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congregation. Then followed the deacons and inferior ministers, called in Hebrew *Chazanim*,* who were under the rules of the synagogue. Their business was to keep the books of the Holy Scriptures, the liturgies, and the utensils which they brought forth, and carried away again as there was occasion. After these was the interpreter, whose office was to recite the lessons in Chaldee, after they had been read in Hebrew; and, as it required a good deal of skill in both languages for such an undertaking, whenever the rulers of the synagogue found a person with the requisite qualifications, they awarded him a salary, and he became a minister among them.

The synagogue worship was appointed to take place three days a-week, and three times a-day on their fasts and festivals; namely, in the morning, in the afternoon, and at night. And, when at any of these times the blessing was to be given, if there was no priest present to perform the office, the *Sheliach Zibber* read the prayers in the form of a benediction; after which he dismissed the people.

W. G. C.

* Overseers.

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.

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 masqued 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

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 travelling 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*.

Anecdote Gallery.

ANECDOTES OF EMINENT PERSONS: TRANSLATED FROM GERMAN AUTHORS.

RABELAIS.—On Du Bellai's embassy to the Pope, Rabelais was, along with the cardinal, presented to the holy father. Du Bellai, according to custom, prostrated himself, and kissed the papal toe. Rabelais, perceiving this, withdrew, not as it were surprised, but confused. Du Bellai, somewhat indignant at this proceeding, asked him the cause of this breach of homage due to his holiness; to which question Rabelais replied: "As you, who are my master, have kissed the pope's toe, I am at a loss to imagine what you would have *me* kiss?"

Rabelais being compelled to quit Rome, was determined to have a comfortable journey of it back to Paris. For this purpose he hit upon a stratagem, which to any other but himself would undoubtedly have proved fatal. Having reached Lyons, he asked for a pri-

vate apartment, and a boy who knew how to read and write. He then made several little parcels of the dust and soot in the fireplace; having done this, he made the boy label them severally, with the following words: "Poison for the king," "poison for the queen," &c. When this was all done, and each parcel wrapped up neatly, and bound with silk, Rabelais, with a most mysterious face, said to the boy, "Now mind, my little friend, don't you go and say anything about this, will you?" The boy promised silence, but of course five minutes after broke it, and whilst he was eating his dinner revealed the whole secret. The frightened landlord immediately denounced his guest to the proper authorities—Rabelais was seized, and duly escorted to Paris. Arrived in the town, he disclosed himself, and requested an audience of the king. It was granted, and the monarch, on being made acquainted with this bold proceeding, it is said, laughed exceedingly, and often related the anecdote.

ALBERT DURER.—Maximilian I. one day requested Durer to draw some figures against the wall. Perceiving that the painter was not sufficiently tall to reach the higher parts of his drawing, he ordered one of his officers in waiting to serve him as a stool; the officer was obliged to prostrate himself, and allow the artist to stand on his back.

PHILIP IV. having been deprived of Portugal, as well as several other provinces, notwithstanding these losses, took upon himself to assume the title of "Great," which caused the Duke of Medina to observe, "His majesty may be compared to a ditch, the more it loses, the greater it gets."

MOLIERE.—"I see," said Louis XIV. to Moliere, "that you have now got a physician. What does he do for you?"—"Your majesty," answered the poet, "we talk together very amicably; he prescribes me a tolerable quantity of physic, I don't take it, and I get well all the sooner."

VOLTAIRE.—J. J. Rousseau was one day showing his "Ode to Posterity" to Voltaire; "Do you know," said the sage, "I am afraid your 'Ode' will never be forwarded to its address."

HENRI IV.—Fatigued with a long journey, Henri IV. signified his intention to make a short stay at Amiens. He was met by the inhabitants, at the head of whom stalked a most self-important orator. He began his speech in the following strain:—"Most mighty, most clement, most magnanimous . . ."—"Ay, ay," added the monarch, "you may say very hungry too."

FREDERICK THE GREAT.—During the American war, Franklin was sent to the Prussian court, to solicit assistance. "What would you do with my assistance?" said Frederick. "Sire, fight for liberty."—"Doc-