

THE LATE

Dr. Marshman.

[FROM THE "FRIEND OF INDIA," OF DECEMBER 14, 1837.]

THE Reverend Dr. MARSHMAN, was born of humble parentage, in the village of Westbury Leigh, in Wiltshire, on the 20th of April, 1768, where the cottage in which he first drew breath, may yet be seen. Of his family little is known, except that they traced their descent from an officer in the army of CROMWELL; one of that band, who at the Restoration, relinquished for conscience sake, all views of worldly aggrandisement, and retired into the country to support themselves by their own industry.

His father, a man of strong mind, undaunted intrepidity, and inflexible integrity, passed the early part of his life at sea; and was engaged in the *Hind* sloop of war, commanded by Capt. BOND, at the capture of Quebec; ~~the~~ the action in which the gallant WOLFE fell; but shortly after, he returned to England, determining to settle among the humble and honest manufacturers of his native country, and taking up his residence in Westbury Leigh, he married and turned his attention to the weaving trade. Hence he was subsequently

unable to afford his son any education, beyond what his native village supplied, except in his own Christian principles; and he lived to see the principles he had instilled, ripen into the most enlarged and active benevolence. Dr. MARSHMAN, from a very early age, exhibited so extraordinary a thirst for knowledge, as to convince his family and friends, that he was destined for something higher than the loom. At the age of eight, he first began a course of desultory reading; snatching every moment from labour and play to devote to his books. He has assured the writer of this memorial, that between the age of ten and eighteen, he had devoured the contents of more than five hundred volumes. Thus, at an early period, he was enabled to lay in a vast store of knowledge, which, improved by subsequent study, made his conversation so rich and instructive. After reading through all the volumes, which so humble a village could furnish, he extended his researches to a greater distance, and often travelled a dozen miles out and home, to borrow a book. Having no one to direct his pursuits, he read promiscuously whatever fell in his way, with the utmost avidity. But it was to Biography, and more particularly to History, that the bent of his mind was directed. So much so, indeed, that when his parents on the death of an elder brother, endeavoured to direct his thoughts to the joys of Heaven, he declared that he felt no disinclination to contemplate them, provided there was room to believe that the reading of History would not be incompatible with the pursuits of that blessed region. Among

the early incidents of his life, it was long remembered in his native village, that a neighbouring clergyman passing with a friend through Westbury, while he was playing at marbles, put his reading and memory to the test, by a long series of questions upon the more Ancient History of England, and declared his astonishment at the correct replies which he received to every inquiry. At the age of twelve, the clergyman of his own parish, meeting him one day with a book in his pocket, too large for it to conceal, asked him several questions, and among the rest, the names of the Kings of Israel, from the beginning to the Babylonish captivity, and being struck with the accuracy of his replies, desired him to call at his house in future, for any book he might wish to read.

On his reaching the house, the Clergyman begged he would tell him, whom he thought the best preacher, the Dissenting Minister of the town, or himself. With the certainty on the one hand, that the first named excelled, and the fear on the other, of losing the promised treat, he hesitated for a moment; but determining not to purchase even *this* at the expense of truth, he begged to be allowed to refer him to the answer of MELVILLE, who, when asked by QUEEN ELIZABETH, whether she or his Royal Mistress of Scotland excelled in beauty, replied, that each was handsomest in her own Kingdom, and desired him to accept that as his answer. At the age of fifteen his father sent him up to London to Mr. CATOR, the Bookseller, in the Strand, in the hope that some path

would open for his obtaining a livelihood in a sphere more congenial with his tastes than a weaver's cottage. Here he was employed on errands; but at every interval of leisure, availed himself of the new facilities he enjoyed for reading. When sent out with parcels, he too frequently spent half his time in perusing the books with which he was charged, instead of taking them to their destination. His master declared that he could make nothing of him, and that he never would succeed as a bookseller. His life in the shop was not of the most agreeable description; and it was imbittered by the prospect of being condemned to a life of such unintellectual drudgery. On one occasion, having been sent to the Duke of GRAFTON with three folio volumes of Clarendon's History, and several other books, he was overcome with fatigue, and despondency at the tasks to which he was subjected, and walking into Westminster Hall, laid down his load and began to weep. But the bitterness of his feelings soon passed off; the associations of the place with which his reading had made him familiar, crowded into his mind, and appeared to fill him with new energy; and he determined, as he has often told us, in however humble a situation he might be placed, to continue storing his mind with knowledge, till the fitting opportunity should come round for his emancipation. He returned to the country between the age of sixteen and seventeen, and resumed his manual occupations, still continuing to indulge his irrepressible thirst for reading. He now turned his attention to Divinity, and made himself fa-

miliar with the works of all the most celebrated divines, without distinction of sect ; and those who have enjoyed the advantage of conversing with him on religious topics, cannot have failed to appreciate the industry which had given him so vast a store of knowledge. To these pursuits he added the study of Latin. The strength of mind displayed in these intellectual pursuits by one who was obliged to look for his daily bread to the labour of his own hands, will appear, on reflection, to form, perhaps, the most remarkable trait in his character. At the age of twenty-three, he married the grand-daughter of the Rev. Mr. CLARKE, the Baptist Minister at Frome ; and this change in his circumstances rendered him doubly anxious for a different sphere of life.

At length the long-expected opportunity turned up. The post of master in a school, supported by the Church, in Broadmead, in the City of Bristol, became vacant. His friends urged him to apply for it. He came up to Bristol, underwent an examination before the Committee of Management, and was unanimously accepted. The salary was small—£40. a year ; but it brought him into a new circle, where his energies and talent might have play. He removed to that City at the age of ~~twenty~~ twenty-five, and obtained permission to devote the time not occupied in this school to one of his own. This seminary was soon crowded with pupils ; it rose rapidly in public estimation, and placed him at once in circumstances of independence. Among his scholars was the late lamented and amiable Mr. RICH,

the Resident at Bagdad, whose work on Babylon has given him so just a celebrity. But the chief advantage of his position at Bristol was the introduction it afforded him to Dr. RYLAND, the President of the Baptist Academy. He entered as a student in that Seminary, and devoted every moment which he could spare from his avocations, to study under so able a master. He applied diligently to the Greek and Hebrew languages, and subsequently added to them Arabic and Syriac, in which his attainments, though not profound, were greatly above mediocrity. In this congenial course of improvement he passed six of the happiest years of his life. By the advice of Dr. RYLAND he prepared himself for the ministry, for which his great theological reading had well fitted him, and there was every prospect of his becoming an ornament to the denomination in his native land, with which he was associated. But a nobler field of exertion was now opened before him ; for which, in the economy of Providence, this previous training appears evidently to have been intended to prepare him.

Dr. CAREY who had been employed for six years in India, in the new and untried field of missionary labours, while his future colleague was completing his studies at Bristol, had requested the Baptist Missionary Society, of which Dr. RYLAND was one of the founders, to send more labourers into the vineyard. Dr. RYLAND proposed the subject to his pupil, and found that it was not altogether new to his mind, as the perusal of the periodical accounts of the Mission

had begun to kindle in his mind an anxiety for India. He was accepted by the Society, then in its infancy, as a Missionary, and embarked with Mr. GRANT, one of his own pupils, Mr. WARD, and Mr. BRUNSDON, on the *Criterion*, an American vessel. They arrived in the river in October, and intending to proceed to Mudnabatty to join Dr. CAREY, were advised to take up their abode temporarily at Serampore, where they landed on the 13th October, 1799. It was about this time that the fear of an invasion of India by the French predominated in the councils of India; several French emissaries, in the guise of priests, having been detected about the country. In announcing the arrival of Dr. MARSHMAN and his associates, the printer of one of the Calcutta papers, who had never heard of the existence of a Baptist denomination, set forth that four Papist Missionaries had arrived in a foreign ship, and proceeded up to a foreign settlement. The paragraph could not fail to catch Lord WELLESLEY'S eye. The captain was instantly summoned to the police, and informed that his ship would be refused a port clearance, unless he engaged to take back the Papist Missionaries. He explained the mistake, and in one respect removed the fears of government, but there was so strong a disposition manifested to obstruct Missionary operations, upon the plea of their dangerous tendency, that the Missionaries found they could not reside with any confidence in the British territories, and that it was wise to accept of the countenance and protection

which was so generously offered them by the Danish authorities. Dr. CAREY felt the full force of their arguments, and soon after came down to join them;— and thus commenced the Serampore Mission.

Three congenial minds were thus brought together by the appointment of Providence, and they lost no time in laying a broad basis for their future operations. They threw their whole souls into the noble enterprize which demanded all their courage and zeal, since from the British Government they had nothing but the sternest opposition to expect, the moment the extension and the success of their labours should bring them into public notice. The resources of the society were totally inadequate to the support of all the missionary families now in the field. Indeed, Dr. MARSHMAN and his associates had come out with the distinct understanding that they were to receive support only till they could support themselves. They immediately began to open independent sources of income. Dr. CAREY obtained the post of Professor in the College of Fort William, then recently established. Dr. and Mrs. MARSHMAN opened a Boarding School, and Mr. WARD established a printing office, and laboured with his own hands in setting the types of the first edition of the Bengalee New Testament, which Dr. CAREY had brought with him. Dr. CAREY's motto, "Expect great things; attempt great things" became the watchword of the three. They determined, by a noble sacrifice of individual interests and comforts, to live as one family, and to throw their united income into one joint

stock, to be devoted to the common cause. Merging all minor differences of opinion in a sacred anxiety for the promotion of the great enterprize which absorbed their minds, they made a combined movement for the diffusion of truth and knowledge in India. To the hostility of Government, and to every discouragement which arose from the nature of the undertaking, they opposed a spirit of Christian meekness and calm perseverance. They stood in the front of the battle of Indian Missions, and during the arduous struggle, which terminated with the charter of 1813, in granting missionaries free access to India, they never for a moment deserted their post, or despaired of success. When, at a subsequent period, Lord HASTINGS, who honoured them with his kind support, had occasion to revert in conversation to the severe conflict they had passed through, he assured them that, in his opinion, the freedom of resort to India which missionaries then enjoyed, was owing, under God, to the prudence, the zeal, and the wisdom which they had manifested; when the whole weight of Government in England and India was directed to the extinction of the missionary enterprize.

It would be impossible, within the limits to which we must confine ourselves, to enumerate the plans which they formed for the mission, for translations of the Sacred Scriptures, and for education; or the obstacles which tried the strength of their principles.—Neither is it possible to individualize Dr. MARSHMAN'S efforts in every case; for, so complete was the unity

of their designs, that it seemed as if three great souls had been united in one, so as to have but one object, and to be imbued with one impulse. But with this unity of design, there was necessarily a division of labour ; and we may briefly state, therefore, the particular objects which engaged Dr. MARSHMAN's time and attention. In 1806, he applied himself diligently to the study of the Chinese language, and was enabled to publish a translation of the entire Scriptures, and a Grammar in that tongue. The Loll Bazar Chapel, erected at a time when the means of religious instruction in Calcutta were small, and when religious feeling was at so low an ebb, that even MARTYN could not command on an evening a congregation of more than twenty, was mainly indebted for its existence to Dr. MARSHMAN's personal efforts. When the erection of it was suspended for lack of funds, he went about from house to house raising subscriptions for it ; and for his pains was exhibited, in masquerade, at an entertainment given to Lord MINTO, as a " Pious Missionary begging subscriptions."* To him the Benevolent Institution in Calcutta was indebted for its birth and subsequent vigour. The idea of it was struck out when Dr. LEYDEN, Dr. MARSHMAN, and Dr. HARE

* His friend Dr. LEYDEN was present at the masqued ball ; and as it was said that the subscription list was very full, Dr. M. endeavoured to discover his representative, that he might ask for the funds ; but Leyden would never disclose the name ; which led Dr. Marshman to tell him, that there was more humour than honesty in the transaction.

were dining together ; and the Prospectus drawn up by Dr. MARSHMAN, was carefully revised by Dr. LEYDEN. He continued to act as secretary to the Institution to the last moment in which his health permitted him to act. He was also associated with Dr. CAREY in the translation of the Ramayun into English, of which three volumes were published. To the plan of native schools he gave up much time and labour ; and the valuable " Hints" which he published in the form of a pamphlet, just at the time when the first efforts were made for education in India, twenty-one years ago, was deemed worthy of being incorporated with one of the leading publications in England.

In 1826 he revisited England after an absence of twenty-seven years, and travelled through the United Kingdom, endeavouring by his public addresses and in private conversation to urge on the cause of Missions ; and there are many now in India to whom this notice will recal, with a melancholy pleasure, the warmth and animation which he was the means of communicating to their minds on that subject. He visited Denmark, and was graciously received by his Majesty FREDERICK the Sixth, to whose steady and uninterrupted protection, the Mission may be said to have been indebted for its existence, when assailed by the British government. His Majesty was pleased to grant a Charter of Incorporation to Serampore College, upon Dr. MARSHMAN'S petition. He returned to Serampore in May, 1829, and joined Dr. CAREY and his associates in superintending the Mission under the new form of an

independent association, which it had acquired. In June, 1834, he was deprived of this venerable friend and colleague, with whom he had been permitted to act for thirty-five years. He bore the separation with more firmness than was expected; but the dissolution of such a union, cemented by the noblest of all undertakings and sanctified by time, made a deep and visible impression on his mind. All the veneration and affection of his younger associates, could not fill up the void created by the loss of Dr. CAREY. He appeared among us as the solitary relic of a past age of great men. The activity of his mind, however, though with occasional interruptions, continued till the mind itself appeared to be worn out. The calamity which befel his daughter, Mrs. HAVELOCK, at Landour, in October last year, produced a severe shock to his feelings, which, added to increasing infirmities, brought him gradually lower and lower. About six weeks before his death, he was taken out on the river by the advice of Dr. NICHOLSON and Dr. VOIGT, but his constitution was exhausted. Yet, when the excitement of this short excursion, which was extended to Fort Gloster, had given him a small return of strength, both bodily and mental, the energy of former days seemed again to come over him, and he passed several days in arranging plans of usefulness, the accomplishment of which would have required years. At length, on Tuesday, the 5th of December, he gently sunk to rest, without pain or sorrow, in the lively enjoyment of that hope which is full of immortality.

His form was tall and athletic. His constitution appeared to be constructed of iron. He exposed himself to all the severities of an Indian climate with perfect impunity. He enjoyed, till within the last year of his life, such uninterrupted health as falls to the lot of few in India. During thirty-seven years he had not taken medicine to the value of ten rupees. The strength of his body seemed to be admirably adapted with the structure of his mind, to fit him for the long career of usefulness he was permitted to run. He was peculiarly remarkable for ceaseless industry. He usually rose at four, and despatched half the business of the day before breakfast. When extraordinary exertions appeared necessary, he seemed to have a perfect command over sleep, and has been known for days together to take less than half his usual quantity of rest. His memory was great beyond that of most men. He recalled facts, with all their minute associations, with the utmost facility. This faculty he enjoyed to the last day of his existence. During the last month of his life, when unable even to turn on his couch without assistance, he dictated to his daughter, Mrs. VOIGT, his recollections of the early establishment of the Mission at Serampore, with a clearness and minuteness perfectly astonishing. The vast stores of knowledge which he had laid up in early life, and to which he was making constant addition, rendered his personal intercourse in society a great enjoyment. His manners and deportment, particularly towards his inferiors, were remarkable for amenity and humility. To his family

he was devoted almost to a fault, so that his enemies found in this subject a fertile field for crimination—with what generosity of feeling let every parent judge. During a union of more than forty-six years, he was the most devoted of husbands, and as the father of a family of twelve children, of whom only six lived to an age to appreciate his worth, and only five survived to deplore his loss, he was the most affectionate of parents.

The leading trait of his character, more especially in the earlier part of his career, was energy and firmness. This, combined with a spirit of strong perseverance, enabled him to assist in carrying out into effect those large views which he and his colleagues delighted to indulge in. His piety was deep and genuine. His religious sentiments were without bigotry. But the most distinguishing feature in his life, was his ardent zeal for the cause of missions. This zeal never for a moment suffered any abatement, but seemed to gather strength from every new difficulty. *The precious cause*, as he latterly denominated it, occupied his dying thoughts as it had occupied his living exertions; and the last question which he asked of those around him was, “Can you think of any thing I can yet do for it?” This zeal was united with a degree of pecuniary disinterestedness which has seldom been surpassed. He considered it his greatest privilege that God had enabled him to lay on the altar of his cause so large a contribution from his own labours. With the means of amassing an ample fortune, he did

not leave behind him of all his own earnings in India for thirty-eight years, more than the amount of a single year's income of his seminary in its palmy days.

We owe some apology for the length to which this notice has been extended; but the subject scarcely admitted of our saying less. To some even this lengthened memorial of the last survivor of the three men who were, under God, the means of giving a spiritual and intellectual impulse to India, which will be felt during the present century, will not be displeasing; while others may possibly find some excuse for the length to which filial veneration has extended a tribute of affection, for one to whom the writer is indebted for whatever can be deemed valuable in life.

IN FUNERE

virī clarissimi, summe venerabilis
et longe desideratissimi

JOSHUÆ MARSHMANNI, D. D.

Senioris Collegii Seramporiensis

nat. xx. April. MDCCCLXVIII.

dem. v. Decembr. MDCCCXXXVII.

Nuper grande decus India vidit sibi ademptum,*

Heu ! ornamento nunc dolet orba pari.

Scilicet exstinxit clarum vis invida lumen,

Marshmannum luget India moesta suum.

India ? quid ? cunctum dolor hic vult ire per orbem

Longe distantes et peragrarē locos.

* W. Carey, D. D., dem. 9 Jan., MDCCCXXXIV.

Plangent cum Gunga et Indo Sabrina† atque Thamesis,

Lugebunt loca trans Atlanticum sita.

O ! quantum ingenii ! doctrinæ copia quanta !

Quam solers studium, continuusque labor !

Diversos lubuit campos invisere euntem,

Et sedula fructus carpere ubique manu.

Seu divina sagax oracula pandere vellet,

Virtutis pulchras atque docere vias.

Seu litteras sacras gentilibus transferre studeret,

Ut omnes paganos cura juvaret sua.

Seu mallet juventute instruendo prodesse,

Impiger, ut posset quid efficere boni.

Hæc memores olim justi fidi que loquentur,

Seraque posteritas discere grata velit.

Hunc luget tanta privata societas luce ;

Et queritur *rebus tempora iniqua suis*.

Hunc lugent cives, quis enim prudentior alter ?

In quo spectatæ plus pietatis erat ?

Quis magis utilium suasor ? quis amantior æqui ?

Quisve magis cunctis promptus adesse bonis ?

Cui magis ingenuum pectus ? quis suavior ore ?

In quo plus fidei, plus pietatis erat !

Pax ergo illi, ultimo e clara* triade illa,

Cui semperterna hinc memoria erit

At, calidæ nostrum lachrymæ testantur amorem,

Et desiderio vix modus esse potest.

Spargite, collegæ, flores, et spargite cives !

Discipuli, grata nectite sarta manu.

† Severn.

‡ Carey, Ward, Marshman.

TRANSLATION OF THE PRECEDING
VERSES ON THE DEATH
OF THE

MOST CELEBRATED, VENERABLE, AND DEEPLY REGRETTED

J. MARSHMAN, D. D.,

SENIOR MEMBER OF THE COLLEGE AT SERAMPORE.

Born, April 20th, 1768.

Died, Dec. 5th, 1837.

Lately, India saw a lofty ornament removed from her ; now, alas ! she grieves, bereft of an equal honour. Truly an envious stroke has extinguished a bright luminary, and India disconsolate, weeps for her beloved Marshman.

India did I say ? Why India alone ? This grief shall spread through the wide globe, and traverse far distant lands. Severn and Thames shall complain with Ganges and Indus, and regions situated beyond the Atlantic shall mourn.

Oh ! how great was his genius ! How vast was his store of learning ! How ingenious and profound were his research and incessant his toil ! Pleased as he was, in his course, to visit various fields, and everywhere, to gather fruits with untiring hand. Whether, sagacious, he wished to unfold the divine oracles and teach the fair paths of virtue ; or he desired to transfer the sacred volume to the Gentiles, that his labours might gladden all heathen tribes ; or he preferred to benefit mankind by instructing the youthful race—ever active in order to effect something good.

The just and faithful, mindful of him, hereafter shall tell of these things, and late posterity shall desire to learn the grateful theme. Society deprived of so refulgent a light laments him, and deploras the times unpropitious to his pursuits. The citizens bewail him—for what other was more prudent than he ? In whom was piety more conspicuous ?

Who was more persuasive in recommending useful designs ?
Who was more attached to rectitude ? Or, who was more
ready to engage in all benevolent enterprizes ? Who pos-
sessed a more ingenuous breast ? Who was sweeter in
tongue ? In whom did there exist more fidelity and piety ?

Peace to him, last of the illustrious triad, whose memory
henceforth shall be eternal ! But the warm tears testify our
affection, and scarce can there be a limit to our regret for
the loss of him ! Strew flowers, ye colleagues, and ye citi-
zens, strew flowers ! Ye scholars wreath garlands with
grateful hand !