

The Department of Chemistry has found a way of manufacturing cellulose from other plants. The Medical Research Centre opened in 1939 is proving its value for the health of the troops in Palestine as well as in neighbouring countries. It supplies the Medical Officers with sera, and has arranged short courses in sub-tropical medicine. A bacteriologist of the Turkish Government was sent recently to study the technique of preparing anti-typhus vaccine.

The number of new students entered for this academic year was 267, and Palestinians were the largest element. Others came from Eastern Europe. Ten of the regular students are Arabs. During the winter a series of public lectures was given on Arab cultural life in the Near East.

The Late Canon Goldsmith

In a recent number of the *Madras Diocesan Magazine* the Bishop of Madras wrote:

"On October 3rd, the Rev. Canon Malcolm George Goldsmith was laid to rest after a life wholly devoted to the service of India. Comparatively few of the younger generation were intimately acquainted with him for he had for the last few years been unable to do any active work or to go out preaching in the streets, which was his great delight. He was a man of the deepest and simplest piety and greatly revered by all who had the privilege of his friendship. There was a resumé of his life work in the *Madras Mail* and in this number of the *Diocesan Magazine* will be found the first selection of extracts from his diary. They are not only revealing of his deep personal piety but as a record of a long life in India, where he spent over sixty in Calcutta, Madras and the Deccan, they form a link with the past which is of great interest. Canon Goldsmith died in his ninety-second year and a very large number of his friends and pupils assembled at the grave to bid him farewell."

By the death of Canon Goldsmith, Madras has lost its oldest missionary and probably its oldest English-born inhabitant. He has left among his papers a series of diaries opening with January first, 1869 (just before he was twenty). The last entry was made on the 28th of September, 1940, four days before his death.

In the programme of his work for the first term of service we find that he spent his afternoons in reading Persian, Arabic and Hindustani. In 1878 he began regular teaching in the Harris School. This school was opened in the year 1855-56 for the special benefit of Hindustani-speaking boys. Only Hindustani and Persian were used in the syllabus. The school was situated in the lower part of Peter's Road. This was the centre of Goldsmith's work as well as his main residence for many years to come. Most of his tours outside of Madras were made in the school holidays which occurred at irregular times to fit in with Muslim holidays. For instance, he made a tour to Bangalore, Mysore in August and September 1879 when he notes that from Bangalore to Mysore is 87 miles and takes 30 hours in bullock transit! A three hours run to a good car.

He went for a few months furlough to England after ten years' service, leaving Madras in April, 1883 and returning in December of

the same year. These notes from his diary, taken from the *Madras Diocesan Magazine*, are of great interest and especially because of the emphasis from these very early days on the necessity of work so far South as Madras among the Muslims of India. Canon Goldsmith's steadfastness of mind is seen in the fact that up to a few years ago he could still be seen speaking in the open-air and proclaiming the Gospel to Muslims. We hope and pray that his work will inspire others to emulate his zeal for this great work in the South of India.

The high honour in which Canon Goldsmith was held by Muslims in the South is illustrated by the fact that they were accustomed to say, "If Goldsmith Sahib were to recite the Kalima on his death-bed we would build a shrine over his tomb, for there is no doubt that he is a great saint."

James E. Moerdyk

SOLDIER OF THE CROSS IN ARABIA.

The cable that brought news of the sudden death of Jas. E. Moerdyk, July 24, senior missionary in Arabia, stirred old memories of Bahrein and Basrah. How well I recall his arrival in the field in 1900; his manual skill in the trying task of building the first hospital in East Arabia; his patience with the crude Arab laborers; his dogged determination and success in mastering the language and the ways of the people; his talent in financial administration; his sensitive conscience, stalwart faith and unobtrusive humility; his self-forgetfulness, prayer life and love for the lowly; most of all his pioneer spirit and willingness to suffer loneliness for Christ, these more than forty years of unbroken service.

The secret of such heroism and devotion is beautifully summed up in the words of Dr. P. T. Forsyth, the British churchman: "There is nothing finer nor more pathetic to me, than the way in which missionaries unlearn the love of the old home, die to their native land, and wed their hearts to the people they have served and won. They must hasten to return to lay their bones where they have spent their hearts for Christ. How vulgar the common patriotisms seem beside this inverted homesickness, this passion of a kingdom which has no frontiers and no favored race, the passion of a homeless Christ."

Jim Moerdyk wedded his heart to the Arabs, and all his life suffered from an "inverted homesickness" which to him was joy and to those that knew him, heroic.

SAMUEL M. ZWEMER.

SURVEY OF PERIODICALS

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I. GENERAL

ARABIC LITERARY CRITICISM IN THE TENTH CENTURY A.D.
G. von Grunebaum. (In *The Journal of the American Oriental Society*, Baltimore. March, 1941. pp. 51-57).

During this period the language of the poets and the belief in the uniqueness of the Qu'ran led to the analysis and comparison of poetic styles, the study of rhetoric and aesthetic investigation and evaluations.

DIE GESUNDUNG DER TÜRKISCHEN SPRACHREFORM. Herbert W. Duda. (In *Der Islam*, Berlin. Heft II, 1940. pp. 77-100).

Traces the history of this movement which began as early as 1831 and has now reached a high point in the work of Falih Rifky Atay.

LEADERS OF TURKEY TO-DAY. Sirdar Ikbāl Ali Shah. (In *The Contemporary Review*, London. May, 1941. pp. 548-553).

Presents briefly the careers and characteristics of President İsmet İnönü, Prime Minister Refik Saydam, Minister of Foreign Affairs Şukru Sarajoglu, and War Minister Field-Marshal Tschakmak, who is also commander-in-chief of the Turkish armies.

II. ARABIA

THE ADEN PROTECTORATE. Lieut.-Col. Sir Bernard Reilly. (In *The Royal Central Asian Journal*, London. April, 1941. pp. 132-145).

Arab confidence and coöperation have made possible Britain's successful administration of Aden itself and the Protectorate for over a hundred years.

THE PEOPLES OF SOUTH-WESTERN ARABIA. Hugh Scott. (In

The Royal Central Asian Journal, London. April, 1941. pp. 146-151).

Discusses the presence of components of the Mediterranean and Veddoid races and a certain proportion of Negroid and Jewish elements.

III. HISTORY OF ISLAM

THE ISLAMIC FINDS AT TARSUS. Florence E. Day. (In *Asia*, New York. March, 1941. pp. 143-148).

Tells of treasures dating from the Arab Conquest in the seventh century to the end of the tenth.

MUSLIM POLITICAL INFLUENCE IN THE WORLD TO-DAY. Sirdar Iqbal Ali Shah. (In *The Asiatic Review*, London. April, 1941. pp. 223-244).

Finds the Near Eastern lands unanimously pro-British and studies their economic condition during these war years.

RACIAL ELEMENTS IN THE NORTH-EASTERN PROVINCE OF EGYPT. Abbas Ammar. (In *The Journal of the Royal African Society*, London. April, 1941. pp. 159-169).

First installment of an article on the inhabitants of Sharqiya province, showing its amazingly varied population from earliest ages.

IV. KORAN. TRADITION. THEOLOGY

PHILOLOGIKA XI. H. Ritter. (In *Der Islam*, Berlin. Heft II, 1940. pp. 116-158).

Life and bibliography of Maulānā Galāladdīn Rūmī, thirteenth century founder of the whirling dervishes, of his father, the mystic Bahā'addīn, and of his disciples.

V. RELIGIOUS AND SOCIAL LIFE

THE DEVELOPMENT OF BROADCASTING IN TURKEY. Mithat Kanek. (In *The Asiatic Review*, London. January, 1941. pp. 101-103).

Describes the achievements of nearly fifteen years in this field.

DR. TAHA HUSSAIN'S "THE FUTURE OF CULTURE IN EGYPT". A. J. Arberry. (In *The Asiatic Review*, London. April, 1941. pp. 305-309).

The author reviews in detail "one of the most important works of modern Arabic literature."

AN EIGHTEENTH-CENTURY HOME IN CAIRO. Mary Rowllatt. (In *The Contemporary Review*, London. March, 1941. pp. 328-332).