MAR

Collection of Materials relating to the Life and Legacy of Henry Martyn (1781-1812)

6 boxes of papers and published items, 1802-2020

Presented or Deposited on loan on many occasions since 1995

MAR 1-26 catalogued by Sue Sutton, HMC Archivist, 2003-c.2013,
MAR 27- by Philip Saunders, CCCW Archivist 2015-22, by whom whole catalogue also revised

This is not an archive accumulation but a special collection of papers, photographs and minor publications, many in copy form, acquired from a variety of sources. Some could be described as ‘bits and bobs’, including material collected for exhibitions, etc., that was felt worth preserving for easy continued access, but the collection also contains significant archival papers, notably the letters of Martyn.

Several sections of the collection have benefited from the interest of Dr Scott Ayler, whose University of Wales Ph.D. thesis on ‘The Evangelical Chaplains in Bengal, 1786-1813’ (2009, CCCW Thesis 27) substantially advanced study of Henry Martyn. Martyn’s letters and copies of Martyn’s letters in the collection have been edited with many others in Dr Ayler’s The Letters of Henry Martyn East India Company Chaplain (2019), referenced below as Ayler with his letter number.

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Catalogue
## Summary, showing accession information

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<td>Letters of and about Henry Martyn 1802-1814</td>
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<td><strong>MAR 2</strong></td>
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<td>Photocopies of papers of Charles Simeon, including letters of Henry Martyn (above MAR 1) 1802-36, 1889</td>
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<td>MAR 10</td>
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Henry Martyn. Biographical Sketch

John Martyn, chief clerk to a mining company, of Truro in Cornwall married twice. By his first wife he had a son, John and by his second, two daughters, Sally and Laura, and a son, Henry, born in 1781. Henry was educated at Truro Grammar School and attended St. Mary’s Church. He went up to St. John’s College, Cambridge in October 1797 where he came under the influence of Charles Simeon, fellow of King’s college and Vicar of Holy Trinity Church in central Cambridge. Simeon had been instrumental in founding the Society for Missions to Africa and the East (later CMS) in 1799. The first collections taken on behalf of CMS were at Holy Trinity in 1804. Martyn became a regular worshipper at the church in 1799 and was encouraged by Simeon to train for the priesthood. In the summer of 1802, just after becoming a fellow of St. John’s College, he was ordained in Ely Cathedral, and the following year served as curate of Lolworth, a satellite parish of Holy Trinity. He began working on Persian and Arabic texts as well as studying Hindustani and Bengali and began to feel a calling for missionary work and offered himself to the Society for Mission as the first Englishman prepared to serve abroad but loss of his family income after the death of his father, forced him to reconsider. He heard that chaplains were being recruited to work under the East India Company in Bengal for substantial salaries which would enable him to support himself and his unmarried sister, Sally. Martyn went to London to be interviewed by Charles Grant, the chairman of the board of directors of the company. Through Grant, Martyn met William Wilberforce, Thomas Clarkson and other anti-slavery campaigners. It was Wilberforce who persuaded the East India Company in 1810 to change its policy of discouraging mission work in its territories. Martyn was accepted by the company in April 1805 and left Cambridge after receiving the degree of Bachelor of Divinity. He became a temporary curate in Bloomsbury whilst waiting for his first posting to India.

Henry Martyn sailed for India in July 1805. The fleet was held up in Falmouth, so he journeyed to see Lydia Grenfell in Marazion. Having declared his love for Lydia, he asked her to travel out to India to marry him but she could not give him an answer.

The voyage to India took nine months, the fleet stopping in Cork, Madeira, Brazil and Cape Town, finally reaching Madras on 22 April 1806. On 16 May Martyn arrived at Calcutta to meet William Carey, whose life had prompted him to think about mission work. He also met William Brown in Serampore. Brown had also worshipped at Holy Trinity, Cambridge and had been the first chaplain sent out by the E.I.Co. in 1786. Martyn spent the next five months travelling between the two centres and continuing his Urdu studies. Eventually, he was posted to Patna leaving in October. Already he was torn between a desire to preach among the local Indians and the need to fulfil his duties as a chaplain amongst the troops stationed at Dinapore. He translated the regular Sunday services into Urdu and preached in that language for the benefit of the families of the soldiers, many of whom had married local women. He also began schools for the children. However, his main work was to translate the New Testament from Greek into Urdu. He learnt much from his assistants, one a Hindu and another a Muslim, on how the Asians viewed Christianity. To them the gospel was identified with the invading Europeans who had robbed nations of their freedom. It was at this time that he received a letter from Lydia finally refusing to join him as her mother had forbidden it, despite a visit from Charles Simeon who pleaded the cause of Martyn and India.

Two weeks after the receipt of this letter, Sabat, an Arab who had been converted to Christianity, arrived to help Martyn translate the New Testament into Persian. He gave Martyn the idea to preach in Arabia and Persia. But he had to contend with the onset of Tuberculosis (from which both his sisters died) and which left him exhausted and in need of convalescence. He was transferred to Cawnpore in 1809, Sabat going with him. Throughout this period, Martyn was worried about the lack of opportunity to do missionary work, although he preached regularly to a large congregation of beggars. Expressing a desire to travel to Arabia and Persia to finish the translations and left Cawnpore, travelling down to Calcutta in October 1810. He
stayed for ten weeks during which time he had his portrait painted (this now hangs in the officer of the Director of the Henry Martyn Centre and a photograph of it can be found in MAR 5) and he preached for Lord Minto, the Governor General, who gave him permission to go to Arabia and Persia. He accompanied Mountstuart Elphinstone (formerly Ambassador in Kabul and later Governor of Bombay) round the tip of India to Bombay via Ceylon and Goa. Martyn left Bombay in March 1811, calling in at Muscat before sailing up the Persian Gulf to Bushire; the first Protestant missionary to live in Persia, growing a beard and adopting local dress. He arrived at Shiraz after an arduous ten day journey in stifling heat, staying there for 11 months. Through his contacts, he was given introductions to the British Ambassador, Sir Gore Ouseley and the son of the Shah of Persia, among other prominent members of the community. He concentrated on the translations of the New Testament and Book of Psalms into Persian and learnt much in discussions and public debates with the Sufis and other Muslims and the local Armenian and Russian Christians. The translations were completed in early March 1812. He then left for Tehran intending to present a manuscript copy of the New Testament to the Shah, but was diverted towards Tabriz where the Shah was in camp. He met the Prime Minister but not the Shah who had moved on. Still following, Martyn became ill with fever, finally recovering in the house of the ambassador in Tabriz. Despite advice to the contrary, he chose to journey on through Armenia and Turkey to Constantinople but, in failing health, he died at Tokat around 16 October 1812.

After his death, Sir Gore Ouseley had several copies made of the New Testament translation and presented one to the Shah. Sir Gore took the originals with him to Russia and they were printed in St.Petersburg in 1815. A second edition was produced in Calcutta in 1816. Other editions were brought out in London and in 1846 the New Testament and Book of Psalms formed part of a complete Persian bible printed in Edinburgh. The Arabic New Testament was printed in Calcutta in 1816. Two years previously, the Mission Press in Serampore printed the Urdu New Testament.

Martyn’s papers and the first part of his journal had been left with Daniel Corrie in India. They were sent to his executors, Charles Simeon and John Thornton. The latter part of the journal and letters written whilst in Persia and Turkey were sent on from Constantinople. The journal and some of the letters were edited by John Sargeant and published in 1819.

Henry Martyn is now remembered in Cambridge by the Henry Martyn Hall, built adjacent to Holy Trinity Church in the 1880’s. The hall and the Henry Martyn Centre in Westminster College, Cambridge, are focal points for the encouragement and study of missions. In India the Henry Martyn Institute of Islamic Studies was established in 1930 at Lahore. It has since moved to Hyderabad. It was set up with the intention of teaching and training of those who would be sent for Christian work amongst the Muslims as well as to research Islam within the Indian context. The name and work of Henry Martyn is therefore remembered on two continents.

[No authorship in previous catalogue. Presumed to have been written by Sue Sutton, Henry Martyn Centre Archivist]
Some published primary and secondary sources relating to Henry Martyn and his circle

Bell, Charles D., *Henry Martyn* (London, 1886)
Daniel Corrie, *Memoirs of Daniel Corrie*
Eaton, Barbara, *Letters to Lydia: 'beloved Persis'* (Hypatia Trust, Penzance, 2005)
Hunt, Giles (ed.) *Mehitabel Canning – A Redoubtable Woman* (Royston, 2001)
Martyn, Henry, *Controversial Tracts*, (Cambridge, 1824) (copy at the Royal Army Chaplain Archives)
Martyn, Henry, *Journal* (2 vols), edited Bishop Samuel Wilberforce,(1839) (Ridley Hall, HCB 13)
Martyn, Henry, *Twenty Sermons* (St John’s College, 11.18.6)
Moule, H.C.G., *Charles Simeon* (1948)
Reissued as *A Memoir of the Rev. Henry Martyn* (London, 1831)
Smith, George, *Henry Martyn, Saint and Scholar* (London, 1892)
MAR 1

These documents deposited on loan in the Henry Martyn Centre by Ridley Hall, Cambridge, 20 June 2001. MAR1/5F suggests they may be the product of Revd John Barton’s efforts to assemble literary remains relating to Martyn in 1886 and items 10, 12, 14 and 16 suggest this included extracting some Martyn material from Canon Carus’s ‘collection of autograph letters’ also acquired by Ridley. Even since the publication of Bullock’s *History of Ridley Hall* in 1941 further items relating to Martyn were extracted from Simeon materials (see MAR 1/15). Descriptions have been derived from MAR 1/0. Photocopies of these letters, now catalogued as MAR 2/1-22, had previously been obtained and will usually be produced for reading room use.

All the letters are now published in *The Letters of Henry Martyn, East India Company Chaplain* ed. Scot D. Ayler (CCCW Library: 920 MAR)

MAR 1/0
Notes in fountain pen of the letters by unidentified librarian or user, each formerly attached to a letter but now separated on conservation grounds c.1960s-70s

MAR 1/1
Henry Martyn to John Hensman
Describes his holiday in Wales. 31 July 1802
Ayler 7
[MAR 2/1 will usually be produced for reading room use]

MAR 1/2
Henry Martyn to John Hensman
Account of his interviews with Charles Grant and William Wilberforce about service in India; a visit to the Eclectic Society; and a meeting with John Newton over tea. 6 March 1804
Ayler 23
[MAR 2/2 will usually be produced for reading room use]

MAR 1/3
Henry Martyn to John Hensman
Written from Cambridge, complaining of sermon problems etc. 'For want of self-denial I do not enjoy a holy and happy frame of soul.' 16 April 1804
Ayler 25
[MAR 2/3 will usually be produced for reading room use]

MAR 1/4
Henry Martyn to John Hensman
Written from Cornwall. He describes a visit to Wilberforce in London and he and declares his love for Lydia Grenfell. 1 August 1804
Ayler 29
[MAR 2/4 will usually be produced for reading room use]

MAR 1/5A-F
Henry Martyn to Revd. Richard Boys (1783-1866), his great Cambridge friend, like Martyn a curate at Boxworth and Lolworth and chaplain to East India Company, subsequently, 1811-29 chaplain in St Helena.
Written from Truro the summer before his departure for India. He tells of local clergy ostracizing him as a 'Calvinist', and refers to his sister's conversion.

8 August 1804

[Original (MAR 1/5A) and four lithographic (facsimile) copies (MAR1/5B-E, of which 5B has additional note by Revd J. Barton that the original was sent to him by Canon Babington and by him lithographed in 1886 ‘in which year the Henry Martyn Hall was opened’. Four lithographic copies are listed by Bullock in History of Ridley Hall, ii, 253, (7)3-4, one donated by Mrs Arnold Wallis in 1930 and one by Mrs de Vere, Bishop Moule’s daughter.

Ayler 31

[MAR 2/5B-C will usually by produced for reading room use]

Additionally, now MAR1/5F, a further similar copy and sewn within it a letter of Revd M. Boys, vicar of Hildenboro’, late Archdeacon of Bombay sending ‘Lines addressed to The Revd. Henry Martyn June 10. 1805’ of unknown attribution found among his father’s papers with a donation for the Hall 1886]

MAR 1/6
Henry Martyn to John Hensman
Writing from Cornwall, he notes a change in his sister 15 August 1804

Ayler 32

[MAR 2/6 will usually by produced for reading room use]

MAR 1/7
Henry Martyn to John Hensman
From Cambridge. Refers to his unpopularity in church circles in Cornwall, and to Lydia Grenfell's 'pious heart'. 3 October 1804

Ayler 35

[MAR 2/7 will usually by produced for reading room use]

MAR 1/8
Henry Martyn to John Hensman
From London He is ‘in a most unpleasant state of suspense’ because Grant has not yet found him a post in India. 26 March 1805

Ayler 40

[MAR 2/8 will usually by produced for reading room use]

MAR 1/9
Henry Martyn to John Hensman
From London describing taking his B.D. degree at Cambridge and leaving 'this dear abode' forever. He is nominated to an East India Company chaplaincy and is waiting to sail. 25 May 1805

Ayler 41 [Another copy of the same letter is in CMS Archive at Birmingham University Library (see photocopy below MAR 7/51, q.v.). In this (MAR 1/9) version a sentence about 'Miss S.' is deleted. Ayler attributes the duplication to Martyn’s mistrust of the postal service going by sea (but why would this go by sea?) and the deletion to the donor of the letter (to Simeon), presumably concerned for Martyn’s reputation. Neither version has a postal cover or postal marking though this version possibly has slight transfer of the postal marking for FALMOUTH. As both copies survive with other letters from Martyn to Hensman they do appear to have reached their addressee.]

[MAR 2/9 will usually by produced for reading room use]
MAR 1/10
Henry Martyn to Charles Simeon, Vicar of Holy Trinity, Cambridge
From Falmouth after sailing for India. Recounts visit to Lydia Grenfell: 'I have returned
more attached to her than ever'. 26 July 1805
Numbered top right [? By Carus] 12. Listed by Bullock, History of Ridley Hall, ii, 253 (7)
6. See below MAR 1/12.
Ayler 49
[MAR 2/10 will usually by produced for reading room use]

MAR 1/11
Henry Martyn to John Hensman
Posted off Cork 'I have enjoyed extraordinary peace of mind'. 28 August 1805
Ayler 58
[MAR 2/11 will usually by produced for reading room use]

MAR 1/12
Henry Martyn to Charles Simeon
He has invited Lydia Grenfell to come out and join him in Bengal. He is finding celibacy a
strain. 1 September 1806
[Extracts from pp.3-4 quoted on page 183 of George Smith's biography of Henry Martyn
Henry Martyn, Saint and Scholar (London, 1892 where cited as ‘first published (1892) by
Revd HCG Moule from the autograph collection made by Canon Carus, successor and
biographer [1847] of Charles Simeon’, i.e. in Moule’s biography of Simeon)].
Numbered top right [? By Carus] 22. This collection acquired by Ridley Hall (History of
Ridley Hall, ii, 251 no. 9 [for photocopy see MAR4/9]
Ayler 73
[MAR 2/12 will usually by produced for reading room use]

MAR 1/13
A sermon preached by Henry Martyn at Dinapore 27
March 1807 and at Cawnpore 15 April 1810.
[MAR 2/13 will usually by produced for reading room use]

MAR 1/14
Henry Martyn to Charles Simeon
From Dinapore complains that his letters seem 'less affectionate' since he decided to
'become a married man'. He writes to declare his decision to remain celibate 'like yourself
and for the same reason'. He refers to strains between the evangelical chaplains and the
Serampore Baptist missionaries. 26 April 1807 \[rectius 1808\]
Numbered top right [? By Carus] 27 (see MAR1/12 above). Listed by Bullock, History of
Ridley Hall, ii, 253 (7) 7.
Ayler 172
[MAR 2/14 will usually by produced for reading room use]

MAR 1/15
A page from Charles Simeon’s personal diary describing his visit to Lydia Grenfell [see
George Smith’s biography of Henry Martyn, page 190]. .This was written on the day after
Henry Martyn had written the letter to Simeon of 26 April [MAR 1/14]
\[27\] April 1807
Listed by Bullock among items relating to Simeon, History of Ridley Hall, ii, 252 no. 45.
[MAR 2/15 will usually by produced for reading room use]
MAR 1/16
Henry Martyn to Charles Simeon
Written from Dinapore. He declares he no longer wishes Lydia to join him India although he loves her still. Speaks highly of Nathaniel Sabat his Indian companion and fellow translator.

January 1808
Numbered top right [? by Carus] 26 (see MAR1/12 above). Listed by Bullock, History of Ridley Hall, ii, 253 (7)8.
Ayre 147

[MAR 2/16 will usually by produced for reading room use]

MAR 1/17
Charles Simeon to Charles Grant
Arrival of Martyn’s portrait. He is to charge him for any associated costs. A picture-framer will shortly frame it for him (Simeon). The need for an additional minister in India as Mr Brown ‘decaying fast’ and Mr Thomason ill.

1 August 1812

[MAR 2/17 will usually by produced for reading room use]

MAR 1/17a
Charles Simeon to Charles Grant
Concerns the request of Henry Martyn for furlough

9 December 1812

[MAR 2/18 will usually by produced for reading room use]

MAR 1/18
Charles Simeon to Charles Grant
Asks Grant to raise money to the sum of £1,000 to be sent to Henry Martyn to cover his expenses. Simeon includes a codicil to his will reflecting the transaction.

21 December 1812

[MAR 2/19 will usually by produced for reading room use]

MAR 1/18a
Charles Simeon to Charles Grant
Thanks him for agreeing to fund Henry Martyn. He stresses that Martyn should regards this as a present and not a loan. The date has been amended from 25 to 26 or 26 to 25. As clearly labelled by the addressee ‘Cambridge 26 Dec’ the former seems much the more likely.

26 December 1812

[MAR 2/20 will usually by produced for reading room use]

MAR 1/19
Charles Simeon to Charles Grant
Informs him of the death of Henry Martyn at Tokat

11 February 1813

[MAR 2/21 will usually by produced for reading room use]

MAR 1/19a
Charles Simeon to Charles Grant
The translation of the New Testament into Persian by Henry Martyn is safe in St. Petersburg.

18 October 1814

[MAR 2/22 will usually by produced for reading room use]

MAR 1/20-21 now catalogued as MAR 33/1-4
**MAR 2**

Photocopies of correspondence and other papers, taken from the papers of Charles Simeon in Ridley Hall, Cambridge, probably photocopied by permission, c.1996-2000, when catalogue slips (MAR 1/0) still attached. Subsequently the originals of items 1-22 were deposited on long-term loan. Therefore MAR 2/1-22 are copies of MAR 1/1-19a, as per the following table. MAR 1/5A (the original) and MAR 1/5D-F were not photocopied. The photocopies however included further Simeon Papers about missionary matters in India not deposited (MAR 2/23-32) and two published items – Martyn’s obituary from *The Missionary Register* and programme of a meeting in the Henry Martyn Hall. Those marked with an asterisk below have initial transcripts by Dr Ayler (see above, MAR 1) attached to them.

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**MAR 2/23**

Obituary of Rev. Henry Martyn B.D. from the *Missionary Register*. April 1813

**MAR 2/24**

Daniel Corrie East India Company Chaplain in Bengal, to Charles Simeon. Tells him how much he owes to him spiritually. [Corrie became Bishop of Madras in 1835].

15 April 1816

**MAR 2/25**


12 October 1818

**MAR 2/26**

Sir Thomas Fowell Buxton to Charles Simeon. Comments on an incident during Simeon’s visit to his father-in-law Joseph Gurney [Hopkins *op. cit.*, p. 167].

6 October 1820

**MAR 2/27**

Thomas Thomason ‘Translation of a hymn in Hindoostani composed by Rev. Abdool Masih and sung by him just before he expired’.

5 June 1828

**MAR 2/2**

Charles Grant to Daniel Wilson concerning his acceptance of the Bishopric of Calcutta.

30 March 1832

**MAR 2/29**

Josiah Pratt, vicar of St. Stephen’s, Coleman Street (formerly Secretary of CMS, and a longstanding friend of Charles Simeon since 1783) to Simeon. Asks him to admit the
bearer of the letter, William Cooper of Trinity College to Simeon’s Friday night parties. Cooper is the son of ‘pious’ parents, friends of Pratt

MAR 2/30
Henry Venn, Junior, Rector of St John’s, Holloway (and later Hon. Secretary of CMS) to Charles Simeon. Sends him a copy of the second edition of the biography of his Grandfather, Henry Venn, ‘Simeon’s ‘father in God’’. He has included most of Simeon’s suggestions for amendments from the first edition. Is very pleased with the sales so far.

MAR 2/31
A handwritten sermon by Charles Simeon on II Kings 10.16, ‘Ungodly men, though they will not follow the example of the godly, are glad to have their sanction and approbation in what they do’, noted at end ‘NB This was the last Sermon preached by Mr Simeon, Sunday morning Sept 18 1836’

MAR 2/32
Programme of ‘Communicants Social Gathering’ at Henry Martyn Memorial Hall. with hymn by ‘Ellen L. Gorch (A native Hindoo lady)’

MAR 3 Photocopies and transcripts of letters of Revd Henry Martyn, Dinapur (Bihar State, India) to Revd Daniel Corrie 1807, copied from originals in St Augustine’s College archive, Canterbury Cathedral Library
Presented by Ms Robin Close, 1994 (Acc 19/59)

The transcripts with the letters at Canterbury appear to be early 20th century. Some by Dr Ayler have been added to these photocopies. All the letters are now published in The Letters of Henry Martyn, East India Company Chaplain ed. Scot D. Ayler (CCCW Library: 920 MAR)

Henry Martyn’s Letters to Daniel Corrie. These are photocopies and manuscripts from the original which are in Canterbury Cathedral Library (St Augustine’s College Archives).

Daniel Corrie. A contemporary of Henry Martyn in Cambridge. Later Bishop of Madras. He followed Martyn to India and met him in Calcutta. Martyn was posted to Dinapore near Patna (1806 – 1809) and Corrie to the fortress of Chunar on the Ganges. They wrote to each other once a week detailing their experiences.

MAR 3/0 Wrapper and rough notes 19th cent.

MAR 3/1 23 March 1807
MAR 3/2 6 April 1807
MAR 3/3 28 April 1807
MAR 3/4 4 May 1807, with transcript by Dr Ayler (2004)
MAR 3/5 24 August
MAR 3/6 14 September 1807, with transcript by Dr Ayler (2004)
MAR 3/7  22 September 1807, with typed transcript
MAR 3/8  28 September 1807, with transcript
MAR 3/9  5 October 1807 with typed transcript
MAR 3/10 13 October 1807
MAR 3/11 19 October 1807
MAR 3/12 26 October 1807, with transcript and typed version by Dr Ayler (2003)
MAR 3/13 16 November 1807, with transcript and typed version by Dr Ayler (2003)
MAR 3/14 30 November 1807
MAR 3/15 Photocopied reference material on Corrie collected by HM Archivist 2012 for these letters in connection with exhibition (Acc 2013/12)
Engraving of Corrie as a young man, printed from William Carey University website and lithograph of Corrie in later life copied from the National Portrait Gallery website, map of Bengal, copied from For the Love of India. The Story of Henry Martyn by Jim Cromarty (Darlington, 2005; CCCW Library 920 MAR).
MAR 4 Photocopied articles and excerpts from books relating to Henry Martyn and by extension to Charles Simeon and Christianity in Asia.
Collected by Canon Graham Kings, Director of Henry Martyn Centre and other Centre staff since 1997 (an ongoing series). Includes also some minor publications acquired by the Centre externally. Not accessioned until 2012 but two external acquisitions accessioned retrospectively.

MAR 4/1

MAR 4/2

MAR 4/3

MAR 4/4
Extracts from Kelly, Sophia (ed.), The Life of Mrs. Sherwood (London; Darton and Co. 1857) includes extracts from her journals relating to meetings with Henry Martyn and the other chaplains in Calcutta. Includes her reaction to hearing the news about the death of Henry Martyn.

MAR 4/5

MAR 4/6
‘Mahomed Raham, of Shiraz’ [a poem on Henry Martyn], Every Week no.900 (Religious Tract Society, c1880). Cf. below MAR 4/14

MAR 4/7
Extract from Buchanan, Rev Claudius Buchanan, Christian Researches in Asia with notices of the translations of the scriptures into oriental languages (9th edition London; 1812). Chapter entitled ‘Works on the Civilization of the East’ – list of publications including a work by Charles Grant and essays by the students of the College of Fort William in Bengal.

MAR 4/8
pp. 230-233 from Bullock, F.W.B., The History of Ridley Hall Cambridge Vol. I (Printed for the Council of Ridley Hall at the University Press, 1941). Notes on the opening of the Henry Martyn Hall and on the first meeting of the Church Missionary Union to be held in the Hall

MAR 4/9
MAR 4/10

MAR 4/11

MAR 4/12

MAR 4/13

MAR 4/14 Anon *The Persian Christian: A Remarkable Instance of the Effects of the Labors of the Late Rev. Henry Martyn* relating meetings with Mahomed Rahem (cf MAR 4/6) in Persia (Bristol 1839).

MAR 4/15
Watts-Russell, Penny, ‘Henry Martyn’s Dulcinea’, *Cornish Banner*, (November 2002) Discusses the depiction of the life of Lydia Grenfell in the works on Henry Martyn. ‘Poor Lydia! Those happy to sanctify the saintly Henry, have not always been prepared to give her the same good press’.

MAR 4/16/1,2
N.B. Xerox copy of the inscription as printed in this article used in the November 2012 exhibition (see caption saved here)

MAR 4/17 Kings, Graham
‘The Legacy of Henry Martyn’
Bishop Graham Kings was then the Director of the Henry Martyn Centre

MAR 4/18

MAR 4/19
Kings, Graham, ‘Henry Martyn: Missionary Scholar for our Age?’
A lecture sponsored by the Cambridge Theological Federation and the Henry Martyn Centre and delivered at the Faculty of Divinity, University of Cambridge, 29 February 2012 (other copies in MAR 5/2)

MAR 4/20

MAR 4/21
Review of the ‘Memoir of the Rev. Henry Martyn’ appearing in Quarterly Review, vol. 25. no. 50 (1821), pp. 437-53. The author of the review is not given, but the piece is entitled ‘Religious Missions’ in the running head and takes the character of a commentary on the nature of Martyn’s project as a whole. Another copy has been added to the pamphlet collection of the Henry Martyn Library: no. 292. (Presented by the author, Acc. 2012/2)

MAR 4/22
This is Acc. 2013/19. A pamphlet entitled ‘Silhouettes and Skeletons’ by Julia Cameron, published by Didasko Publishing in 2013, with HMC’s permission to reproduce 2 images: that of Charles Simeon and of Holy Trinity Church. The booklet is a short introduction to Charles Simeon, with a section on the life and legacy of Henry Martyn. Also a fold-out print of the Simeon silhouettes. (Presented by the publishers, Acc. 2013/19)

MAR 4/23
A booklet Henry Martyn: Christian Missionary to India and Persia and the Cambridge Connection by David Berkley (Christian Heritage, 2012). This was produced for sale at the Round Church Christian Heritage Centre in Cambridge. (Purchased, Acc.2014/3)

MAR 4/24
Leaflet Saints & Scholars: a Unique Introduction to the History of Cambridge produced for sale at the Round Church Christian Heritage Centre in Cambridge. The section on ‘The Continuing Influence of Christianity’ mentions Charles Simeon, and Martyn as one who had been influenced by Simeon. c.2012 (Purchased, Acc.2014/4)

MAR 5 Miscellaneous Material on Henry Martyn, mainly assembled by Dr Terry Barringer and Dr Graham Kings, initially for ‘centenary display in 1998’, with later random additions

MAR 5/1 Letter from Librarian, St John’s College, with list of Henry Martyn material in St. John’s College Library, Cambridge. (moved to MAR 8) 1997


MAR 5/3 Photocopy of inventory of objects, manuscripts etc. relating to Henry Martyn at Ridley Hall, Cambridge. 20th cent.

MAR 5/4 Photocopy of inventory of objects, manuscripts etc. relating to Charles Simeon at Ridley Hall, Cambridge. 20th cent.
MAR 5/5  Names inscribed on original Henry Martyn Hall Memorial Boards, Cambridge, showing Christian service by Cambridge graduates overseas and correspondence relating thereto, transcribed by Graham Kings from a photograph by Cambridge Daily News of Billy Graham and assistant missioners at the University Mission of November 1955 (in all 7 seated, 33 standing behind). This photograph shows behind the group the wainscot inscribed with names of 19th-20th century Cambridge missionaries that was apparently destroyed without any systematic record being made in the refurbishment of the hall in 1977-8, puzzlingly despite the Trust’s explicit resolution that they should on no account be replaced (trust minutes 14 March 1977 – HMT 2/12). This
With a letter of Sue Anderson, HM world mission advisor to Dr Kings 1999, forwarding another from Dr Michael Griffiths (1928-2022) identifying more fully some of the names in the list with additional pencilled annotations by Philip Saunders, CCCW Archivist January 2018.

The photograph in question, that appears to have existed at the Hall in 1999, cannot now be found, and does not exist in the now fragmentary archive of the Cambridge News, but it was published in Timothy Dudley-Smith’s John Stott: the Making of a Leader facing page 323 and a digital copy of this subsequently obtained from the Stott archive (Acc 2018/05). A marked photocopy from this, with a view to identifying persons in the group, has been added to MAR 5/5. Subsequently it transpired that The Missionary Review of the World vol. xix no. 7 for July 1896 (see https://cafis.org/files/MRW-1896-7.pdf ) published a list of the missionaries whose names were on the boards at that date and a photograph of them, including several whose names cannot be seen in the 1955 photograph because obscured by the group or out of shot. Between 1896 and 1955 the addition of names had necessitated extending the wainscot upwards around the copy of a portrait of Henry Martyn then in the Hall.

MAR 5/6 A paper submitted by Alan Dupuy of Ridley Hall for CTM Course 61 on Missiology ‘To Evaluate the History and Development of the Henry Martyn Library in Cambridge from 1897 to the Present Day (May 994).

MAR 5/7/1  ‘Missionaries and Preachers’, Cambridge Christian Heritage (Pitkin Guides, 1997)

MAR 5/7/2 Photographs of memorial plaques to Henry Martyn, Charles Simeon and Claudius Buchanan in Holy Trinity Church, Cambridge and a print from digital image of a portrait of Henry Martyn in the Henry Martyn Hall, probably made for exhibition in 1998

MAR 5/8/1  Copies of the print of Henry Martyn (along with negatives), 35mm colour negative strip of photographs and two enlarged prints and photocopy of an engraving by [James] Thomson [ engraver, 1789-1850] of Henry Martyn, showing him in clerical gown with clerical collar and bands, published by ['Henry Fisher, Caxton, London, 1824']. The engraving apparently adapted from the portrait by Hickey According to a note on photocopy, the original was ‘given by Graham Kings to the Henry Martyn Centre at his last Trustee’s meeting, 22 June 2000’ (now MAR 37/1) [The two photographic prints catalogued originally as part of MAR 5/12].

MAR 5/8/2 Sepia-toned reproduction of Hickey’s portrait of Martyn, according to original version of this catalogue taken from Say’s engraving (below, MAR 35/2) but possibly direct from a photograph of the painting, with a detail of his head in a roundel with life dates below [c.1990s]

MAR 5/9 Papers relating to Muslim-Christian Dialogue:
MAR 5/10 Collections supplied by Overseas Mission Advisor from papers then at Henry Martyn Hall (now deposited with archives)

MAR 5/10/2 Photocopy: ‘Henry Martyn Mission Library’ a typescript paper discussing the need for a mission library and reading room to house book collections of Church Missionary Union and ‘student volunteers’. It has been agreed that a room will be made available in the Henry Martyn Hall, including budget.

MAR 5/10/3 Photocopy: ‘Cambridge University Henry Martyn Library’ appeal leaflet for subscriptions c. 1897. Includes a portraits of Henry Martyn and a view of the Henry Martyn Hall (for an original print of this photograph see

MAR 5/11 Collections relating to Truro, Cornwall (Martyn’s birthplace)
MAR 5/11/1 Letter from Very Revd D.J. Sherlock, Dean of Truro, wishing success to the Henry Martyn on its opening in Westminster College and about the Baptistry ‘in effect the nation’s memorial to…Henry Martyn’, with a leaflet guide to the cathedral [January 1996]

MAR 5/11/2 Photographs of Truro (5 photos by donor of town and cathedral including of baptistery consecrated in Martyn’s memory, with postcard of same). [Presented by Ms Debbie Tye 1996, Acc 19/60]

MAR 5/11/3 Photographs of the stained glass windows commemorating Henry Martyn in the baptistery of Truro Cathedral (3 items, presented by Dr Scott Ayler, Acc. 2013/35)

MAR 5/12 Copies of illustrations at Ridley Hall
MAR 5/1. Photograph of framed engraving by William Say of Henry Martyn ‘The Revd Henry Martyn B.D. Fellow of St John’s College Cambridge and Chaplain to the Honble East India Company in Bengal’. ‘Once in the possession of the Rev Richard Cecil Given to Ridley Hall by his daughter, Miss Cecil’. Made before frame repaired and repainted in 2016, the caption slightly obscured by cleaning (archivist’s note on back)
For the original and fuller description see MAR 35/2

A photographic copy of a portrait of Henry Martyn ‘Rev Henry Martyn B.D.’ There is a framed copy of this portrait in the HMC with the full title ‘Rev Henry Martyn B.D. Fellow of St John’s College Cambridge. Published by Henry Fisher, Cazton, London, 1824’
Transferred to MAR 5/8/2 when this item was numbered in more detail in 2022

MAR 5/2. Photographic prints of the engraving by W. Say of a portrait of Charles Simeon ‘The Revd Charles Simeon M.A. Fellow of King’s College, Cambridge d. 1922’
For the original and fuller description see MAR 35/3
MAR 5/3. Coloured and monochrome photographic prints of the portrait of Abdul Masih, Henry Martyn’s first Muslim convert to Christianity in India. For the original and fuller description see MAR 55/6

MAR 5/4. Print from a digital image of the portrait by W. Hickey of Henry Martyn in the Henry Martyn Hall (i.e. that referred to in MAR 1/17), presented to the University of Cambridge by Revd Charles Simeon and currently on loan to the Henry Martyn Trust. Presumed taken by member of staff of Henry Martyn Centre c.2000-14.

MAR 5/13 Photocopy of a photograph of Henry Martyn Hall (HMT 1/11) probably taken before some alterations were made (with note [from Sue Anderson, Overseas Mission Advisor] addressed to Graham [Kings]).

MAR 5/14 Photographs taken by donor at the Old Mission Church Kolkata 2011
1. The exterior of the Old Mission Church taken from a neighbouring property
2. The interior of the Old Mission Church
3. Plaque on the wall of the Church in remembrance of David Brown
4. Plaque on the wall of the Church in remembrance of Henry Martyn
5. Plaque on the wall of the Church in remembrance of Thomas Thomason
6. Plaque on the wall of the Church in remembrance of Daniel Corrie
7. Plaque on the wall of the Church in remembrance of Charles Grant
Presented by Dr Scott Ayler November 2011, Acc 2011/04)

MAR 5/15 Print-outs from www.ambaile.org.uk (Highland Council website), made 9 October 2012 of portrait of Charles Grant (1746-1823) by Henry Raeburn in Inverness Library, with biographical notice 2012 (Acc. 2013/42)

MAR 5/16 Digital print of probate copy of the will of John Martyn, father of Henry, 1800. from Prerogative Court of Canterbury probate register in The National Archives (Public Record Office), with transcript copied 2014 (presented by Dr Scott Ayler, Acc. 2014/7)

MAR 6 Collections by Dr Graham Kings Relating to Commemoration of 150th Anniversary of Death of Thomas Clarkson (1760 –1846).
In the early 1800’s Henry Martyn met William Wilberforce and other anti-slavery campaigners in London, whom it is supposed may have included Thomas Clarkson. They encouraged him in his decision to follow his vocation to go to India to preach the Gospel.

MAR 6/1 Correspondence, including letters from Reggie Norton of Anti-Slavery International and Margaret Cave of Wisbech Anniversary Committee relating Unveiling of the Clarkson Memorial in Westminster Abbey with agenda of Special Services Committee meeting.

MAR 6/2 Appeal leaflet and order of service of Unveiling and Dedication of Memorial to Thomas Clarkson at Westminster Abbey, 26 September, 1996.

**MAR 6/4**  Booklet *The Clarksons of Wisbech* by Ellen Gibson Wilson (Wisbech Society 1992) and flyer for Clarkson exhibition at the Wisbech Museum 1996

**MAR 6/5**  Notice and order of service of Thanksgiving for Life and Work of Thomas Clarkson. 150th anniversary of his death, at St. John’s College Chapel, Cambridge. 6 November, 1996.

**MAR 6/6**  Daily Telegraph 14.9.96 Article on Clarkson “The man who broke the chains” (pages from newspaper and photocopy).

**MAR 6/7**  Photocopy of title page and pages 158-167 (end) of *An Essay on the Slavery and Commerce of the Human Species particularly the African; translated from a Latin dissertation which was honoured with the first prize in the University of Cambridge for the year 1785. The Second Edition revised and considerably enlarged* (J. Phillips, London 1838). By Thomas Clarkson copied 1996

**MAR 6/8**  Extracts from Vol. I of *The History ... of the Abolition of the African Slave-Trade* by Thomas Clarkson (1808, reprinted Frank Cass 1968) copied 1996
MAR 7 Photocopies of letters from Henry Martyn together with other related papers, including sermon notes, in the Church Mission Society (CMS) Archive, the University of Birmingham. CMS Accession references given in subheadings below. Those marked with an asterisk additionally have prints from digital copies presented by Dr Ayler in 2013 (Acc 2013/35)

MAR 7/1 Letter to Richard Boys (ACC 60)
Richard Boys (1783-1866) was a friend of Martyn’s at Cambridge. He later took orders and succeeded Martyn as curate of Lolworth and Boxworth, then followed him as chaplain to East India Company. He was later in Rio de Janeiro and St Helena (where he played chess with the exiled Napoleon).

*MAR 7/1 Truro, Aug. 8, 1804 to R. Boys, Benet College, Cambridge. H M banned from preaching in Truro parish church but allowed to preach in a neighbouring church where he testified to the Gospel. Thereafter ostracised by the clergy as a Calvinist preacher.
Along with digital print out
CMS ACC 60/F1; Ayler 31

MAR 7/2 Outline of a sermon attributed to Henry Martyn (ACC 59/F1)
MAR 7/2 ‘Skeleton of a sermon by Henry Martyn’ on the difficulties of giving service to God. Unknown whose ascription to Martyn this is. It does not appear to be in his hand. (CMS ACC.59 F1)

MAR 7/3-36 Letters to Revd. Daniel Corrie (CMS ACC 54 C1)
Daniel Corrie (1777-1837) was a friend of Martyn’s at Cambridge and like him came under the influence of Charles Simeon. He was a chaplain to the East India Company from 1805 and became Archdeacon of Calcutta in 1822.

*MAR 7/3 Cawnpore 29 September 1809 to the Revd. Daniel Corrie,, Chunar. Uncomfortable journey to Currak to take marriage service of half-caste daughter of a Major Finch to Lieut. Rich 'Society most disagreeable'
Ayer 242

MAR 7/4 Danapore 23 November 1807 to the Revd. Daniel Corrie, Chunargurh
Keeps Mirza (assistant translator) at his task of 'correcting the parables. Finished epistles. Delighted to meet a Col. and Mrs. Prate 'a faithful man amongst the gentlemen of the sword'.
Ayer 139

MAR 7/5 Danapore 14 December 1807 to the Revd. Daniel Corrie. Chunargurh Plans not to leave India until completing 7 years in Company's service. Discouraged by his own preaching but 'The Lord gives us grace to continue patiently in labour.'
Ayer 144

MAR 7/6 Danapore 28 December 1807 to the Revd. Daniel Corrie, Chunar. Suggests Corrie visits him ; afraid Corrie's spirits sinking again. Refers to Corrie's criticism of his translation of the liturgy….Dislikes 'Hindoostanee'…'I translate from the Hebrew and read Arabic grammar.'
Ayer 145
MAR 7/7 Bankipore 13 June 1808 to the Revd. Daniel Corrie, Chunargurh Photocopy or original, also a typescript. Discouraged by infidelity of Englishmen who he thought had been convinced by preaching against fornication. 'Sabat very dear to me again.' Pray together every morning and evening.
Ayer 182

MAR 7/8 No address 19 October, 1808 to the Revd. Daniel Corrie, c/o Revd. D. Brown, Calcutta. Because of his 'infrequency of appearance' amongst his little flock, their numbers reduced. 'This is unavoidable as one complete service consumes his strength and spirits - 'my danger is from the lungs'.
Ayer 199

MAR 7/9 Danapole 10 Feb. 1809 to the Revd. Daniel Corrie, Chunargar. Tells of a sleepless night when 'one discovery succeeded another in Hebrew, Arabic and Greek' Fancied himself under a divine influence.
Ayer 213

MAR 7/10 Danapore, 3 April 1809 to the Revd. Daniel Corrie, Chunargar. Chiefly concerns a Mr. Buchanan, C of E clergyman in India intending to retire to a living near London or serve in an Episcopal church in Glasgow.
Ayer 221

MAR 7/11 Cawnpore 8 May 1809 to the Revd. D Corrie, Chunargurh, on return from a visit to Corrie. Describes a day of illness and fainting 'but through wonderful mercy was the next day quite well'.
Ayer 225

MAR 7/12 Danapore 25 May [1807] and Cawnpore 'Friday' [?February 1810] to the Revd. Daniel Corrie 'my chief employs have been as usual Sanscrit nouns, Persian and Hindee translations…..the Revelations almost finished'.
Ayer 104 and 268 (Dr Ayler shows that the second part of this item has been mistakenly associated with the first)

MAR 7/13 Cawnpore 17 July, 1809 to the Revd. Daniel Corrie, Chunargurh. Daniel Corrie learning Arabic. His own 'Hebrew speculations stick to me still'.
Ayer 233

*MAR 7/14 Cawnpore 25 July, 1809 to the Revd. Daniel Corrie, Chunargurh. Refers to a marriage to be performed by Daniel Corrie. Mentions an order by the King of Yemen 10 years earlier to the Jews of Yemen to make an Arabic translation of the Hebrew Bible.
Ayer 234

MAR 7/15 Cawnpore, 31 July, 1809 to the Revd. Daniel Corrie, Chunargurh. Advises Corrie to learn Arabic from a grammar book rather than any teacher, whether, an Arab, a Rabbi or an Indian
Ayer 236

MAR 7/16 Cawnpore, 4 Sept., 1809 to the Revd. Daniel Corrie, Chunargurh. Encourages Corrie to continue with building a church. Hopes by the time it is built 'some brother from Cambridge will join us'. Fears Simeon has not persevered in persuading someone to come from Cambridge.
Ayer 239
*MAR 7/17* Cawnpore, 18 Sept., 1809 to the Revd. Daniel Corrie, Chunargarh. The Commander in Chief to be in Cawnpore the following day. Hopes to 'get a promise of a church from him.' Tells of child of an English family whom he baptized.

Ayler 241

MAR 7/18 Cawnpore, 16 Oct., 1809 to the Revd. Daniel Corrie, Chunargarh. Capt. And Mrs. Sherwood to live in Episcopal Palace until they leave. Mentions other names "Enley a great acquisition'; Mrs. Bryant, Capts. Fuller and Hardwicke

Ayler 247

MAR 7/19 Cawnpore, 24 October, 1809 to the Revd. Daniel Corrie, Chunargurh. Brown asks him to send Arabic and Hindoostanee portions of Scripture and a long report. Capt. and Mrs. Sherwood leaving.

Ayler 250

MAR 7/20 Cawnpore, 6 Nov. 1809 to the Revd. Daniel Corrie, Pertabgurh. Speaks of letters from England. Many former acquaintances in Cornwall, old and young 'turning to the Lord'. Thinks England will take the lead in 'bringing on the Millennium'.

Ayler 253

MAR 7/21 Cawnpore, 5 Dec., 1809 to the Revd Daniel Corrie, Chunargurh. H.M. keeps aloof from the General who 'is very rough and uncivil. He treats us all like upper servants.'

Ayler 251

*MAR 7/22* Cawnpore, 1 Jan., 1810 to the Revd. Daniel Corrie, Chunagarh. 'A change of date calls for serious thought…may every succeeding year find us increasingly laborious and holy.'

Ayler 262

MAR 7/23 Cawnpore, 10 Jan., 1810 to the Revd. Daniel Corrie, Chunargurh. H.M. just returned from Lucknow where he baptized some children, amongst them Baillie"s Told Baillie 'these connections [with Indian women] were miserable and awful…'

Ayler 263

*MAR 7/24* Cawnpore 15 Jan. 1810 to the Revd. Daniel Corrie, Chunargurh. 'Yesterday at church with the dragoon'.

Ayler 264

MAR 7/25 Cawnpore, 5 Feb., 1810 to the Revd. Daniel Corrie, Chunargurh. Quotes a letter from Mr. Brown. 'My last letter to Europe is now off with upwards of forty sheets of foolscap filled with your affairs to the Bible Society'.

Ayler 266

MAR 7/26 Cawnpore, 5 March, 1810 to the Revd. Daniel Corrie, Chunargurh. Martyn preaches to two small congregations of soldiers. 'Not more than fifty in aggregate' Not pleased with his preaching. Trying to understand Romans 6,7,8,. 'Astonished at my ignorance of a subject of such vast importance'.

Ayler 271

MAR 7/27 Cawnpore 3 Aprill, 1810 to the Revd. Daniel Corrie, Chunargurh. Pg. 3 'I think I was the means of preventing a duel.' Faint

Ayler 275
*MAR 7/28* Cawnpore, 11 May, 1810 to the Revd. Daniel Corrie in his budgerrow, Allahabad. H.M. declines invitation to a ball. Thinks it likely his church will be ready by time Corrie arrives. Asks him to prepare consecration sermon.

Ayler 282

MAR 7/29 Cawnpore, 28 May, 1810 to the Revd. Daniel Corrie, Chunargurh. Tells Corrie not to be afraid of 'our grandees. They are very harmless and far from proud.' Fears Corrie will have to preach only to the poor when he comes to Cawnpore to relieve Martyn.

Ayler 284


Ayler 296

MAR 7/31 Aldeen (near Calcutta) 15 Nov., 1810 to the Revd. Daniel Corrie, Cawnpore. Went 'as usual' to church in Calcutta. Old church congregation. Preached on 'As ye have therefore received Christ Jesus the Lord do walk ye in him'. Preaching left him with some weakness and pain as formerly.'.

Ayler 297

MAR 7/32 Calcutta, 3 Dec., 1810 to the Revd. Daniel Corrie, Cawnpore. Concerns the translation of 'Scriptures into Hindoostanee. It will be sold for #1000 for 1000 copies…Ahmed tried as translator but much inferior to Sabat. Captain of ship refused to take Martyn as feared he might convert Arab sailors and cause a mutiny.

Ayler 298

*MAR 7/33* Bombay, 19 March, 1811 to the Revd. Daniel Corrie, Cawnpore. Martyn had hoped to be on his way to Arabia but still in Bombay. Refers to letter from Simeon reprimanding Corrie's and his own misconduct.

Ayler 308

MAR 7/34 Muscat, 24 April, 1811 to the Revd. Daniel Corrie, Cawnpore. Tells of voyage from Bombay to Muscat. Looks forward to hearing from Corrie about the men he is taking care of for H.M. 'May they stand fast'.

Ayler 312

MAR 7/35 Shiraz, 24 June, 1811 [Rev. H. Martyn to ? Daniel Corrie. 'The poetical region from which I date my letter will lead you to imagine that I am now in ecstasies…….'

Ayler 314

MAR 7/36 Shiraz, 20 March, 1812 to the Revd. Daniel Corrie on board ship the Dover Castle, Sancor. Nearly illegible, but with typed transcript.

Ayler 321

MAR 7/37-38 Letters to Revd David Brown (ACC 54 C2-3)

David Brown (1763-1812) had graduated at Magdalene College Cambridge and went to India, apparently with encouragement of Simeon, in 1786 as a chaplain to the East India Company in Bengal from 1786. He was regarded as a father figure by the younger chaplains of the next decade, the fruits of Simeon’s and Charles Grant’s agitation.

MAR 7/37 Isfahan, 28 May 1812 to the Revd. D. Brown. Faint
*MAR 7/38* Isfahan, 28 May 1812 to the Revd. D. Brown. Refers to translation of New Testament by Mirza Seid Ali, now in Shiraz. Asks that if Brown hears of his (H. M's) decease he send for Mirza S.A. Speaks with approval of one of the 20 Armenian priests whom he had met, otherwise disparaging of the ignorance of bishops and priests and formality of Armenian worship.
Ayler 322

*MAR 7/39* Letter to Jaffir Ali Khan (ACC 54 C4)
A man ‘of some rank’ to whom Martyn had had letters of introduction and with whom he stayed throughout his residence in Shiraz 1811-12
Spent a few days in Isfahan and then went on to Tehran but the ambassador has left for Tebriz. Remarks on his declining health which means he cannot walk very far
Ayler 326

MAR 7/40 Original bundle label for letters presented or bequeathed to CMS by Revd John Blomefield, chaplain 1850-56 to Daniel Wilson Bishop of Calcutta
Labelled by ?Wilson ‘Docketed by Rev’d Mr Bateman [Revd Josiah Bateman, Chaplain to his uncle Bishop Wilson 1832-38] 1836 or 7, ‘H Martyn’s unpublished letters’. If not in his “Life and Letters” or in our “Xn Intelligencer” might be …[unclear]’ and further note by Blomefield, ‘These letters were published in the Xn Intelligencer of 183. c.1840-1910

With a table of the letters compiled by C.M.S. Archives showing where published in Sargeant’s Memoir and/or Wilberforce (ed.) Journals and Letters. 20th cent.

MAR 7/41-50 Letters to Revd Henry Godfrey (ACC 55 C1)
Henry Martyn to the Rev Henry Godfrey, (all except last at Wellington, Somerset)
Godfrey (1781-1832) was a friend of Martyn’s at Cambridge. He was later Fellow and President of Queens’ College. For another letter to Godfrey see below, MAR 7/56

MAR 7/41 Cambridge Dec. 6, 1802 Additionally from John Hensman (see below, 51-55)
Hensman discusses his studies at St. John’s College. He has just had tea with Martyn and Bates. The former has encouraged him in his studies. Martyn comments on the increased numbers worshipping at Holy Trinity but ‘I wish we could safely say that there were many new hearts. But in truth there is little spirituality in any of us. The chilling air of the University rather damps the flame of devotion’.
Ayler 11

MAR 7/42 St. John's June 22, 1803. His studies with Simeon, preparing for ordination.
News of mutual friends.
Ayler 14

MAR 7/43 St. John's October 15, 1803. Reprimands Godfrey for paying him a compliment - impossible of being 'humbled in prayer' after hearing one's own commendation.
Ayler 19
MAR 7/44 St. John's Dec. 27, 1803 Martyn is very dissatisfied with his own preaching. Hopes that if he can preach extempore and not from a written sermon he will feel more deeply the reality of God’s work.
Ayler 21

MAR 7/45 St. John's March 22, 1804 Discusses mutual friends. Mentions his visit to London to meet Grant and Wilberforce and comments on his admiration for Wilberforce.
Ayler 24

MAR 7/46 St. John's June 11, 1804 Of friends and activities in Cambridge and of his work in the ministry. Is planning his visit to London, where he will see Wilberforce in Clapham, and to Cornwall
Ayler 26

MAR 7/47 Lamorran, August 15, 1804 His refusal by Rector of Truro to allow him to preach in his church. Invited to preach in nearby village His sermon irritated clergy of other churches in district.
Ayler 33

MAR 7/48 St. John's October 8, 1804 Determined after Truro experience to 'know nothing save Jesus Christ and him crucified'. Speaks of plan to go abroad but there are no vacancies for chaplains in India at the moment.
Ayler 36

Ayler 37

MAR 7/50 Dinapoor, Patna Feb. 3, 1807 Describes his first months in India. 'Since my arrival.....I have experienced nothing but loving kindness and tender mercies from the Lord'.
Ayler 86

MAR 7/51 – 55 Letters to Revd John Hensman. (ACC 55 C2)
John Hensman (1780-1864) was a friend of Martyn’s at Cambridge and like him came under the influence of Charles Simeon. He was appointed curate of Wraxall, Bristol in 1803 and spent the remainder of his life in the Bristol area, where a chapel-of-ease in Clifton was consecrated in his memory. See also MAR 1/1-11

*MAR 7/51 London 25 New Ormond Street, Queen's Sq. May 25, 1805. Tells of receiving his Cambridge degree and of preaching his farewell sermons - one at Lolworth and one at Holy Trinity Cambridge. He left Cambridge in a thick mist and soon the university with its spires and towers was out of sight. He informs Godfrey that he has been recommended by Grant for one of the newly created chaplaincies. Describes his studies in London whilst waiting for confirmation of his position and the availability of shipping.
Ayler 41 [Apparently a copy by Martyn of MAR 1/9, q.v.]. Cf. next

*MAR 7/52 London, 25 New Ormond St. July 6 1805. Written shortly before boarding the ship on his departure for India
Ayler 41 [Ayler calls this a postscript to the previous item though this seems strange when it is seven weeks later and MAR 7/51 speaks of rushing to catch the post]
MAR 7/53 Union at the Equator Long. 31.10.W Oct. 30 1805. Describes the voyage thus far. They are heading for Salvador in South America and the letter will be sent from there.
Ayler 60

MAR 7/54 Cape Town Feb. 6 1806
Has been in Cape Town for 5 weeks. Describes the scenery and meetings with missionaries and Dutch families.
Ayler 67

MAR 7/55 Danapore Aug. 1807
Mentions a visit from Corrie. Advises Hensman to come out (to India) and bring out a wife.
Ayler 118

MAR 7/56 Letter of Thomas Hitchens to Revd Henry Godfrey (ACC 55 C3)
Revd Thomas Hitchens (1766-1830) was Martyn’s cousin and vicar of Cotterstock with Glapthorn, Northants., 1792-1831. For Godfrey, see above, MAR 7/41-50, with which this might better have been listed.

MAR 7/56 Stoke [(?) Doyle, Northants], 27th April 1804 Thos. M. Hitchins. to the Revd. H. Godfrey, Wellington, Somerset
Speaks of ‘Brookes of Brighton’ possibly leaving the Established Church ‘on such a frivolous account’. (over the liturgy) and sorry to learn ‘such a door of opportunity for preaching the Gospel in such a gap and dissipated Town as Brighton is thus shut’

MAR 7/57 Sermon Notes by Henry Martyn (ACC 55 C4)
MAR 7/57 Henry Martyn's sermon notes on Ezek. 33.11 preached at Trinity Cambridge Dec. 9, 1804; Stapleford: Dec. 16, 1804; Lolworth: Jan. 13, 1805; Union [ship] at Sea; March 23, 1806; Dinapore; Aug. 2, 1807.

MAR 7/58 Correspondence about gift of letters of Henry Martyn to Church Missionary Society (ACC 55 C5)
MAR 7/58 Letters of W.S.J. Crosbie-Hill of 2, South Parks, Sevenoaks to J.A. Porter Esqre., Secretary of the Church Missionary Society, offering, then sending, letters of Henry Martyn dated 1803-1807 that have been handed down to him 14 and 16 Sept. 1910. This would appear to be relate to the papers that were CMS Accession 55 and are described here as MAR 7/41-58

MAR 7/59-62 Extracts of papers and letters relating to Henry Martyn in CMS Archives (CI/E 1A-D)
MAR 7/59
A paper about reading and publication of [Christian] scriptures (compared to those of Mahometans and Hindus), and payment for such readings, with a crossed-out note by D[avid] Brown that the same paper was laid before the British and Foreign Bible Society
in Calcutta, 9 June 1810 when 500 copies respectively of the Sanscrit and Arabic New Testaments was voted for the purpose.

(CMS CI/E 1B)

*MAR 7/60*
The Rev. Henry Martyn to Re. Josiah Pratt, London, Bombay 18 February 1811 (‘Read at Committee 1 May 1812’)
(Has recently preached a sermon on the state of the native Christians of India. Is trying to calculate the numbers of all denominations form Catholics to Baptists and assesses the success of the missionary work. Does not believe he will ever see a Polyglot Bible.

(CMS CI/E 1A) Ayler 304

MAR 7/61
Secretary to the Rev [?Thomason] at Calcutta, 9 March 1812. He reports on the activities of the society in India and Africa. Are hoping to send missionaries to ‘parts’ of the East. ‘When Martyn’s Arabic and Persian come. We shall hope for great things’.

(CMS CI/E 1D)

MAR 7/62
Translation of a letter from Nature Monsoor to the Rev. D. Corrie, Jazeepoor, June 1815 Describes his work travelling round India under the instruction of the Rev. Thomason

(CMS CI/E 1C)

MAR 8 Copies of papers relevant to Henry Martyn held in the Library and Archives Centre of St. John’s College, Cambridge and copied for the Henry Martyn Centre
(St John’s College Library K.55)

MAR 8/1 – Letters from Henry Martyn to Morgan Walter Jones

Jones was a fellow undergraduate of Martyn’s at St John’s, a Fellow (like Martyn) of St John’s 1802-15 and later vicar of Ospringe (Kent) 1815-48

Lucy Jones, the daughter of Morgan Jones, died unmarried in 1911. She passed the letters in 1900 to Ralph Griffin, her godson, who inscribed the bound letter 'Inner Temple, 4, December 1916' and gave them to St. John's (this information evidently obtained by Archivist in 2001).

A Truro, 23 Sept. 1799. Ayler 1
B Woodbury, 15 April 1801 Ayler 4
C Truro 15 Sept. 1802. Ayler 9

MAR 8/2A Letter of Henry Martyn to Dr. Devey Fearon, Portsmouth, 11 July 1805. Dr. Dewey Fearon matriculated at Trinity in 1787, M.A. 1794, incorporate at Oxford 1794, whence B.Med. 1795. D.Med. 1798. He subsequently took orders and was Rector of Oare (Sussex) 1815-47 where appears to have resided. Presumably in intervening period he returned to Cambridge where Martyn knew him. See next item.

(St. John’s Library W.1 – now apparently MA 12/2) Ayler 45

MAR 8/2B Photocopy of Bible inscription and of letter donating to Library

Title opening of Bible (C.Corrall, London, 1800) given by Martyn to Dr Fearon in 1805 ‘in testimony of his unfeigned affection’ (NB before Fearon took orders), with copy of letter of Fearon’s grand-daughter, Edith Andrewes Fearon, donating it to St John’s College
in 1917, adding that her grandmother (presumably Devey’s wife) was first cousin to
Lydia Grenfell.
(St John’s Library Aa.3.75) Ayler 45

MAR 8/3 Part of a letter of Mrs. Mary Sherwood (1775-1851) India, c.1811, to her sister
Lucy Cameron, describing meeting Martyn at Dinapore in 1807 and his preaching skills.
With a transcript of this fragment apparently by donor of the letter to the Library and
appreciative note of on Mary Sherwood (for whom see Ayler,, Letters of Henry Martyn,
p.277).
(St. John’s Library W.1)

MAR 8/4 Copy of photograph of an inscription on a piece of glass, formerly in the
window of Truro Grammar School bearing Henry Martyn’s signature cut on his 21st
birthday soon after becoming senior wrangler, with his name also in Persian, above a
Greek inscription, with note endorsed recording this.
[Can find no St John’s ref on this copy]

MAR 8/5 Photocopied extract of long biographical note on Henry Martyn by R.S. Scott
from Admissions to the College of St. John the Evangelist, Part IV: July 1767 - July 1802
(1931), Appendix pp. 376 -378

MAR 8/6 Photocopied extract of subscription by Martyn from register of admissions
pp.42-3 for Martyn’s election as foundation fellow 5- 6 April 1802
(Acc. 2013/9)

MAR 8/7 Print from digital image of minute of (?)College Council dated 2 March 1805
giving Martyn permission to proceed immediately to the degree of Bachelor in Divinity
since he wishes to leave for the East Indies.
St John’s College Cambridge, Conclusion Book C5-3-108 (Acc. 2013/9)

MAR 8/8 Print from digital image of minute of (?)College Council dated 2 March 1813
granting 20 guineas in relief of the family of the brother of the Rev. Henry Martyn.
St John’s College Cambridge, Conclusion Book C5-3-155 (Acc. 2013/10)

MAR 8/9 Print from digital image of tutorial accounts with expenses incurred by Henry
Martyn at St John’s College Cambridge for the years 1802-1808.
St John’s College Tutorial Accounts, TU1-4-65(1), 66(1) (Acc. 2013/11)

MAR 8/10 Print from digital image of frontispiece and title pages (in Persian and Latin)
from Henry Martyn’s translation of the New Testament into Persian (St Peters burg, 1815).
Title page (Latin) has ownership inscription of Greville Ewing (1865-1963), at St John’s
1884, BA 1887, presumably donor to college. No obvious connection to Martyn though I
note that his older brother Alexander, also at St John’s, is recorded by Venn as living at
‘Donhavur’ on the Isle of Bute in 1941
St John’s College Cambridge, Lower Library 10.38.16 (Acc. 2013/14)

MAR 8/11 Print from digital image of title pages (in English and ‘Hindostanee’ [Hindi]) of
MAR 26/9

MAR 8/12 Print from digital image of title page from the fifth edition of Martyn’s
MAR 8/13 Print from digital image of plate of St John’s College in 1797, reproduced from George Smith, *Henry Martyn Saint and Scholar* (London, 1892) (Acc. 2013/17)


MAR 9/1 Letter of Isaac Morier to Sir Gore Ouseley, Ambassador to Persia, Tebriz. Constantinople, 5 November 1812.
Inter alia informs him of the death of Henry Martyn. Martyn asked the judge at Tokat to make a certificate of his death and an inventory of his goods two days previous to his death. Sends copies of both. Amongst his papers was a bill of exchange upon an Armenian Merchant of Constantinople which has been paid. The money was used for Martyn’s burial. Has informed Martyn’s sister in law in London, Harriet Martyn. Notes that several items of clothing, as well as a sword, made at Tokat, are missing.
[Foreign Office, Embassy and Consulates, Iran. Correspondence of Sir Gore Ouseley. F.O. 248/30 ff. 81r – 82r.]
Encloses inventory taken by the Judge at Tokat 14 October 1812 [French]
(TNA:PRO, F.O. 248/30 ff. 89r – 91v).
*Includes additionally digital images of same, presumed presented by Dr Ayler (cf above MAR 7)*

MAR 9/2
A Photocopy of letter of Francis Warden, Chief Secretary to the Governor, to James Morier, Secretary to the Embassy at Tehran. Bombay, 5 March 1811.
Sends a copy of a letter from Henry Martyn.
Encloses letter of Henry Martyn to Francis Warden, Bombay Castle, 5 March 1811.
Has permission, dated 21 December 1810 to be absent for six months because of his health. Wants to visit the interior of Persia. *Omitted from Ayler*
Copy of Francis Warden’s reply, 5 March 1811.
Gives him leave to go as far as Bushire. Then he will have to wait for Ouseley to give him permission to travel to the interior.
(Embassy and Consulate, Iran. General Correspondence. TNA FO 246/26 pp. 233, 234, 235, 236)

B Photocopy of extract of copy of letter from N.J. Hamilton, Secretary to the Government Marine Department to [Commander of the Benares], 25 March, 1811.
Notes that the Rev. Mr. Martyn is a passenger aboard the Benares as far as Bushire but that he should not deviate from main purpose of expedition which is the eradication of pirates and revising survey of the Persian Gulf by Captain Charles Sealy
(Embassy and Consulates, Iran. General Correspondence – F.O. 246/26 pp. 215-217)

C Digital copy of same as MAR 9/2A

D Digital copy of same as MAR 9/2B

MAR 9/3
Copy of the Resolution of the Committee of the East India Company that Henry Martyn be appointed chaplain on the Bengal establishment.
November 1804.
Copy from the Records of the East India Company in the Oriental and India Office Library, British Library, B/141, p.49
MAR 9/4 Letters of Martyn and Lydia Grenfell from India Office Library
Both letters are copied from Mss Eur A 87 in the Oriental and India Office Library.

MAR 9/4A Henry Martyn to his cousin, Reverend Thomas Martyn Hitchens,
Bombay, 19 February 1811
Notes that he has renewed his correspondence with Lydia Grenfell. Discusses his health
and the ‘deplorable’ state of religion in Bombay.
Ayer 305

MAR 9/4B Lydia Grenfell to Mrs Elizabeth Maurice,
Marazion, 9 February 1822

MAR 9/5 Will of Charles Simeon 1836 (Acc.2022/03)
Copy will from Prerogative Court of Canterbury will register (Stowell quires 701-54; TNA, PROB 11/1870 ff.347v-348v (no.376)) of Charles Simeon, made 27 October 1836, inter alia bequeathing portraits of Henry Martyn to the University of Cambridge ‘to be placed in the public Library of the said university’, of brother Edward Simeon by Beechey to Corporation of Reading, of Mr Thomason by Beechey to his son James Thomason. Establishes trust for livings with trustees Archdeacon Hobson, William Marsh and William Carus. Bequeaths all manuscripts and papers whatever to William Carus. Residuary legatee his nephew Sir Richard Gobin Simeon, Bart., to whom administration granted 13 December 1836

MAR 10 Photocopies relating to Revd William Canning’s association with Henry Martyn (Acc.20/66 (part))

MAR 10/1 Photocopy of letter from Revd William Canning [1778-1860; contemporary of Martyn’s at Cambridge’ chaplain to British Embassy, Persia, later canon of Windsor] to “Betsy” [his sister, Elizabeth Barnett (1777-1848)]
Tabriz 2 September 1812.
Describes the journey that he and Henry Martyn took between Teheran and Tebriz in late August and early September 1812 (2 copies, 1 enlarged)


MAR 11 Biography of Henry Martyn by Revd Giles Hunt (Acc.20/66 (part))
Late 20th cent.

MAR 12 Photocopies of records relating to Abdul Masih in Church Mission Society Archive, University of Birmingham Library (Acc.20/47)
Abdul Masih [the accepted modern transliteration, in contemporary papers AbdoolMesseh is the most common of several variants] is widely recognised to be Henry Martyn’s first convert from Islam to Christianity. He was later to become the first Indian Muslim to be admitted into Holy Orders in the Church of England. He was born as Sheikh Salih in Delhi c. 1776 and at the age of 21, went with his father to Lucknow where he worked as a teacher, becoming a Munshi, a teacher of Persian. He also later served as Keeper of the Jewels for the ruler of Oudh, as Mahratta trooper and as seller of green paint! Whilst visiting his father in Cawnpore, he heard Henry Martyn preaching to the beggars of the city and, wishing to hear more, he moved there in May 1810 and worked copying Persian manuscripts for Sabat who was then helping Martyn to translate the New Testament into Urdu. He lodged in the same house as Martyn. Later they moved to Calcutta together but Martyn, unconvinced of the then completeness of his conversion, refused to baptise him and left India in 1811 without doing so but he did recommend him to the Rev. David Brown. Five months later, he was baptised on Whit Sunday by Brown who was satisfied with the sincerity and depth of his faith. Henry Martyn met him again in Shiraz in 1812 and gave him a copy of the newly completed translation of the New Testament into Persian with the inscription ‘There is joy in Heaven over one sinner that repenteth. Henry Martyn’.

Daniel Corrie took Masih to Agra in 1812 where he served for 8 years as a catechist, a pioneer evangelist and teacher, opening up the way for the preaching of the missionaries. He has also been described as a pioneering medical missionary, dispensing free basic medical advice and medicines. He and Corrie wrote commentaries on Mathew’s Gospel, Romans and Hebrews. Copies of these were sought by Christians in North India. During 1813-14 their joint work led to the baptism of about 50 adults, half of them from Islam. From 1814 he worked alone in Agra, Corrie having left for reasons of health. In 1820 he was presented to Bishop Middleton of Calcutta for ordination but the bishop believed that he was not empowered to ordain anyone of Indian race. He was therefore ordained by the Lutheran missionaries of CMS. Later Bishop Heber ordained him according to the Anglican form on 21 December 1825 in the presence of Daniel Corrie (according to Masih’ obituary his ‘true “Gooroo”, or Spiritual Guide’). He then moved on to Lucknow to set up a permanent Christian mission there. His work was cut short by illness and he died on 4 March 1827 aged 51. The Rev. Daniel Corrie had a portrait painted of Masih which he sent home to the Rev. Charles Simeon who gave it to Church Mission House in London.

An obituary was published in Missionary Register October 1827 (volume for 1827, pp.449-53; CCCW Library Reserve)

MAR 12/1 Extracts of letters to the Venerable Archdeacon Daniel Corrie, Calcutta

These letters and journals were written with the purpose of keeping the committee in London informed of progress of the mission and are noted by Revd Josiah Pratt, C.M.S.
Secretary, with dates of receipt, in some cases of reading to CMS committee, acknowledgement or of abstraction (perhaps with view to publication in annual *Proceedings* of the society or in *The Missionary Register* which had published such letters in 1816 (CCCW Library Reserve). They have amendments, presumably by Corrie, to words presumably mis-read or left blank by his copyist.

**MAR 12/1/1** ‘Extracts from Mr Wright’s letter dated Agra of the 16th September 1822’ Masih has been ‘at Death’s Door’ but has recovered although still weak, incorporating a letter of Abdul Masih, 5 September 1822

Describes the work of the Church in Agra ‘Praise be to God that my Pastor Henry Martyn’s labours in the Cause of Religion are so published abroad. That profit results to many and will extend far and wide; for this translation is intelligible to all.’

Noted as received 18 April 1823 and acknowledged

[ CMS ref. CI1/0194/1 ]

**MAR 12/1/2** Masih to Daniel Corrie, Calcutta, Agra, 14 September 1823

Apologises for not writing so frequently as normal because of numbness in his hands.

Problems over heavy rain damaging the church buildings.

Noted as abstracted

[ CMS ref. CI1/0194/2 ]

**MAR 12/1/3** Masih to Daniel Corrie, Calcutta, Agra, 6 May 1824

Description of his work in Agra and in particular conflicts with Moslems over a plot of land., ‘Abdool Messeeh must suffer a little torment’, which was eventually granted to the Church.

Noted as received 15 November 1824 and abstracted

[ CMS ref. CI1/0194/3 ]

**MAR 12/2** Extracts of Journals by Abdul Masih forwarded by Revd Daniel Corrie

See above MAR 12/1 for context

Subscribed D.C. in a feeble hand (cf. that in MAR 12/3)

**MAR 12/2/1** November 1820

Note of receipt 18 October 1821, to committee 12 November 1821, acknowledged 27 November 1821

[ CMS ref. CI1/10194/4 ]

**MAR 12/2/2** December 1820

Note of receipt 18 October 1821, to committee 12 November 1821, acknowledged 27 November 1821

[ CMS ref. CI1/0194/5 ]

**MAR 12/2/3** February 1821

Note of receipt 18 October 1821, to committee 12 November 1821, acknowledged 27 November 1821

[ CMS ref. CI1/0194/6 ]

**MAR 12/2/4** January to March 1825

Note of receipt 12 April 1826 and abstraction

With comments by Daniel Corrie

[ CMS ref. CI1/0194/7 ]
MAR 12/2/5  April to June 1825
[CMS ref CI1/0194/8]

MAR 12/3  Extracts of Journals by Abdul Masih forwarded by Revd Daniel Corrie
(continued; earlier series)

Journal – ‘Abdool’s Proceedings No. 3 ‘read at Committee Mar 28/14’ ‘Ackn[owledgin]g
mine of Mar.29/14’
25 June - 1 October 1813
Subscribed D[aniel].C[orrie], Agra, 1 October 1813
Published in *The Missionary Register for the Year 1814* (CCCW Library Reserve). A
sequel for 1814 appears in the following volume.

MAR 12/4  Copy letter of Rev. Josiah Pratt,
Rev. Josiah Pratt, Secretary C.M.S. to Rev. Thomas Robertson. London, 22 December
1815,
They have received Masih’s journal for January 1815 and of Mr Bowley’s for 1814-15. Later
accounts have been received from Mr Thomason from our Cambridge friends and by
Mr Corrie from his correspondents. Comments on the state of missions in India. He is
sending books via Captain Peter Gordon, with note of despatch by the Bengal Merchant.
Bowley’s journal at Chunar and vicinity is published as Appendix 5 in *C.M.S. Proceeding s
1819-20* (CMS Library)

MAR 12/5  Letter of Abdul Masih 1816
‘A literal translation of a letter of Abdool Museeh to the Rev. J. Pratt and Committee’,
Written 1 January 1816 from his residence Ubburabad (Agra City)
He notes that Daniel Corrie has left for England due to ill health. Reports on the state of
the mission since his departure; divine service is still performed daily.

*MAR 12/6 now catalogued as MAR 35/8*

MAR 13  Henry Martyn’s Journal 1804 (Acc.20/67 (part))
Wilberforce’s edition, though at first sight fuller, in fact breaks off for some days where
Sargent had already published the journal in full. The location of the original is unknown.

MAR 14  Letter of Henry Martyn to Joshua Marshman 1807 (Acc.20/67 (part))
Henry Martyn to the Reverend Marshman, Serampore
Dinapore, March 1807
Discussion on language and grammar. Talks of his congregation of the wives of the
soldiers and updates him on the progress of the bible translation.
Ayler 91
MAR 15 Henry Martyn’s Letters published by Royal Institution of Cornwall
(Acc.20/67 (part))

A spiral-bound photocopy of ‘Two sets of unpublished letters of the Rev. Henry Martyn B.D. of Truro’ edited with prefatory remarks by his Grand-Nephew Henry Martyn Jeffrey and printed in the Supplement to the Journal of the Royal Institution of Cornwall (1883). All now published to higher standard in Scott Ayler (ed), The Letters of Henry Martyn East India Company Chaplain (2019), to which reference to letter numbers is once again given

pp. 6-11 Brief notes on the life of Martyn by Sir James Stephen, extracted from the Edinburgh Review (July, 1844). This was one of a series of biographical sketches, commencing with one on Wilberforce, written by Stephen that established his name as an historian as well as administrator. He can be reckoned a member of the Clapham Sect through marriage to the daughter of Henry Venn alone, but had also joined the Colonial Office with the deliberate hope of influencing matters on slavery and ended up drafting the Slavery Abolition Act of 1833. He was later Regius Professor History at Cambridge.

p. 12 Pedigree of the Rev. Henry Martyn by Henry Martyn Jeffrey

pp. 13-57
First Set of Letters written to and from Martyn and the Rev. Malachy Hitchins or his son the Rev Thomas Hitchins and Thomas’ wife, Emma

pp. 13-16 Letter to Mrs Hitchins, Stoke;London, 24 June 1805
Ayler 42

pp. 16-17 Letter 2 From Mr and Mrs T.M. Hitchins to Henry Martyn, on board the Union, Falmouth, Stoke, 20 July 1805
Ayler 47

pp 18-19 Letter 3 To Revd. Malachy Hitchins, St. Hilary, Marazion, Union, off Falmouth, 23 July 1805
Ayler 48

pp. 20-21 Letter 4 To Mrs T.M. Hitchins, Stoke, Plymouth Dock, Falmouth, 30 July 1805
Ayler 52

pp. 22-23 Letter 5 To Mrs T.M. Hitchins, Stoke, Plymouth Dock Union, Cork Harbour, 14 August 1805
Ayler 56

Ayler 58

pp. 25-26 Letter 7 ‘To my dearest cousin’, Funchal, Madeira, 30 September 1805
Ayler 59

36
pp. 25-29 Letter 8  To Mrs T.M. Hitchins,  Stoke, near Plymouth Dock,  
St. Salvador, 15 November 1805  
Ayer 63

pp. 29-32 Letter 9  To the Rev. Malachy Hitchins, St. Hilary, Marazion, Cornwall,  
Aldeen Gardens, Serampore, East Indies, 30 May 1806  
Ayer 69

pp. 32-43 Letter 10  To Mrs T.M. Hitchins [after late October 1806]  
On the Hoogly River  
Includes an extract from his journal, 15 September to 28 October 1806  
Ayer 76

pp. 43-45 Letter 11  Probably to Rev. T.M. Hitchins, 1807  
Ayer 116

pp. 45-49 Letter 12  Probably to Mrs T.M. Hitchins,  
Dinapore, December 1807  
Ayer 141

pp. 49-57 Letter 13  To the Rev. T.M. Hitchins, Plymouth Dock,  
Cawnpore, 10 October 1809  
Includes extracts from his journal. 16 April to 9 October with a note of 8 November  
Ayer 245

pp. 58-62  Second set of letters written to Mrs Dare, the wife of an Indian military  
officer

pp. 58-59 Letter 1  Danapore, 19 May 1808  
Ayer 176

pp. 59-61 Letter 2  Danapora, 23 August 1808  
Ayer 195

pp. 61-62 Letter 3  Dinapore, 23 September 1808  
Ayer 198

MAR 16 Transcript of letter of Henry Martyn to D[avies] Giddy 1801 (Acc.20/67  
(part))  
St. John’s College, Cambridge, 4 February 1801  
Giddy, who took the additional name Gilbert on marriage in order to perpetuate his wife’s  
family’s name, became a noted engineer. He was a Cornishman and had a further  
connection to Martyn through having been taught by his astronomer cousin, Revd Malachy  
Hitchens.  
Copy of a transcription made by Scott Ayler from the letter when in the Royal Institution,  
Cornwall. (ENYS/932) in 2003. The Enys Collection of autographed letters had only ever  
been deposited in the Institution and in 2004 it was withdrawn. Most were sold at  
Bonham’s but this item was purchased privately in advance of the sale. For copy of the  
original see MAR 27/1  
Ayer 3

37
MAR 17 Transcript of letter from Thomas Thomason to Charles Simeon 1808
(Acc.20/67 (part))
Calcutta, 5 December 1808

MAR 18 Transcript of letter of Henry Martyn to John Chamberlain (Acc.20/67 (part))
Henry Martyn to the Rev. J. Chamberlain,
Dinapore, 6 December 1806
Ayler 83

MAR 19 Email about Lydia Grenfell’s grave 2006 (not accessioned)
Printed copy of an email from Barbara Eaton to Melissa Hardie reporting that with Sue Howley and another’s assistance she had located the grave of Lydia Grenfell at the church of St. Breaca, Breage, Cornwall, copied to Sue Sutton, Henry Martyn Centre Archivist, from whose account this has been printed. 6 February 2006

MAR 20 Photocopies of letters of Henry Martyn and Charles Simeon 1811-15
(Acc.20/67 (part))
Two letters copied from the originals in Duke University Library, North Carolina, U.S.A.
MAR 20/1 Henry Martyn to Charles Simeon,
Shiraz, 8 July 1811
With a label ‘Revd Henry Martyn. Missionary’ showing the letter to have passed as a collector’s item.
Ayler 316

MAR 20/2 Charles Simeon to ‘Revd Sir’ (name unknown)
Cambridge, 21 October 1815
Encouraging him to apply for a chaplaincy in Bencoolen and to decide quickly and not change his mind.
With a cutting noting interest excited by death of Mr Simeon

MAR 21 Transcript of Henry Martyn’s Report to Calcutta Bible Society 1809
(Acc.20/67 (part))
Transcript by Scott Ayler 2007 of letter from Henry Martyn to [Dr David Brown], Secretary of the Corresponding Committee, British and Foreign Bible Society Cawnpore, 4 December 1809
Henry Martyn reports his progress in his translations of the Holy Scriptures into Arabic, Persian and Hindoostanee
From Proceedings of Calcutta Bible Society vol. I (1809-1815) BSMF 90, Bible Society Archives, University of Cambridge Library
MAR 22 Photocopy of letter of Henry Martyn to John Kempthorne (Acc.20/67 (part))
St. John’s College, Cambridge, 31 December 1802
Is following Kempthorne’s advice in his studies but would appreciate more guidance.
Complains of the lack of spirituality in the conversation of even the best of men here and
notes that many thousand souls are perishing for the lack of knowledge and the neglect of
their clergy. His present plan is to take orders next summer, but not to leave college until
he has received his M.A. and then to obtain a curacy near Cambridge.
From original in the British Library Additional Manuscript 70951 ff. 442r-443v

MAR 23 Photocopy of published letters of Revd Daniel Corrie (Acc.20/67 (part))
Spiral-bound photocopy from copy of Familiar Letters from the Rev. Daniel Corrie
(Cockermouth, 1856) in the Bodleian Library Oxford
April 1809 to January 1819
The recipients of the letters are not known.
There are references to Henry Martyn in letters dated 18 April 1809, 6 August 1810, 20
March 1811, 23 July 1811, 8 July 1812

MAR 24 Paper on Sources for Life of Henry Martyn (Acc.20/67 (part))
‘Henry Martyn and the Evangelical Chaplains in Bengal: the Status of the Primary
Sources’ a paper by Scott D. Ayler presented to the University of Chichester by Invitation
of the George Bell Institute, 21 June 2010, subsequently published in June 2010 issue of
Humanitas (Journal of the Institute)

MAR 25 Order of Commemorative Service for first sermon by Henry Martyn 2003
‘The United Benefice of Fen Drayton with Conington and Lolworth and Swavesey.
Order of Festival Evensong on All Saints’ Day 2003 [presumably at Lolworth church,
Cambs.] marking the 200th anniversary of the first sermon preached by the Revd. Henry
Martyn at Lolworth on the 29th October 1803’

MAR 26 Notes and copies relating to Henry Martyn in Bible Society Library and
Archives, Cambridge University Library (Acc. 2013/21-33)
Notes by Sue Sutton (listed last here), Henry Martyn Centre Archivist, on references to
Henry Martyn in the Bible Society Library, at Cambridge University Library, with copies.
These were gathered for the exhibition mounted to celebrate the bicentenary of Henry
Martyn, but most were not actually used in the exhibition.

MAR 26/1: Acc.2013/21 Print from digital image of a letter from Henry Martyn to
William Sandys, Helston, Cornwall; written from St Salvador on 16 November 1805;
Bible Society BSA/D1/2

MAR 26/2: Acc. 2013/22. Print from digital image of a letter from Henry Martyn to
William Sandys; written from Serampore on 12 September 1806; Bible Society BSA/D1/2

MAR 26/3: Acc. 2013/23. Print from digital image of a letter from Henry Martyn to
William Sandys; written from Dinapore on 27 August 1807; Bible Society BSA/D1/2
MAR 26/4: Acc. 2013/24. Print from digital image of a letter from Henry Martyn to William Sandys; written from Dinapore in April 1808; Bible Society BSA/D1/2

MAR 26/5: Acc. 2013/25. Print from digital image of an advertisement for a sermon preached by Henry Martyn on 1 January 1811 in Calcutta: entitled 'Christian India; or An appeal on behalf of 900,000 Christians in India who want the Bible'. Published by request with a list of benefactors. Bible Society BSH.700.17

MAR 26/6: Acc. 2013/26. Print from digital image of a letter from Sir Gore Ouseley to the Reverend J. Owen, written in October 1813. BSA/D1/2

MAR 26/7: Acc. 2013/27. Print from digital image of a letter written by Gore Ouseley to Lord Teignmouth, 20 September 1814. BSA/D1/2

MAR 26/8: Acc. 2013/28. Print from digital image of a document found in the Bible Society Archive: The King of Persia comments on the translation of the New Testament into Persian by Henry Martyn, with a note by Gore Ouseley (next to the pointing hand). BSA/D1/2. Possibly an enclosure included with MAR 26/7


MAR 26/10: Acc. 2013/30. Print from digital image of a letter from Gore Ouseley to Mr Turgeneff, dated 14 March 1815. BSA/D1/2


MAR 26/14 Notes by Sue Sutton on these copies and others

MAR 26/15 (Acc.2013/34). Digital images for the MAR 26/1-13 above on CD, for consultation only (University Library Copyright). These are in two folders, one of watermarked images, 150dpi, the other 300 dpi (latter shown below with asterisk)

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MAR 27 Miscellaneous, mainly of physical memorials to Martyn

St. John’s College, Cambridge, 4 February 1801
Copied from the original in private hands. For a transcript made in 2003 when still in the Royal Institution, Cornwall, see above, MAR 16.
Giddy, who took the additional name Gilbert on marriage in order to perpetuate his wife’s family’s name, became a noted engineer. He was a Cornishman and had a further connection to Martyn through having been taught by his astronomer cousin, Revd Malachy Hitchens.
Ayler 3

MAR 27/2 Images of Lolworth Church (Acc. 2013/37)
Prints from digital images of the interior and exterior of Lolworth Church, Cambridgeshire (cf above MAR 25) taken in 2012 by Scott Ayler

MAR 27/3 (Acc. 2013/38)
Print from digital image of stained glass window showing Martyn with hand raised in blessing (and immense feet) in St John's College Chapel, 5th on right as you enter the chapel. In fact this appears to be of painting of Martyn from a screen or similar.

MAR 27/4 (Acc. 2013/39)
Photograph of the stained-glass window in All Saints’ Church, Jesus Lane, Cambridge, showing Henry Martyn; caption underneath reads: ‘Here Henry Martyn with his interpreter translates the New Testament into Persian’, taken by Bill Sutton in October 2013

MAR 27/5 (Acc.2013/40)
Originally this was of title page and opening for pp.6-7 only, which have been cut down for display, for which caption acknowledges Yale Divinity School, Harvard. The remaining pages and another copy of the cover have been taken from a different copy of which the original bears ownership stamp and classmark of the Yale Divinity School.

MAR 27/6 Microsoft PowerPoint presentation on Henry Martyn by Dr Murat Hanilçe, Gaziosmanpasa University (Acc. 2013/41)
MS PowerPoint presentation ‘Tokat’ta Medfun Meşhur Bir Misyoner Henry Martyn’ by Dr Murat Hanilçe, Gaziosmanpasa University, Tokat, Turkey, including photographs (presumably by Dr Haliçe) of the original cemetery where Henry Martyn buried and of monument from subsequent American Mission cemetery now removed to Tokat Museum (see above, MAR 27/5, and G. Smith, Henry Martyn Saint and Scholar (1892), p.515ff) and transcript of inventory of Martyn’s property at death in Turkish, French and English (derived from MAR 9/1).
Digital file transferred to server for security at Archivist/Henry Martyn Lists and Background. CD as received retained for user purposes. 2012

MAR 27/7 Coloured photographs of Martyn and Horden windows in Ridley Hall Chapel (Acc. 2013/43)
Prints from digital images taken by Sue Sutton by permission of Principal of Ridley Hall showing the depiction in stained glass the heads of Henry Martyn and Bishop John Horden
(Missionary to North America, 1828-93) in a pair of quatrefoils at west end of Chapel of Ridley Hall.

(two copies, on ordinary paper and glossy photographic paper)

MAR 28  Copies of material, relating to Henry Martyn at Ridley Hall, Cambridge, made for exhibition, 2012 (Acc. 2013/44)


MAR 28/2A  Prints (A4 size) from digital images of a set of five postcards about Henry Martyn entitled 'Call of the heroic in missions', produced in the early twentieth century by 'Missionary Helps of 13 Croxton Street, Liverpool, as part of a series called 'Missionary Helps'. Each overwritten with verse of a prayer.
1. Printed portrait of Henry Martyn
2. St John’s College (by H.R. Miller, from Jesse Page, Henry Martyn his life and Labours (Partiridge & Co, London 1890; CCCW Library 920:MAR) p,19
3. ‘Martyn’s Persian Testament in Danger’ (from Page, op.cit., frontispiece) and ‘Facsimile of Martyn’s MS of the Scriptures’
4. Martyn sharing the Gospel with Arabs
5. ‘The Heir cast out of the Vineyard’ by F. Wentworth
Additionally what appears to be a cutting from a magazine pasted to an album with ‘Mohammed Rahim’s Story of his Conversion’ by Martyn at Shiraz, a saying of Martyn and illustration of two well-dressed men standing by Martyn’s monument at Tocat.

MAR 28/2B  Article printed from website of Yale Divinity School called 'Communications from the Field: Missionary Postcards from Africa'. Cf p.3 for reference to the Missionary Helps’

MAR 29  Elergy on the late Henry Martyn 1823 (Acc. 2016/09)

MAR 29/1: Reprint of Elegy on the late Henry Martyn by John Lawson ‘Missionary at Calcutta’. (London, 1823). Frontispiece uses Fry’s engraving of Martyn, for which see MAR 39/1.

With note by donor incorporating a photocopy of review of the same from the Evangelical Magazine 1823.

See MAR 40/1 for further account of Lawson and more of his poetry.

MAR 30 Newspaper article on Martyn and Christian-Muslim relations 2016 (Acc. 2016/12)

MAR 30/1: Cutting of article about Henry Martyn entitled ‘Controversial tracts with a courteous tone’ by Revd. Adrian Leak, cut from Church Times October 2016
MAR 31 ‘Epitaph on Henry Martyn by T.B. Macaulay (Acc.2020/07)


Macaulay (1800-1859), historian (notably of the History of England from the accession of James II, 1848-55) and man of letters, was the son of Zachary Macaulay, one-time overseer of a West Indian plantation where converted to the abolitionist cause, becoming governor of the abolitionist society’s colony in Sierra Leone, then secretary of the same on return to England in 1799 where he fell in with the Clapham Sect. His mother, Selina, had been assistant to the evangelical Bristolian Hannah More. He was a precocious child in a heady religious household. In 1812 (according to (William Thomas in Oxford Dictionary of National Biography but 1813 according to Hopkins in Charles Simeon of Cambridge – CCCW Library 920 SIM) he was sent to a school at Little Shelford just outside Cambridge run by Matthew Preston, a later acolyte of Simeon who appears to have taken over the school kept by Thomas Thomason on the latter’s departure as an East India Company chaplain. ‘Here he was thoroughly drilled in the Latin and Greek classics and evangelical Christianity’ (Thomas). If the date refers to that of composition, it is there, under the influence of Preston, that he heard of the story of Henry Martyn and wrote this epitaph at the age of twelve. Later, in 1818, he would follow Preston into Trinity College.


Novum Testamentum Domini et Salvatoris nostri Jesus Christi / e Graeca in Persicam linguam a viro reverendo Henrico Martyno translatum in urbe Schiras nunc vero cura et summibus Societatis Biblicae Ruthenicae typis datum

This title in Latin (The New Testament of our Lord and Saviour Jesus Christ translated from Greek into Persian by the Revd Henry Martyn in the town of Shiraz now published at costs of Ruthenian Bible Society) is followed on the next page by the title in Persian. Publisher: ‘Petropoli [St Petersburg]: apud Jos. Joannem, 1815’


Cf. T.H. Darlow and H.F. Moule, Historical catalogue of printed editions of the English Bible, 1525-1961 revised and expanded from the edition of 1903, by A.S. Herbert, 7325. Three copies and a fragment of a fourth are in the University Library (two and the fragment in the collections of The Bible Society). A further copy is in the St John’s College Library.

Condition: In original binding, somewhat worn leather but in fair condition, with circular blindstamp of Ruthenian Bible Society on front (using western conventions) cover. Several apparently library marks on Persian title page, at top left (No.73, amended to 54 then R [?for reference] added), centre (illegible, perso-arabic script, struck through) and right (V in a circle), the last of which is also on spine label over another.

Some water-staining to upper outer corner. On endsheet preceding titles a handwritten note in ink in cursive script of an unidentified language, apparently made 20 June 1858..
A manuscript note at page 56 and a loose sheet from a tiny book in perso-arabic type at pages 356-7.

A loose note inside, made by the Rt Revd Hassan Dahqani-Tafti, Anglican Bishop in Iran 1961-1990, on the occasion of presenting it to his daughter (donor to CCCW) in 2000, records that this Bible was found among the papers of his predecessor and [father-in-law] Bishop William Jameson Thompson [1885-1995, Bishop in Iran 1935-1961]. Bishop Guli thought it may have come from Bishop Thompson’s own father-in-law, the missionary Donald Carr, who founded the hospital in Isfahan, but it in view of the library labels is now agreed more likely that Thompson may have rescued it from the Stuart Memorial College, Isfahan, of which he had been Principal, when missionary schools were taken over by the Nationalist government in 1940.

Bishop Hassan was born to a poor Muslim family in Taft, a small village near Yazd, in 1920. He went to the Stuart Memorial College, whence to Teheran University and became a Christian in 1938. During the Second World War he worked as an aide and interpreter for Allied Forces. An airgraph in the CCCW Archive collections refers in 1945 to him giving up this job to go and work for the Bible Society in Shiraz with the comment, ‘He is such a completely unified personality – one aim only – to do what God wants him to do’ [Vera Eardley to parents, Acc 2014/13]. He trained for orders at Ridley Hall, Cambridge, returning to Persia for parish service in Isfahan and Teheran, marrying Margaret Thompson there in 1952. In 1961 he became the first indigenous Bishop other than those of the Assyrian and Armenian churches, since the seventh century, but the 1979 Revolution, which he initially welcomed, took a heavy toll on the Church and on his family life. An attempt on his life and the murder of his son (while teaching at Teheran as part of his military service) forced him into exile in the U.K. This Bible came with him on his escape to England. See Wikipedia with link to Daily Telegraph obituary and Bishop Hassan’s autobiography, The Unfolding Design of My World (2000).

MAR 32/2: textile bag slip case made by Mrs Margaret Dehqani (1931-2016). Printed floral pattern, machine and hand-sewn. Margaret Dehqani was daughter of Bishop W.J. Thompson (see previous entry and online Church Times obituary). She was wounded in the attack on her husband in 1979.

MAR 33 Photocopies of papers about Henry Martyn’s ordination from Ely Diocesan Records A1/4 (Ordination Papers 1798-1804) (Acc.20/46) NB Previously catalogued as MAR 1/20-21 (MAR 33/1 back and MAR33/5, added October 2022 from photographs made by CCCW Archivist)

MAR 33/1a-b
Revd Edmond Williamson, Rector of Lolworth, to the Lord Bishop of Ely certifying Henry Martyn’s appointment as his curate, allowing him £30 p.a. as maintenance. 9 September 1803

Endorsed in shaky hand: ‘Lolworth. (?)Take Mr Martyn St Johns and Register of Birth’ and ‘q[query] Why did Mr Williamson part with his former curate?’ [crossed through] and:

`1803
1781
22`

(Photocopy of endorsement (added by PS 10 Oct. 2022. The significance here is that it is a certificate of entitlement to receive orders)
MAR 33/2
Henry Martyn to unnamed. Addressed on back (not photocopied) ‘To your Lordship’s Secretary’
Has sent him his title [i.e. to curacy, the previous document] and certificate of baptism
4 October 1803
Ayler 17

MAR 33/3
Henry Martyn to unnamed. Addressed on back (not photocopied) ‘To your Lordship’s Secretary’
Has sent him his testimonials and a certificate of having attended 51 lectures in divinity.
8 October 1803
Ayler 18

MAR 33/4
Certificate by T[homas] Carlyon, Rector of Truro, of Henry Martyn’s baptism on 30 April 1781
6 August 1803

MAR 33/5
Programme of ordinations 23 October 1803 at which Martyn ordained deacon.
Programme lists candidates, college, proposers, title, date of baptism and age (years, months and days)
Added 10 Oct. 2022

MAR 34A Presented by the Rt Revd Azad Marshall, D.D., through Professor David Ford about 2012-13 (not accessioned)

MAR 34A/1: Pamphlet *Henry Martyn 1812 2012* published by the Anglican dioceses of Iran and Pershawar, using bicentennial commemoration of Martyn’s death as vehicle for Christian challenge. Illustrated with images, many of which provided by and acknowledged to Henry Martyn Centre (predecessor of Cambridge Centre for Christianity Worldwide).
2012

MAR 34B Unknown source, but perhaps as MAR 34A (Not accessioned)

MAR 34B/1: Photograph of the entrance to ‘St Paul’s church and Henry Martyn School, Teheran, Iran, 1979.’ About 250 x 180 mm., mounted and framed (by Warwick of Cambridge) behind glass. A coloured photograph that has faded due to prolonged exposure to light.
1979

MAR 35 Pictures of Henry Martyn, Charles Simeon and Abdul Masih (Acc. 19/2)

All three items below are stated by Graham Kings, in an article, ‘Abdul Masih: Icon of Indian Indigeneity’, *International Bulletin of Missionary Research*, xxiii (1999), 66-69, to have been ‘discovered in a cupboard in the principal’s office’ of Ridley Hall by Graham Cray, Principal 1992-2001, in 1992-3 or shortly earlier. They were taken to Graham Kings’ (Henry Martyn Lecturer in Missiology) office in the college, whence with Dr Kings to Henry Martyn Library upon the removal of the Library to Westminster College in Michaelmas Term 1995, prior to formal opening of the Library there in January 1996. They were confirmed in writing as being on deposit with the Centre in 2001
In more detail these comprise:

**MAR 35/1. Miniature of Henry Martyn [c.1804-5]**

A miniature portrait (?) in oils of Martyn, mounted in an oval double-faced glass case with gilt edge and hanger, the reverse containing plaits of Martyn’s hair. 5.5 x 7 cms. Martyn faces to left and wears a morning coat with scarf, as in his better known later portrait by Hickey.

Presumed to be the miniature referred to in *Journal* (ed. Wilberforce, i, 270, *sub* 28 June 1805) as made by unnamed woman miniaturist who disputed religion with Martyn. Presumed to have been made for his lady friend Lydia Grenfell upon departure for India, in view of packaging within locket and hair. Unknown how or when acquired by Ridley, but lack of mention in Simeon’s will makes it unlikely he ever had it. It is perhaps the ‘small picture’ which Simeon writes in his letter to Thomason he intended presenting to Charles Hoare now that the large one had arrived.

The image appears to be the source of the younger standard image of Martyn looking to right, but cf. MAR 37/1.

Mounted in a purpose-made protective jewel case 9 x 11 cms (by T. Reed & Son, The Market Place, Cambridge), inside of velvet and silk, hinged so that the hair can be examined, with label showing it was exhibited at the Ecclesiastical Art Exhibition [(?)] of English Church Congress, Cambridge 1910, item no. 6.

**MAR 35/2 Engravings of Henry Martyn and Tocat, Turkey (where he died 1812)**

*Both engravings were cleaned and the engraving of Tocat separated and repaired by John Lambert, Archives conservator, Cambridgeshire Archives, Shire Hall, May 2016. At the same time the frame was cleaned and repaired with wood filler and sprayed with gold paint by PCS. The engraving of Martyn re-framed within it backed with acid-free boxboard and double-faced hardboard in place of very dirty and split wooden matchboarding.*

**MAR 35/2A Engraving of Henry Martyn c.1810-12**

A mezzotint based on the painting by Thomas Hickey, East India Company portrait painter (see below, MAR 37/2), illustrated online from later copy at St John’s College at [https://artuk.org/discover/artworks/view_as/grid/search/works:henry-martyn-17811812-fellow-indian-missionary](https://artuk.org/discover/artworks/view_as/grid/search/works:henry-martyn-17811812-fellow-indian-missionary). Made in 1810 according to *Oxford Dictionary of National Biography*, citing copy in NPG, but this may simply the date of the source painting which is evidently of this date. However caption implies this is of Martyn’s lifetime and the engraver Say was from 1807 engraver to the Duke of Gloucester, as stated below the engraving. Say also engraved MAR 35/3 which is 12 years’ later, but the style of engraver’s inscriptions is significantly different. Engraving alone 25 x 30 cms approx. Shows Martyn half-turning to left, with behind him a window to Indian native scene and foliage. Below engraving left ‘Painted by Hickey’ and right ‘Engraved by W. Say, Engraver to H.R.H. the Duke of Gloucester, 92 Norton Street.’ Below that, centred and in italic type ‘The Revd. Henry Martyn B.D. / Fellow of S’. John’s College, Cambridge, / and Chaplain to the Honble. East India Company in Bengal.
Within an elaborate gilt frame (repaired and re-painted 2015) bearing a label. ‘Once in the possession of the Rev. Richard Cecil [notable evangelical, employed Martyn as curate from Febrary 1805 (Aylar, Letters, p.132) and with whom Martyn ‘drank tea’ before departure to India (Journal ed. Wilberforce, i,272), Wilberforce et al.]; given to Ridley Hall by his daughter, Miss Cecil.’ [Ridley Hall has other gifts from Miss Cecil and Mrs [perhaps error for same lady] Cecil. Miss Cecil’s brother was Revd William Cecil, rector of Longstanton St Michael 1823-82, presumably acquiring these on his death and donating them to the relatively newly-founded Ridley Hall soon thereafter. Cf. Bullock, History of Ridley Hall, ii, 249-50 (photocopy in MAR 4/9).

**MAR 35/2B  Engraving of Tocat [1813]**

Formerly pasted on the back of the frame of MAR 35/2A, discoloured and badly damaged by insect activity and by catching on the hook to which the frame has been hung, some of it plainly recent. Entitled ‘Tocat. / The Burial Place of the Revd Henry Martyn chaplain to the Hon. E.I. Company’ Below engraving to left ‘On Stone by T.G. Dutton’ and to right ‘Drawn & Printed at Friedel’s Estab’ 25 Tottenham Court Rd/ - /Here Martyn lies. In manhood’s early bloom,/ The Christian hero found a pagan tomb / Religion, sorrowing o’re her fav’rite son,/ Eternal Points to the glorious trophies which he won / Eternal trophies not with slaughter red, / Not stained with tears by hapless captives shed, / But trophies of the Cross. For that dear name, / Thro’ ev’ry form of danger, death and shame, / Onward he journeyed to a happier shore, Where danger, death and shame are known no more.’ [cf. a slightly different version of this epitaph by Macaulay in Smith, Henry Martyn, p.516n, where dated to 1813, citing Macaulay’s Life].

The engraving is the predecessor of one published in the Church Missionary Paper xc, Midsummer 1838, whence with liberties taken in Saturday Magazine no.561 March 1841. Smith, Henry Martyn, p.518, also publishes a debased version of the original drawing, which he ascribes to Sir R[obert] K[er] Porter, with palm trees replaced by Lombardy poplars. Smith says Porter was the first to visit the grave after J.C. Rich, the British Resident in Baghdad, had identified the spot and installed an inscribed slab. His source appears to be Porter’s Travels in Georgia, Persia, Armenia, Ancient Babylonia, etc (2 vols 1821) which is perhaps where our copy was first printed.

**MAR 35/3  A proof mezzotint engraving of Charles Simeon [1759-1836]**

Based on a drawing by J. Jackson. Shows Simeon at desk, turned to left, pen in hand and with a pinnacle of King’s College Chapel and spire of Holy Trinity church through window (symbolic of sitter’s connections, not visually possible). Engraving alone 24 x 28 cms. Below engraving, centred ‘Engraved by W. Say , Engraver to H.R.H. the Duke of Gloucester, 92 Norton Street, Fitzroy Square. From a drawing by J. Jackson R.A.’ Below that, centred and in italic type “The Rev’d Charles Simeon, M.A. /Fellow of Kings College, Cambridge /1822.” And below that on right ‘Proof’. Reproduced from copy in NPG in article on Simeon in ODNB.

In a simple gilt frame, slightly battered, unusually with two eyelet hooks at the top. Tidily framed without backing sheet to frame or trace of one that has gone. No meaningful inscription beyond a large number in pencil, perhaps relating to inventory at Ridley Hall (depositors), ‘22’.

*Deserves dis-framing, cleaning.*
MAR 35/4  Small engraving of  Charles Simeon

See previous item.  Engraving 4.5 x 6.5 cms.  Shows Simeon, half-length, in gown and bands, looking to left in profile, with right hand raised and open book in front. Below, centred in small italic type ‘Eng’d by R.Smith’ and title ‘REV’d C. SIMEON, M.A. / Died Nov’ 13th Aged 76 Years’. Within a blind impressed frame 10.5 cms. wide, but cut round in circle of 16 cms to fit a metal disc frame with wooden back-board.  No ownership inscription but a large number in pencil, perhaps relating to inventory at Ridley Hall (depositors), ‘13’.  C.1836-40

Simeon inspired an enormous following long after his death (when his funeral attracted a record number of communicants). In 1847 for example Revd Carus presented an engraving to Lucy Romilly the daughter of the University Registrary (Romilly’s Cambridge Diary 1842-1847 ed. Bury & Pickles, p.209)

*This item however is not listed in deposit correspondence of 1992 and 2012. Neither engraving appears to be included in Ridley’s ‘Inventory of objects, manuscripts, etc., relating to Charles Simeon’ and a different provenance such as Holy Trinity (cf. MAR 36/1 is entirely possible.*

MAR 35/5  Miniature portrait of Abdul Masih 1813

A watercolour portrait of Abdul Masih, with black beard, wearing white turban, turned slightly to left.

Set in a polished stone cut to 9.5 x 12 cms., eyelet hook with gilt rose at top.

Endorsed in ink [by Simeon] ‘The Portrait of Abdool Messeeh (i.e. The Servant of Christ) The Mohammedan Convert of the Revd H. Martyn.  It was taken at Agra in 1813 by the order of My Dear Friend the Revd Danl Corrie & sent to me by him.  It was brought to me by James Thomason Augt 11th 1814.  A good Account of Abdool is given in Bp Heber’s Narrative Vol 1 P.588’ [presumably refers to original (1828) edition. Heber’s account of meeting Masih is at ii, 339-40 of the Third Edition of 1828-9 (online edition by CUP 2011)].  This portrait is presumably that referred to in the letter to Simeon in CMS archives, Birmingham University [CMS/B/OMS/C 1 E/15]

I.H. Barnes, *In Salisbury Square* (CCCW Library: 266.11 CMS) p.50 says ‘Thomason had a portrait of him [Masih] painted, and sent it to Simeon in 1814, who sent it home to Simeon in 1814, wo sent it to the Church Missionary House, and here it hangs.  This portrait, the first to be presented to the C.M. House, …’  Since Barnes gives no hint of this being a miniature, it seems possible that the portrait in still presumably possession of C.M.S. is an enlarged copy made from this miniature.

MAR 35/6  Watercolour of Abu Masih (c1776-1827), c.1825.

Not dated, but showing a man of mature years (his beard now white (Heber in 1825 (see previous) describes it as grey).  Watercolour 36 x 41.5 cms. Provenance prior to discovery unknown, but see below, MAR 35/7.  No record of gift and backing lost in course of conservation in 1998.

Kings (MAR 4/18) plausibly suggests it was painted for Daniel Corrie to mark Masih’s ordination by Bishop Heber in 1825.

Formerly contained in a polished walnut frame, 45 x 65 cms.

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Kings suggests the painting may have arrived via Corrie and Carus with other memorabilia of Martyn. It is not mentioned by Bullock in his *History of Ridley Hall* (1941-53) but Kings suggests he may have confused it with the miniature of Masih which with a miniature of Simeon certainly arrived at that time. The difficulty with this suggestion (that Kings acknowledges as ‘somewhat far-fetched’) is that the watercolour was contained in a handsome walnut frame, so one cannot rule out its arrival at the college since Bullock’s time.

The picture was the subject of a conservation report by Celia Withycombe of Cambridge in November 1998. It was conserved in February – April 1999, jointly funded by Ridley Hall and the Henry Martyn Trust, and attached to acid-free board, re-framed and displayed in the Centre reading room. It was dis-framed again in 2016 on preservation and security grounds due to concern about exposure to UV light and fluctuating environment, and is now in an acetate sleeve in the strongroom, available for inspection on request. The frame on the reading room wall now contains a same-size print from a digital image made by Cambridgeshire Archives and Local Studies digitisation studio.

MAR 35/7 Section of backing used for watercolour of Abdul Masih (MAR 35/6)
Two wooden boards loosely joined by textile strip rebated round their outer edges, 25.5 x 30 cms, covered with coarse brown paper labelled with address to ‘Revd. G.E. Corrie, Jesus Coll: Cambridge. Luggage Train’ and further annotation ‘The Revd. Abdul Masaeeh. Henry Martyn’s one convert – ordained by Bishop Heber’. This was previously the central part of the backing to the frame of MAR 35/6 to which wood glue had adhered in parts, hence traces of that paper (cf. Celia Withycombe’s conservation report and Graham Kings article quoting the inscription as on the back). It seems improbable that a framed glazed picture such as MAR 35/6 is could have been transported without further protection and yet show no sign of damage. One cannot rule out that the brown paper packaging has been transferred from the outside of a larger box used for this purpose. Regrettably no photograph of the picture, either front or back, prior to conservation exists.

George Elwes Corrie (for whom see J.D. Pickles in *O.D.N.B.*), younger brother of Martyn’s fellow EIC chaplain Daniel, subsequently first Bishop of Madras (see this catalogue, passim) previously a Fellow of St Catherine’s, was Master of Jesus 1849–85 by which time there was plainly a railway train. If this is the top of the box it would have been too small for MAR 35/6 framed either flat or upright, but large enough if rolled or folded (but there is no trace of folds). Daniel Corrie had died in India in 1837, his brother survived him for almost 50 years. After Martyn’s death Abdul Masih became Corrie’s indigenous proselyte, sufficient for Heber to call him Corrie’s, not Martyn’s, convert. It seems likely the painting was made for Daniel Corrie and may have been passed to Dr G.E. Corrie, probably with other personal effects of her late husband, to Professor Corrie, by his widow Mary, particularly if she had returned to England, but as it is addressed to Corrie at Jesus College this transfer cannot have happened until 1849 or later.

MAR 35/8 Discussion paper on portraits of Abdul Masih by Peter Conlan 2014 (Acc.2014/10)
(previously catalogued as MAR 12/6 but having no archival connection with MAR 12 so seemed better here with the material it relates to even if it has no archival connection with MAR 35 either!)

MAR 36 Persian inscription from church at Shiraz, Iran (Acc. 19/62)
A message of thanks from church of St Simeon the Zealot, Shiraz, Iran, to Holy Trinity church, Cambridge, thanking it for the gift of ‘the sweet-toned bell’ and for a portrait of Henry Martyn (Persian).

The ‘portrait’ (apparently an engraving) is displayed in the church at the east end of the north aisle. See https://www.alamy.com/stock-photo-the-interior-of-anglican-church-of-st-simon-the-zealot-in-shiraz-iran-149089701.html

In a photograph frame of c.1920s, with, pasted on the back a cutting in three pieces, perhaps taken from parish magazine of Holy Trinity Cambridge, with a printed translation of the message.

Early 20th cent.
MAR 37 Copies of portraits of Martyn belonging to the Henry Martyn Trust (Acc.19/63; Acc.2016/07)

MAR 37/1 Screened print of Henry Martyn
A small screened photographic print of Martyn (the ‘younger version’) [Padwick in Henry Martyn captions this ‘At twenty-four’, i.e.1805] but with addition of clerical gown and bands) contained in a Hogarth frame with caption ‘HENRY MARTYN / 1781-1812’ underneath.

The picture has affinities with the miniature (MAR 35/1) but perhaps this is derived from an unlocated painting referred to in Journal (ed. Wilberforce, p.272 sub 8 July 1805) only days after having his miniature taken as ‘sat to Russel [sic] for Bates’), perhaps that belonging to the Church Mission Society. The proximity in date alone would account for the similarity. In this case Russell is presumably the evangelical artist John Russell (1745-1806) who painted both Wesley, Whitfield and Wilberforce, or perhaps his son William (1780-1870), for whom see Oxford Dictionary of National Biography. Bates is surely Martyn’s Cambridge friend George Ferne Bates (of a London family), with whom he stayed in January 1805 but later fell out (Ayler, Letters, pp.507, 523). He would be a likely donor to CMS. Further research may clarify.

Strawboard backing stamped in a box ‘HENRY MARTYN / WORLD MISSION OFFICE’. Early 20th cent.

MAR 37/2 Photograph (1986) of painting of Henry Martyn by Thomas Hickey of 1810
A slightly-reduced (59 x 76 cms from 63 x 76 cms) framed coloured photograph of the original painting, made at the suggestion of the John Cooper, Overseas Missions Advisor in 1986, at cost of £135.

Shows Martyn in civilian dress (frock coat, high colour and stock) with window behind to left with palm trees and local people carrying pots on heads. Considered at the time ‘a striking likeness’ (MAR 37/3).

The original portrait was made at request of Charles Simeon (see MAR17) by Thomas Hickey. Hickey (1741-1824) was an effective portrait painter of Irish birth who made three substantial visits to India, dying on the last one. He painted numerous persons and in 1804 secured a position as historical and portrait painter to the East India Company. He was in Calcutta 1807-12. John Ingamells in Oxford Dictionary of National Biography (2004) says only one painting can be attributed to this period, which is presumably this one.

Simeon bequeathed it to the University, by whom formerly displayed in the University Library (hence acknowledgement to the Library in online copy on Art-UK website at https://artuk.org/discover/artworks/henry-martyn-17811812-149649) in accordance with will (above, MAR 9/5). It was loaned to the Trust at some date up to 1945 and again since 1969, and is currently displayed in the Henry Martyn Hall (cf. below MAR 37/3). A copy may have been made at an early date for the Church Missionary Society as an engraving purporting to come from there is included without source in a Wikipedia article on Martyn. Painted copies were made by William M. Hay for Cambridge in 1865 by whom Hammond Roberson Bailey presented to St John’s College and St Augustine’s College Canterbury. This is also available on the Art-UK website, at https://artuk.org/discover/artworks/henry-martyn-17811812-fellow-indian-missionary-139411/search/keyword:william-m-hay--referrer:global-search. This painting is the basis of most engraved images of Martyn, commencing with that by W.Say (MAR 35/2A). 1986

Technically MAR 37/1-2 are Henry Martyn Trust Archive but they have been left here as the first has for several years been stored with the accompanying records and the second is similar.

MAR 37/3 Extract from Cambridge Portraits for the painting of Henry Martyn

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A photocopy of title and page 48 of J.W. Goodison, *Cambridge College Portraits: The University Collection* (1955) with entry for the painting of Henry Martyn, stated to be ‘On Loan’ at Henry Martyn Hall.

This is the definitive account of Cambridge portraits as they were c.1940s-1955 but it is possible that as respects detail of it being on loan it may reflect work done over previous decade and more.

**MAR 38/1 Engraving of Martyn by Thomson 1824**

Engraving of Henry Martyn by [James] Thomson [1788-1850]. Below the engraving ‘Thomson sc.’ and caption ‘Rev. Henry Martyn, B.D./Fellow of St. John’s College, Cambridge/ Published by Henry Fisher, Caxton, London, 1824.’ 132 x 218mm., mounted and framed. A copy of the image from the Scottish National Gallery is available online (currently confuses it with the earlier engraving by Fry, but the mistake has been pointed out and acknowledged).

In a wooden frame with autograph inscription and signature on the back recording donation to the Henry Martyn Centre [Cambridge] by Canon Graham Kings, founding director of the Centre, at his last trustees’ meeting 22 June 2000

1824

**MAR 39/1 Photograph of engraving of Martyn by Fry of 1823**

Photographic enlarged copy of engraving by W.T.Fry [1789-1843] of Henry Martyn. The caption below the print, cropped from this copy, reads ‘REV’d HENRY MARTYN. B.D./LATE/ FELLOW OF S’T JOHN’S COLL., CAMBRIDGE,/ and Chaplain to the Hon: E.I. Company/ AT BENGAL/ Published 1823 by F. WESTLEY Stationers C’.

The print is accessible online in Mary Evans Picture Library and also in *Wikimedia Commons*, the latter taken ‘from the Welsh Portrait Collection at the National Library of Wales’. The head appears to be based upon Hickey’s portrait painting (in 1823 belonging to Charles Simeon) but he has been dressed in a clerical gown and bands. Cf. MAR 29/1.

In a plastic frame with typescript label on the back recording donation by Scott D. Ayler January 2005 ‘in commemoration of 200th anniversary of Henry Martyn’s departure for Bengal August 2005’

c.2004/5
MAR 40/1  *Indian Recollections* by John Statham (Acc.2022/02)


Contains on pages 453-7 the only known version of Henry Martyn's letter of March 1807 to Joshua Marshman, Baptist missionary at Serampore. reprinted with notes in *The Letters of Henry Martyn*, ed. S.D. Ayler, pp.214-16

Apparently the author John Statham’s of Amersham [Bucks.] own copy, with his ownership inscription on inside front cover and facing title. Later ownership inscription of John Turner of Bourton-on-the-Water [Glos.] 1850, curiously during Statham’s lifetime, so he appears to have given it away.

Leather binding with pecked border and spine title in cartouche, though rubbed and almost illegible, the spine itself torn down its length. Contents somewhat soiled by use.

The author had been a missionary for the Baptist Missionary Society in India 1821-29 and was Baptist minister at Amersham in 1841, Bourton-on-the-Water in 1851 and Chenies in 1861. The principal subject of the book is Indian society and religious practices as a foil to missionary endeavour. In his preface Statham writes: ‘If one friend be gained to the Missionary cause by the publication of this volume, the Author will abundantly rejoice’. Chapter XV pp.278-301 is given over to a eulogy of Mr [John] Lawson, presumably a close friend of the author in India, for whom see E.Daniel Potts, *British Baptist Missionaries in India 1793-1837* (1967; CCCW Library 266.54 POT) *passim*. Verses by Lawson are also scattered at commencement of chapters and on the last page.

The List of Subscribers on pp.ix-xii is a roll-call of Statham’s friends and relatives, mainly in Amersham, etc., area north-west of London.

MAR 41/1  *Ibne Mariam* [Mary’s Son] translated by Mulavi Muhammad Fitrat

*Ibne Halfai,* [St Matthew], *Ibne Mariam alk Hawari ki Nazar Main*, transl. Maulavi Muhammad Fitrat, ed. Zafar bin Sadiq (University of the Nations Press, 2008)

A decorative, culturally Arabian, edition (coloured leatherette binding, text (green, black and red) and illustrations within decorated green borders) in Urdu, of an epitomised version of St. Matthew’s Gospel titled ‘Mary’s Son’, i.e. Jesus Christ, reprinted from the Kolkata edition of 1805 by ‘Mirza Mohammed Fitrut’, with supplementary scholarly notes and bibliography by Zafar bin Sadiq. These include as illustrations the title pages of Fitrat’s and Martyn’s (1814) Hindoostanee *New Testament* translations (pp.VIIA-D). Recommendations at front by Tom Hallas of *Youth with a Mission* (Australia) and Dr Thomas A. Bloomer, Provost of University of the Nations.

*Amazon* gives the following account of this book [slightly corrected here]: The 'Life of The Son of Mary' as recorded by the eye-witness, Matti bin Halfai, or the Gospel of Matthew in Urdu, revised, with unique explanatory notes, by Zafar bin Sadiq. An up-to-date easy-to-read literary masterpiece, revised with reference to the original translation which was completed in 1811 by Mauvi Mohammed Mirza Firat, renowned scholar and munshi from Lucknow. Fitrat's life work was to pioneer the reformation of the then north Indian language of Urdu at the turn of the nineteenth century, laying the foundation for the subsequent development of a written literary tradition that flourishes to this day, particularly in Pakistan where Urdu is a national language for 160,000,000 people. Through the medium of Zafar bin Sadiq's flowing musical, Urdu rekhta, today's Urdu reader is brought into an enlightening experience, invited to enjoy with the author, the full story of the birth, passion and life and the Messiah, the Son of Mary, both in its historical first-century Palestinian context and its implications for contemporary modern life.
Printed copy from scan of newspaper cutting of article ‘Cathedral History: Truro Boy who spread the Gospel in Asia’ by Judith Field, Truro Cathedral fundraising lead, published in *Truro Voice 16 August 2023*