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Ryland's Baptist Seminary, where he applied himself to Greek, Hebrew, Syriac, and Arabic.

In 1799 he went out as a missionary to join Dr. Carey in India, and landed at Serampore in October of that year. The mischiefs created by excess of missionary zeal in various places, were, however, a subject of just apprehension to Lord Wellesley at that time: and the more, as several French priests were acting as emissaries of their government in India, and an invasion of the English dominions there was expected. A whimsical error added to those suspicions: the arrival of Marshman was announced as that of a Papist, instead of a Baptist missionary, and the vigilance of Lord Wellesley refused the ship a port-clearance, unless the captain would engage to take back the obnoxious Papist. The mistake was explained; but Marshman, with his companions, found it more eligible to remain under the shelter of the Danish authorities. Dr. Carey soon after joined them, and hence originated the Serampore mission.

The difficulties experienced previous to obtaining the charter of 1813, which granted free access for missionaries to India, had probably the salutary effect of restraining the superabundant zeal of that class generally, and which has led to such disastrous results in places where the vigilance of the authorities has unhappily slumbered. The conduct of the joint-labourers, Ward, Marshman, and Carey, was, however, above all praise; and, in addition to his sacred duties, the subject of this notice undertook in 1806 the study of Chinese, and published subsequently a translation of the Scriptures into that tongue, and also a grammar. He principally contributed to the efficacy of the Loll-Bazar Chapel in Calcutta, by going from house to house to solicit contributions, for which he was personated "as a pious missionary begging subscriptions" at a masquerade ball given to Lord Minto. The jest was extremely successful, and the pious representative was said to have reaped an ample harvest by his ingenuity. Marshman, who appears to have viewed the matter in a serious light, and was probably ignorant that similar freaks in England have had equal success, endeavoured idly, but with honest simplicity, to discover his rival of an hour, and render him a fellow-labourer of the vineyard in earnest, by inducing him to refund his acquisitions. Dr. Leydon, however, though acquainted with the name of the pseudo-missionary, would never disclose it, and seems to have considered the affair in its real light. This appears to have offended Dr. Marshman.

The establishment of the admirable Benevolent Institution at Calcutta was the joint work of Leyden, Hare, and Marshman; the latter became secretary, and retained the

Biography.

DR. MARSHMAN,

THE late Chinese scholar and missionary, was born in April, 1768, at Westbury Leigh, in Wilts, of an obscure parentage, but traced his descent back to an officer in Oliver Cromwell's army, and who, at the restoration, abandoned the service.

The father of Dr. Marshman was originally a tailor, but settled at Westbury as a weaver, and married there. At the age of eight, young Marshman displayed an extreme propensity to reading; his studies, though from his circumstances necessarily desultory, were unremitting. He would often travel ten or twelve miles to borrow a book. At the age of twelve, his memory and accurate knowledge of history were astonishing. This faculty he retained to the last. At fifteen he was placed with a bookseller in London; at seventeen, he returned to the country; and by the time he was eighteen years of age, he had perused more than five hundred volumes.

He now studied Latin, and applied himself to reading works on divinity, without any distinction of sect. At twenty-three he married Miss Clarke, the daughter of a Baptist minister, and at twenty-five succeeded in obtaining a mastership in a school at Bristol, with a salary of forty pounds per annum. His leisure hours were occupied by a school of his own, and Mr. Rich, the late learned and assiduous British Consul at Bagdad, was one of his pupils. Marshman subsequently entered as a student at Dr.

office during his life. He also assisted Dr. Carey in translating the three volumes of the Ramayuna, published in English.

In 1826 he returned to England, and urged every where, in public addresses while traveling throughout the United Kingdom, the cause of missions. He thence proceeded to Denmark, and received from Frederick VI. a Charter of Incorporation for the College of Serampore, to which he returned in May, 1829. His exertions in the sacred cause of religion were unremitting to the last, though his mind was deeply affected by the demise of Dr. Carey, in June, 1834, after a close co-operation of thirty-five years; and the painful death of his daughter, Mrs. Haveland, in October last, gave a final blow to his system, from the effects of which he never thoroughly rallied, and he died at Serampore, on the 5th of December, 1837, in his seventieth year.

Tall, strong, and of an iron constitution, Dr. Marshman braved the climate of India without any ill effects. He rose at four to commence the business of the day. His knowledge and amiability rendered him a delightful companion; to his inferiors he conducted himself with gentleness and humility; and as a husband and a parent, he was unsurpassed, and unsurpassable. Mrs. Marshman, who died, we believe, about ten years before her husband, bore him twelve children; five of whom have survived their father.

Piety, firmness, energy, and perseverance, were the characteristics of Dr. Marshman. To the labours of the mission, he was a devotee without bigotry; and evinced singular personal disinterestedness in all pecuniary matters.—*Foreign Quarterly Review.*
