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## News and Notes

A Monthly Paper printed for the private use of the  
Members of the Missionaries to Muslims League.

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Series XXVI.

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September 1st = 5th Rajab (7th mo.) 1357 A.H.

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### Hilda McLean of East Bengal.

IT is with great regret that we announce the death of Miss Hilda McLean, who worked as a member of the Australian Baptist Mission for many years.

She was one of the original group of workers who banded themselves together into the Missionaries to Muslims League.

After a prolonged term on the field she left for Australia early in August, hoping to return to India, but the sad news has come that she developed cerebral malaria on board, and died at sea on the third day of sailing—or as we would rather say, she received the Home Call then.

Perhaps no missionary knew as much of the customs and religious outlook of Muslim women in Bengal, among whom she had worked so faithfully and so long. She was a keen student of Islam, an original thinker, always prepared to consider new ways, and a most inspiring and loving friend.

She had a distinct gift for writing, and most workers among Muslims know her compilation "Stories of the Prophets"—available in Bengali and Urdu, etc. Three of the tracts in the H.M.S. Series, 'Kalima,' 'Bakar Id,' and 'God has no partner,' were for the most part written by her. Another booklet written for Muslim women, 'The Unseen Helper,' which is the title given to selected stories from the Acts of the Apostles, is soon to appear in Bengali. We hope that will be translated in to Urdu also.

V. B. J.

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### Early Notices of Henry Martyn.

**I**N the spring of 1809, Mr. Martyn was appointed by the East India Company to be chaplain at Cawnpore; and this circumstance so welcome to the family from the attachment they had formed for the devoted missionary proved a great spiritual benefit to them. He travelled the distance from Dinapore—almost four-hundred miles—in a palanquin, and for the last two days and nights, had no resting place on the way; and upon reaching Mr. Sherwood's door, he was so exhausted that he fainted. Even in the bungalow, or house, closely shut up from the sun, and with the punkah in motion, the thermometer stood at 96 degrees. But in a few days, Mr. Martyn was sufficiently recovered to lie on a couch in the hall with his books around him. Among these were always found a Hebrew Bible and Greek New Testament. Mrs. Sherwood has left an account of his employments during this residence with them, that our readers would not wish to have in our language but her own. Our extracts will show that beloved man as he appeared in the eyes of those who were most intimate with him, and give particulars that are not found in the memoirs of his life that have been published.

“On the 30th of May, the Rev. Henry Martyn arrived at our bungalow. The former chaplain had proceeded to the presidency, and we were so highly favoured as to have Mr. Martyn appointed in his place. I am not aware whether we expected him, but certainly not at the time when he did appear. It was in the morning, the desert winds blowing like fire without, when we suddenly heard the quick step of the many bearers. Mr. Sherwood ran out to the leeward of the house, and exclaimed ‘Mr. Martyn.’ The next moment I saw him leading in that excellent man and saw our visitor a moment afterwards fall down in a fainting fit. . . . Between Cawnpore and Allahabad, being a hundred and thirty miles, there is no resting place, and he was compelled for two days and two nights to journey on in his palanquin, exposed to the raging heat of a fiery wind. He arrived, therefore, quite exhausted, and actually under the influence of fever.

“When Mr. Martyn lost the worst symptoms of his illness, he used to sing a great deal. He had an uncommonly fine voice and fine ear; he could sing many fine chaunts, and a vast variety of hymns and psalms. He would insist upon it that I should sing with him, and he taught men many tunes, all of which were afterwards brought into requisition; and when fatigued himself, he made me sit by his couch, and practice these hymns. He would listen to my singing, which was altogether very unscientific, for hours together, and he was constantly requiring me to go on even when I was tired.

“As soon as Mr. Martyn could in any way exert himself, he made acquaintance with some of the pious men of the regiment; (the same poor men whom I have mentioned before, who used to meet in ravines in huts, in woods, and in every wild and secret place they could

find, to read, to pray and to sing); and he invited them to come to him in our house, Mr. Sherwood making no objection. The time first fixed was an evening after parade, and in consequence they all appeared at the appointed hour each carrying their *mora*, (a low seat) and their books tied up in pocket-handkerchief. In this very unmilitary fashion they were all met in a body by some officers. It was with some difficulty that Mr. Sherwood could divert the storm of displeasure which had well nigh burst upon them on the occasion. Had they been all found intoxicated and fighting, they would have created less anger from those who loved not religion.

"I must not omit in this place another anecdote of Mr. Martyn which amused us much at the time after we had recovered the alarm attending it. The salary of the chaplain is large, and Mr. Martyn had not drawn his for so long a time that the sum amounted perhaps to several hundreds. He was to receive it from the Collector at Cawnpore. Accordingly, he one morning sent a note for the amount, confiding the note to the care of a common coolly, a porter of low caste, generally a very poor man. This man went off unknown to Mr. Sherwood and myself early in the morning. The day passed, the evening came, and no coolly arrived. At length Mr. Martyn said in a quite voice to us, "The coolly does not come with my money. I was thinking this morning how rich I should be; and now, I should not wonder in the least if he has run off, and taken my treasure with him." "What!" we exclaimed, "surely you have not sent a common coolly for your pay?" "I have," he replied. Of course we could not expect that it would ever arrived safe; for it would be paid in silver, and delivered to the man in cotton bags. Soon afterwards, however, it did arrive, a circumstance at which we all greatly marvelled.

"Besides the usual complement of servants found in and about the houses of persons of rank in India, we must add to Mr. Martyn's household a multitude of Pundits, Moonshees, Schoolmasters, and poor nominal Christians, who hung about him because there was no other to give them a handful of rice for their daily maintenance; and most strenge was the murmur which proceeded at times from this ill-assorted and discordant multitude. Mr. Martyn occupied the largest of the two bungalows. He had given up the least to the wife of Sabat, that wild man of the desert, whose extraordinary history has made so much noise in the Christian world. Mr. Martyn had come up *dawk* from Dinapore; Sabat with all the household and goods had arrived in boats.

"Let me introduce each individually separately; and first Sabat. The only languages which he was able to speak were Persian, Arabic and a very little bad Hindostanee; but what was wanting in the words of this man was more than made up by the loudness with which he uttered them, for he had a voice like rolling thunder. The second of Mr. Martyn's guests, whom I must introduce as being not a whit behind Sabat in his own opinion of himself was the Padre

Julius Cæsar, an Italian monk of the order of the Jesuits, a worthy disciple of Ignatius Loyola. He spoke French fluently, but his native language was Italian. His conversation with Mr. Martyn was carried on partly in Latin and partly in Italian. A third guest was learned native of India in his full and handsome Hindostanee costume; and a fourth, a little, thin copper-coloured, half-caste Bengalee gentleman, in white nankeen, who spoke only Bengalee. Mr. Sherwood made a fifth, in his scarlet and gold uniform; myself, the only lady, was the sixth; and add our host, Mr. Martyn, in his clerical black silk coat, and there is our party. Most assuredly I never listened to such a confusion of tongues before or since. Such a noisy, perplexing Babel can scarcely be imagined. Every one who had acquired his view of politeness in Eastern Society was shouting at the top of his voice, as if he had lost his fellow in a wood; and no less than seven languages were in constant request, viz., English, French, Italian, Arabic, Persian, Hindostanee, Bengalee, and Latin.

“His hardest and least encouraging labour was that which he bestowed on certain classes of Muhommedan and Hindoo persons, who, under pretence of being greatly devoted to their own false religions, were the vilest and most vicious characters in the country. By offering a small piece of money to such of these as would come to the enclosure around his house on Sabbath evenings, he collected crowds of the most miserable and frightful objects. Most of them were of the class of pretended saints, who in order to deceive the people with an idea of their holiness, keep themselves in the most filthy state, and distort the selves, so as to disgust or frighten the beholders. It is such as these who have so often been described in books on India as allowing their hair and nails to grow without cutting or cleaning; standing in one position until their limbs are shrivelled; holding their hands clenched until the finger nails grew through the palms. As many as five hundred of these wretched beings would assemble at one time in Mr. Martyn’s garden, and in the midst of them he would seat himself, and endeavour to give them instruction out of the Bible. He persevered in his efforts to break up their superstitions and vices, notwithstanding he was often interrupted by their hideous noises, blasphemies and threatenings. It was at one of these singular meetings that Mr. Martyn’s discourse was overheard by some young Mussulmans who were drinking and smoking in an adjoining garden. Out of curiosity they came into the enclosure where they could hear what was said, and it was one of these who, having his mind now first awakened to inquire into the truth of Christianity, became an humble disciple and a zealous missionary of Christ to his countrymen. His family name was Sheikh Saleh; but upon being baptised, he took the name by which he is best known, of Abdul Musseeh, meaning “servant of Christ.”

*(From The Life of Mrs. Sherwood, published by the Presbyterian Board of Publication, Philadelphia).*

## Editorial Notice

**W**ITH this number your editor and secretary says, "God be with you", as he is about to leave for furlough. For some months to come Miss K. Greenfield of Hyderabad has kindly consented to act as secretary and editor. May we make a special request on her behalf? It is not right that a League such as ours should be so dumb. The editor has received communications in the last year from people who could be numbered on the fingers of one hand. We are all very busy but if the League is worth while then it should at least be worthy of some sort of communication once in a way. Even if you have nothing to comment on and you will say so by way of criticism, it is better than silence. Again and again we have asked you to let us know whether we are on right lines with our little paper and whether it gives you what you need. Please give Miss Greenfield a chance and help her by supplying interesting items of news.

Miss Greenfield's address is:—

Methodist Church Compound,  
Medak.

Nizam's Dominions.

If anyone should wish to communicate with Rev. J. W. Sweetman his address is 4 Kingsmead Close, Selly Oak, Birmingham, England.

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## The Henry Martyn School

### Of Islamic Studies.

**S**INCE May regular lecture work has been carried on at the new headquarters, Lal Tiba, where a few of the students have been accommodated. For the main class, with its ten lectures a week, we registered the names of 24 people, drawn from the Punjab, Bombay Presidency, Nizam's Dominions, Berar, Central India, United Provinces, Bihar and Bengal. An elementary course of twelve lectures—one a week—to first year language students of the Landour Language School, met with a gratifying response, there being an attendance of about 90 most of the time. A further class, in the evenings, was arranged for a group of second year students; so that we have good reason to believe that Landour does offer exceptional advantage in the matter of making contacts with missionaries of many Societies.

Two new books by members of the Staff have recently made their appearance: *Christianity explained to Muslims*, by the Principal (pubd. Y.M.C.A., Pubg. House, Calcutta, Rs. 3-0-0.) and *Sufism, its Saints and Shrines*, by Rev. J. A. Subhan (Lucknow Pubg. House, Rs. 4-0-0).

Prompt advantage has been taken of the fact that the Staff will in future be free to do Extension Work in the cold season, for in October and November the Principal and Mrs. Bevan Jones, together with Mr. Subhan, are to be in South India, where they will make a tour of certain mission centres in the Deccan, Bombay and Berar. We ask that this work of the School be remembered in your prayers.

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### **Chinese Muslim Goodwill Mission to India.**

“**J**APAN is the aggressor. The Chinese are fighting Japanese aggression for the independence of their own country and the peace of Asia, which is bound to be disturbed for ever if the Japanese succeed in China,” declared Mr. Djelaleddin Wanzinshan, the leader of the Chinese Muslim Near East Goodwill Mission, addressing a public meeting in Lahore on Thursday evening. The Nawab of Mamdot presided at the meeting, which was largely attended by Muslims.

Continuing, Mr. Djelaleddin Wanzinshan said that Chinese Muslims were fighting the battle even more bravely than Chinese non-Muslims. They were making the biggest sacrifices, because they knew that once their country was enslaved their religion would be finished for ever. Chinese Muslims, therefore, were bent upon protecting the liberty of the country even with the last drop of blood left in them.

Earlier the leader of the Mission gave a message of goodwill on behalf of Chinese Muslims to their brothers in Islam of India. This, he said, he was doing on behalf of the Chinese Muslim National Union, which they represented, and which was the representative organisation of the entire Chinese Muslim population.

#### **OBJECT OF MISSION.**

Relating the object of the Mission, he said that they had come to India to establish friendly relations with Muslims in the Near East and in India. They also wished to improve the cultural relations of Chinese Muslims and the Muslims in India. They further wished to explain the actual situation of Chinese Muslims and to gain the sympathy of brother Muslims for them. They desired to counteract the nefarious and mischievous propaganda which was being carried on against Chinese Muslims by Japan.

He then described the Muslims movement in China since they first went to that country in 651. He said that at the moment Muslims were rather backward in education and economically. They had had to face handicaps at the beginning, but since the establishment of the Republic in 1911 they had regained their lost position. With the assurance of freedom of faith a new life had been generated, and Mus-

lms had played an important part in the political life of the country. He referred to the efforts they were making to educate their people and how the Chinese aggression had put a stop to their educational and economic progress.

He said that the Japanese wanted to finish Islam for ever in China. They were bombing mosques in China and were using others as stables. They had killed the Imams and compelled Muslims to serve wine to the soldiers.

#### DANGER TO RELIGION.

Having realised the danger to their religion, Muslims were making the greatest of sacrifices. General Omar Pan Chang-hsi, the second man in China, was a Muslim. He was in charge of army operations, being Chief of the Grand Staff and All-China Land, Navy and Air Forces. There were in all three million Chinese soldiers, and out of them 200,000 were Muslims.

The leader of the Mission further dwelt on the relations between China and India. He said that they were neighbours tied to each other. He believed that the unification of eight the crore of India Muslims and five crore of Chinese Muslims would alone be a sufficient guarantee of the peace of Asia. He added that they in China were under Japanese fire. He requested the people of India to help them out. If they escaped, he declared, they would be able to do something for their Indian brethren in time to come. He appealed to the Indian people to give them their thoughts.

He advocated boycott of Japanese goods. He said that the economic position of Japan was weak, and if their goods were boycotted the Chinese cause would be helped. He asked Indians not buy Japanese goods, buy to but their own country-made goods.

Mr. Ibrahim Matienyng, a member of the Mission, also spoke and vividly described the atrocities of the Japanese in China.

*(Civil and Military).*

#### URS-E-SHAREEF.

THE Urs-e-Shareef of Hazrath Khaja Rahimullah Shah Sahab Chisti-ul-Khadri came off on Friday and Saturday and Sunday last. The "Sandal Shareef" as usual was taken out after Magrib prayers from Nallagutta. Many devotees from different localities were in evidence.

The Sajjada in the unique head-to-foot white garments was very conspicuous. After passing through principal streets the procession wended its way to the tomb. During the night there were religious discourses among ladies and music. The second day, the tomb was flooded with light. Shamianas were erected all round and the tomb of the saint was thick with flowers. A whole-night musical programme followed. (*Hyderabad Bulletin, 3 August 1938*).

**PRAYER AND PRAISE.**

LET US OFFER PRAYER for all the members of the League, in relation to their corporate responsibility to it, that through us all the League may become more effective as a means of helping in the evangelisation of Muslims in India.

LET US PRAY for the tour which will be undertaken by the staff of the Henry Martyn School in South India during October and November next.

**NEW MEMBER.**

Rev. J. Brown,

U.P.M.

Sialkot.

**NOTICE.**

Any notification of change of address, names of new members or remittance of subscriptions etc., should be sent to the Superintendent, Orissa Mission Press, Cuttack, India, and *not* to the Secretary of the League. The annual subscription to the League is Rs. 2-0-0 (English 3s. od.).

Matters of interest to members of the League, items of news and requests for prayer should be sent (if possible, early in the month) to the Honorary Secretary:—

Miss K. Greenfield  
Methodist Church Compound  
Medak, Nizam's Dominions.

