengeance.

27. But Swartz was as active as devout in this alarming emergency. Anticipating the scarcity that ensued, he purchased twelve thousand bushels of paddy (rice in the husk) while it was at a low price, which he stowed away in the fort Church. By this means he was enabled, not only to support his Catechists and Schoolmasters; but to assist many others. The best part of the inhabitants of the country flocked into the fort for refuge from the unrelenting cruelty of the enemy. These he fed out of his own stores, assisted by the bounty of some Europeans, whose hearts God had moved to send him contributions of grain for the purpose. Though many were by these means saved from perishing; yet in the fortress vast numbers died from hunger

Many lives
preserved
by Swartz's
care.

(²) Memoirs of Swartz. Vol. i. pp. 381, 382.

(³) Isaiah i. 9.

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and misery; and for some weeks the corpses were lying every morning exposed in heaps.¹

While thus careful to relieve the wants of these poor destitutes, he did not neglect the opportunity of speaking a word for their souls. He found the work of teaching them attended with much difficulty and fatigue, their mental powers seeming to be paralyzed by their sufferings. Some of the poor creatures died notwithstanding all his care. About one hundred of them joined the Church, most of whom, he apprehended, were driven to this by famine; and though he thought it not right to reject them, yet it made him careful whom he received, whether Heathen or Romanists. He would have nothing to do with those who wanted only to be fed, or with "unknown vagabonds," as his colleague, M. Pohle, expressed it. But when any whom he knew wished to embrace Christianity, and after being received were willing to eat the labour of their own hands, he thought, in common, as we have seen, with the other Missionaries, that it would be unjust to reject them, though they might want a little assistance during the time of their preparation. They lived at such times from hand to mouth; and it seemed cruel not to assist them only from a suspicion of their hypocrisy, or merely to avoid the imputation of buying Christians for money.²

Swartz the
means of
relieving
Tanjore.

28. The confidence of the Natives in M. Swartz throughout this period of calamity was most honourable to his Christian character. Indeed, he seemed to be the only European whom they would trust. All castes felt that they were ill-treated both by the Rajah and the British, and therefore abandoned themselves to their fate, caring little whether they fell before Hyder or escaped with life.

(¹) Memoirs of Swartz. Vol. i. pp. 384, &c. Society for Promoting Christian Knowledge Report, 1784.

(²) Memoirs of Swartz. Vol. i. p. 395.



On one occasion, when the fort of Tanjore was in great distress, all the Rajah's resources failed. A powerful enemy was at hand, the people in the fortress were numerous, and there was not provision even for the garrison. There was grain enough in the country, indeed, but they had no bullocks to bring it into the fort. When the country people formerly brought paddy for sale, the rapacious *Dubashes* (agents) deprived them of their pay: hence all confidence in the public authorities was lost, so that the owners drove away their cattle, refusing to assist the garrison. The Rajah first employed his own servants to entreat the people to come and help them; but all was of no avail. At last he said to one of the principal gentlemen, "We all, you and I, have lost our credit: let us try whether the inhabitants will trust M. Swartz." Accordingly he sent to inform him of their situation, with a *carte blanche*, empowering him to make what agreement he thought proper with the people. There was no time for hesitation. The seapoys, emaciated with hunger, were falling down as dead; the streets were lined with corpses every morning; and the condition of the place was deplorable. Swartz, therefore, despatched letters in every direction, promising to pay all persons with his own hands for what bullocks they should bring, and also for any of their cattle which might be taken by the enemy. His word was everywhere believed. In one or two days he obtained a thousand head of cattle, which he sent *with a Catechist and other Native Christians, the only people to be trusted*, into the country to procure rice or what article of food they could. They went at the risk of their lives, made all possible haste, and in a very short time brought into the fort eighty thousand kallams of grain. By this means the fort was saved. When

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all was over, Swartz paid the people himself, made them a small present, and sent them home satisfied.

Next year the inhabitants were a second time in the same miserable condition. The enemy, who always invaded the country about the time of harvest, was assembled in great force. Swartz was again requested to exert his interest with the people in the country. He tried, and succeeded with them as before. Knowing that their remuneration was sure, they readily came again with their cattle. But now the danger was greater, the enemy being very near the city. The Christians, however, conducted the people to places where they knew supplies were to be obtained. The bullock owners, aware that they were going at the peril of their lives, wept; but they went, and supplied the fort with grain. When Swartz paid them, he strictly inquired whether the Christians had taken a present from them. They all replied, "No, no; as we were so regularly paid, we offered to your Catechist a cloth of small value, but he absolutely refused it."¹

The
enemy's
respect for
Swartz.

29. The respect in which this devoted Missionary was held, even by the sanguinary enemy who was now causing all this misery, will furnish a still stronger testimony to his commanding worth. So powerfully had his conduct impressed Hyder in his favour, that, amidst his cruel and desolating career, he gave orders to his officers to permit the *venerable Padre* to move everywhere unmolested, and to show him respect and kindness; saying, that he was a holy man, and meant no harm to his government. In consequence, he was generally allowed to pass through the enemy's encampments without the

(¹) Society for Promoting Christian Knowledge Report, 1795. Memoirs of Swartz. Vol. i. p. 393. Vol. ii. pp. 278—280. Buchanan's Apology for Christianity in India, pp. 202, 203.



slightest hindrance; and such was their delicacy of feeling towards him, that when it was thought necessary to stop his palanquin, the sentinel was directed to assign as a reason for his detention, that he was only waiting for orders to let him proceed. Thus, when the whole country was overrun by Hyder's troops, the general reverence for the character of this Christian Missionary enabled him to pursue his peaceful occupation in the very midst of war.²

30. At the close of 1782 Hyder Ali died at Chittore. The war was continued by his son and successor, Tippoo Sultaun; but the scene of hostilities was changed, Tippoo removing his troops from the Carnatic to the west. After the brilliant campaign of Colonel Fullarton in Southern India, and the successes of the English on the western coast, the Madras Government entered into a negotiation with Tippoo for peace, and Swartz was again requested to lend his assistance in this service. The Governor, Lord Macartney, wrote to him, expressive of his entire confidence in his character and ability for this important undertaking; informed him that three Commissioners were on the road to Tippoo; and assuring him that by complying with this request he would render essential service to the public, and confer an obligation on the Company, as well as personally upon himself. M. Swartz, as before, expressed great repugnance to undertake a political mission; yet he again yielded to the importunity of Government, desirous of rendering the Company any service in his power.

Death of
Hyder.
Swartz
undertakes
an embas-
sage to
Tippoo.

(²) Memoirs. Vol. i. p. 397. The author received a similar account of the general respect shown to this apostolic messenger of peace from a departed friend, the late Colonel Charles Trotter, Commandant of Palamcottah, who served many years in the wars of the Carnatic. This Christian soldier was intimately acquainted with M. Swartz, and knew how to appreciate his worth.

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At the same time, in order to guard against whatever might be in the slightest degree inconsistent with his Christian character and sacred office, he desired an explanation of some military movements, which had too much the appearance, he thought, of a hostile demonstration; and to engage, under such circumstances, in any overture of peace, would be to act the part of an impostor, or to lend himself as a tool to promote a design which in his conscience he could not approve. His difficulty being removed, he set out on his journey to join the Commissioners at the Court of Tippoo. On arriving at the British camp, on the borders of Coimbatore, the commanding officer, Colonel Fullarton, gave him "a respectable escort" to accompany him to the nearest encampment of the enemy; but he was stopped at Sattimungalum, and returned to Tanjore.¹

Peace con-
cluded.

31. At length a pass arrived for him from Tippoo, when the Governor again requested him to join the Commissioners at Mangalore; but he was no longer in a state of health to undertake so long a journey, and therefore declined it. He had reason, also, to doubt whether he should have been allowed to proceed, notwithstanding the pass which Tippoo had sent; and he had no inclination to be roving about the country to no purpose. To his political enmity to the British Government, which he inherited from his father, Tippoo added the fierce intolerance of

(¹) In reporting these proceedings to Lord Macartney, Colonel Fullarton bore this honourable testimony to the character of Swartz:—"The knowledge and integrity of this irreproachable Missionary have retrieved the character of Europeans from imputations of general depravity." And then he describes the influence he had with the British army, to protect the peaceful inhabitants of the enemy's country; so that they "afforded them more secure protection than the commanders of their own troops."—Fullarton's India, p. 183.



Mussulman bigotry², and consequently was not so accessible as Hyder to "the Christian" Swartz. Indeed, there was too much cause to suspect that he had no wish to see him, especially on the present occasion, when he was actually treating the Commissioners with studied mortification and insult. It was evident to Swartz, and to every discerning mind, that nothing but compulsion would induce him to sheath the sword; and this compulsion he was now made to feel. When he invaded Tanjore, in 1782, he was flushed with partial success; but the active abilities of the British Resident, John Sullivan, Esq., combined with the unbounded confidence of the Natives in M. Swartz, soon checked his progress, and compelled him to retreat.

The war was then carried into the enemy's country, and the military operations of Colonel Fullarton south of the Coleroon, ably supported by the Colonels, Gordon Forbes and Stuart, who commanded two divisions of his army, placed the kingdom of Mysore itself in such jeopardy, that Tippoo was compelled to come to terms. The gratuitous insults which he continued to offer to the Commissioners and other British subjects, even while the treaty was in progress, showed that he was urged by strong necessity to yield to this alternative. The treaty of peace was concluded on the 11th of March 1784.

Swartz was filled with gratitude to God for the termination of the war, and thus devoutly acknowledged the comparative security and comfort vouchsafed to the members of the Mission throughout the arduous struggle:—"We adore the Divine goodness, which has preserved my fellow-labourers and me in the midst of calamities. While the sword,

(²) An appalling instance of his bigotry has been given in a former Volume. Book vi. c. 4. s. 39.

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Mr. Sullivan's
project for
Provincial
Schools.

famine, and epidemic sickness swept away many thousands, we have enjoyed health, and have been accommodated with all necessities. May we never forget the various mercies which God has bestowed upon us!" "It is indeed of the Lord's mercies that we have not been consumed."¹

32. The war was no sooner at an end, than Mr. Sullivan, Resident of Tanjore, began to execute with vigour his designs for the internal improvement of the country. Among these was a plan which he had for some time contemplated for the education of the higher classes of native youths, the tendency of which seemed to be eminently calculated to promote their moral improvement, and ultimately the diffusion of Christianity in India. This was, the establishment of English Schools in every province, in which, he hoped, the children, and the parents through their means, would become better acquainted with the principles and habits of Christians, and their obstinate attachment to their own customs would be shaken. The Schoolmasters, if pious men, would exhibit the doctrines and precepts of the Gospel, both to children and parents; a freer intercourse would be opened between Natives and Europeans; and the children, being instructed in the English language, would not need to rely, as heretofore, on deceitful interpreters and managers (dubashes), upon whose veracity no reliance could be placed. Having prevailed on M. Swartz to accompany him on a journey to the Marawar country, when at Ramnad he explained to him his project. The design was most agreeable to Swartz, who saw at once, that, if successful, it would tend greatly to promote both the temporal and spiritual benefit of the inhabitants.

(¹) Memoirs. Vol. i. pp. 418—423. Society for Promoting Christian Knowledge Report, 1785, p. 90.



But he also foresaw some formidable impediments in the way of its execution, arising chiefly from the difficulty they would find in procuring suitable teachers and adequate funds. Trusting, however, in the good providence of God, a beginning was made under favourable auspices, Lord Macartney, the Nabob of Arcot, the Rajah of Tanjore, and other Native Princes in the south, expressing their approval of the plan, and most of them engaging to have a School established in their several provinces, and to contribute funds for their support. In order to ensure their efficiency and Christian character, the whole were to be placed under the superintendence of the Missionaries; and a central Seminary was to be established at Tanjore for the training of Masters for the Provincial Schools. The concurrence of the Native Princes in this plan serves to mark the rapid progress of British influence in South India within the last few years; and the credit of the proposal is due to Mr. Sullivan, who had it much at heart, with talent, address, and energy enough to have carried it into effect, if he had remained longer in the country; but he returned to Europe before he had time to mature his plan and accomplish all the good it was calculated to produce. In England he held communication on the subject with the Christian-Knowledge Society, who cordially approved of the design; but were not in circumstances at that time to enter upon so extensive an undertaking.²

(²) Memoirs. Vol. i. pp. 427—432. Society for Promoting Christian Knowledge Report, 1786. The Right Honourable John Sullivan, after his return to England, became Under Secretary of State in the Colonial Department. He was also made a member of His Majesty's Privy Council, and subsequently one of the Commissioners of the Board of Controul. Besides the important services which he rendered to Tanjore in 1782—1784, as mentioned above, he obtained other important advantages for the southern Carnatic in

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Nabob's
oppression
darkens
the Mis-
sionaries'
prospect.

33. M. Swartz also soon had reason to apprehend that the country was not yet sufficiently settled for the introduction of these Schools on the extensive scale which Mr. Sullivan had projected. At Tanjore and other places under the immediate protection of the English, and the personal superintendence of the Missionaries, he met with very little difficulty ; but those at a distance, under the Native Governments, had to encounter many impediments. For instance, in 1785 he established one as far to the south as Ramnad, which was opened with ten scholars, under the patronage of the reigning prince of the province, who sent his own sons to the School. His chief minister followed his example, and for a time all was promising. But Swartz had not long returned to Tanjore before the hope which had animated him at Ramnad was succeeded by disappointment. An unexpected change of government had thrown the whole province into a state of alarm. During the late war the Nabob had invested the present prince with the sovereignty of Ramnad, acknowledging him to be its rightful heir, and had caused him to be proclaimed king ; but now he determined to set him aside again, and resume the government himself. Deeply did Swartz deplore this perfidy ; and he could not but fear that, if such faithless proceedings as had before almost ruined the country were to be renewed, there would soon be an end to the English Provincial Schools. He

in those perilous times.—Fullarton on India. He is alluded to by the author of the Pursuits of Literature (p. 415) ; who, after speaking in high terms of the works and character of the late Sir Richard Sullivan, observes, "and if this were the place, and India the theme, I might make honourable mention of his brother, John Sullivan, Esq."

The reader will presently see the importance of such incidental notices of gentlemen, high in station, ability, and character, who placed confidence in the Missionaries, and bore testimony to their useful labours and upright conduct.



had not to wait long before he saw reason to suspect that his worst apprehensions would be realized ; for in the following year the old system of tyranny was again resorted to, when the Native Chiefs were too much oppressed by the more powerful princes to attend to the improvement of their people, and even began to tremble for their several possessions. In his report of this alarming aspect of affairs, Swartz remarks, " It does not belong to me to write of politics ; neither would I have mentioned the subject, had it not been so closely connected with the Schools."¹

34. At Tanjore he had for a time better success. The School contained forty scholars ; and, under the improved management of the country introduced by the English, there was good prospect of the numbers increasing, and of other Schools being established in different parts of the kingdom. But this hope did not shine long without a cloud. The Rajah, afflicted with an incurable disease, and inconsolable for the premature loss of all his legitimate descendants, retired from public life, and left the management of his kingdom to his Dewan (prime minister). This man was a cruel extortioner, and soon resumed, not without the Rajah's sanction, it was believed, the old system of oppression. The people, groaning under his atrocious injustice, and appealing in vain to the Rajah for redress, fled in crowds to other countries. Several populous towns were deserted, and entire districts lay waste for want of labourers to cultivate them. It was reckoned that not less than sixty-five thousand of the most industrious inhabitants were thus driven from their homes and fields.

Unsatisfactory
state of
Tanjore.

(¹) Society for Promoting Christian Knowledge Reports, 1786, 1787. Memoirs. Vol. ii. pp. 42—46, 55.

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Madras
Govern-
ment
assume the
manage-
ment of
Tanjore.

35. The Government of Fort St. George, who, on restoring the Rajah to the musnud, had stipulated for the impartial administration of justice, were now called upon to interfere for the poor people's protection; and, on the Rajah's disregard of their remonstrance, they resolved to take the temporary management of affairs into their own hands. In consequence, a Committee of Inspection was appointed, consisting of W. Hudleston, Esq., the Resident, and two other gentlemen. At the urgent request of the Resident, M. Swartz was added to the number, not merely to act as interpreter, which the Governor already requested; but to have a voice, as well as a seat, in the Committee. He grounded his application on his personal knowledge of the consummate ability and inflexible integrity of this humble Missionary; adding, "It is, and will be, as long as I live, my greatest pride, and most pleasing recollection, that, from the moment of my entering on this responsible station, I have consulted with M. Swartz on every occasion, and taken no step of the least importance without his previous concurrence and approbation; nor has there been a difference of sentiment between us in any one instance." He then, in forcible terms, showed the vast benefit that might be expected to accrue to the public from the aid of such a man in their counsels. The Governor, in reply, expressed his entire acquiescence in the Resident's suggestion; and added, "Such is my opinion of M. Swartz's abilities and integrity, that I have recommended to the Board that he should be admitted a member of the Committee, without any reservation whatever; and my confidence in him is such, that I think many advantages may be derived therefrom."

Swartz
joins the
Commit-
tee.

36. In acceding to this proposal, Swartz expressed his readiness to give his best opinion and advice, and to be aiding on all occasions that did



not involve violent or coercive proceedings ; which, however expedient they might be deemed in the estimation of Government or the Committee, he considered it, nevertheless, unbecoming the character of his sacred mission to appear to sanction. His sole desire was, to produce harmony between the Rajah and the Company, and to see the poor inhabitants of that once flourishing country restored to the undisturbed possession of the fruits of their labour.

On this understanding he took his seat in the Committee. The means proposed for the relief of the inhabitants put such an effectual check upon the rapacity of the Dewan, that the Rajah protested against their proceedings. It was then recommended that they should adopt more prompt and vigorous measures ; but to this Swartz decidedly objected : for besides his personal feeling with regard to his Missionary function, noticed above, he likewise thought that the recollection of all that had happened before the siege of Tanjore in 1773, the injustice of the Nabob against the Rajah, and the friendly assurances which were then made to that unhappy prince, gave him a full right to be treated with lenity. Such treatment, he argued, would both preserve the tranquillity of his mind, and also show their neighbours that the British authorities paid a sacred regard to their solemn promises ; which, he maintained, might prove of more importance, and ought to be deemed of greater force, than the mere consideration of present utility. What a lesson for those statesmen who do not scruple to act upon their doctrine of expediency to the subversion of their most sacred obligations !

37. In this protest the Resident heartily concurred ; and the discussion to which it led ended in Swartz being left to try the effect of renewed applications of a friendly nature. He first had a

He prevails on the fugitives to return.



personal interview with the Rajah, whom he entreated to discontinue the shameful oppressions of which the people complained, and to recall the inhabitants who had fled from the country. After some time he prevailed upon him to send them word that justice should be done to them if they would return; but they disbelieved his promises. He then desired M. Swartz to write to them, and to assure them, that, at *his* intercession, the Rajah would show kindness to them. Swartz did so. Immediately all returned. The collaries¹ were the first to believe his word, and seven thousand men came back in one day. The other inhabitants followed their example; and when Swartz exhorted them to exert themselves to the utmost, because the time for cultivation was almost lost, they replied in the following terms: "As you have shown kindness to us, you shall not have reason to repent of it: we intend to work night and day to manifest our regard for you."

As the inhabitants found hardly any protection of their rights and property, M. Swartz's next measure was to have justice established throughout the kingdom; and on his strong representation of its necessity, the Rajah assented, and told his Dewan that he should feel the weight of his indignation if the oppression did not instantly cease.

Government propose to remunerate him for his services.

38. The Government of Madras were so impressed with the value of M. Swartz's services on this occasion, that they resolved on granting him a salary of one hundred pounds per annum, as interpreter to the Company at Tanjore, with a monthly allowance of twenty pagodas for a palanquin; and the Resident was desired, in communicating this resolution to him, to express the high sense which

(¹) Kaller, the caste of *thieves*: a hardy race, and diligent cultivators of the ground.



the Board entertained of him, and the satisfaction they derived from the hope that his zealous exertions in promoting the prosperity of the Rajah of Tanjore and his country would be crowned with success. But this was not the kind of recompence that Swartz desired for all the good which he laboured to obtain for the country. For a considerable space of time, during the late war, he forbore, on account of the public necessities, to draw the pay which was due to him as Chaplain to the garrison. Mr. Hudleston, in communicating this circumstance to the Government, observed, "M. Swartz makes no other use of money than to appropriate it to the purposes of charity and benevolence." His history, to the last, will be the best confirmation of this disinterested testimony to his worth.

39. While thus efficiently engaged in the public service, he availed himself of every opportunity to promote the instruction and salvation of the people around him; and he thus concludes his report of the part he had just acted: "In these transactions I had the best opportunities of conversing with the first inhabitants about their everlasting welfare. Many begin to be convinced of the folly of idolatry; and as we have a prospect of seeing this country better managed, that is, with more justice, it is to be hoped that it will have a good effect upon the people."² So that while occupied with what, at first, may appear only political affairs, he never lost sight of his Missionary obligations, and studied to turn every thing to this account. If the religious effect of his exertions for the temporal good of the country

Remarks
on his
political
undertakings.

(²) Society for Promoting Christian Knowledge Report, 1788, pp. 106—108. 1795, pp. 119, 120. Swartz's Memoirs, Vol. ii. pp. 58, 71—83, 280—282. Buchanan's Apology for Christianity in India, pp. 204, 205.



was small at the time, their relation to the future progress of Christianity was far from unimportant. The deep foundation of the Church in South India which he was permitted to lay may be attributed, under God, to the weight of his individual character. It would be hard for those who have questioned the expediency of his engaging in such services to show how he could with propriety have declined them; while his example under circumstances so little consonant with his feelings, may prove of great use to future Missionaries, if brought, by Providence, into a similar situation. Such integrity to God, such sympathy with the afflicted, such upright dealing between man and man, such wise and disinterested counsel, such indifference to his personal advantage from the valuable services he performed for others, are the best moral commendation of the Gospel which he preached. We may easily understand the feeling that induced many to honour the religion of such a man for his own sake; and the result of his conduct is another proof that the Lord makes use of Christian character, as well as of Christian instruction, for the conversion of mankind.

Result of
the Mis-
sionaries'
labours.

40. The account of this Mission while passing through the heavy trials just related is very scanty indeed. We have the returns of converts for only three years of the Decade, which amount together to two hundred and twenty-four.¹ But there is evidence enough that the work of the Mission was pursued with as much activity as circumstances would allow. Besides MM. Swartz and Kohlhoff, there were three Native Catechists and a School-master constantly employed, and their success was

(¹) In 1784	118
1785.....	63
1786.....	43



as great as could be reasonably expected under present circumstances.

The numerous garrison of British troops now at Tanjore furnished ample occupation for the Missionaries; and the result of their ministrations was very satisfactory. M. Swartz reported, that the soldiers not only attended Divine Service on the Sabbath, but came also in great numbers to the evening lectures delivered on other days. Their officers encouraged them to attend, and confessed that corporal punishment had ceased from the time that the regiment, the 48th, began to relish religious instruction. This is an important testimony to the efficacy of religion to correct human depravity when all other expedients had failed; and so will it ever be. How impotent is coercion to correct the heart! It may deter men from the commission of crime, and solitary confinement will restrain them; but the Holy Spirit subdues their passions, and brings them into willing obedience to the laws of God and man. How unwise, then, is it to think of governing mankind without reference to that religion, whose benign influence alone can impress their hearts and permanently regulate their conduct!

1. Early in the year 1787 M. Swartz was called to act a part of great responsibility in the kingdom of Tanjore. The Rajah, Tuljajee¹, upon whose instruction he had bestowed so much pains, was now drawing near his end. Being left without a legitimate son to succeed to his throne, he had adopted a child about nine years old, from one of the branches of his family, and appointed him his heir. The boy's name was Serfojee. This solemn act he announced to Sir Archibald Campbell, Governor of Madras, on the 26th of January 1787; and a day or two after

SECOND
DECADE.
1787 to
1796.

Rajah's arrangement
for succession to
his throne.

(¹) Sometimes called *Tulia Maha*.

he sent for Swartz to tell him what he had done, and to entreat him to become guardian to the child. Pointing to the boy, he said, "This is not my son, but yours: into your hand I deliver him. You are to be his guardian: you I appoint to take care of him." Swartz replied, "You know, Sir, my willingness to serve you as far as I am able; but this your last desire is far beyond my power. You have adopted the child; but you know that there are competitors. This will of course endanger his life, and also create parties and confusion in the government of the country."

Swartz here alluded to the Rajah's half-brother, Rama Swamy, afterwards called Ameer Sing, who was the son of a concubine; yet had his legitimacy been unquestionable, it was in perfect accordance with the civil and religious institutions of the country for the Rajah to appoint an heir from another branch of his house, in failure of his own issue. But Swartz knew that Ameer Sing had a strong party among the English in favour of his pretensions, some of whom were present at this interview. He therefore advised Tuljajee to commit Serfojee to his brother's care, and to appoint him to govern the country during the boy's minority, with instructions to act a father's part towards him when he should come of age, provided he then manifested wisdom and ability to govern. This suggestion the Rajah adopted; and sending for Ameer Sing, delivered his adopted son into his hands, desired him to be his guardian, and earnestly commended him to his care and affection. The next day he requested the attendance of the Resident, the Commandant, and M. Swartz, to whom he sent a message announcing what he had done, and expressing his hope that the Honourable Company would confirm this his last will, according to their solemn promise to maintain him and his heirs upon the



throne, as long as the sun and moon should endure. He desired for his brother and adopted son the same kindness they had ever shown to himself, and that all his requests might be faithfully transmitted to England. Upon the Resident promising that this should be done, the dying prince said, "This assurance comforts me in my last hours."

2. Two days after this affecting scene the Rajah died, and Ameer Sing was appointed Regent during the minority of Serfojee, with a solemn promise to be a father to the country, to alleviate the people's burdens, and rule with justice. But it soon appeared that he and his friends were by no means satisfied with his holding this delegated authority; and so strong were their representations to the British authorities of his title to the throne, that it was determined to submit his claims to the consideration of twelve Pundits, who were unanimous in their decision, that the adoption of Serfojee was illegal and invalid, and the right of the Regent to the musnud clear and undoubted. This judgment was subsequently proved to be contrary to the principles of Hindoo law and religion, and confessed to have been obtained by bribery; but the Madras Government at the time seem not to have questioned its integrity; for they immediately set aside the boy Serfojee, and ordered Ameer Sing to be proclaimed Rajah of Tanjore with every mark of distinction and solemnity.

Rajah's death. His successor proclaimed.

The Rajah engaged faithfully to countenance, educate, and protect the adopted son of the late Rajah, and to maintain him in a manner suitable to his rank. In concluding a treaty with the East-India Company, the Governor of Fort St. George, at the suggestion of Swartz, earnestly recommended to his serious attention the state of the revenue and the administration of justice; referring him, at the same time, to M. Swartz, as the person best qualified to counsel him in all his affairs. This upright

He engages to rule with justice.

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IV.

Ameer
Sing gives
a village
to the
Mission.

Missionary was too deeply interested in the welfare of the Natives not to assist in promoting it with his best ability; and on this occasion he privately admonished the Rajah to give ear, according to his promise, to the complaints of his subjects, and restrain the unjust exactions of his servants. Too soon, however, he had reason to suspect that these engagements would not long be regarded.

3. Shortly after his elevation, Ameer Sing, in fulfilment of a promise of the deceased Rajah, made a legal appropriation of a village for the maintenance of the Mission School and Orphan Establishment. This village was worth about five hundred pagodas a year.¹ It was situated on the confines of the Tranquebar Territory, which Swartz preferred to one in the immediate vicinity of Tanjore, for the convenience of sending the children and others to the neutral State of Tranquebar for protection, during the wars and disturbances with which Tanjore was so frequently visited. M. Swartz afterwards transferred this village to the Danish Government, on condition of an annual payment of its estimated value—five hundred pagodas—to the School; an arrangement which secured to the Mission all the benefit of the property, while it relieved the Missionaries of the secular business which its possession would have involved.

M. Swartz's
liberality
to the
Mission.

4. During the exigencies of Tanjore, in 1782, M. Swartz had lent to the Rajah one thousand pagodas, which he now consented to receive without interest from the Commissioners appointed to adjust the claims on the deceased Rajah's estate. The Madras Government also paid him three hundred pagodas for a Church which he had some time ago built at Vellore, the British troops having appropriated it as

(¹) 200*l.* sterling.



barracks. All this money Swartz made over to the Mission, besides several other sums that passed through his hands, remarking, "I desire nothing of it for myself, although I shall readily assist as long as I am able." It was principally by his liberality, together with the contributions in money and land made by others through the influence of his character, that an endowment was gradually formed of sufficient value to enable him and his Brethren to extend their Missionary operations, and maintain them in their efficiency for several years.

5. In the year 1787 the Court of Directors wrote to the Madras Government, expressive of their approval of the Provincial Schools, proposed by Mr. Sullivan when at Tanjore, and authorising the payment of two hundred and fifty pagodas² per annum towards the support of each School then established, and also of any others which might be opened for the same purpose. At the same time they expressed the hope, that their example would excite the Native Princes in alliance with them to similar and more extensive benefactions. Immediately on the receipt of this despatch the Government communicated with M. Swartz, requesting his assistance in promoting the judicious and benevolent views of the Directors. Considering that the Schools were to be supported by Government, he thought it right to lay the subject before the vestry at Tanjore, to whom he presented an outline of the plan of education in the English School at that station, which he proposed as a model for those intended to be established up the country. Besides English, Reading, Writing, and Accounts, History and Geography, the Tamul and Hindoostanee languages, the Scholars read the Psalter, received Christian

Directors
patronize
Provincial
Schools.

(²) 100*l.* sterling.

instruction, and the School was opened and closed with prayer. To each hour of the day was appropriated a given exercise. The vestry approved of whatever he proposed for the management of the Schools and the payment of the Teachers ; and the Government, in reporting these proceedings to the Directors, bore this honourable testimony to his ability for the task assigned him : “ We are so well convinced that there is no one either better qualified or disposed than M. Swartz to establish and promote the institutions recommended by your honourable Court, that we have approved what he has written on the subject, and shall hope that his endeavours will be successful. If they are not, we shall be well assured that the plan at this juncture is not feasible.”¹

Character
 of the in-
 struction
 given in
 them.

6. Though M. Swartz was desirous of giving to these Schools a Missionary character, as far as consistent with the purpose of their establishment, yet, as it was not the express object of Government, in patronizing them, to teach Christianity, he deemed it right to modify his original plan, so as not to make religion too prominent a subject of instruction ; but he would not consent altogether to omit it. The scholars were chiefly children of Brahmins and merchants, whose principal intention was, no doubt, to learn the English language, and whatever else might be necessary to promote their temporal welfare. As they thereby became better acquainted with sound principles, Swartz gave the Schools his best attention, so far as was compatible with his more sacred calling. Most earnest was his desire that all the children might come to the knowledge of God, and of Jesus Christ whom He hath sent ;

(¹) Society for Promoting Christian Knowledge Report, 1789. Memoirs of Swartz. Vol. ii. pp. 102—114.



yet he would not use any deceitful methods to bring them over to the Christian religion.²

7. In the minds of some Natives there was, undoubtedly, a jealousy of these Schools, and Swartz suspected the cause. On his proposal to establish one at Combaconum, one of the principal seats of idolatry in Tanjore, the Rajah sent him word that he disapproved of it. Swartz immediately went to him, and asked the reason of his disapprobation, especially when every one else was left at liberty to have Hindoostanee, Persian, Mahratta, or Tamul Schools. "But," he said, "the true reason of your disapprobation is a fear that many would be converted to the Christian religion. I wish you would all devote yourselves to the service of the true God. I have assisted you in many troubles, and will you now treat me as an enemy? Is this right?" The Rajah answered, "No: that is not my meaning; but it has never been the custom." "Ought it then," replied Swartz, "always to remain so? There has been much done already that never was the custom." Upon this the Rajah said, "Good, good: I will do it." After this the Schools were more generally approved. The Combaconum School was suspended for the present, until all parties concerned should concur; but that at Tanjore was carried on with great success, being frequented by children of the first families, and the improvement of the scholars

Their efficiency proved.

(²) The principle upon which he acted has been thus well expressed by another: "Some doubt has been entertained how far, as Christians, we are authorized to adopt a system which, though mediate, is not the immediate method of dispensing Christian Knowledge." "But if the thing is done, and the Natives understand it as an institution for teaching the language only, never break their confidence by seeking for converts here. Our religion is not to be advanced insidiously, but proposed boldly; and the first moral principle is, good faith."—Dr. Vincent's Charge to M. Jænické. —Society for Promoting Christian Knowledge Report, 1788, pp. 113, &c.

becoming very observable. Many of them obtained lucrative and important situations under Government, and became useful public servants.¹ Although it does not appear that any converts to Christianity were actually made in these establishments; yet it cannot be doubted that many of the scholars left them with favourable impressions towards the religion of their instructors; and it was soon manifest that the Mission met with greater acceptance in the country, from the active part which the Missionaries took in superintending the Provincial Schools.

Mode of
dealing
with the
question of
caste.

8. As it was sometimes objected to the Mission, that few, if any, but those of the lower caste were ever converted to the Christian faith, the question was referred to M. Swartz, who answered it with his wonted candour, explaining, at the same time, how he dealt with this difficult subject. After stating that the congregations both at Tanjore and Tranquebar consisted of an equal number of the higher and the lower castes, he added, that, in his own congregation, the men and women of the higher caste sat on one side of the Church, and those of the lower caste on the other; and that he carefully avoided all coercive means to overcome this prejudice, and had consequently met with fewer difficulties than might otherwise have been expected. This forbearance on his part was met by an apparent concession on that of the higher-caste Christians; for when, at the administration of the Lord's Supper, sometimes one or other of the lower caste approached first to receive the elements, it was not much noticed, though, in the opinion of the Heathen, for persons of a higher to drink out of the same vessel after another of lower caste, was one of the foulest pollutions. "Should you visit our Church on a Sunday,"

(¹) Swartz's Memoirs. Vol. ii. pp. 131, 132.



Swartz remarked, "you would observe with surprise the clean appearance of the lower caste, so that one might often take them for the higher. One practice which renders them so contemptible is, their feeding upon dead cattle.² I have always expressed the utmost abhorrence of such a custom, and positively declared that I would not allow it; and accordingly I hardly know any instance of it here." The country Priests and Catechists were of the higher castes, with one exception only, the Catechist Gabriel; but notwithstanding this, he was permitted to converse freely with Suttirers³, as he paid particular attention to cleanliness in his dress; but up the country such intercourse was not so easy. Not long before this M. Swartz was invited to the house of a high-caste Heathen. When seated, observing the Pariar Catechist coming towards him, he called out, "Stop, I will come to *you*: the Suttirers have not yet learned to be humble: they are proud sinners yet: we must bear with them." This they were not willing to admit, and endeavoured to disprove the imputation by showing kindness to the Catechist. "In another place," he said, "in the house of a Heathen, many people assembled, whom I catechized and prayed with, and we even had Divine Service there on a Sunday. The master of the house sat near me, and paid attention. If we had time enough to converse more with these people, our labours would become more easy in several respects. We preach to high and low, that *Jesus Christ is our wisdom, our righteousness, our sanctification, and our redemption.*"⁴

(²) Sometimes the low-caste Heathen are seen to drive away the birds and beasts of prey from a carcase by the road side, that they may take their place.

(³) The people of high caste.

(⁴) 1 Cor. i. 30. Society for Promoting Christian Knowledge Report, 1789.

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IV.Various
opinions
on the
subject.Rajah's
mal-admi-
nistration.

9. Various opinions have been formed of the concession made by the earlier Missionaries to a custom so opposed to that Divine religion, which, while it invariably recognises the distinctions of rank in civil Society, teaches that all are brethren, as the children of the same common Father, and the disciples of the same meek and lowly Saviour. The subject has already been noticed in several parts of this work, and it will be referred to again; but it may here be remarked, that persons unacquainted with the Hindoos' character and customs little know the difficulties that were in the way of those devoted men who undertook to introduce Christianity into India. This observation may at least serve to moderate the censure which some may feel disposed to pronounce upon them for not insisting immediately on the total abolition of caste in all their converts.¹

10. The Schools and conversions went on steadily, notwithstanding the war that again raged in the Carnatic from the restless hostility of Tippoo Sul-taun to the British.² The Christians, as well as the other inhabitants of Tanjore, suffered much more from the mal-administration of the Rajah than from the incursions of the enemy. Swartz had for some time observed his proceedings with pain, and tried the effect of private remonstrances. But these proving of no avail, and the cries of the poor people going to his heart, he at length, about the commencement of the year 1788, took upon himself to report to the Madras Government, that Ameer Sing was managing his affairs in such a way that the very worst consequences were to be appre-

(¹) Swartz's Memoirs. Vol. ii. pp. 115—118.

(²) Society for Promoting Christian Knowledge Reports, 1789—1792. Nothing appears in these Reports worthy of special remark.



hended, unless some means were used to check his profusion and folly.

We conclude that the Resident was at this time absent from Tanjore, both from Swartz thus undertaking what would have been that officer's duty, if present, and also from a member of Council, Mr. Petrie, going from Madras to inquire into the state of affairs. M. Swartz was requested to render Mr. Petrie the assistance which his knowledge and influence in the country might enable him to afford. The evidence produced fully corroborated his report. The Rajah had surrendered the management of his kingdom to five or six rapacious dubashes, and the consequences seem to have been more disastrous than at any former period. It was time, therefore, for the British to interpose for the people's protection; and when the Rajah refused, or rather the harpies who preyed upon his subjects, to alter their proceedings, the Madras Government resolved to assume the administration of justice and the management of the revenue. The rules which Swartz drew up for the adjustment of these two branches of civil policy, together with the information with which he accompanied them, received the cordial thanks of the Governor in Council, who assured him that they "would always pay the most attentive consideration to every communication with which he might think proper to favour them respecting the country."

The British assume the management of his affairs.

11. At the conclusion of his report there is a paragraph which bears honourable testimony to the character of the Native Protestants. After remarking that the success of such a plan as he had proposed would depend, in great measure, upon the choice of upright, disinterested judges; and that if such persons should fortunately be met with, being in other respects qualified for the office, the welfare of the country would be laid on a firm foundation;

Upright character of a Native Christian.

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he adds, "One person I am acquainted with, of uncorrupt morals and disinterested principles. He is a *Christian*, and has been employed as a judge at Tranquebar these twenty-five years. It is true, he is in the service of the Danish Government; but the Governor of Tranquebar would willingly permit him to assist, at least for some time, in the establishment and necessary regulation of a Court. For this man's integrity I will be responsible. He was once sent to Tanjore by the Danish Government, and at that time many people chose him for an arbitrator in their tedious suits, and willingly submitted to his decision. His being a Christian would be no objection to his being employed, as there are even Brahmins willing to acknowledge him a capable and a good man."¹

Cruel
treatment
of Serfojee
and the
late
Rajah's
family.

12. There was another part of the Rajah's conduct exceedingly painful to M. Swartz's feelings, the correction of which was going on simultaneously with the reform of the judicial and revenue departments of the public service. He had so neglected the education of Serfojee, that the boy did not yet know one letter. He also immured him in a dark and noisome room, where the insects infested him to that degree that he could not sleep, and had lost the proper use of his limbs. When Swartz found him in this condition he felt a grief which he could scarcely express. The poor boy, with a touching simplicity, asked him whether children in Europe were deprived of seeing the sun and the moon. "I comforted him," says Swartz. The Governor of Madras remonstrated with the Rajah, beseeching him to treat the boy with more humanity; but these remonstrances being disregarded, arrangements were made for M. Swartz to remove him from his present confinement, and take him under his own care.

(¹) Memoirs. Vol. ii. p. 191.



The Rajah and his minister pretended to be indignant at this interference, and told Swartz, when he came for the boy, that he might go home. "What!" exclaimed he, astonished at their effrontery, "to become guilty of a breach of faith? Even my father should not be permitted to make such a proposal." Upon this they left him with precipitation. That night he remained with Serfojee, and removed him next day; and, under his paternal care, the boy soon recovered his health and the use of his limbs; made rapid progress in his education; and became cheerful and happy.

A third complaint was made against Ameer Sing, respecting his frequent objections to pay to the family of the late Rajah the sum which he had agreed with the Madras Government to allow them. This also was left to the arrangement of M. Swartz, who settled the matter to the entire satisfaction of the family and the British Government.²

13. For some time past one of his correspondents had desired that he might establish a village to be entirely inhabited by Christians, whereby they would be less exposed to interruption from the presence and opposition of the Heathen, and those weak in the faith would be more removed from temptation to relapse into their idolatrous abominations; but he objected to the proposal for two reasons. He apprehended, that, in the event of a commotion, such a village would be immediately burned down. On the other hand, he thought that when there were some Christian families residing in a heathen village the whole district might become acquainted with the counsel of God for their salvation. While, however, this was his deliberate judgment, he did not interfere to prevent the accomplishment of his

Native
Christian
villages.

(²) A detailed account of these transactions is given in the Memoir of Swartz, Vol. ii. ch. 16.

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friend's proposal, when he saw the providence of God bringing it to pass. In 1791 he wrote to his friend, "There are two villages of Christians round our garden, one of Parriar, the other of Soodra caste; and these can conveniently attend our daily worship. That which you for so many years desired—that we might have a village of Christians—God has brought about without our interference. May He grant a blessing to the Heathen dwelling around us!"¹ The greater part of the converts at this period were cultivators of fields a few miles from the fort, and they took up their abode in one of these villages.

Two murderers
confess to
Swartz.

14. This year (1791), M. Cæmmerer of Tranquebar visited M. Swartz, and thus described his first impression on beholding him:—"Sincere esteem and reverence penetrated my soul when I saw this worthy man, with his snow-white hair. Integrity and truth beamed in his eyes. He embraced me, and thanked God that he had led me to this country." He then, after giving an account of Swartz's useful and unwearied occupations, mentions a fact which may serve further to illustrate the unbounded confidence reposed in this venerable Missionary. "A few miles from Tanjore two Brahmins enticed a child of rich parents, splendidly adorned with gold and precious stones, into their pagoda, where they put him to death. The Government of Madras desired M. Swartz to investigate this horrid deed. He accordingly examined the murderers in the king's palace, and brought them to confess the crime. They were afterwards executed."² In those days, to try and execute a Brahmin was an affair of great delicacy: no Hindoo Government would have ventured upon it. And this is, perhaps, the

(¹) Memoirs. Vol. ii. pp. 197, 198, and 212.

(²) Ibid. p. 217.



only instance that occurs in the history of British India, of Government entrusting such a trial to a private individual, and of that individual being able to induce heathen culprits, and those Brahmins, to confess their crimes. It shows what all parties thought of his Christian character.

15. We have seen, that when the present Rajah ascended the throne M. Swartz was desired to form the outline of a plan for the better administration of justice and the laws. His plan was approved by the Court of Directors, who this year sent out orders to have it carried into effect; and the Governor of Madras requested him to superintend its execution. This greatly increased his labours, especially as he was now in his sixty-sixth year, and began to feel the infirmities of age; but, for the sake of the poor inhabitants, he could not decline the office. Instead, however, of allowing it to encroach upon his more sacred duties, he turned it to the best account. As many of the Natives daily came to him from all parts of the country about their secular affairs, he took the opportunity of declaring to them the counsel of God for their salvation. Those who came early in the day attended his morning prayers. Others, who called at eight, heard the instructions given to the Candidates for Baptism. Sometimes forty or fifty persons were present, both of high and low castes. Frequently from fifteen to twenty Brahmins were sitting by while he was catechizing. He used to say to them, "Sit down, and you will hear what doctrines we teach. I trust you will dedicate yourselves to the service of your Creator and Redeemer, and forsake your wretched idolatry." Upon this they quietly seated themselves for an hour, and heard every thing he had to say. Thirty years before this would have been looked upon as the greatest scandal; but his character had wrought a revolu-

He superintends the administration of justice.

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IV.

Death of
an aged
Christian.

tion of feeling in this respect wherever he was known to the people.¹

16. In the midst of these important public concerns Swartz never neglected his own proper duties, and was as attentive to the instruction of the ignorant and the employment of the poor of his flock as to affairs of state. About this time died an old Christian, who gave satisfactory proof to the last that he was a true convert to the faith and hope of the Gospel. In life and in death he afforded great consolation to his teachers. He was a man of some property in land and cattle, the whole of which he left to his children, exhorting them in his last moments to follow his example, and become disciples of Jesus Christ, in whom was all his hope. He was indefatigable in prayer, of a contented mind, and always enjoyed serenity and peace. Many Heathen who knew him were wont to say, "If there be not another sincere Christian among those who have been instructed, this good old man certainly is one." In his last illness he was visited by the Missionaries and Catechists. On the day of his departure Swartz said to him, "My dear friend, it seems as if the Lord designed to call you away to-day." "Yes," returned he, "I am ready to go; and my soul exclaims, Come, Lord Jesus! I am willing to follow Thee." Shortly after, one of the Catechists asked him how he found himself. "Very well," he replied, and immediately expired. His death produced a general sensation. The school children, who revered him as a father, followed his corpse, singing hymns by the way, and strewed his grave with flowers. A great concourse of Christians, and even Heathen, also joined the funeral. Happy was the end of this aged believer, and his

(¹) Memoirs. Vol. ii. p. 220.



memory was blessed. He was converted under the ministry of Swartz; and had no other fruit grown from his labours they would not have been in vain.²

17. Being now, as just stated, in his sixty-sixth year, and beginning to feel the infirmities of age, he thought seriously of the great harvest to be gathered in and the paucity of Missionaries, and was earnest in prayer to the Lord that He would send forth labourers into His harvest. He was also urgent in his applications to the Society to do their utmost to send out faithful assistants for the work. Dr. John of Tranquebar, in 1792, described the growing debility of this revered Brother in affecting terms. Having occasion to obtain his advice, he requested that he would meet him at Tripatore. "I reached that place," said Dr. John, "at seven, and at eight M. Swartz arrived, whom I had so earnestly desired to see. He was not able to quit his palankeen without difficulty; and I soon perceived, that since I saw him at Tanjore a year and a half ago his energy and strength had become much impaired. It went to my heart, as I reflected with sorrow that we were not likely to retain this dear Brother long amongst us. He himself observed, 'I am getting nearer the grave: my Heavenly Father will not, I trust, permit me to lie long sick and incapable of work, but take me soon to Himself, if it be His will.'"

Swartz's
growing
infirmi-
ties.

But though his natural force was thus abated, his spirit was yet strong in the Lord; and the resistance which it continued to offer to the pressure of his infirmities, affords an instructive example of perseverance under circumstances so calculated to depress the mind. Though suffering from a severe cold, yet he would have the Christians of the place assembled, and recapitulated to them his sermon of

(²) Swartz's Memoirs. Vol. ii. pp. 222, 223.

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The late
Rajah's
family re-
move to
Madras.

the previous Sunday. He then conversed till midnight with Dr. John, whose spirit was not a little refreshed by his discourse. Not long after, describing to a friend his daily occupations, he concluded, "While so engaged I almost forget my age and infirmities. I esteem it the greatest of blessings, next to my own interest in Christ, to be an instrument in the salvation of others."¹

18. In 1792 he was again called upon to exert himself for the protection of his ward, Serfojee, and the widows of the late Rajah. The youth wrote to him, complaining of the harsh treatment which he and the widows continued to receive from Ameer Sing, and requesting to be removed to some place of protection. Swartz forwarded the letter to Government, who immediately sent orders for the rescue of the prince and the widows from the vexatious interference of the Rajah; and, upon the invitation of Government, they removed to Madras in January 1793, escorted by a detachment of the Company's troops, under the superintendence of M. Swartz. It has already appeared, in the account of the Madras Mission², that before Swartz left them he was permitted to place them under the charge of M. Gerické, who carefully conducted Serfojee's education, and was preparing him for the high responsibilities to which he was ere long to be called.

Collaries
reclaimed
and con-
verted.

19. In transmitting his Report for 1792, M. Swartz narrates the alarming circumstances relating to some of the converts. These were Collaries, a caste of thieves, who have been compared to the marauders of Arabia. For some time past they had committed great outrages in their plundering expeditions. The sepoys sent out against them being unable to prevent, or even check, their depredations, the Government again solicited the good offices of

(¹) Swartz's Memoirs. Vol. i. pp. 223—233.

(²) Dec. 7th. sec. 15.



M. Swartz. In consequence, he wrote to the Chiefs of these lawless people to come to him, and they instantly obeyed his summons. Finding out, to some extent, what they had stolen, he insisted on its being restored, which was accordingly done; and in the end they all gave him their pledge, in writing, that they would steal no more. They kept their promise for eight months, until, on the public officers becoming less vigilant, they were tempted to return to their old work, though with less violence than before. However, they were soon checked again, when some of them requested Swartz to instruct them. He replied, "I am obliged to instruct you; but I am afraid you will become very bad Christians." This time, however, their promises of amendment were so fair, that he began to teach them; and after two months, when they had acquired a tolerable knowledge of Christianity, and given satisfactory tokens of sincerity, they were baptized.

Swartz insisted upon their becoming industrious, cultivating their fields, and attending to other useful and honest occupations. To his exhortations he added personal inspection and the visitation of their villages, when he examined them in religious knowledge, prayed with them, generally in the presence of the Heathen, and then desired to see the fruits of their industry. This they cheerfully produced, and then he spake to them a word of encouragement, and expressed himself fully satisfied. He next exhorted them honestly to pay the usual rent to Government, which they soon did in a pleasing manner. On the proofs which they thus gave him of the entire renovation of their character, well might he pronounce the appearance agreeable, and the prospect hopeful; and he assisted them in a way that was calculated to confirm them in these industrious habits. As the water-courses in their district had not been cleansed for fifteen years, by which neglect the cultivation was impeded and the harvest dimi-

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They
overcome
their
enemies
by forbear-
ance.

nished, he solicited the Collector to advance money to clear them, promising himself to send people to inspect the work. His request being complied with, the work was completely done; and those inhabitants who formerly, for want of water, had reaped only four thousand kalams, now reaped fourteen thousand from the same ground, and rejoiced in the increase. The whole district gathered in nearly one hundred thousand kalams more than in the preceding year. Thus early did they find the truth of that sacred text, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."¹ Seldom is the industrious Christian disappointed of this hope.

20. But their joy was soon turned into grief. The Heathen Collaries observing that many more of their relations wished to embrace Christianity, and that such as had been baptized refused to join in their plundering expeditions, assembled in a hostile manner, forming encampments in their neighbourhood, and threatening to extirpate Christianity. Dismal was the aspect of affairs. Some Heathen relatives of the Christians advised them to form an opposite camp; but Swartz exhorted them to make use of other weapons—prayer, humility, and patience; telling them at the same time, in strong terms, that if they were aggressors he would disown them. This disturbance lasted four months, and became a very serious matter, for the malcontents neglected the cultivation of their own fields, and deterred others from attending to theirs. Swartz remonstrated with these misguided people—for they had mischievous guides—sent Catechists to them, and told them that his former endeavours for their benefit, which they had found so advantageous, had not merited such treatment. At last, finding no opposition from the Christians, and being unwilling to be looked

(¹) 1 Timothy, iv. 8.



upon as the aggressors, all went to their homes and resumed their work, ploughing and sowing with double diligence. "My heart rejoiced," said Swartz, "at the kind over-ruling Providence. Surely He is a God that heareth prayer."² Can we wonder that the very Heathen regarded this man of God as the greatest benefactor they had ever known?

21. M. Swartz, in his Report of the Provincial Schools this year, mentioned that some of the scholars, having completed their education, had set up English Schools on their own account. About this time he also opened a Charity School for the children of poor Christians who resided up the country, where they had no means of procuring a religious education. He built a house large enough for twenty of these children, whom he entirely maintained. Some of them were orphans, whom he regarded as his own; and in reference to this increase of expenditure, he remarked, "Being unmarried, this is not a burden to me. The poor shall be my heirs." Yes, and they enjoyed their heritage while he lived. They loved him as their common father; and a Missionary, who had accompanied him in one of his tours, thus described the affectionate welcome they gave him on his return home, after an absence of eleven months:—"I could not remain unmoved when I saw how the Christians, great and small, parents and children, thronged around this beloved Teacher, every one trying to get nearest to him, and be the first to greet him with 'O Sir! God be praised!' The scene was rendered the more affecting by M. Swartz himself being unable to refrain from tears of joy."³

The
Christians'
love for
Swartz.

(²) Society for Promoting Christian Knowledge Reports, 1794, 1795. Swartz's Memoirs. Vol. ii. pp. 245—248. Buchanan's Apology for Christianity in India, pp. 206, &c.

(³) Society for Promoting Christian Knowledge Reports, 1794, 1795. Memoirs. Vol. ii. pp. 266, 267.

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IV.

Mr. Wilberforce's
proposal
for religious in-
struction
of India.

22. This year (1793), upon the renewal of the East-India Company's Charter, preparatory to its expiration in 1794, endeavours were made in the British Parliament to obtain for India greater moral and religious advantages than the country had hitherto enjoyed; and the question is too intimately connected with our present history not to be noticed here. Mr. Wilberforce, with that characteristic energy, ability, and Christian philanthropy, with which he was vindicating the cause of oppressed Africa, took the lead in this attempt to emancipate India from a thralldom more grievous than the Negro's bonds. Since the reign of Queen Anne a deep indifference to such attempts had settled upon the mind of the nation: he now endeavoured to rouse it from this lethargy. After carefully studying the subject, and consulting long and earnestly with the Archbishop of Canterbury, the Speaker of the House of Commons, and Mr. Charles Grant, than whom no one was more competent or better disposed to help him, he prepared certain Resolutions for the House of Commons, which were agreed to in Committee, and entered on the Journals. These Resolutions pledged the House, in general terms, to the peculiar and bounden duty of promoting, by all just and prudent means, the religious improvement of the Natives of India. Two days afterwards he proposed specific Resolutions for sending Schoolmasters and Chaplains throughout India. To these Mr. Dundas, the Minister of the Crown, promised his support, and they were quietly carried through. His progress thus far he devoutly ascribed to the overruling providence of God, and his hopes of success were high.¹

(¹) We cannot withhold his personal reflections at the time; for, if not matter for history, they will tend to edification, and show in what spirit a Christian statesman will legislate for the advancement of the Redeemer's kingdom:—"What cause have I for gratitude, and trust, and humiliation!" "Oh let me remember that Judas was used as an instrument with the rest of the twelve disciples,



23. These joyous anticipations, however, were soon to be disappointed. The Court of Directors took alarm at his clauses, and "strongly reprobated" them; and the altered tone of Mr. Dundas soon showed that their opposition had taken effect. The objections with which the measure was now assailed in the House called forth very strenuous exertions from Mr. Wilberforce in its vindication; and the following appeal to the understanding, the consistency, the religion of the assembly he addressed, is worthy of being pondered by every Christian whom Divine Providence may hereafter raise up to legislate for a Heathen land:—"It is not meant," he said, "to break up by violence existing institutions, and force our faith upon the Natives of India; but gravely, silently, and systematically to prepare the way for the gradual diffusion of religious truth. Fraud and violence are directly repugnant to the genius and spirit of our holy faith, and would frustrate all attempts for its diffusion. To reject this measure would be to declare to the world that we are friends to Christianity, not because it is a revelation from Heaven, nor even because it is conducive to the happiness of man, but only because it is the established religion of this country. In India we take equal care of Hindooism: our enlarged minds disdain the narrow prejudices of the contracted vulgar: like the ancient philosophers, we are led by considerations of expediency to profess the popular faith; but we are

His proposal negatived.

ples, and that many will say, 'Have we not prophesied in Thy name?' to whom He will answer, 'Depart from me, ye workers of iniquity.' This affair gives me fresh occasion to discover the pride of my own heart. How properly is Grant affected! Yet let me take courage. It is of God's unmerited goodness that I am selected as the agent of usefulness. I see His over-ruling power. I go to adore His wisdom and goodness, to humble myself before Him, and to implore His forgiveness for Christ's sake. Amen."

—Life of William Wilberforce, by his Sons. Vol. ii. pp. 24—28

happy in an opportunity of showing that we disbelieve it in our hearts, and despise it in our judgments. Beware how this opinion goes abroad. Think not that the people of this land will long maintain a great Church Establishment from motives of mere political expediency. For myself, I value our Established Church as the means of preserving for us and for our children the blessings of the true religion; and I well know that to spread such a notion would be to inflict on it a fatal stroke.”¹

In spite of this appeal, he lost all the practical part of the Resolutions he proposed. His clauses were struck out on the third reading of the Bill, and the British territories in India were to be left, for another twenty years at least, the term of the new charter, without an effort on the part of Government to rescue them from the bondage of a most debasing superstition.

24. One of the worst features in the debates upon this important question was the wanton attack made upon the character of the Native Christians²,

(¹) Life of William Wilberforce, by his Sons. Vol. ii. pp. 24—28.

(²) The member who acted the most prominent part in this opposition was Mr. Montgomerie Campbell, who had passed a few years in India, in the station of Private Secretary to Sir Archibald Campbell, when Governor of Fort St. George. This gentleman gave his decided vote against the proposed measure, and sought to justify his opposition, by actually reprobating the conversion of the *Gentoos*. Admitting that the Missionaries had made some proselytes, he averred that they were the lowest order of people, and had even degraded the religion which they professed to embrace. Though he could not but acknowledge that the character of M. Swartz was held deservedly high; yet he asserted that he could not have any reason to boast of the purity of his followers, for that they were proverbial for their profligacy. “An instance occurred to his recollection,” he said, “perfectly in point. He had been preaching many hours to this caste of proselytes, on the heinousness of theft, and, in the heat of his discourse, taken off his stock, when that and his gold buckle were stolen by one of his virtuous and enlightened congregation. In such a description of Natives did the doctrine of the Missionaries operate. Men of



and the Missionaries. M. Swartz thought proper to vindicate his Brethren, his converts, and himself,

high caste would spurn at the idea of changing the religion of their ancestors."

A very ungracious return for all the public services of Swartz, Gerické, and others. When the newspaper containing this farago reached M. Swartz, he was at Vellam, in February 1794, and he immediately determined to write a vindication of himself and his Brethren to the Society by whom they were employed. He begins with the following explanation of the anecdote which Mr. Campbell undertook to relate. After describing the Collaries, the caste of robbers mentioned above, among whom the incident occurred, he adds, "When I arrived at one of those villages, called Pudaloor, I took off my stock, putting it upon a sand-bank. Advancing a little, to look out for the man who carried my linen clothes, I was regardless of the stock, at which time some thievish boys took it away. When the inhabitants heard of the theft they desired me to confine all those boys, and to punish them as severely as I pleased. But I refused to do that, not thinking that the trifle which I had lost was worth so much trouble.

"That such boys, whose fathers are professed thieves, should commit a theft, can be no matter of wonder. All the inhabitants of that village were Heathens: not one Christian family was found therein. Many of our gentlemen, travelling through that village, have been robbed. The trifle of a buckle I did, therefore, not lose by a Christian, as Mr. M. Campbell will have it, but by Heathen boys. Neither did I preach at that time. Mr. Campbell says that I preached two hours. I did not so much as converse with any man. This poor story, totally misrepresented, is alleged by Mr. Campbell, to prove the profligacy of Christians, whom he called, with a sneer, *virtuous and enlightened people*. If he has no better proof, his conclusion is built upon a bad foundation, and I shall not admire his logic: truth is against him.

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

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

In reply to the calumniator's assertion, "that a Missionary is a disgrace to any country," he remarks, "Lord Macartney and the



against these aspersions; and none but the most prejudiced can read his Letter, given below, with-

late General Coote would have entertained a very different opinion." Then follows some account of the important services which he and his Brethren had rendered to the British and Native Governments, and also to the native inhabitants, as narrated in the foregoing pages. He avers, that the dubashes, who drain the country, are the profligates, and not the Christians, as Mr. Campbell had asserted. Upon his allegation, "that the inhabitants of the country would suffer by Missionaries," Swartz remarks, "If they are sincere Christians, it is impossible that the inhabitants should suffer any damage by them: if they are not what they profess to be, they ought to be dismissed."

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

The concluding paragraphs of this Letter touch one or two points of too great importance in relation to the History of Christianity in India not to be given entire.

"Now, I am well aware that some will accuse me of having boasted. I confess the charge willingly; but lay all the blame upon those who have constrained me to commit that folly. I might have enlarged my account; but fearing that some characters would have suffered by it, I stop here. One thing, however, I affirm, before God and man, THAT IF CHRISTIANITY, IN ITS PLAIN AND UNDISGUISED FORM, were properly promoted, the country would not suffer, BUT BE BENEFITTED BY IT.

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

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

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

"I am now on the brink of eternity; but to this moment I



out assenting to his biographer's remark, that "nothing can be more convincing and triumphant than the evidence thus adduced in favour of the beneficial influence of Christianity on the temporal interests of Heathen nations; while the singular ability, the genuine modesty, and the elevated piety of the venerable Missionary, throw additional light on the extraordinary excellence of his character, and the value of his Christian labours."

This ungracious treatment at home caused no relaxation in the exertions of Swartz and his Brethren. They went on, through evil report and good report, confiding in the Master whom they served, willing to share in the reproaches that fell upon Him, and believing that, sooner or later, "wisdom is justified of her children."¹

25. Anxious for the right direction of the studies of Serfojee, the destined Rajah of Tanjore, who was still at Madras, Swartz kept up a correspondence with him; and one or two extracts from his Letters to this prince will show what care he took to inculcate upon his mind sound principles of government. Upon the importance of studying geography, in order to obtain some idea of the God who created

Swartz's
correspon-
dence with
Serfojee.

declare, that I do not repent of having spent forty-three years here in the service of my divine Master. Who knows but God may remove some of the great obstacles to the propagation of the Gospel? SHOULD A REFORMATION TAKE PLACE AMONGST THE EUROPEANS, IT WOULD, NO DOUBT, BE THE GREATEST BLESSING TO THE COUNTRY."

In publishing this admirable Letter in their Annual Report, the Society accompanied it with testimonials from Lord Cornwallis and themselves, to the unimpeachable character of M. Swartz; but we want no other vindication of him against such aspersions than a simple reference to his labours from the commencement to the close of his Missionary career.^a

(¹) Matthew xi. 16—19.

(^a) Society for Promoting Christian Knowledge Report, 1795. Memoirs. Vol. ii. p. 269. Buchanan's Apology for Christianity in India. Appendix xi pp. 198, &c.



the world in which we live, he remarked, "It is ignorance of the works of God that inclines us to value the creature more than God. A good prince is obliged to imitate God. But how can he imitate Him if he does not know Him, and His goodness, wisdom, power, and justice?" "God complains that the Heathen have not worshipped worthily, though they might have known Him by the works of creation and providence. A great king therefore prayed to God, saying, 'Open thou mine eyes, that I may see the wonders of thy works and words.' " After advising him carefully to study the English language, he adds, "But above all, be careful to have the glorious God on your side. His loving-kindness is better than life. Pray to Him, fear Him, do not dare to do any thing against His will, and He will be with you." Describing men as trees planted by God in their respective stations, he says, "I heartily wish and beseech God to make you a good tree, which bears good fruit to the praise of God, your Maker and Benefactor. Besides the welfare of our souls, which ought to be our first concern, we are obliged to prepare for the wise exercise of every duty to which God calls us." "You in your station ought to learn all virtues, by the exercise of which you may become beneficial to mankind—justice, benevolence, patience, and resignation to the will of God." "I wish you may read history, by which you may be instructed in every necessary point. History shows how many princes have exercised justice, benevolence, and diligence, by which they have made a whole nation happy; but history informs you likewise how many princes have indulged in wickedness, and impiety, and sloth, and cruelty, by which they have even ruined their lives. In short, it is and will always be true, what was said to an Israelitish king, 'Thou hast forsaken God, therefore God will forsake thee.' Do not, my



dear friend, indulge in sloth and idleness: be diligent in every laudable thing."¹

26. The work of the Lord continued to prosper in His servant's hands; and among the converts in 1794 special mention is made of one family, consisting of a man, with his wife and two children. Having declared their resolution to enter into the way appointed by God for the salvation of sinners, they were carefully instructed, and in due time baptized. Afterwards they took up their abode at Tanjore, where the man worked at his trade as a weaver, thereby increasing the demand for the yarn which the poor widows were employed to spin. The whole of this family walked according to the Gospel, and gave their teachers great satisfaction. The mortality this year among their little flock was great, no less than fifty being carried off by the small-pox. The native communicants were increased to about one hundred and fifty.²

Increasing
prosperity
of the
Mission.

There were twelve Catechists now employed, whose united salaries amounted to sixty pounds a year; the Orphan School cost forty pounds; the whole of which sum, besides the Missionaries' travelling expenses, M. Swartz defrayed out of the allowance which he received from Government. Feeling, however, that this provision was precarious, he expressed a wish for some assistance from the Society towards this extraordinary expenditure; and his request was immediately granted, by a donation to the amount of the Catechists' stipends.

Being no longer able to walk far, Swartz limited his own pastoral visits to the Christians in the immediate vicinity of the Church, and assembled them for prayer in the evening. The Catechists continued their excursions as usual, under his direc-

(¹) Memoirs. Vol. ii. pp. 289—291, 294, 295.

(²) Society for Promoting Christian Knowledge Report, 1796.

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IV.

Fatal effect of idolatry.

tion; and on their return after the labours of the day he heard them read over the Journals of their proceedings. Often might this aged servant of God be seen in the cool of the evening seated under the shade of a wide-spreading tree, and listening to these and the other Teachers' Reports.

27. With the Heathen who resorted to him his earnestness seemed to increase, rather than decline, with the infirmities of age. He plainly set before them the absurdity and sinfulness of their idol-worship, the happiness which would attend their obedience to the truth, and the judgments to which they would render themselves liable by a contempt of the only true God and the offers of His mercy. On one occasion a man confirmed what he had been saying of the hurtful and mischievous consequences of idolatry, by relating a circumstance which had recently happened at the performance of their heathenish rites, celebrated in honour of one of their infernal deities. The priest, after offering the accustomed sacrifices, sat down and drank to intoxication, when he became as furious as a wild beast, murdered three persons with the instrument with which he had just slain the victims, wounded six more, and was proceeding in the work of destruction when the people felled him to the ground with sticks. The man himself died soon after of his wounds.¹

Swartz's counsel to Missionaries under trials.

28. M. Swartz seldom failed to command the attention of his auditors of every description; but, as in the case of other Missionaries, those who acknowledged the truth of his doctrines were much more numerous than those who embraced them. He would not, however, have the slowness of the Heathen to believe, discourage either himself or his

(¹) Society for Promoting Christian Knowledge Reports, 1797, 1798.



Brethren. "A Missionary," he wrote to a friend, "must guard against being cast down and dissatisfied; for this, especially here, is as poison to the body, and highly pernicious to the soul; because thereby faith, love, and hope decrease, nay, absolutely perish. And when the people remark that such a one is discontented, it is an impediment in the way of his labouring on their souls; from which, nevertheless, our comfort ought to arise. Whenever I meet with any thing disagreeable *I go and catechize for an hour.* This employment sweetens every bitter to me. No Missionary must give way to complaining. *We must be witnesses for our Lord, and not converters merely.* One could wish indeed that, as three thousand souls were converted by Peter's sermon, a visible, abundant blessing might rest on our labours. Meanwhile, sowing has its season, and reaping has its season; and moreover, it might still be a question whether, with such great success, we should hold fast humility of heart. The best way is to labour diligently, and then to pray that God would bless our labour. The Tanjore inhabitants are much given to heathenism; and yet many assert—I know not how it comes into their minds—that the whole land will still embrace Christianity. God grant it!"²

29. Last year, in his Report to the Society, he had remarked, "As I grow old and weak, and the work is great and extensive, I heartily wish that a new labourer could be found, and sent out to assist us;" and this year he was informed that two new Missionaries might soon be expected. But the pleasure which this intelligence gave him was somewhat moderated by the probability, expressed in the despatch, that one of them might arrive in India with a wife; and he could not refrain from making

His objections to their premature marriage.

(²) Memoirs of Swartz. Vol. ii. pp. 306, 307.

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the following observations upon the circumstance:—
“I confess, dear Sir, I was grieved at it. I assure you that I honour matrimony as a divinely-instituted state; but, if a new Missionary comes out, he ought to be unembarrassed. His first work, besides an attention to his personal religion, is the learning of some languages, which requires great attention and unwearied application. I will not say that a married man is unable to learn languages; but this I know, from experience in others, that the work goes on very slowly. Besides, a new Missionary, who comes out in a married state, wants many things, to maintain his family decently, which may distract him. If one should enter into that state after he had become qualified for his office the difficulties would be less; and even then he ought to be well assured of his intended wife's real piety; otherwise, she will be a sore impediment to him in the discharge of his duty.”¹

These remarks, from such a man, ought to have great weight with all whom they may concern. They have not always been acceptable, and in many cases they have by no means been applicable; yet the experience of many young Missionaries since the days of Swartz has confirmed their general propriety. Though, after the example and counsel of St. Paul, he devoted himself to a life of celibacy, that he might be free to give his time and thoughts wholly to the Lord; yet he did not presume to lay down this rule for others; and he knew that several married Missionaries, eminently devoted and successful, had owed much of their comfort, and even of their usefulness, to the partners of their labours and their cares. There can be little doubt,

(¹) Society for Promoting Christian Knowledge Report, 1798. Memoirs of Swartz. Vol. ii. pp. 341—345. The two Missionaries whom M. Swartz was led to expect were appointed in the following year.



indeed, that his judgment was in favour of their remaining single, for the same reasons that he deemed it expedient in his own case; but his observations given above were intended for Missionary novitiates, and it behoves such to give serious attention to the subject.²

30. In another letter this year he gave an account of some of his converts, which exhibits both the triumph of grace over the tendencies of the native character, and also the peculiar temptations to which the Christians were exposed. Relating the happy death of a young woman, he described her as a person "of a quiet disposition, 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."

Peaceful
death of a
Christian
woman.

31. Such was the general character of the converts; but he adds an instance of a sorrowful kind, to show that he, like all other ministers of the Gospel, was sometimes disappointed of his hopes. A woman placed herself and her two daughters under him to be prepared for baptism; the daughters attended the School also. When the elder child was grown up, she wished to be united in marriage 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

Unhappy
death of an
apostate.

(²) 1 Corinthians, vii. Missionary Vade Mecum, pp. 33—38.

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English
alarmed at
the Mis-
sionaries'
success.

celebrated in the heathen manner. The daughter in her first confinement was in danger. Perceiving her end drawing near, she sent for an aged Christian woman, 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."

32. Thus were the Missionaries alternately encouraged and disappointed in their work: but they had other trials of their faith. Since the debate in the British Parliament in 1793, on the renewal of the Company's Charter, their troubles had greatly increased. Many persons who had before regarded their operations with indifference, now looked upon them with suspicion. Though it was not pretended that they had done any thing to forfeit the favour hitherto shown them; nor that the smallest danger to the security of the British empire in India had ever risen from their endeavours to convert the Natives; yet the thing having been confidently predicted by some, began to be apprehended by others: and as dangers of the imagination generally appear more formidable than those that are real, many from this time began to look upon the Missionaries and their work with sensitive alarm. And here we are presented with the singular phenomenon of a people growing more terrified at an alleged danger as the cause for alarm was diminishing. In the infancy of their empire in the East, the English, as we have seen, often encouraged these peaceful labourers, without the least fear of evil consequences. Now that their power was sufficiently extended and established to defend themselves against any resistance which might be offered to



the progress of Christianity, they affected to think that its encouragement would place their possessions in the greatest jeopardy. Thus we see how easily, in some minds, truth is borne down by calumny. Whether uttered by the political partisan, the mercantile adventurer, or the Popish Priest, the cause of their aspersions is the same—*thorough ignorance of vital, practical Christianity*.¹ Each imagines the

(¹) Two or three years after this the late Dr. Vincent received a letter from a friend in India, bearing strong and independent testimony to the utility and importance of the Society's Missions in that country. It was written shortly after the death of Swartz; but as it relates to the discussions of this period, and ably confirms the sentiments of those who were advocating the cause of Christianity in India, an extract from it may be appropriately given here.

“With regard to the question which has been agitated at home on the expediency of sending Missionaries (a question highly disgraceful to its opponents), it may be sufficient to know that the Native Protestant Converts are, when compared with a like number of other Natives, the most orderly and respectable class in the country. Their number is very considerable.

“That they consist chiefly of the lower or Pariah caste is a vulgar error; and instead of being, as is often asserted, despised and contemptuously treated by their fellow Natives, they are universally respected. By the latter term I would be understood to say, that, on account of their general good behaviour in society, they are esteemed to possess more probity and better dispositions towards social kindness, than any other Natives. I was surprised to see a man of the late Dr. Robertson's learning and research introduce into his ‘Ancient India’ a stigma on the Native Christians.”

In reference to the general ignorance of the subject, even in India, this intelligent writer adds—

“You may ask five gentlemen out of six, who return from India, their opinion of the state of the Native Christians; their reply will probably be, that they see no use in the endeavours to propagate Christianity here: and this will be followed by a repetition of the common-place idea, transferred from one to another without examination, ‘What can a black fellow know about Christianity?’ I have heard one gentleman, acquainted with Tamul, turn into ridicule the Tamul questions and answers of the Catechism, &c., and assert that no native knew any thing more than the mere routine of answering by rote like a parrot. Now I am perfectly certain

object of his ambition or admiration in danger from the success of religion, and thinks only how he may suppress it for his own safety. But they cannot prevail. Omnipotence is against them, and His Word will prove irresistible. They may for a time impede its progress, as in the present instance, by frightening those who think only of their secular interests; but even this interruption will tend to its advancement, just as obstructions in the way of a mighty river cause it to expand and to rush forward with accelerated force. This has ever been the case, and we shall see it exemplified in the progress of the present History.

certain that this gentleman spoke entirely at random, and that he never had taken the trouble, though he so well possessed the means, from his knowledge of Tamul, to examine the subject. Another thing is, that he himself knows less of Christianity than the very people whom he ridiculed. It is from this sort of cant and jargon, of ignorance and indifference, that false ideas regarding the Native Converts have been instilled into the minds of many at home: they also confound, as one and the same thing, Protestant and Roman-Catholic converts. Another gentleman, of very respectable character and great philanthropy, holding a high station in the Company's Civil Service, observed to me, that the Missionaries would be of great service in promoting among the Company's servants a knowledge of the country languages; but 'what is the use of making converts? the people do just as well in their present state.' At this you will be but little astonished when I tell you that gentleman's religious creed; which is, that our Saviour, as well as Mahomet, was a prophet, or person possessing that character; that as he led an exemplary life, and propagated his doctrine by persuasion, not by force, he was entitled to the highest respect; whereas Mahomet was a blood-thirsty enthusiast, and deserved abhorrence; but as to any portion of divinity attaching to our Saviour's character, he could not conceive it."

The remainder of this Letter contains a complete vindication of the Missionaries and their converts, an exposure of the native character, and an explanation of the vast benefits that must result, both to the Government and their subjects, from the propagation of Christianity in the country. It is published entire in the Society for Promoting Christian Knowledge Report for 1800, pp. 144—149.



33. Meanwhile, however, the Missionaries' faith and patience were put to a severe test. The difficulties in the way of the Natives' conversion were greatly augmented, especially those arising from the prejudices of caste. Hitherto they had to stand against the hostility of friends, to endure all the privations of a separation from their families, and not unfrequently to encounter their violence even unto death: now, they began to be frowned upon by the English also. When they heard the character of Native Christians depreciated; when it was seen that their applications for employment were discountenanced, and that the Hindoos and Mahomedans were actually preferred before them; it naturally deterred the other Natives from putting themselves in the way of Christian instruction. Of this Swartz had a painful proof in the very year after these discussions. Writing to a friend, he remarked, "It is necessary that the Christians should be able to obtain situations. Now Europeans despise them. A Brahmin said to me lately, 'You do your business by halves. After you have instructed us, you say, Go and labour. But what labour shall we do? If you could get us situations suited to our abilities, you would see things wear a different aspect. But you take us out of all our own connexions, and are not able to place us in any other.' This is an appeal which bears with too much force on us unfriended Missionaries. Yes, we are constrained to admit the fact, that if any one confesses the Christian doctrines, he is not only despised by his own connexions, but by Europeans also. This is a hard trial."¹ It was a hard trial: and while unjust to the Christian subjects of the Company, it was most dishonourable to the religion which they themselves professed. All classes were preferred, even Romanists, before

They discountenance Native Christians. Heathen deterred thereby from embracing Christianity.

(¹) Swartz's Memoirs. Vol. ii. pp. 288, 289.

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Government connected with idolatry.

the Protestants, as though these alone were unworthy of confidence ; whereas, we have seen, again and again, that they were the only Natives that could be trusted when the British interests were brought to a crisis, and also in the calamitous emergencies of the inhabitants of Tanjore and other parts. They formed, indeed, the moral strength of the British empire in India, being the class most interested in upholding it ; for their religion, and often their lives, depended on its continuance. It was, therefore, as impolitic as unjust so to neglect these inoffensive people.

34. But this was not the only result of the debates of 1793. From this period the English began publicly to patronize the idolatries of the country, and some of them talked and behaved more like Hindoos than Christians. In the year 1795 the Madras Government actually connected itself with the abominations of the pagan temples. Hitherto they had not interfered with them in any way ; and in consequence, the temples, unable to maintain themselves in the decline of their votaries' zeal, were going to ruin. Throughout the Carnatic, and other parts of India where the British power or influence prevailed, the ancient idolatries of the country were rapidly declining, and that without exciting any feeling of dissatisfaction with the British authorities in the native mind. They did not consider it any more the business of their Christian rulers to cherish the superstitions of the country, than of the Heathen or Mahomedan Government to promote the advancement of Christianity. They knew that toleration was all that they had a right to expect, and with this they were satisfied.

On the other hand, the light of Divine Truth had been left to take its course on the moral darkness of the land. Hitherto Government had not thought of interfering with the Missionaries' proceedings ; but



now they abandoned their neutrality. All at once, many, who had long looked on with indifference, affected to be scandalized at the invasion of the empire of Brahma by the Gospel of Jesus. The tocsin of alarm had been sounded in the British Parliament: its echoes soon reverberated along the shores of Coromandel. Men began to awake as from the sleep of night; to decry the humble heralds of the Cross and their disciples; to mourn over the ruins of what were now called the "sacred temples" of idolatry; the decline of its once "magnificent" festivals and processions; and the general decay of the Hindoos' religion. The British Government were loudly called upon to repair the breaches that time had made in the venerable pagodas; to undertake "the management of the Church funds" (by which was meant the money appropriated to the idol temples and worship, with the establishments of Brahmins, and harlots, and panders to the gross abominations of Hindoo festivities); to present tributary offerings to the gods of the country; and restore their ceremonies to their former splendour. They were told that the Nabobs of the Carnatic had immortalized their names by gifts to these temples, and were urged to follow in the same career. Obedient to the call, Government, in evil hour, set to work to earn this immortality. They placed the temples under the patronage of the State; employed the public functionaries to compel the people to drag the idol's car without remuneration, even while the victims of this superstition were being crushed to death under the wheels of the ponderous machines. With all this attention to the superstitions of the Natives, no respect was paid to the Christian principles of their own servants. Civilians were commanded, willing or unwilling, to present offerings with their own hands to the dumb idols of the country, and the

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military to fire salutes on their "birth-days" or other occasions, when exhibited to their votaries. So peremptory were these commands, that several public servants of great respectability, whose religious scruples caused them to shrink from giving this sanction to such abominations, have had no alternative but to relinquish their appointments.¹

This monstrous infatuation, though manifested at the other Presidencies, prevailed with the greatest determination at Madras, the principal seat of Missionary exertion. Thus did the great enemy of Christianity prove true to his infernal policy. Rightly is he designated by St. Paul *the god of this world*.² So long as no resistance is offered to his sway he leaves mankind at peace; but when the attempt is made to open their eyes, and to turn them from darkness to light, and from his power unto God³, then does he arise to withstand the encroachment upon his dominion with all his might. For this purpose does he arouse the passions of the wicked, and awaken the fears of the timid; persuading the one that his schemes of worldly aggrandizement are in danger, and the other, that the tide of his pleasures will be impeded in its course, if Christianity is allowed to prevail.

Hence-
forth the
Missiona-
ries' diffi-
culties are
increased.

35. The renewal of the Company's Charter in 1794 is the darkest period of the British empire in the East. For the honour of England we would fain blot out this page of her annals; but the honour of Christianity and the integrity of history demand that the truth be recorded. Often have the

(¹) Report of Mr. Lionel Place, the Collector of the Company's Jaygeer at Madras, to the Revenue Board in 1795. See the "Friend of India," No. 229. Vol. iv. May 16, 1839. Also, "The Connexion of the East-India Company with the Superstitions and Idolatrous Rites of the Natives of India," by J. M. Strachan, Esq., late of Madras. 1840. Appendix, pp. 33, &c.

(²) 2 Cor. iv. 4.

(³) Acts xxvi. 18.



Protestant Missionaries been taunted by Romanists, with the little progress they have made in India, notwithstanding the immense power and wealth of the Protestant Government of the country. In this taunt many Protestants have not been ashamed to join, who have themselves assisted to create the difficulties which impeded the Missionaries' course. This was unjust in the extreme. But the assertion is founded in untruth; for it insinuates, that the British authority was exerted, as it undoubtedly ought to have been, in favour of the progress of Christianity; whereas it is notorious that the contrary was the fact. We have recorded, to the honour of several Governors and other English gentlemen, that, in the prosperous days of these Missions, they gave them all the aid in their power, without ever dreaming of danger to their empire from the diffusion of Sacred Truth; but from the close of the last century the Gospel in India has had actually to bear up against the influence of the altered policy of Government, and of the hostile feelings of individuals. Its progress since that time, in some parts of the country, has been, *in spite of* the public authorities set against it; and instead of being surprised at its partial success, we have cause rather for astonishment at the way it has made, and may well admire the evidence thereby afforded of the omnipotence of Grace and Truth.

36. But to return to the affairs of Tanjore. In 1796 the discussion was revived respecting the validity of Serfojee's adoption, and his consequent title to the musnud. After the fullest investigation of the Hindoo law on the subject, by the most learned Pundits in the Carnatic and in Bengal, and of all the circumstances which had occurred during the reign of Ameer Sing, the Supreme Government at Calcutta came to the conclusion, that the grounds upon which Serfojee's adoption

Serfojee's
title to the
musnud
esta-
blished.

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had been set aside 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. It was proved, that the Pundits of Tanjore on whose decision Sir Archibald Campbell acted in placing Ameer Sing upon the throne had imposed upon him: indeed, the Rajah himself at last confessed, that all parties concerned in obtaining his elevation had received money from him for their services. The whole subject is discussed in a long and elaborate despatch from the Governor-General, Sir John Shore, afterwards Lord Teignmouth, dated December 30, 1796, in which the most honourable mention is made of M. Swartz, and especially of the assistance which he had rendered in unravelling this intricate question. To 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 now awaited only the confirmation of the Court of Directors.¹

Swartz's
tranquillity of
mind.

37. The converts in this Mission during the present Decade amounted exactly to one thousand.² For this result, and the prospect of Serfojee's

(¹) Memoirs of Swartz. Vol. ii. pp. 308—328.

(²) The numbers were—

1787.....	40
1788.....	60
1789.....	79
1790.....	50
1791.....	131
1792.....	193
1793.....	111
1794.....	168
1795.....	90
1796.....	78

—1000



elevation, Swartz was thankful to God. He seems to have felt that his work was almost done, and calmly awaited his call to rest. "How much longer," he wrote, "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 whatever hour He may come."³

1. We now approach the last days of Swartz. On the 8th of October 1796 he entered upon his seventy-first year, when, with a heart abounding in gratitude, he wrote to a friend, "Ebenezer! hitherto the Lord hath helped me." "Oh 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," he said, "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 continual health and strength to declare to Heathens and Christians

THIRD
DECADE.
1797 to
1806.

M. Swartz's
reflections
in old age.

(³) Memoirs of Swartz. Vol. ii. p. 336.

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Deplores
the Ger-
man Neo-
logy.

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."¹

2. While, however, rejoicing in the prospects of Christianity in India, he was not a little disturbed by tidings of the growth of the Neologian heresy in Germany. Describing this calamitous state of things to a friend, he remarked, "The present condition of the Churches in Germany is 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." While lamenting this departure of his country from the fundamental doctrines of the Gospel, he would the more regret the paucity of faithful labourers in India, seeing that such a heresy must tend to render sterile the nursery from which the Missionary field had hitherto been supplied. But he could commit the cause to the Lord, in the assurance that in His own time He would provide ample means for carrying forward His work.²

His con-
tinued
exertions.

3. He was able to pursue his ministerial labours and studies till the middle of October 1797. This year he visited Trichinopoly, and was several times at Vellam, preaching to the British troops and to the Heathen with almost his wonted fervour. His usual occupations with his own congregation and Schools he seldom remitted; he gave daily directions to the Catechists, and heard them read their Journals; and was to the last specially attentive to the

(¹) Memoirs of Swartz. Vol. ii. p. 334.

(²) Ibid. p. 335. The prevalence of this heresy, and its influence in India, were mentioned above. Tranquebar Mission, Dec. x. sec. 1.



instruction of the young men whom he was training up for the service of the Mission. During the latter period of his life, he wrote, chiefly for their edification, 'An Explanation of the Principal Doctrines of Christianity,' 'An Abridgement of Bishop Newton's Exposition of the Book of Revelation,' and several smaller works. Such was the love he bore his flock, that it constrained him to deny himself much of that repose which his infirmities demanded, and to exert all his remaining strength for their improvement.

4. But these exertions were soon to terminate. On the 17th of October 1797 he took a severe cold, which was followed by violent and protracted sickness. He suffered also severely from symptoms of mortification in his left foot. While his friends were filled with alarm, his own mind was tranquil, and, under the most acute pain, not one expression of impatience escaped his lips. He still took pleasure in gathering his household and scholars around him for daily instruction and prayer.

His sickness.

The Heathen who visited him in his illness he earnestly exhorted and entreated to forsake their idolatry, and to consider betimes the things which belonged to their peace. One of them beginning to relate what wonderful things had occurred in the town, he replied, "The most wonderful thing is, that after hearing so often the doctrines of Christianity, and being convinced of the truth of it, you are, notwithstanding, backward to embrace and obey it." Conversing with another of some consequence, he expressed great regret at leaving him in his idolatry, when he was entering into eternity; adding these emphatic words: "I have often exhorted and warned you; but you have hitherto disregarded it. You esteem and honour the creature more than the Creator."

5. On the 23d of November, being informed that his ward, Serfojee Rajah, wished to see him, he

His injunctions to Serfojee.

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desired the prince to come immediately, as he doubted whether he should survive till the next day. On his arrival, he received him very affectionately, and then delivered to him his dying charge, the substance of which was as follows :—

“After God has called me hence, I request that you will be careful not to indulge a fondness for pomp and grandeur. You are convinced that my endeavours to serve you have been disinterested: what I now request of you is, that you would be kind to the Christians. If they behave ill, let them be punished; but if they do well, show yourself to them as their father and protector.”

Then, after requesting him to provide for the due administration of justice in his kingdom, he added—“I heartily wish you would renounce your idolatry, and serve and honour the only true God. May He be merciful, and enable you to do it!”

He then inquired whether he sometimes perused the Bible; and concluded with very affecting exhortations to be mindful of the concerns of his immortal soul. Although he spake inarticulately, yet Serfojee understood him, and seemed to be deeply moved. It will appear in the sequel how far he remembered his guardian's dying injunctions.

Takes the
Lord's
Supper.

6. Not long after this interview, he expressed a desire to take the Lord's Supper. Before receiving it, he offered up a long and affecting prayer in German. After humbling himself before the Lord, he added this petition for the whole human race: “They are all thy redeemed. Thou hast shed Thy blood for them: have pity upon them.” In conclusion, he prayed for the Christians especially, mentioned the Mission with sighs, and commended it to the compassion of Jesus. He then received the Holy Supper with great emotion and joy; and was afterwards full of praise and thanksgiving.

Upon this occasion M. Kohlhoff remarked, “To



hear this eminent servant of Christ, who had faithfully served his Redeemer very near half a century, disclaiming all merit of his own; humbling himself before the footstool of the Divine Majesty as the chief of sinners; and grounding all his hopes of mercy and salvation on the unmerited grace of God, and the meritorious sacrifice of his beloved Saviour; was a great lesson of humility to us." Some, imagining that man's good deeds are meritorious in God's sight, are unable to account for such expressions of self-abasement in one who, they think, must have deserved so much. But those who know the most of God are the lowliest in their own eyes; for, contrasting themselves with the Divine holiness and will, they discover more and more the depravity of their nature, the obliquity of their character, and, in consequence, their unworthiness of the least of the mercies they receive.

7. Such was the view that Swartz took of himself in the prospect of death and judgment. The sole foundation of his hope in God was laid in the perfect atonement of Christ. "If He will receive me," said this dying Christian, "and forgive my sins, and not enter into judgment with me, but deal with me according to His tender mercy, all will be well with me, and I shall praise Him. He might reject us for our very works' sake; for sin cleaves to them all." "Believe me, it is a privilege and happiness far beyond all description to enjoy in Christ the remission of sin." Contrasting his own temporal circumstances with those of a poor Christian sitting at his gate, he said, "What is my superiority over him? Suppose he should have committed one thousand sins, I am conscious of having committed ten thousand, and yet my God still bears with me. And should I ever think myself entitled to despise a poor man like this?"

His faith
and hope
in Christ.

Yet, with this humble view of himself, he had no

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His hopes
for India.

doubt of finding mercy. When no longer able distinctly to converse about temporal matters, he was quite connected in discoursing about the things of eternity. "My whole meditation," he said to his physician, who had just awoke him, "is the death of Jesus, that I may be like Him. The whole world is a *mask*: I wish to be where all is real." His prayers were still intelligible and full. He was transported with joy when speaking or hearing of the benefits and consolations purchased for believers through Christ, and seemed to have a foretaste of that bliss which he was soon to enjoy in the presence of his Redeemer and the society of the blessed. The last days of his life are described, by M. Gerické, as some of his best.

8. He spoke much of the prospects of Christianity in India, and expressed his confidence that after his decease it would be further extended. "But," he remarked, "it will not be without much trouble." "You will suffer much in carrying on" the work: "he who will suffer nothing is not fit for it." Touching upon the infinite condescension of God in calling him to the office of a Missionary, he spake of it as the most honourable and blessed service in which any human being could be employed. "True," he observed to M. Cæmmerer, "a Missionary must bear the Cross; but this, my brother, is salutary; the heart is thereby drawn nearer to God; we are kept humble; without such trials the self-willed and proud heart of man would soon exalt itself."

To the Missionaries who were absent he sent several messages to the following effect: "Remember me affectionately to all the Brethren, and tell them from me never to lose sight of the *main object*, and strictly to maintain the fundamental doctrines of Christianity. It is my request that they should make the faithful discharge of their office their



chief care and concern." He was anxious also to impress upon them the necessity of bearing with the infirmities of the weak. "It would be well," he remarked, "if those who expect too much, or at least too hastily, from Heathen converts, would bear in mind, There is a good beginning in all. If others say there is nothing perfect; I say, Look into your own hearts."

9. Thus he continued till the 13th of February 1798, edifying, exhorting, and comforting his Brethren, physician, and native attendants. "Let us all take care," he said, "that none of us be left behind." A more quiet sufferer was never seen. His patience, resignation, earnestness in prayer, and fervour of gratitude in the midst of pain and exhaustion, never abated: not a complaint was heard: sighs only testified what he endured. In the forenoon of the 13th, awaking from a kind of stupor into which he had fallen, he felt a little revived, and was quite conscious, when his Brethren sang several of his favourite hymns, and offered up prayers and praises to God, in which he joined with fervour. His death.

Then, after commending his soul into the hands of his faithful Creator and merciful Redeemer, M. Gerické, who was watching by his side, observed him apparently lifeless, with his eyes closed, as if his spirit had already winged its flight to immortality; and he began to praise God for his deliverance with the Hymn, "Only to Thee, Lord Jesus." On commencing the second verse, to his astonishment and delight the dying saint revived, accompanied him with a clear and melodious voice, and completed this long-cherished song of Zion before he breathed his last.

The Brethren now retired; but about two hours after he sent for M. Kohlhoff, his son in the Gospel, and looking upon him with a benignant coun-

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tenance, he solemnly imparted to him his last paternal blessing. On M. Kohlhoff offering him something to drink, he desired to be placed on a chair; but as soon as he was raised upon the cot he bowed his head, unexpectedly opened his lips, from which had issued so much instruction and consolation, and, without a groan or struggle, expired in the arms of his faithful and attached native fellow-labourers. Thus was his happy spirit released between four and five o'clock in the afternoon, in the seventy-second year of his age.

Very affecting were the weeping and sobs of the people through the night, in both the Christian villages near the Mission garden. The sorrow for his loss was universal. Not only his Brethren, the congregations, the Schools, and the Missions, but the whole country had lost a father, and their best earthly friend. Every one who knew him bewailed his death.

His funeral.

10. His remains were committed to the earth in the evening of the 14th of February, in the garden near the Chapel which he had erected outside the fort. The funeral was delayed a little beyond the appointed time, in consequence of Serfojee Rajah wishing to look on him once more before the coffin was closed. Deeply was the prince affected at the sight of his guardian's corpse. He bedewed it with tears, covered it with a gold cloth, and accompanied it to the grave. The British Resident, also, with other gentlemen at Tanjore, joined the train. The Native Assistants wished to bear the corpse to its last home, but Europeans having been appointed to carry it, their offer was declined. When the procession moved the Christians commenced a funeral hymn; but their voices being drowned by the lamentations of the people, they stopped, and sang it on their arrival at the Chapel. The Service was performed by M. Gerické; from whom the Natives



expected an appropriate address ; but his feelings were too much affected to utter more than a few words, and he was obliged to summon all his resolution even to get through the Burial Service. But he preached to them afterwards from the dying words of the Patriarch Jacob, "Behold, I die ; but God will be with you." In his discourse he introduced many things which their deceased Pastor had said to the congregation, and told them of his hope to the last that the kingdom of Christ would advance in the country. He then exhorted them to cultivate the dispositions by which their late friend and teacher had been so eminently distinguished.

11. Such was the end of this man of God: He may be regarded as the father of the Tanjore Mission and its Branches ; and abundantly had the Lord prospered them under his care.

Testimonies to his character.

To mention all the testimonies given of respect and veneration for the memory of Swartz would occupy too large a space in these pages. "Every account of him," the Christian-Knowledge Society justly remarked, "serves only to increase the veneration entertained for his valuable and exemplary character."¹

12. Serfojee continued, in various ways, to show his profound respect for the memory of his departed friend ; and three years after, when confirmed in the musnud, he wrote to the Society for Promoting Christian Knowledge², requesting them to send him out a suitable monument to be erected in the Mission

Serfojee's monument to his memory.

(1) The private testimonies to the character and labours of Swartz may be seen in his Memoirs, especially in Vol. ii. pp. 55, 214, 244, 245, 253, 329, 343—349.

(2) The following is his Letter, written with his own hand.

"To the Honourable Society for Promoting Christian Knowledge—
"Honoured 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

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The Government monument.

Church. M. Gerické, in recommending the Rajah's request to the Society's favourable consideration, remarked, "No son can have a greater regard for his father than this good Hindoo had for M. Swartz, and still has for his memory." The Society had no hesitation in complying with the Rajah's wish. The monument was accordingly prepared by Mr. Flaxman, and erected in the Mission Church at Tanjore¹; a lasting evidence of the duty and policy of bringing into action on the native mind the powerful influence of the Gospel of Christ when administered by holy men. We shall soon see that Serfojee's regard for the memory of Swartz was not expended on this marble statue. He neglected no opportunity to express it in a way that tended to promote the interests of the Mission, which he knew that the guardian of his youth, living and dying, had at heart.

13. The preparation of the Rajah's monument was followed by a similar testimony from the Court of Directors to the high estimate which they formed of the public services of Swartz; and as it is important to see how he was regarded by the highest

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, 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. M. Swartz.

"I am, Honourable Sirs,

"Yours, faithfully and truly,

"*Tanjore, May 28, 1801.*"

"SERFOJEE RAJAH.

(¹) The author saw this beautiful monument at Tanjore in 1821, when M. Kohlhoff informed him that the Rajah continued to pay it a daily visit.



authorities, notwithstanding the ungenerous attempts to depreciate him and his work, we will subjoin an extract of the Directors' Letter to the Madras Government:

"By our extra ship the Union you will receive, in four packing cases numbered 1 to 4, a marble monument, which has been executed by Mr. Bacon, under our directions," to the memory of the Rev. Christian Frederick Swartz, as the most appropriate testimony of the deep sense we entertain of his transcendant 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 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 M. Swartz was so justly revered, may be permitted and encouraged to view the monument, after it shall