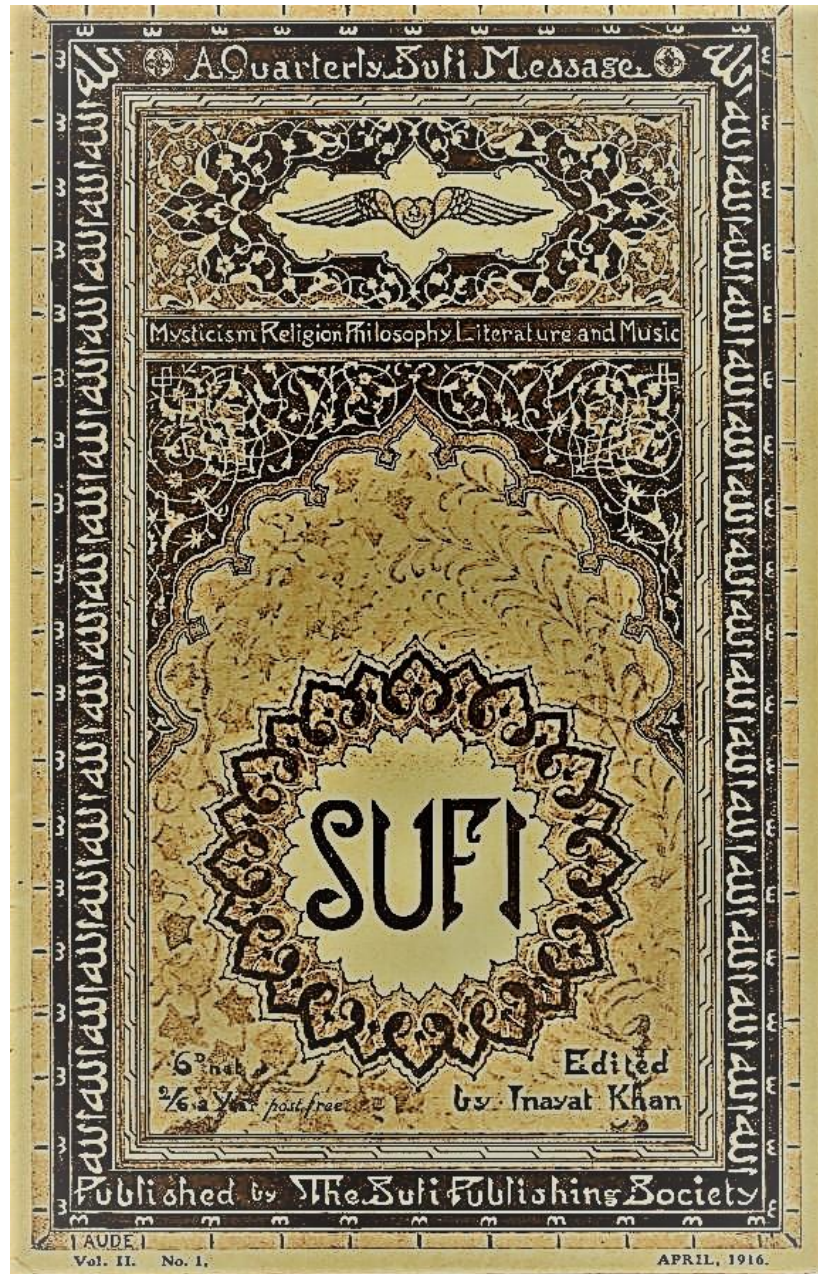


Contributors to the Sufi Quarterly

1915 – 1939



Compiled by Paul Ketelaar

Preface

Some notes:

1. This document is a first draft.
2. 192 authors are listed (over 45 women among them)
3. The chapter: 'Relevant social developments, phenomena and movements in the period 1915 – 1938' needs further elaboration.
4. Contributors are listed in alphabetical order of their surname.

Unsolved questions

:

1. Gods Garden sept 1922 by whom??
2. SUGGESTED BY THE SHELLEY MEMORIAL IN
UNIVERSITY COLLEGE, OXFORD. Two poems. June 1923 source?
3. The Soul and the Beloved (September 1923, page 21 by whom?)
4. Karma and Reincarnation, December 1923 p. 5 by whom?
5. Spiritual Healing, March 1924, by whom? Kefayat Lloyd?
6. Who is hidden behind the alias Burkerar? A poem in March 1924 called: Response

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General Information on The Sufi Quarterly

1915 – 1920 Sufi (A Quarterly Sufi Message)

editor: Hazrat Inayat Khan,
sub-editors Regina Miriam Bloch and
Zohra Williams

1921 – 1924 Sufism (A Quarterly Magazine for seekers after truth)

editor: Sophia Saintsbury Green

(June) 1925 – (December) 1932 The Sufi Quarterly

editor: Mumtaz Armstrong

1933 – 1939 The Sufi, A Bi-Annual Journal of Mysticism

editor: Margaret Skinner

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Contributors listed so far: 192

Authors of the Sufi Quarterly

Full name:	Name in the issue:
"A.E."	"A.E."
Biographical data	
Unknown	
Articles and/or contributions	
Krishna	March 1930

Full name:	Name in the issue:
C.?	C.
Biographical data	
Unknown	
Articles and/or contributions	
The City of Dreams (A Poem)	June 1924

Full name:	Name in the issue:
J.D.W	J.D.W
Biographical data	
Unknown	
Articles and/or contributions	
Mukundu Mala (The Garland of the Lord)	October 1915

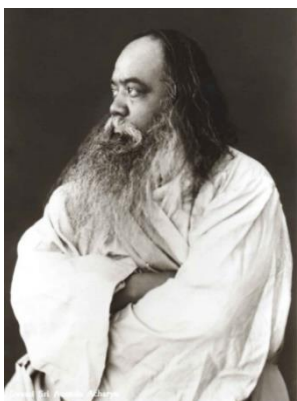
Full name:	Name in the issue:
K.S.	K.S
Biographical data	
Could refer to:	
<ul style="list-style-type: none"> Kismet Stam (unlikely (but not entirely impossible) because she met Murshid for the first time in the spring of 1923. Publishing one of her poems would be rather quick) K.S.L. Skeats (also not very likely) 	
Articles and/or contributions	
Life (A Poem)	March 1923

Full name:	Name in the issue:
------------	--------------------

M.L.C.C.	M.L.C.C.
Biographical data	
unknown	
Articles and/or contributions	
Inayat Khan, seen in the Light of Phrenology	April 1916

Full name:	Name in the issue:
R.?	R.
Biographical data	
Unknown	
Articles and/or contributions	
Poems. The Gate. December 1924, p. 9	

Full name:	Name in the issue:
W.H.	W.H.
Biographical data	
Possibly: William Hastie or W. Hermanns	
Articles and/or contributions	
The Falling Leave (A Poem)	January 1919

Full name:	Name in the issue:
Acharya, Swami Sri Ananda	Swami Ananda Acharya
Biographical data	
Source: http://www.shantibu.no/en/shantibu	
Swami Sri Ananda Acharya (1881-1945)	
 <p>The Indian poet, philosopher and professor Swami Sri Ananda Acharya (or Sri Ananda) is widely known as "the sage on Mt. Tron". Locally he is mostly known as "Baral". He lived on Tronsvangen on the slopes of Mt. Tron in Alvdal, Norway from 1917 until his death in 1945, and was the first Indian yogi and sannyasi to come to the Nordic countries in modern times. After Swami Vivekananda he was the first to travel to the West and the first Indian with an academic background to present Indian philosophy in a systematic way to the Western World. He was also the first sannyasi to settle down in the West and to leave his body here. His rich authorship includes more than thirty titles and covers a variety of themes and genres, including lyrics, songs, dramas, allegories, specialist literature dealing with philosophy and spirituality, and a cookery book. Most prominent is his idea about the University of Peace which he carried with him from India. However, the deeper meaning of his life and mission will only be understood and appreciated in the future.</p>	
<p>The Sage on Mt. Tron A short biography By Bjoern Pettersen (Published in the cultural paper "Breidablikk", December 2005)</p>	
<p>Childhood</p> <p>Sri Ananda was born early in the morning of Thursday on the 29 December 1881, by the shores of the Ganges in Hooghly town, in Bengal in the east of India. His full family name was Surendra Nath Baral and he was the eldest son in a family of ten brothers and sisters. His father, Babu Gobardhan Baral, was known for his great generosity and charity. He worked in nearby Calcutta as a consultant managing director at the National Bank of India Ltd. His mother, Srimati Sauravamayee Dasi, was a kind of religious mystic who never visited any temple. She used to say that Divinity lived in the heart and that she worshipped it there. The family was very wealthy and lived in a huge old mansion with many rooms</p>	

and several floors. The very first school he went to was connected with Bandel Church, a Catholic church now over 400 years old, one of the oldest Christian churches in India, built by Portuguese settlers. It was in this school that he saw a big world map for the first time, and when the little boy saw the Scandinavian peninsula it looked to him like a cat, which instantly made him exclaim: "To that tiger I will go when I'm grown up!" Once in his childhood he had a dreadful experience. One day he saw an Englishman whipping an Indian labourer until he was smeared with blood. Then he felt that life had become unbearable and as in a sudden flash he saw that he would become a sannyasin – a free and holy wanderer who has renounced family, career and his own ambitions in this world for the sake of helping and enlightening needy fellow human beings. He had always taken an interest in those simple yet impressive wanderers who sometimes came to the family house for food and rest. After this experience he thought constantly about becoming a sannyasin and about three years after this incident Surendranath met such a sannyasin who wished to have him as his disciple. Thus Surendranath actually became a sannyasin in his early youth. He was given the name Swami Anandacharya, or Swami Sri Ananda Acharya, as he himself chose to write it later on.

Youth



When Sri Ananda went to college he came into contact with the prevailing political currents which at that time pulsated with the great struggle to make a national government and freedom from British tyranny. The dominant atmosphere in Bengal at that time was that the English had to leave India at any cost! It was a desperate longing for freedom after more than a hundred years of brutal occupation and suppression. At this time he was also one of the leaders of the illegal youth resistance working for liberation from the British hegemony and was pursued by the police during this period. But Sri Ananda was a philosopher and seeker of Truth even in those stormy days and he often took pupils under his tuition at that time along with him on trips to North India to practise Yoga. During his college days he started to undertake long journeys and pilgrimages throughout the Indian

subcontinent. He visited famous places and pilgrim centres of various kinds, not least the great centres of Sanskrit learning in various parts of India, where he studied for shorter or longer periods under prominent men and women teachers who were all experts in their field. In this way he gained intimate knowledge of all the various philosophical schools and the whole spectrum of India's spiritual and cultural tradition.

After a while Sri Ananda started to study at the University of Calcutta where in 1908 he was awarded a Master of Arts degree with honours in Mental and Moral Science. For several years he had already been providing private tuition for young schoolboys and after completing his university studies he also taught for a while at the University of Calcutta.

Professor of philosophy

In 1910 he was appointed professor of philosophy and logic at the Maharaja's College of Burdwan, some miles west of Hooghly, only 29 years of age. Here he quickly became very popular among the students who called him 'father', and he had great success teaching the students who all passed their exams. The money he earned he gave away to those of his students who were poor and could not pay for books or study fees. To his father's great dismay he never sent any of his wages home, as is the custom and duty of the eldest son as soon as he earns his own money.

During all of his stay in Burdwan he practised Yoga and his mind became more and more introverted - and after a while his state of mind became like that of a Yogi when he withdraws into a remote cave for uninterrupted meditation. As time passed it became more and more difficult for him to teach his students, and he realised that he had to give notice to quit his professorship. The parting was dramatic, and as he left Burdwan Railway Station by train after about two years of service as a professor, more than 500 students and teachers were left at the platform weeping.

Himalaya

After Burdwan, Sri Ananda didn't see any other possibility than to go to the Himalayas. Together with two friends he therefore travelled northwards by train to Haridwar. From there they thought of walking on foot to Lake Manasarovar in Tibet. After travelling for three days he experienced a great revelation in a cave by the Ganges at night. He was told that the time had now come for him to travel to Europe, and that he there should proclaim to the people the message of friendship and peace. Therefore, the following day they didn't continue northwards, but instead turned back to travel westwards to Europe.

Travelling to Europe

Early in the morning on the 14th

of July 1912 he left Calcutta and embarked on a vessel as a deck passenger heading for Ceylon (Sri Lanka).

When they reached Colombo, the capital of Ceylon, he had to change to a French steamboat, which was going to take him to Europe. He left Ceylon and Indian soil for good on the 17th of July. After crossing the Indian Ocean the steamer made a short halt in an African country to replenish charcoal. And after a voyage of altogether about three weeks, Sri Ananda could finally touch the solid soil of Marseilles in South France. From here he travelled by

train across France via Paris to the English Channel, which again was crossed by boat. Broke, and without friends or acquaintances, he arrived in London on August the 15th, after almost exactly one month's continuous journey from India.

London

The long travel to Europe as a deck passenger had been hard, but his stay in London for the next more than two years would in no way prove to be any easier. Often he was without food and even shelter, and he had to endure many insults, racism, intrigues, exploitation and other unworthy behaviour from people he met. But of course, there were also several bright spots and sincere, good friends. Nevertheless, this period of his life was mainly filled with hardships and struggle for physical survival. In spite of all these difficulties he was very productive while in London. During this time he gave an enormous number of lectures at various spiritual societies and organisations which flourished in England at that time. He also studied and worked regularly at the British Library where he found many invaluable treasures which the British had stolen from India through the centuries in the form of age-old Sanskrit texts written on birch bark and palm leaves. These he used in his work on the three first books he published, which all were English translations of ancient Indian works from original Sanskrit texts. In the summer of 1914 the First World War broke out and on August the 4th that year, England was also involved in the war. As time went by and the war became increasingly extensive, it became clear to Sri Ananda that he had to leave England. Late in the autumn or at the beginning of winter he got an invitation from one of his friends in London, who was an aristocrat and very rich, to accompany her to her house in Norway and give lectures at the University of Kristiania (Oslo). And since he didn't wish to return to India, but considered Europe his future field of work, he accepted the invitation.

Norway

The journey by ship from Newcastle was unusually long due to the war danger, but after many hours Sri Ananda could eventually put his feet on Norwegian soil for the first time, a dark December night in 1914. In the beginning of 1915 he started his series of lectures at the old assembly hall of the University of Kristiania, which continued throughout winter and spring. As with all his lectures, this was also held ex tempore, i.e. without manuscript, and notes were written down by a friend during the lectures. These notes were then compiled into a book called "Brahmadarsanam or Intuition of the Absolute" and published in England and, besides Great Britain, distributed, also in India, the USA and Canada. It immediately reaped lots of unusually good reviews in all the countries in which it was published. For the first time in the Western World, those interested in philosophy were served a systematic presentation of Indian Philosophy by an Indian philosopher, who, in addition, was a sannyasin and thus in direct spiritual lineage with the originators of these philosophies. The book was also published in Norwegian. During the very first lecture in this series at the university, Sri Ananda met Miss Amy L. Edwards the daughter of an English professor, together with the Norwegian engineer Einar Beer. They soon became his very close friends, and as time passed they became two of his three closest friends.

After spending the summer in Tuddal in Telemark, Miss Edwards got him over to Stockholm in Sweden in January 1916 to give a longer series of lectures at the university there during the Spring. Miss Edwards was three years older than Sri Ananda and came from Bath in England. She was a genius of languages who studied all the Indoeuropean languages, and at that time she had mastered at least French, German, Russian and Greek,

probably also Latin and other languages. She noted down all the Stockholm lectures, which were later compiled and published in English and Swedish.

Sri Ananda liked the Norwegian mountains very much and spent the summer of 1916 in Gudbrandsdalen, while the summer of 1917 was spent at Tyin in Jotunheimen. At this time he told Einar Beer that he had become tired of city life and wanted to settle down permanently somewhere in the Norwegian mountains. He then asked Beer if he could find such a place for him in the mountains. Beer answered affirmatively, but asked in return as to where he should search. Sri Ananda then turned towards the north-east, straightened his arm in front of himself and said only that he should search in that direction – towards the north-east.

Tronsvangen

With a north-eastern direction in sight, Einar Beer started from Kristiania and travelled by train up Gudbrandsdalen, over Dovre to Hjerkin and from there by car down Follaldalen towards Nord-Østerdalen – all the time with a suitable place for Sri Ananda in mind. Down Follaldalen they had a puncture and while the driver changed the wheel, a motorcyclist with a sidecar stopped by and offered to help. It then turned out that the motorcyclist was an old friend of Mr. Beer who now practised as a vet in the district. Mr. Beer then told him his errand and the friend immediately informed him about a 'seter' (mountain farm) on Tronsvangen in Lille Elvedal (later Alvdal) which was for sale. Einar Beer then entered the sidecar and together they drove to Lille Elvedal. The same evening they walked up the hillside to Tronsvangen underneath Mt. Tron, and met the owner of the two-storied boarding

house 'Ingridsæter'. The old lady received them gladly and was at once willing to sell the draughty old log house.

And the sale was settled shortly afterwards when Sri Ananda arrived at the mountain farm. Sri Ananda received the message about this while he was at Tyin, and travelled directly from there to Lille Elvedal together with Miss Edwards. He arrived at Tronsvangen and that mountain farm which was to be his residence for the rest of his life on the 28th of September 1917, as a young man of nearly 36 years. Sri Ananda liked Tronsvangen very much, which, with views towards Storsoelen and Rondane, reminded him of the Himalayas. Half a year later he renamed "Ingridsæter" as "Gaurisankar Seter" after one of the highest peaks of the Himalayas. Later, about 1920, Miss Jewson, commonly known as Samvida, came over from England. She had come to know Sri Ananda during his time in London. Miss Edwards, Miss Jewson and Mr. Beer also lived on Tronsvangen with Sri Ananda and became the most central persons for the rest of his life. The local people were quick to name him 'Baral' or 'Professor Baral' as they found his sannyasin name too hard to pronounce, and by that name he is remembered everywhere in the region to this day.

The "father" of the University of Peace

When Sri Ananda first came to Tronsvangen and especially when shortly after that he walked up to the "Peace Plateau" on Mt. Tron, the memories of his childhood's great vision of the University of Peace came back to him: "From my earliest childhood this great idea used to come into my head of how to lead all the nations together and bring Peace permanently to this Earth by establishing the great University of Peace. Wandering alone I used to think out every detail of this great plan. In England I never thought of it and in London and elsewhere I often thought that I had forgotten something but could never find out what it was. It is only here on this great mountain that the plan again revealed itself to my brain" (from Einar Beer's notes). When Sri Ananda saw the "Peace Plateau" it was clear to him that the first future University of Peace had to be there. In two of his books published in 1921 – "Karlina Rani" and "Kalkaram" – he presents the main contents of the idea, which in short is to establish a series of Universities of Peace in the mountains of many countries around the world. One student from each country shall live together with their teachers in each of the universities. Study will last for 21 years and every year the students will move to another university in another country, until they have studied all over the world and have come to know, and become friends with, all the races, cultures and nations of the world. After finishing their studies the students will go out in the world and teach people the Wisdom of Peace and in the bond of friendship tie together the people and nations of North and South, East and West. Only in this way, in Sri Ananda's opinion, could peace be brought permanently to this war-ridden planet. On one occasion, around 1920, he said that the University of Peace would come "in a hundred years' time".

Life on Tronsvangen

Sri Ananda was an incredibly exotic element in village Norway at the time. No one had ever seen or heard about anything like him on these latitudes. The famous Norwegian humorist and great son of Alvdal, Kjell Aukrust (who was a small boy at the time), once said in a radio interview that "to see Baral riding on his white horse down from Mt. Tron to the centre of Alvdal, with his turban, long hair and beard, and flowing orange silk robes, yes, that was really the fairytale itself for the boys of Alvdal!" Contemporary journalists wrote that to see Sri Ananda on Tronsvangen was like seeing "a lotus on snow" or like seeing "a hummingbird on a birch branch". The words were obviously missing but the contrast of the pictures was clearly showing all the same! In the first ten years on Tronsvangen Sri Ananda was enormously productive even from day one. He wrote and published as many as 21 books during this period – allegories, collections of poems, philosophical messages, collections of songs, dramas, a textbook on ecological farming, a cookery book, translations from Sanskrit, etc., etc. – first through big international and Scandinavian publishing houses and later on through his own, Brahmakul. Several of his books were published in two languages, English and Norwegian or Swedish. From 1928 all Sri Ananda's book writing and outward facing work stopped and he would withdraw more and more. But during all the years until the outbreak of the 2nd World War Sri Ananda received innumerable guests and visitors who all usually got a warm meal, a long lecture about any theme between heaven and earth, and a gift at the time of departure. Whole school classes, parties and clubs could direct their tour to Tronsvangen to pay Sri Ananda a visit who would then usually sit on his big, homemade chair with wheels – where he could sit cross legged like in his homeland – in his study surrounded by his many books. On the meadow outside his two horses grazed, the billy goat was tethered to a long rope and a pole, the pig moved freely in and out of his cave in the earth, the ducks and the goose were bathing in the pond, the roosters strutting in the yard and the pigeons flew in the sky, while the big black ox was tethered to his stall in the cowshed. Sri Ananda was presented with many old domestic animals from village people who refrained from taking their lives and thus kept a kind of retirement home for tired old domestic animals in Alvdal. On Gaurisankar Seter they were allowed to live and to die a natural death. His white horse Bolkari was 20 years old when he got her and she lived for another 19 years before she died. Perhaps she is the oldest horse ever in Norway? Sri Ananda was very well liked and highly respected among his neighbours on Tronsvangen and among the village people of Alvdal and in the district in general. He made many good friends, both lay and learned, among Norwegians, the Sami people and foreigners. He was popular among visiting children and throughout the years he sent a great number of letters, poems and greetings to all those who he had come to know in Alvdal. During the 2nd World War he bade defiance to the order of the blacking out of the Germans and let an oil lamp burn incessantly in the window on the first floor of Gaurisankar Seter during the whole occupation. The light showed clearly far down in the village in the dark winter nights and the people of Alvdal only called it "The Baral Star". As a British citizen (India was part of the British Empire at the time) it was especially dangerous for Sri Ananda during the German occupation but two men from the village had made, on their own accord, solemn vows to protect him with their own lives if necessary. Luckily it never became necessary.

Was Sri Ananda a Buddhist?

It is a common understanding among the village people that Sri Ananda was a Buddhist, but this is a misunderstanding, as his many books clearly bear witness. He was neither Buddhist, Hindu, Christian, Muslim nor anything else, even if religious persons from various backgrounds whom he met often thought that he represented just their religion and faith. Men like Sri Ananda never belong to any religion and never preach any particular teaching – they are deeply rooted in their own spiritual experience and realization. For them all religions are like a "kindergarden of spirituality", which only represents a starting point for a quest. For them the spiritual is universal and the same for all – it doesn't depend on dogmas, doctrines, ceremonies, rituals or any other thing but only the purely human or humane. The sincere and conscientious quest, which starts outside oneself with the reading of holy scriptures and visits to churches, temples, mosques and pagodas, will always end up with the naked contemplation of one's own Self. It is this Self-Realization (also called "God-Realization"), which characterizes men like Sri Ananda. The human being has everything and is itself the key to the very mystery of Life, it only needs a little help to get rid of its own illusions and ignorance, which it also carries in abundance. In India men like Sri Ananda are mentioned with the designation of respect, "Rishi", which means a "seer" or sage. He was also a yogi – one who practises yoga – which is a physical, mental and spiritual science about how one harmonizes and unites the individual with the universal. The science of yoga is independent of any religion or doctrine and can be practised by every sincere seeker of truth.

The tomb on Mt. Tron

On the Day of Armistice the 8th of May 1945 Sri Ananda went into a state, which in India is called Samadhi – a state of the highest consciousness and harmony – just as he had foretold in a poem 25 years earlier. He remained fixed in this state for over a month, without eating or drinking and without visibly breathing. Those nearest to him had been used to seeing him like this for days at a stretch during the years, but this time weeks went by. His skin was fresh, and his hair and nails were growing. But one morning they found that his skin had changed colour and they understood that he had left his body. He was declared dead on the 13th of June 1945. Some years earlier Sri Ananda had asked Mr. Beer to find a grave-site for him on Mt. Tron, which was found by Mr. Beer after thorough searching for a whole week. After Sri Ananda was declared dead, preparations were made for his burial on the chosen place on Mt. Tron. But this took time as the two English ladies had written an urgent letter to the King for permission and had to wait for the reply, which, according to their own notes, was positive and delivered orally through one of the King's ministers. But finally, just as the sun's rays shimmered over the mountains at four o'clock in the morning of 1st July 1945, the coffin was lowered down into the grave at an altitude of 1400 metres, below the peak of Mt. Tron, with a view towards Rondane, Snøhetta and Savalen, during a simple ceremony, with many local people present and with a speech by the mayor of Alvdal.

The poet, philosopher and mystic

Sri Ananda had a typical mind of a poet, and at the same time he was also a typical philosopher who could ask questions about all things and analyze deeply to get to the bottom of all conditions. And the combination of these two characteristics made the mystic Sri Ananda who sought the very essence of Life to find "the True, the Good and the Beautiful" of existence. One of the two English ladies who lived with him, Sister Samvida, gives us a glimpse of Sri Ananda's nature and his life on Tronsvangen in one of her notes: "As summer waned on Mt. Tron, every evening after saying goodnight to the horses, Sri Ananda walked round the flower beds talking to them: 'It will be all right, some warm weather is coming'. Then he visited the potato patch. 'All life needs reassuring,' he said, and he sat and looked and looked at the stars. 'Even the stars need it. I say to them, 'It will be all right'. You see, the universe is so small and the Soul so vast! "

The very last Sri Ananda wrote was a poem about silence written on the 27th of April 1945, only a few days before he went into his last samadhi and left this world:

In silence the moon sends her smiles to the snowy mountains –
 In silence the stars move in the still ether ocean –
 In silence the rose spreads her fragrance in the new-born dawn-air –
 In silence the lily wakes in the mountain lake –
 In silence Spring plays on her flute to call the cuckoo –
 In silence babies sleep, protected by Christ watching beside their pillow –
 In silence the poet receives his inspiration from God –
 In silence the heart of mankind prays for emancipation from life –
 In silence the heart in charity gives –
 In silence the heart accepts with warm silent thankfulness.

Articles and/or contributions

The Dreaming Knight	June 1929
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Full name:	Name in the issue:
Admi, Ek	Ek Admi
Biographical data	
No Biographical Data found. For the Oxford group, see chapter 2.	

Articles and/or contributions	
Men, Books and Movements, The Brama Samaj, The world Congress of Faiths, The Oxford Group	October 1938
Men Books and Movements	January 1939
Men Books and Movements	April 1939

Full name:	Name in the issue:
Ahmad, Aftab ud-din	Aftab ud-din Ahmad

According to a footnote of his article in the SQ of July 1938 Aftad-uddin Ahmad was the imam of the Shah Jehan Mosque in Woking England. (PK)

(Woking is a large town and civil parish that shares its name with the surrounding local government district, located in the west of Surrey, England. It is at the southwestern edge of the Greater London Urban Area and is a part of the London commuter belt, with frequent trains and a journey time of approximately 24 minutes to Waterloo station,wikipedia)

Maybe he is the same person in the following picture (second row, 5th person from the left) taken some 13 years later. (PK)

Leading figures of the Movement with delegates to the World Islamic Conference (Mu'timar 'Alam Islami), 1951, Lahore



A World Muslim Conference was held in Karachi in February 1951. After participating in the conference many delegates came to Lahore, and for nearly one week they kept on calling at Maulana Muhammad Ali's residence to meet him. Read more details in Maulana Muhammad Ali's biography A Mighty Striving.


The image above has been scanned from an original photograph. It was also printed on the front page of The Light, 8 April 1951, from which the list of names below is taken.

From left to right:

1. Front row, seated: Major Abdullah Battersby, Maulana Sadr-ud-Din, Mr. Haroon Nahaboo (Mauritius), Maulana Muhammad Ali, Mourad Kiouane (Algiers), Mr. Ibrahim Quraishi (Thailand), Sayyid Asadullah Shah.
2. 2nd row, standing: Mumtaz Ahmad Faruqui, Mian Saeed Ahmad, Maulana Yaqub Khan, Ibrahim Blangket (Borneo), Maulana Aftab-ud-Din Ahmad, Masum Chang (China), Maulana Abdul Haq Vidyarthi, Abdur Rahim Jaggoe, Shaikh M. Tufail

Source: <http://ahmadiyya.org/photos/hist.htm>


Articles and/or contributions	
The Prophet Muhammad the Redeemer	July 1938

Full name:	Name in the issue:
Ali, Abdullah Yusuf	A. Yusuf Ali CBE
Biographical data	
	<p>Abdullah Yusuf Ali, CBE, FRSL (/ɑːˈliː/; Bombay, British India 14 April 1872 – Brookwood, Surrey, 10 December 1953) was an Indian Islamic scholar who translated the Qur'an into English. His translation of the Qur'an is one of the most widely known and used in the English-speaking world.</p> <p>Ali was born in Bombay, British India to a wealthy merchant family with a Dawoodi Bohra (sub-sect of Shia Islam) father. As a child, Ali received a religious education and, eventually, could recite the entire Qur'an from memory. He spoke both Arabic and English fluently. He studied English literature and studied at several European universities, including the University of Leeds. He concentrated his efforts on the Qur'an and studied the Qur'anic commentaries beginning with those written in the early days of Islamic history. Yusuf Ali's best-known work is his book <i>The Holy Qur'an: Text, Translation and Commentary</i>, begun in 1934 and published in 1938 by Sh. Muhammad Ashraf Publishers in Lahore, British India (that became Pakistan in 1947).</p> <p>While on tour to promote his translation, Ali helped to open the Al-Rashid Mosque, the third mosque in North America, in Edmonton, Alberta, Canada, in December 1938.</p> <p>Ali was an outspoken supporter of the Indian contribution to the Allied effort in World War I. He was a respected intellectual in India and Sir Muhammad Iqbal recruited him to be the principal of Islamia College in Lahore, British India. Later in life, he again went to England where he died in London. He is buried in England at the Muslim cemetery at Brookwood, Surrey, near Woking, not far from the burial place of Marmaduke Pickthall.</p>
Articles and/or contributions	
The Fundamentals of Islam	March 1929

Ali, Hassan, see: Shahani

Full name:	Name in the issue:
Alt, Angela	Angela Alt (sometimes: A.A. or Angelo Allt)
Biographical data	
<p><i>Alt Angela Phyllis Innocent</i> 28 December 18?? – 19??</p> <p>English mureed who met Hazrat Inayat Khan in London. From 1923 on she was the center leader in Italy. She composed music for some Sayings from the Gayan.</p> <p>From the Biography of Pir-o-Murshid Inayat Khan (1979):</p> <p>She encountered Pir-o-Murshid Inayat Khan in London and was initiated by him. After Murshid's first visit to Italy in 1923, Miss Alt conducted the group of new mureeds there. Then she was given the charge of the Movement in Italy.</p> <p>In his speech on Viladat Day 1925 at Suresnes, Pir-o-Murshid spoke about her in the following appreciative words: "The first person who began the work in Italy was Miss Angela Alt, to whom the credit of introducing the Message there will always be due. The delicacy and tact with which the Italian people must be met, were ready in her nature. She has never made them think her an outsider ..." At the Summerschools at Suresnes, after the interviews, Angela Alt gave a short explanation of the exercises to mureeds to whom practices or additional exercises had been given at those interviews. She did this on Murshid's request.</p> <p>Some of the older mureeds, present at the Summerschool at Suresnes in those days, remember her at the piano composing music for the sayings about incense from the Gayan.</p> <p>The biographical sketch about Murshida Sophia Green, also to be found in this Biography, has been written by Angela Alt.</p> <p>From the archives of the Nekbakht Foundation.</p>	
Articles and/or contributions	
An OpenLetter on Sufism	September 1934
The Still Smal Voice	September 1934
To Trees	March 1935
Akhnaton's City of the Horizon	October 1937

Full name:	Name in the issue:
Amer, Hugh N.	Hugh n. Amer
Biographical data	
No biographical material found	
Articles and/or contributions	
God's Harmony	April 1916

Full name:	Name in the issue:
Anker Larsen, Johannes	J. Anker Larsen
Biographical data	
Johannes Anker Larsen (Henn Inge on Langeland, September 18, 1874 - Birkerød in Copenhagen, February 12, 1957) was a Danish actor, later author.	
	Biography Johannes Anker Larsen studied theology, law and philology and was then a journalist, then for many years, actor and director, including at the Royal Theatre in Copenhagen, until he devoted himself entirely to literature. His work has been published extensively in the Netherlands, is influenced by both Kierkegaard and by Indian and Chinese mystics. In the years between the two world wars Johannes Anker Larsen held some lectures abroad, including the International School of Philosophy Amersfoort. The book of real life contains three of these lectures. Anker Larsen died at the age of 83, forgotten and known by few, in the beginning of 1957 near Copenhagen.
	Award Johannes Anker Larsen won the 1923 competition organized by the Gyldendalske Boghandel of the best Danish or Norwegian novel with the book The Philosopher's Stone. The success he achieved this made him far beyond the Danish borders known. Elsevier Publishing Company (Netherlands) has published much of his work to such an large circulation and frequent reprints, it is even now still possible to trace several of his antiquarian books.
Articles and/or contributions	
Eternal and Temporal	December 1929

Full name:	Name in the issue:
Armstrong, Ronald A. L. Mumtaz (anonymus: R.A.L.M.A.)	R.A.L.M.A.
Biographical data	
Articles and/or contributions	
Sonnet,	December 1925, p. ? (Announced on the cover, but not found in the content.
The Mystic Poets of Persia I	September 1925, p. 74
The Mystic Poets of Persia II	December 1925, p. 132
The Mystic Poets of Persia III	March 1926, p. 198
The First Philosophy	December 1926
The First Philosophy II	March 1927
Sufism and Modern Science	June 1928
Esoteric Sufism	September 1928
Oberammergau	September 1930
Bayreuth	December 1931

Full name:	Name in the issue:
Armstrong, Ronald A. L. Mumtaz (The Editor)	The editor
Biographical data	

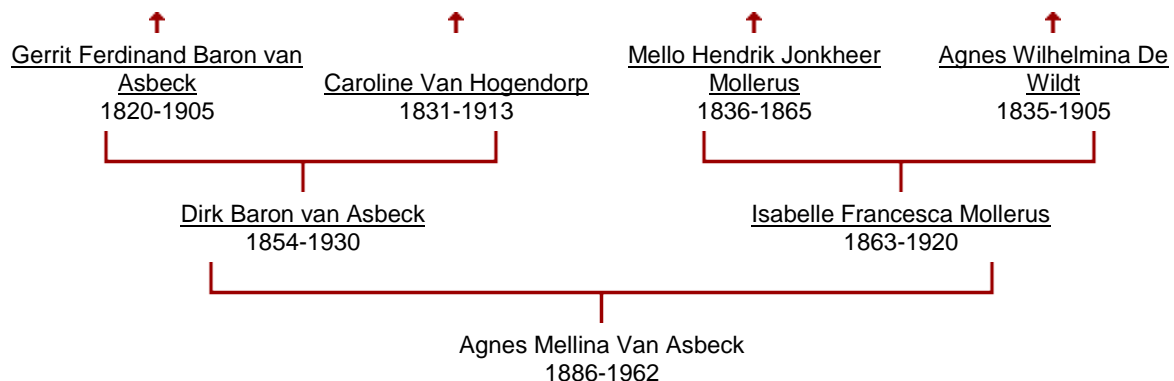
Articles and/or contributions	
Reflections, An unpublished MS of Inayat Khan	All Issues from June 1925 to December 1932 December 1930

Full name:	Name in the issue:
Asbeck, Agnes Melline baronne d'	Melline d'Asbeck

Biographical data

Source: <https://www.genealogieonline.nl/stamboom-driessen/I64088.php> :

She was born on January 10, 1886 in Arnhem (The Netherlands)
She deceased on March 25, 1962 in Troinex (Switzerland), she was 76 years old.
Occupations: docteur en lettres et philosophie.



Source: http://www.dbnl.org/tekst/_que002200301_01/_que002200301_01_0002.php (translated from Dutch):

"A message with the same essence is heard in the essay Stracke 1931 about the life of Ruusbroec. Shortly before Melline d'Asbeck had published in Paris her dissertation on "La mystique Ruysbroeck l'Admirable", featuring great attention to the cultural context of the author and work – also resulting in a substantial discussion of its sources, under the motto ' la mystique the RuysBroeck n'est pas un phénomène isolé. Stracke could not compete with that statement, but he refuted the good intentions of d'Asbeck with the argument of prematurity, "later, when we will have become much better informed than now on the sources of his [i.e. Ruusbroecs] doctrine, we will then be able to paint a more precise picture and furthermore be able give answers to the questions of Melline d'Asbeck.

Maybe her Parisian dissertation was not very strong argued - whereby Stracke got free play - but it nevertheless gives the impression that the members of the then newly founded Ruusbroecgenootschap (society) above all wanted to cherish the traditional representation of the mystic as an enlightened spirit."

An article of her are also found in a Theosophical magazine of 1912 (PK)

Articles and/or contributions	
Ruusbroeck l'Admirable	September 1930

Full name:	Name in the issue:
Attaoullah, Fuad Amjade	Fuad Amjade Attaoullah

Biographical data

No Biographical data founs

Articles and/or contributions	
Turkey Revisited	July 1937

Full name:	Name in the issue:
Avyaktananda, Swami	Swami Avyaktananda

Biographical data

No biographical material found. Several books can be traced written by him on yoga for example: 'Yoga restated' 1947. Most likely an Indian follower of Ramakrishna and Vivekananda and a member of the Vedanta Society. 'Swami' means Master and is a honorific title. (PK)

Articles and/or contributions	
Yoga in Everyday Life	July 1939

Full name:	Name in the issue:
Baba, Meher	Shri Meher Baba

Biographical data



Meher Baba (25 February 1894 – 31 January 1969), born Merwan Sheriar Irani, was an Indian spiritual master who said he was the Avatar, God in human form. Merwan Sheriar Irani was born in 1894 in Pune, India to Zoroastrian parents. At the age of 19, he began a seven-year spiritual transformation. During this time he contacted five spiritual masters before beginning his own mission and gathering his own disciples in early 1922, at the age of 27.

From 10 July 1925 to the end of his life, Meher Baba maintained silence, communicating by means of an alphabet board or by unique hand gestures. With his mandali (circle of disciples), he spent long periods in seclusion, during which time he often fasted. He also traveled widely, held public gatherings and engaged in works of charity with lepers, the poor and the mentally ill.

In 1931, Meher Baba made the first of many visits to the West, where he attracted followers. Throughout most of the 1940s, Meher Baba worked with a category of spiritual aspirants called masts, who he said are entranced or spellbound by internal spiritual experiences. Starting in 1949, along with selected mandali, he traveled incognito about India in an enigmatic and still largely unexplained period he called the "New Life".

After being injured as a passenger in two serious automobile accidents, one in the United States in 1952 and one in India in 1956, his ability to walk became severely limited. In 1962, he invited his Western followers to India for a mass darshan called "The East-West Gathering". Concerned by an increasing use of LSD and other psychedelic drugs, in 1966 Baba stated that they did not convey real benefits. Despite deteriorating health, he continued what he called his "Universal Work", which included fasting and seclusion, until his death on 31 January 1969. His samadhi (shrine/tomb) in Meherabad, India, has become a place of international pilgrimage. Meher Baba gave numerous teachings on the cause and purpose of life, including teaching reincarnation and that the phenomenal world is an illusion. He taught that the Universe is imagination, that God is what really exists, and that each soul is really God passing through imagination to realize individually His own divinity. In addition he gave practical advice for the aspirant who wishes to attain Self-realization and thereby escape the wheel of births and deaths. He also taught about the concept of Perfect Masters, the Avatar, and those on the various stages of the spiritual path that he called involution. His teachings are most importantly recorded in his principal books Discourses and God Speaks.

His legacy includes the Avatar Meher Baba Charitable Trust he established in India, a handful of centers for information and pilgrimage, as well as an influence on pop-culture artists and the introduction of common expressions such as "Don't Worry, Be Happy." Meher Baba's silence has remained a mysterious issue as much among his followers as with the rest of the world.

Biography



Meher Baba (as Merwan Irani) at 16 years old in 1910

Early life

Meher Baba was an Irani born in Pune, India to a Zoroastrian family. His given name was Merwan Sheriar Irani. He was the second son of Sheriar Irani, a Persian Zoroastrian who had spent years wandering in search of spiritual experience before settling in Poona (now Pune), and Shireen Irani.

As a boy he formed "The Cosmopolitan Club", which was dedicated to remaining informed in world affairs and giving money to charity. He was a multi-instrumentalist and poet. Fluent in several languages, he was especially fond of the poetry of Hafiz, Shakespeare, and Shelley.

In his youth, he had no mystical inclinations or experiences, and was "[u]ntroubled as yet by a sense of his own destiny..." He was more interested in sports and was co-captain of his high school cricket team. At the age of 19, during his second year at Deccan College in Pune, he met a very old Muslim woman who was locally revered as a saint, named Hazrat Babajan, who kissed him on the forehead. The event affected him profoundly, leaving him visibly dazed, and he gave up his normal activities. After that he contacted other spiritual figures, who, along with Babajan, he later said were the five "Perfect Masters" of the age: Tajuddin Baba, Narayan Maharaj, Sai Baba of Shirdi, and Upasni Maharaj.

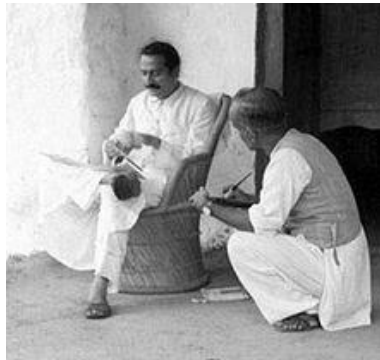
Upasni Maharaj, he later said, helped him to integrate his mystical experiences with normal consciousness, thus enabling him to function in the world without diminishing his experience of God-realization. In late 1921, at the age of 27, after living for seven years with Upasni, Merwan started to attract a following of his own. His early followers gave him the name "Meher Baba", meaning "Compassionate Father".

In 1922, Meher Baba and his followers established "Manzil-e-Meem" (House of the Master) in Bombay (now

Mumbai). There Baba began his practice of demanding strict discipline and obedience from his disciples. A year later, Baba and his mandali moved to an area a few miles outside Ahmednagar that he named "Meherabad" (Meher flourishing). This ashram would become the center for his work. During the 1920s, Meher Baba opened a school, hospital and dispensary at Meherabad. All three were free and open to all castes and faiths. In July 1925, Meher Baba began a life-long period of self-imposed silence, communicating first by use of chalk and slate, then by an alphabet board and later by self-styled hand gestures. In January 1927 he gave up writing with pen or pencil also.

1930s – First contacts with the West

In the 1930s, Meher Baba began a period of extensive world travel, with several trips to Europe and the United States. It was during this period that he established contact with his first close group of Western disciples. He traveled on a Persian passport because he had given up writing as well as speaking and would not sign the forms required by the British government of India.



Meher Baba dictating a message to a disciple in 1936 using his alphabet board

On his first trip to England in 1931 he traveled on the SS Rajputana, the same ship that was carrying Mahatma Gandhi, who was sailing to the second Round Table Conference in London. Baba and Gandhi had three meetings onboard, including one that lasted for three hours. The British press highlighted these meetings, but an aide to Gandhi said, "You may say emphatically that Gandhi never asked Meher Baba for help or for spiritual or other advice."

On 20 May 1932 Baba arrived in New York and provided the press with a 1,000-word written statement, which was described by devotee Quentin Tod as his "Message to America". In the statement Baba proclaimed himself "one with the infinite source of everything" and declared his intention to break his silence: "When I speak, my original message will be delivered to the world and it will have to be accepted." When asked about the Indo-British political situation he had no comment, but his followers explained that he had told Gandhi to abandon politics.

In the West, Meher Baba met with a number of celebrities and artists, including Hollywood notables Gary Cooper, Charles Laughton, Tallulah Bankhead, Boris Karloff, Tom Mix, Maurice Chevalier, Ernst Lubitsch and

others. On 1 June 1932 Mary Pickford and Douglas Fairbanks, Jr. held a reception for Baba at Pickfair where he delivered a message to Hollywood. As a result, Meher Baba emerged as "one of the enthusiasms of the '30s". In 1934, after announcing that he would break his self-imposed silence in the Hollywood Bowl, Baba suddenly changed his plans and boarded the RMS Empress of Canada and sailed to Hong Kong without explanation. The Associated Press reported that "Baba had decided to postpone the word-fast breaking until next February because 'conditions are not yet ripe'." He returned to England in 1936 but did not return to the United States again until the early 1950s.

In the late 1930s, Meher Baba invited a group of Western women to join him in India, where he arranged a series of trips throughout India and Ceylon (now Sri Lanka) that became known as the Blue Bus Tours. When they returned home, many newspapers treated their journey as an occasion for scandal. Time Magazine's 1936 review of God is my Adventure describes the US's fascination with the "long-haired, silky-mustached Parsee named Shri Sadgaru [sic] Meher Baba" four years earlier.

1940s – Masts and the New Life



Meher Baba with a 'mast' in Bangalore, 1940

In the 1930s and 1940s, Meher Baba did extensive work with a category of people he termed "masts", who are persons "intoxicated with God". According to Baba these individuals are essentially disabled by their enchanting experience of the higher spiritual planes. Although outwardly masts may appear irrational or even insane, Baba claimed that their spiritual status was actually quite elevated, and that by meeting with them he helped them to move forward spiritually while enlisting their aid in his spiritual work. One of the best known of these masts, known as Mohammed Mast, lived at Meher Baba's encampment at Meherabad until his death in 2003. In 1949 Baba began an enigmatic period that he called the "New Life". Following a series of questions on their readiness to obey even the most difficult of his requests, Baba selected twenty companions to join him in a life of complete "hopelessness and helplessness".

He made provisions for those dependent on him, after which he and his companions otherwise gave up almost all property and financial responsibilities. They then traveled about India incognito while begging for food and carrying out Baba's instructions in accordance with a strict set of "conditions of the New Life". These included absolute acceptance of any circumstance and consistent good cheer in the

face of any difficulty. Companions who failed to comply were sent away.

About the New Life Meher Baba wrote:

This New Life is endless, and even after my physical death it will be kept alive by those who live the life of complete renunciation of falsehood, lies, hatred, anger, greed and lust; and who, to accomplish all this, do no lustful actions, do no harm to anyone, do no backbiting, do not seek material possessions or power, who accept

no homage, neither covet honor nor shun disgrace, and fear no one and nothing; by those who rely wholly and solely on God, and who love God purely for the sake of loving; who believe in the lovers of God and in the reality of Manifestation, and yet do not expect any spiritual or material reward; who do not let go the hand of Truth, and who, without being upset by calamities, bravely and wholeheartedly face all hardships with one hundred percent cheerfulness, and give no importance to caste, creed and religious ceremonies. This New Life will live by itself eternally, even if there is no one to live it.

Meher Baba ended the New Life in February 1952 and once again began a round of public appearances throughout India and the West.

1950s – God Speaks and automobile accidents

In the 1950s Baba established two centers outside of India: the Meher Spiritual Center in Myrtle Beach, South Carolina in the United States and Avatar's Abode near Brisbane, Australia. He inaugurated the Meher Spiritual Center in April 1952. On 24 May 1952, en route from the Meher Spiritual Center to Meher Mount in Ojai, California, the car in which he was a passenger was struck head-on near Prague, Oklahoma. He and his companions were thrown from the vehicle and suffered many injuries. Baba's leg was severely broken and he sustained facial injuries, including a broken nose. The injured were treated at Duke Hospital in Durham, North Carolina, after which they returned to Myrtle Beach to recuperate. While recuperating at Youpon Dunes, a home owned by Elizabeth Patterson, in Myrtle Beach, he worked on the charter for a group of Sufis, which he named Sufism Reoriented.

Meher Baba began dictating his major book, *God Speaks, The Theme of Creation and Its Purpose*, in Dehradun, August 1953. In September of 1954, Meher Baba gave a men-only sahavas at Meherabad that later became known as the "Three Incredible Weeks". During this time Baba issued a declaration, "Meher Baba's Call", wherein he once again affirmed his Avatarhood "irrespective of the doubts and convictions" of others. At the end of this sahavas Meher Baba gave the completed manuscript of his book *God Speaks* to two members of Sufism Reoriented, Ludwig H. Dimpfl and Don E. Stevens, for editing and publication in America. The book was subsequently published by Dodd, Mead and Company the following year.

On 30 September 1954 Meher Baba gave his "Final Declaration" message, in which he made various enigmatic predictions.

In October 1954, Meher Baba discarded his alphabet board and began using a unique set of hand gestures to communicate, which he used for the remainder of his life.

On 2 December 1956, outside Satara, India, the car in which Baba was being driven went out of control and a second serious automobile accident occurred. Baba suffered a fractured pelvis and other severe injuries. Dr. Nilu, one of Baba's mandali, was killed. This collision seriously incapacitated Baba. Despite his physicians' predictions to the contrary, after great effort Baba managed to walk again, but from that point on he was in constant pain and was severely limited in his ability to move. In fact, during his trip to the West in 1958 he often needed to be carried from venue to venue.

In 1956, during his fifth visit to the US, Baba stayed at New York's Hotel Delmonico before traveling to the Meher Center at Myrtle Beach, South Carolina. In July he traveled to Washington, D.C. and received friends and disciples at the home of Mrs. James Terry (Ivy) Duce, wife of the vice-president of the Arabian American Oil Co. He then traveled to Meher Mount at Ojai, California before continuing on to Australia. His final visits to the United States and Australia were made in 1958.

1960s – Later years and message on drugs

In 1962, Baba gave one of his last public functions, a series of meetings he called The East-West Gathering. At these meetings, in which his western followers were invited to meet his Indian disciples, Baba gave darshan to many thousands of people despite the physical strain this caused him.

In the mid-1960s Baba became concerned with the increasingly prevalent drug culture in the West and began a correspondence with several Western academics, including Timothy Leary and Richard Alpert, in which he strongly discouraged the use of all hallucinogenic drugs for spiritual purposes. In 1966 Baba's responses to questions on drugs were published in a pamphlet titled *God in a Pill?* Meher Baba stated that drug use was spiritually damaging and that if enlightenment were possible through drugs then "God is not worthy of being God". Meher Baba instructed some of his young Western disciples to spread this message; in doing so, they increased awareness of Meher Baba's teachings among the young during this period. In an interview with Frederick Chapman, a Harvard graduate and Fulbright scholar who met Baba during a year of study in India, Baba stated that LSD is "harmful physically, mentally and spiritually", and warned that "the continued use of LSD leads to madness or death".

On this basis, an anti-drug campaign was initiated by Baba lovers in the United States, Europe and Australia.

Although the campaign was largely unsuccessful, it created a wave of new followers, and some of Baba's views found their way into academic debate on the merits and dangers of hallucinogens.

From the East-West Gathering of 1962 onward, Baba's health steadily deteriorated. Despite the physical toll it took on his body, he continued to undergo long periods of seclusion and fasting. In late July 1968, Baba completed a particularly taxing period of seclusion and stated that his work was "completed 100% to my satisfaction". By this point he was using a wheelchair. Within a few months his condition worsened and he was bed-ridden. His body was wracked by intense muscular spasms that had no clear origin. Despite the care of several doctors, the spasms grew progressively worse.

On 31 January 1969, Meher Baba died, conveying by his last gestures, "Do not forget that I am God." In time his devotees called the anniversary of his death Amartithi (deathless day). Meher Baba's body lay in state at his samadhi at Meherabad. Covered with roses, and cooled by ice, his body was kept available to the public for one week before its final burial. Before his death, Meher Baba had made extensive preparations for a public darshan

program to be held in Poona. His mandali decided to proceed with the arrangements despite the physical absence of the host. Several thousand attended this "Last Darshan", including many hundreds of people from the United States, Europe, and Australia.

Silence

From 10 July 1925, until his death in 1969, Meher Baba was silent. He communicated first by using an alphabet board and later by unique hand gestures which were interpreted and spoken out by one of his mandali, usually by his disciple Eruch Jessawala. Meher Baba said that his silence was not undertaken as a spiritual exercise but solely in connection with his universal work.

Man's inability to live God's words makes the Avatar's teaching a mockery. Instead of practicing the compassion he taught, man has waged wars in his name. Instead of living the humility, purity, and truth of his words, man has given way to hatred, greed, and violence. Because man has been deaf to the principles and precepts laid down by God in the past, in this present Avataric form, I observe silence.

From 1925 until 1954 Meher Baba communicated by pointing to letters on an alphabet board.

Meher Baba often signaled the moment "that he would 'break' his silence by speaking the 'Word' in every heart, thereby giving a spiritual push forward to all living things".

When I break My Silence, the impact of My Love will be universal and all life in creation will know, feel and receive of it. It will help every individual to break himself free from his own bondage in his own way. I am the Divine Beloved who loves you more than you can ever love yourself. The breaking of My Silence will help you to help yourself in knowing your real Self.

Meher Baba said that the breaking of his silence would be a defining event in the spiritual evolution of the world. When I speak that Word, I shall lay the foundation for that which is to take place during the next seven hundred years.

On many occasions Meher Baba promised to break his silence with an audible word before he died, often stating a specific time and place when this would occur, but according to all contemporary accounts, Meher Baba remained silent until his death. His failure to break his silence disappointed some of his followers, while others regarded these broken promises as a test of their faith. Some followers speculate that "the Word" will yet be "spoken", or that Meher Baba did break his silence but in a spiritual rather than a physical way.

For many years, Baba asked his followers to undertake austerities on 10 July, the anniversary of the day his silence began, such as keeping silence, fasting and praying. In his final Silence Day request to his followers in 1968, he asked only that they keep silent. Many of Baba's followers continue to celebrate Silence Day by keeping silence in his honor.

Teachings

Meher Baba's teachings can roughly be divided into two main categories: his metaphysics on the nature of the soul and the Universe, and practical advice for the spiritual aspirant. The two are interrelated. His metaphysics is mostly found in his principal book on the subject, *God Speaks*. It contains detailed statements on his cosmology and the purpose of life as well as the progression of the soul, while his elucidations on the practical spiritual life are mostly contained in *Discourses*, although it also covers many metaphysical areas mirroring or amplifying *God Speaks*.

God Speaks

In *God Speaks*, Meher Baba describes the journey of the soul from its original state of unconscious divinity to the ultimate attainment of conscious divinity. The whole journey is a journey of imagination, where the original indivisible state of God imagines becoming countless individualized souls which he likens to bubbles within an infinite ocean. Each soul, powered by the desire to become conscious, starts its journey in the most rudimentary form of consciousness. This limitation brings the need of a more developed form to advance it towards an increasingly conscious state. Consciousness grows in relation to the impressions each form is capable of gathering.

According to Baba, each soul pursues conscious divinity by evolving: that is, experiencing itself in a succession of imagined forms through seven "kingdoms": stone/metal, vegetable, worm, fish, bird, animal, and human.^[100]

The soul identifies itself with each successive form, becoming thus tied to illusion. During this evolution of forms thinking also increases, until in human form thinking becomes infinite. Although in human form the soul is capable of conscious divinity, all the impressions that it has gathered during evolution are illusory ones, creating a barrier for the soul to know itself. For this barrier to be overcome, further births in human form are needed in a process named reincarnation.

Eventually the soul reaches a stage where its previously gathered impressions grow thin or weak enough that it enters a final stage called involution. This stage also requires a series of human births, during which the soul begins an inner journey, by which it realizes its true identity as God. Baba breaks this inner journey of Realization into seven stages he calls "planes." The whole process culminates at the seventh plane with God-realization, where the goal of life for the individual soul is reached.

Discourses

Main article: *Discourses* (Meher Baba)

The *Discourses* are a collection of explanations and elucidations that Meher Baba has given on many topics that concern the advancement of the spiritual aspirant. Some of the most important topics treated are: *sanskaras* (mental impressions), *Maya* (the principle of illusion), the nature of the ego, reincarnation, karma, violence and non-violence, meditation, love, discipleship, and God-realization. His explanations often include stories from the lore of India and the Sufi culture. One such story, the wise man and the ghost, shows the power that superstitious beliefs can have on a person, while another, *Majnun and Layla*, show how selfless love, even in

human relations, can lead one to discipleship.

Thus Meher Baba offers many suggestions that keep one moving towards God-realization. These suggestions include putting theory into practice, the internal renunciation of desires, offering selfless service to humanity or the master, spontaneity, while avoiding actions that bind one to illusion. But rather than lay out moral rules, Baba offers an understanding as to why some actions bind the individual whereas some others help towards his emancipation. Many chapters offer a better understanding of the mechanisms by which consciousness gets caught up between the opposites of experience, such as pleasure and pain, good and evil, and point to a way of transcending them.

Perfect Masters and the Avatar

Baba said that at all times on Earth there are fifty-six incarnate God-realized souls and that of these souls there are always five who constitute the "five Perfect Masters" of their era.^[107] When one of the five Perfect Masters dies, Baba said that another God-realized soul among the fifty-six immediately replaces him or her by taking up that office.

The Avatar, according to Baba, is a special Perfect Master, the first soul to achieve God-realization. This soul, the original Perfect Master, or the "Ancient One", never ceases to incarnate. Baba indicated that this particular soul personifies the state of God which in Hinduism is named Vishnu and in Sufism is named Parvardigar, i.e. the sustainer or preserver state of God. According to Meher Baba the Avatar appears on Earth every 700–1400 years and is 'brought down' into human form by the five Perfect Masters of the time to aid in the process of moving creation in its never-ending journey toward Godhood. Baba asserted that in other ages this role was fulfilled by Zoroaster, Rama, Krishna, Buddha, Jesus, and Muhammad.

Baba described the Avatar as "a gauge against which man can measure what he is and what he may become. He tries the standard of human values by interpreting them in terms of divinely human life."

Most of Meher Baba's followers accept his claim of avatarhood and he is said to be "revered by millions around the world as the Avatar of the age and a God-realized being".

Legacy

Baba's travels and teachings left a legacy of followers and devotees worldwide.

The Avatar Meher Baba Charitable Trust, established by Meher Baba in 1959, maintains his tomb and pilgrimage facilities, as well as a free school and dispensary, a cataract clinic, and a veterinary clinic. The Trust follows the charter left for it by Meher Baba in his lifetime, but does not act as spiritual authority over groups. Likewise, the Trust does not engage in propaganda, promote creeds or dogmas, or seek converts. Baba discouraged evangelizing, stating, "I need no propaganda or publicity." Rather, he encouraged his followers to "let your life itself be my message of love and truth to others" and to "spread my message of Love and Truth as far and wide as possible". Followers of Meher Baba have no established rituals. Many do, however, perform practices of choice such as pujas, aartis, prayers, music, plays, viewing films of Baba and so forth, but the choice is personal. The primary focus for followers is living a life Meher Baba would approve of, for example, refraining from the use of psychedelic drugs, including marijuana, and trying to remember God with love.



Meher Baba's tomb in Meherabad

Gatherings of Baba followers are generally informal. Special effort is made to gather together on Amartithi, the anniversary of Baba's death, and on his birthday. Many Baba followers keep silent on 10 July (Silence Day), observing the request Baba frequently made of his followers during his lifetime. Aarti is performed morning and evening at Baba's samadhi in India. Also at Meherabad, his followers maintain Baba's practice of lighting a dhuni fire on the 12th of each month.

Although Baba had initially begun gaining public attention in the West as early as 1932 as the result of contacts with some celebrities of the time and from the rather disillusioned account of Paul Brunton (*A Search in Secret India*, 1934), he received further attention after his death through various mentions in western pop-culture.

Pete Townshend of The Who, who became a follower of Baba, dedicated his 1969 rock-opera *Tommy* to Meher Baba in the record's gatefold. The Who's 1971 song "Baba O'Riley" was named in part after Meher Baba, and Townshend recorded several Meher Baba tribute albums including *Happy Birthday*, *I Am*, *Who Came First*, and *With Love*. In 1970 Melanie Safka mentioned Baba in her song "Lay Down (Candles in the Rain)" with the lyrics "Meher Baba lives again". Bobby McFerrin's 1988 Grammy Award-winning song "Don't Worry, Be Happy" was inspired by a popular quote of Baba seen in numerous Baba posters and inspirational cards. Concepts of Meher Baba's philosophy, as well as a character based on Baba but unnamed, have also frequently appeared in works of comic book writer J. M. DeMatteis, including *Doctor Fate* and *Seekers Into The Mystery*.

In 2012, the feature film *Nema Aviona Za Zagreb* premiered in the Netherlands with an exclusive interview with Meher Baba filmed in 1967. In the interview Baba explains the difference between God-realization and drug-induced hallucinations and the scene plays a pivotal role in the documentary's narrative.

Articles and/or contributions


What is Love?

March 1935

Full name:

Name in the issue:

Baer, Dr. E.	Dr. E. Baer
Biographical data	
No biographical data of Dr. E. Baer found. I can only present some information on Gulshan-i-Raz. The work of Shabestari, which is the topic of Baer's contribution.	
<p>Gulshan-i Raz or Gulshan-e Raz (Persian: گلشن راز, "Rose Garden of Secrets") is a collection of poems written in the 14th century by Sheikh Mahmoud Shabestari. It is considered to be one of the greatest classical Persian works of the Islamic mystical tradition known in the west as Sufism. The poems are mostly based on Irfan, Islam, Sufism and sciences dependent on them.</p> <p>The book was written about 1311 in rhyming couplets. It was written in response to seventeen queries concerning Sufi metaphysics posed to "the Sufi literati of Tabriz" by Rukh Al Din Amir Husayn Harawi (d. 1318). It was also the main reference used by François Bernier when explaining Sufism to his European friends (in: <i>Lettre sur le Quietisme des Indes</i>; 1688). In English the book's title is variously given as "Garden of Secrets," "The Garden of Mystery," "The Mystic Rose Garden," or "The Secret Rose Garden."</p> <p>This is the opening verse of Gulshan-i Raz:</p> <p>به نام آنکه جان را فکرت آموخت / چراغ دل به نور جان برافروخت In the name of Him who taught the soul to think, and kindled the heart's lamp with the light of soul</p>	
Articles and/or contributions	
Gulshan-i-Raz	June 1928
Gulshan-i-Raz (fortsetzung (continued))	December 1928
Gulshan-i-Raz (schluss (end))	March 1929

Full name:	Name in the issue:
Bahá, Abdu'l-	Sir 'Abdu'l Baha 'Abbas
Biographical data	
	<p>'Abdu'l-Bahá (Persian/Arabic: عبد البهاء, 23 May 1844 – 28 November 1921), born 'Abbás Effendí (Persian: عباس افندی), was the eldest son of Bahá'u'lláh, the founder of the Bahá'í Faith. In 1892, 'Abdu'l-Bahá was appointed in his father's will to be his successor and head of the Bahá'í Faith. 'Abdu'l-Bahá was born in Tehran to an aristocratic family of the realm. At the age of eight his father was imprisoned and the family's possessions were looted, leaving them in virtual poverty. Along with his father, 'Abdu'l-Bahá was exiled to Baghdad where the family lived for nine years.</p> <p>During his youth he was faithful to his father and was regarded as an outstanding member of the Bahá'í exile community. As a teenager he was his father's amanuensis and was regularly seen debating theological issues with the learned men of the area. In 1863 Bahá'u'lláh was again exiled to Constantinople. During the 1860s the family was banished from Constantinople to Adrianople, and then finally to the penal-colony of Acre, Palestine.</p> <p>With his father's death in 1892, and his appointment as head of the Bahá'í faith, there was much opposition to him, including virtually all his family members.</p> <p>Notwithstanding this, practically all of the worldwide Bahá'í community accepted his leadership. In 1908, at the age of 64 and after forty years imprisonment, 'Abdu'l-Bahá was freed by the Young Turks and he and his family began to live in relative safety. His journeys to the West, and his "Tablets of the Divine Plan" spread the Bahá'í message beyond its middle-eastern roots, and his Will and Testament laid the foundation for the current "Bahá'í administrative order. Many of his writings, prayers and letters are extant, and his discourses with the Western Bahá'ís emphasize the growth of the faith by the late 1890s. 'Abdu'l-Bahá's given name was 'Abbás, but he preferred the title of 'Abdu'l-Bahá (servant of the glory of God). He is commonly referred to in Bahá'í texts as "The Master", and received the title of KBE after his personal storage of grain was used to relieve famine in Palestine following World War I, but never used the title.</p>
	<p>Early life</p> <p>'Abdu'l-Bahá was born in Tehran, Iran on 23 May 1844 (5th of Jamadiyu'l-Avval, 1260 AH), the eldest son of Bahá'u'lláh and Navváb. He was born on the very same night on which the Báb declared his mission.¹ Born with the given name of 'Abbás, he was named after his grandfather Mírzá 'Abbás Núrí, a prominent and powerful</p>

nobleman. As a child, `Abdu'l-Bahá was shaped by his father's position as a prominent Bábí. He recalled how he met the Bábí leader Táhirih and how she would take "me on to her knee, caress me, and talk to me. I admired her most deeply". `Abdu'l-Bahá had a happy and carefree childhood. The family's Tehran home and country houses were comfortable and beautifully decorated. `Abdu'l-Bahá enjoyed playing in the gardens with his younger sister with whom he was very close. Along with his younger siblings— a sister, Bahíyyih, and a brother, Mihdí— the three lived in an environment of privilege, happiness and comfort. With his father's declination of the position as minister of the court; during his young boyhood `Abdu'l-Bahá witnessed his parents' various charitable endeavours, which included converting part of the home to a hospital ward for women and children. `Abdu'l-Bahá received a haphazard education during his childhood. It was customary not to send children of nobility to schools. Most noblemen were educated at home briefly in scripture, rhetoric, calligraphy and basic mathematics. Many were educated to prepare themselves for life in the royal court. Despite a brief spell at a traditional preparatory school at the age of seven for one year, `Abdu'l-Bahá received no formal education. As he grew he was educated by his mother, and uncle. Most of his education however, came from his father.^[12] Years later in 1890 Edward Granville Browne described how `Abdu'l-Bahá was "one more eloquent of speech, more ready of argument, more apt of illustration, more intimately acquainted with the sacred books of the Jews, the Christians, and the Muhammadans...scarcely be found even amongst the eloquent."

When `Abdu'l-Bahá was seven, he contracted tuberculosis and was expected to die. Though the malady faded away, he would be plagued with bouts of illness for the rest of his life.

One event that affected `Abdu'l-Bahá greatly during his childhood was the imprisonment of his father when `Abdu'l-Bahá was eight years old; the imprisonment led to his family being reduced to poverty and being attacked in the streets by other children.¹ `Abdu'l-Bahá accompanied his mother to visit Bahá'u'lláh who was then imprisoned in the infamous subterranean dungeon the Siyáh-Chál. He described how "I saw a dark, steep place. We entered a small, narrow doorway, and went down two steps, but beyond those one could see nothing. In the middle of the stairway, all of a sudden we heard His [Bahá'u'lláh's]...voice: 'Do not bring him in here', and so they took me back".

Baghdad

Bahá'u'lláh was eventually released from prison but ordered into exile, and `Abdu'l-Bahá then eight joined his father on the journey to Baghdad in the winter (January to April) of 1853. During the journey `Abdu'l-Bahá suffered from frost-bite. After a year of difficulties Bahá'u'lláh absented himself rather than continue to face the conflict with Mirza Yahya and secretly secluded himself in the mountains of Sulaymaniyah in April 1854 a month before `Abdu'l-Bahá's tenth birthday. Mutual sorrow resulted in him, his mother and sister becoming constant companions. `Abdu'l-Bahá was particularly close to both, and his mother took active participation in his education and upbringing. During the two-year absence of his father `Abdu'l-Bahá took up the duty of managing the affairs of the family, before his age of maturity (14 in middle-eastern society) and was known to be occupied with reading and, at a time of hand-copied scriptures being the primary means of publishing, was also engaged in copying the writings of the Báb. `Abdu'l-Bahá also took an interest in the art of horse riding and, as he grew, became a renowned rider.

In 1856, news of an ascetic carrying on discourses with local Súfí leaders that seemed to possibly be Bahá'u'lláh reached the family and friends. Immediately, family members and friends went to search for the elusive dervish – and in March brought Bahá'u'lláh back to Baghdad. On seeing his father, `Abdu'l-Bahá fell to his knees and wept loudly "Why did you leave us?", and this followed with his mother and sister doing the same. `Abdu'l-Bahá soon became his father's secretary and shield. During the sojourn in the city `Abdu'l-Bahá grew from a boy into a young man. He was noted as a "remarkably fine looking youth", and remembered for his charity and amiableness. Having passed the age of maturity `Abdu'l-Bahá was regularly seen in the mosques of Baghdad discussing religious topics and the scripture as a young man. Whilst in Baghdad, `Abdu'l-Bahá composed a commentary at the request of his father on the Muslim tradition of "I was a Hidden Treasure" for a Súfí leader named `Alí Shawkat Páshá. `Abdu'l-Bahá was fifteen or sixteen at the time and `Alí Shawkat Páshá regarded the more than 11000 word essay as a remarkable feat for somebody of his age. In 1863 in what became known as the Garden of Ridván Bahá'u'lláh announced to a few that he was the manifestation of God and He whom God shall make manifest whose coming had been foretold by the Báb. On day eight of the twelve days, it is believed `Abdu'l-Bahá was the first person Baha'u'llah revealed his claim to.

Constantinople/Adrianople

In 1863 Bahá'u'lláh was summoned to Constantinople (Istanbul), and thus his whole family including `Abdu'l-Bahá, then nineteen, accompanied him on his 110-day journey. The journey to Constantinople was another wearisome journey, and `Abdu'l-Bahá helped feed the exiles. It was here that his position became more prominent amongst the Bahá'ís. This was further solidified by Bahá'u'lláh's tablet of the Branch in which he constantly exalts his son's virtues and station. The family were soon exiled to Adrianople and `Abdu'l-Bahá went with the family. `Abdu'l-Bahá again suffered from frostbite.

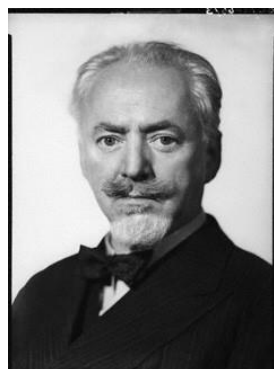


In Adrianople `Abdu'l-Bahá was regarded as the sole comforter of his family – in particular to his mother. At this point `Abdu'l-Bahá was known by the Bahá'ís as "the Master", and by non-Bahá'ís as `Abbás Effendi ("Effendi" signifies "Sir"). It was in Adrianople that Bahá'u'lláh referred to his son as "the Mystery of God". The title of "Mystery of God" symbolises, according to Bahá'ís, that `Abdu'l-Bahá is not a manifestation of God but how a "person of `Abdu'l-Bahá the incompatible characteristics of a human nature and superhuman knowledge and perfection have been blended and are completely harmonized". `Abdu'l-Bahá was at this point noted for having black hair which flowed to his shoulders, large blue eyes, alabaster coloured skin and a slight Roman nose. Bahá'u'lláh gave his son many other titles such as "the Most Mighty Branch" the "Branch of Holiness", "the Center of the Covenant" and the apple of his eye. `Abdu'l-Bahá ("the Master") was devastated when hearing the news that he and his family were to be exiled separately from Bahá'u'lláh. It was, according to Bahá'ís, through his intercession that the idea was reverted and the family were allowed to be exiled together.

Articles and/or contributions

Full name:	Name in the issue:
Bax, Clifford	Clifford Bax

Biographical data



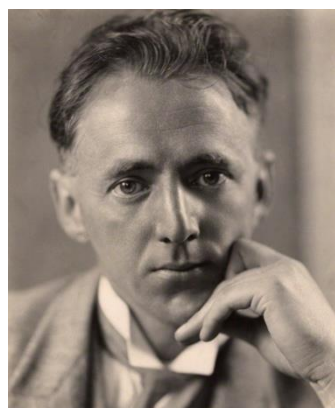
Clifford Bax (13 July 1886 – 18 November 1962) was a versatile English writer, known particularly as a playwright, a journalist, critic and editor, and a poet, lyricist and hymn writer. He also was a translator (for example, of Goldoni). The composer Arnold Bax was his brother, and set some of his words to music.

Life

He was born in Upper Tooting, south London (not Knightsbridge, as sometimes stated). Education was at the Slade and the Heatherley Art School. He gave up painting to concentrate on writing.

Independent wealth gave Bax time to write, and social connections. He had an apartment in Albany, the apartment complex in Piccadilly, London. He was a friend of Gustav Holst, whom he introduced to astrology, the critic James Agate, and Arthur Ransome, among others. He met and played chess with Aleister Crowley in 1904, and kept up an acquaintance with him over the years, later in the 1930s introducing both the artist Frieda Harris and the writer John Symonds to him. An early venture

(1908–1914) was *Orpheus*, a theosophical magazine he edited. His interest in the esoteric extended to editing works of Jakob Boehme, and helping Allan Bennett, the Buddhist.



His first play on the commercial stage was *The Poetasters of Ispahan* (1912), and he became a fixture of British drama for a generation. He was involved in the Phoenix Society (1919–1926), concerned with reviving older plays, and the Incorporated Stage Society.

He also edited, with Austin Osman Spare, *Golden Hind*, an artistic and literary magazine that appeared from October 1922 to July 1924.

A cricket enthusiast, he was a friend of C. B. Fry and wrote a biography of W.G. Grace.

Family

He married actress and jewellery-maker Gwendolen Daphne Bishop, née Bernhard-Smith, on 28 September 1910: they had a daughter, Undine, born 6 August 1911.

He married in 1927 Vera, née Rawnsley, a painter and poet (1888–1974). She had married previously Stanley Kennedy North, an artist, and Alexander Bell Filson Young (1876–1938), a journalist; Bax's two stepsons by the second of those marriages were both killed in World War II.

Articles and/or contributions

The Meaning of Man(a poem with an introduction by the poet)	September 1929
Socrates	June 1930
Inland Far	December 1930
The Unmapped World (A Poem)	September 1932

Full name:	Name in the issue:
Beatty, Pakenham Thomas	Pakenham Beatty

Biographical data

From: Bernard Shaw's Book Reviews: 1884-1950, edited and with an introduction by Brian Tyson:

"Pakenham Thomas Beatty (1855 – 1930), Anglo-Irish poet who settled in London in the 1870s, where he lived on a dwindling inheritance. Shaw's friendship with Beatty began at his time (in 1878 Beatty sent Shaw a copy of his first book of poetry, *To My Lady, and Other Poems*) Himself an amateur boxer, Beatty interested Shaw in boxing, introducing him to Ned Donnelly (professor of boxing to the London Athletic club), who became the model for Ned Skene in Shaw's novel *Cashel Byron's Profession* (1882 – 83) Beatty himself was satirized in Shaw's last novel, *An Unsocial Socialist* (1883),and later his nickname "Paquito" supplied the nickname of Captain Brassbound. Shaw's friendship with Beatty survived the latter pursuit of Shaw's sister, and Beatty's alcoholism. During this period Shaw acted as advisor to his wife Edith "Ida" Beatty, in addition to which he paid toward her son Mazzini's education and lent money to Beatty in memory of the latter's subsidizing him in his impecunious youth."

Articles and/or contributions	
Poems (on the occasion of the author's recent death)	June 1930

Full name:	Name in the issue:
Bension, Ariel	Dr. Ariel Bension

Biographical data



The Last Jewish Sufi
The Life and Writings of Ariel Bension [1880-1932] On the 75th Anniversary of His Book
"The Zohar in Moslem and Christian Spain" And of His Death
by Stephen Schwartz

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Relations between the Islamic schools of tasawwuf and the Jewish mystical movement of Kabbalah have been discussed in numerous works, mainly by Jewish rather than Muslim commentators. The two phenomena were linked from early in the history of Islam as well as in the process of development of mainstream Jewish theology and Kabbalah. The historian of Judaism Paul B. Fenton, whose work is occasionally flawed and whose attitude toward Islam has proven ambivalent – like that of various Jewish scholars – nonetheless points out that the association of Sufism and Jewish mysticism attained such a high level that the 13th century Muslim Sufi Hasan Ibn Hud of Damascus led a group of Jewish students in studying the Judeo-Arabic classic by al-Hakim Musa ibn Maimun al-Qurtubi or Maimonides (1135-1204), Dalalat al-Ha'inn (Moreh Nevuhim or Guide for the Perplexed).

Ariel Bension, born in Jerusalem in 1880, and a rabbi serving before the first world war in Manastir, Macedonia, may be described as the last of the great Jewish Sufis. That is, he was the last of the Kabbalists who was also thoroughly learned in and sympathetic to tasawwuf, and who wrote with deep perception on outstanding Muslim Sufis, as well as on the Kabbalists influenced by Sufism. But the life of Rabbi Bension comprises elements that seem drawn from literature – and particularly from the classic Western author, Jorge Luis Borges – rather than from ordinary scholarship. The most important work of Rabbi Bension is The Zohar in Moslem and Christian Spain – written in English with its title referring to the preeminent classic of Kabbalah. Zohar, meaning "Splendor," is known in Arabic as Kitab Al-Zawhar or Kitab Al-Zuhar. It is a "religious novel" composed in Aramaic (aramajski jezik) in the 13th century C.E. Like many Sufi and Kabbalist works, Zohar is ascribed to a much earlier Jewish figure, Rabbi Simon ben Jochai of the 2nd century C.E., but we believe from linguistic evidence – Castilian loan-words and other Hispanic elements in the Aramaic of the text – that it was written in Spain by Rabbi Moshe Šem Tob [Musa of the Blessed Name] of León (1250-1305). The distinguished 20th century Spanish philosopher Miguel de Unamuno, in his prologue to the 1934 Madrid edition of Bension's work, compared the Zohar with the Castilian classic, Don Quijote, thus underscoring its fundamental literary character.

The brilliance of Rabbi Bension's commentary on the Zohar and its relationship to tasawwuf as well as to Christian spiritual traditions resulted in his election to the Royal Academy of History in Spain, and his book is cited in the bibliography of the most significant work of Jewish metaphysical historiography, Major Trends in Jewish Mysticism by Gershom Scholem. Before publishing his book on the Zohar, Rabbi Bension issued a work in Hebrew in Germany in 1925, deploring the decline of Kabbalah as he perceived it. This text, according to a 2010 paper by Jonatan Meir, a professor at the Hebrew University of the Negev in Israel, had a major influence on Scholem, who shared Rabbi Bension's pessimistic view.

My memory moves back to the year 1979, and my first trip to Paris. I knew little of Kabbalah then – little more than fragments. I was 31. It was November, cold, and one day sheltered in an American tourist trap, the Shakespeare & Co. bookshop on the left bank of the Seine. I was invited into the inner sanctum upstairs (and did not realize until later that it was infested with fleas). But a red-bound volume on a crowded shelf drew my attention: The Zohar in Moslem and Christian Spain, by Ariel Bension. I close my eyes and watch my hand reach for the Bension book as I ask if it is for sale; it was, and it was my door to Jewish spirituality, as well as to the relationship of Kabbalah to Sufism. I followed the path laid out in Bension's book through Spain to the former territories of the Ottoman empire, and entered Sufism and Islam. The hand touching the red spine of the book in Paris marked the biggest turning point in my life.

Yet Rabbi Bension has dropped out of the common discourse on Kabbalah, and appears unknown today, probably because his despairing vision of the state of Kabbalah is unpopular. Even his extraordinary collection of

Sephardic manuscripts, many of them from Morocco, lies neglected in a remote Canadian university library, in Edmonton, Alberta. Nevertheless, the Descriptive Catalogue of the Bension Collection of Sephardic Manuscripts and Texts, issued in Edmonton in 1979, is an important resource for the study of Rabbi Bension, his life and his work.

Ariel Bension was born, according to an "Appreciation" included in the mentioned Catalogue, in 1880 in al-Quds (Jerusalem). He was the son of a mystical rabbi, Joshua Tsion Ha-Levi, who had been taken as a child to the holy land from Fez in Morocco. His family traced their legacy, known among Jews as jhus, to the Barcelona Jewish family of Ben Hasdai, which was especially prominent in the 12th century. Rabbi Joshua Tsion belonged to a metaphysical school in Jerusalem called the Holy Community of the House of the Lord (Beth-El). The Judeo-Spanish dialect of Castilian was imbibed as one of Ariel Bension's mother tongues, along with Hebrew and Arabic.

Bension's own description of the Beth-El environment in which he was raised expresses the close practical resemblance between Kabbalistic and Sufi study. The circle of devotees was, at first, small and loose, but with the passage of time and the appearance of gifted teachers, it became a leading body of coordinated scholars, with authority and power. As followers of the "founder" of the second major school of Kabbalah, centered in Palestine and inspired by Rabbi Ishaq Luria (1544-72), Beth-El, in Bension's words, prayed "with kawwanot – inner meditation" – which we may compare to the "silent dhikr" in tasawwuf.

Bension stated that the use of melodies to accompany meditation in Kabbalah began at Beth-El. He writes, "At first it had been the custom to carry on meditation in a deep silence – the meditation on a single word, sometimes lasting for 15 minutes. But with the introduction of musical interludes kawwanot began to be performed during the intoning of a melody that was at the same time suggestive of the form which the meditation was to take. So true are these tunes in searching out and expressing the emotions of souls dwelling on the mystic meaning of the prayer, that even the listener, uninitiated though he may be, feels himself transported into the realms of thought, where dwell those who commune with the Infinite."

The disciples of Beth-El published books with names redolent of Sufism: The River of Perfection, The Perfume of Joy, and The Words of Greeting.

Ariel Bension was educated according to religious tradition, in the commentaries of the Talmud, in Jewish religious law or halakhah, and in Kabbalah. He then went to stay with relatives of his father in Algeria, before attending universities in Germany and Switzerland, where he was the first Middle Eastern Sephardic Jew to have studied. He received his doctorate in Semitic languages at the University of Bern, then returned to al-Quds where he married.

According to the "Appreciation," Bension spent a year before the beginning of the first world war as a rabbi in Manastir. The Macedonian city had been, until that time, one of the most progressive in the western Ottoman empire. Its Turkish, Albanian, Sephardic, Slavic Macedonian, and Romano-Vlach (Cincar) residents had long enjoyed economic prosperity, and the European powers were pleased to locate consulates in the town. The advanced reputation of Manastir was reflected in the decision of leading Albanian authors to organize in the city the most important event in 20th century Albanian intellectual history, the Manastir Linguistic Congress of 1908. Participants included the Muslim Mithat Frashëri and the Catholics Luigj Gurakuqi, Ndre Mjeda and Gjergj Fishta – the last who had studied in Sarajevo and was a friend of Silvije Strahimir Kranjčević – as well as Albanian Orthodox representatives.

Muslims and Jews enjoyed a special friendship in Manastir, such that in 1958, a Jewish author in New York, Leonard Plotnik, described the Manastirli among the Sephardic immigrants of New York City, as "consider[ing] Islam a sister religion rather than an enemy. In Manastir, Jewish communal leaders were invited to Friday evening services in the mosques and [tekije], and they found no religious reason for not attending." Plotnik concludes by noting that the Manastirli Jews had incorporated into their religious services "music of Turkish origin, freely adapted from the songs of the [tekije] where the high-ranking Jewish officials of the old Sultans went on Friday nights to pay their respects to Moslem colleagues." The parallel with Bension's description of Kabbalistic practice at Beth-El is obvious. Bension, however, was notably partial to Arab Sufism, as exemplified by Muhyid'din Ibn Arabi, and indifferent to Turkish Sufism. This attitude of Bension reflected Sephardic idealization of Muslim Spain and the Maghreb, perhaps aggravated by Palestinian Arab and indigenous Balkan hostility to the Ottoman authorities of the time.

It is recorded in a volume on Sephardic history in Macedonia that Bension was appointed Chief Rabbi of Manastir and that he was then praised by the Chief Rabbi of the Ashkenazi Jews of Beograd, Yitzchak Hakohen Schlang, as "one of the most perfect Sephardic sages" because of his Maghrebi background and European education. The same account states that Muslim authorities in the town employed Jews as butchers of halal meat, protected the Jews by avoiding establishment of Saturday, the Hebrew Sabbath, as a market day, and

were viewed as guardians of the Jews against Christian depredations.

According to a more thorough and authoritative account of the Jewish history of Manastir – in which Rabbi Bension is inexplicably and unfortunately unmentioned – the city, including its Jews, suffered an irreversible disaster with its conquest by the Serbs in mid-1913. Serb rule stimulated many Jews to flee Manastir for America and other sanctuaries. This appears to be the moment when Rabbi Bension went to Manastir, possibly on a relief mission. The American Jewish historian of Manastirli Jews, Mark Cohen, writes with an attitude of sharp criticism that the Serbian invaders looted Jewish and other businesses, and that "random acts of violence on the part of Serbian soldiers added to the insecurity." Further, as described by Cohen, Serbia, unlike the Ottomans before the reforms of 1908-09, demanded that Jews serve in their army. Cohen frankly admits that Beograd sought to "Serbianize" Macedonia, after renaming it "Stara Srbija." Bulgarians were expelled, Muslims were killed and their villages burned, and Serbian settlers began immigrating to the region.

The Jews of Beograd, who were mainly Sephardim led by the distinguished Rabbi Ishaq Alkalay, attempted to absorb the Manastirli Jews into the Serbian Jewish community. The Sephardim of Beograd had been assimilated into Serbian culture and many had abandoned their Judeo-Spanish linguistic habits, while the Manastirli still spoke Spanish. The Beograd Sephardim had even Slavicized their names. A minor detail included in Cohen's work, but illustrative of Jewish identity in Macedonia, is that the Sephardim, like the Turks and Albanians, pronounced the name of the town as Manastir, although it is represented in contemporary Western Jewish documentation as Monastir.

The new administration further attempted to submit Jewish religious and secular education to control by the Serbian school system. Cohen frankly identifies this as a "Serbia for the Serbs' agenda" and states that the attempt by the Beograd rabbis and their royal Serbian patrons failed: "Monastir's Jews did not embrace a Serbian identity." It was to such a place that the mystical rabbi Bension had gone, at a moment when the Manastirli Jews, who had always been welcome in the Sufi tekije, were making their first preparations to abandon the town.

The Manastirli continued speaking Spanish after their arrival in America. In 1976, some three years before discovering Bension's book in Paris, and as described in my book *Sarajevska Ruža*, which was published in the Bosniak language in 2006, I began an inquiry into the survival of Sephardic traditions in the Balkans. One of the first scholarly studies I examined was a survey of the Manastirli dialect of Spanish collected in the town during the late 1920s by an important linguist, Max A. Luria, i.e. while Bension was completing his book on the Zohar. As late as 1927, 10 percent of Manastir's population of 30,000 remained Jewish. According to the linguist's testimony, Jews and Muslims alike still wore the fez, while Romano-Vlach (Cincar) shepherds, Albanians, Bulgarians and Greeks were also visibly present in the city.

Manastir had, in the aftermath of the expulsion of Jews from Spain, attracted Sephardim from the eastern Iberian realm of Aragón as well as from Portugal. It was a place of residence of Solomon Molcho, a forced convert to Christianity born in Portugal in 1500, who returned to Judaism, adopted a radical interpretation of Kabbalah, and declared himself to be moshiah or the Jewish mahdi. He composed a book titled *Sefer Ha-Mefoar* or *The Sublime Book*, in 1528. Molcho went to Manastir, according to Luria, because "it was small, isolated, and far removed from seaports." Molcho would have better remained in Manastir. He later traveled to Italy and Germany where he made elaborate representations to Christian rulers, and was burned to death by the Catholic authorities in Mantua, Italy, in 1532, after rejecting a reconversion to the Christian faith.

A decade after the end of the first world war Max Luria, the linguistic researcher, recorded in the Spanish of the Manastirli Sephardim 120 Turkish loan-words, among them *namas* for prayer [*namaz*], which appears rare in the Sephardic vocabulary, as well as the commoner borrowings. The latter comprised such words as *aman* or *fildžan*. But Manastirli Spanish also included a remarkable epithet for a beautiful woman: *dunja*, derived from *dunja guzelli*, meaning "more beautiful than the world." Slavic loan-words counted only ten, referring to imported features of Serbian life, such as *vladika*, and Max Luria theorized a Greek origin for the exclamatory *bre*, which appears in Serbian and in the Kosovo dialect of Albanian as well as Judeo-Spanish. The Manastirli resisted Serbianization to the end, but those who remained there were completely wiped out in the Holocaust of the Jews, through the collaboration of Bulgarian occupation forces in Macedonia with the Germans. As noted in my *Sarajevska Ruža*, a handful of Macedonian Sephardim were saved by Muslim Albanians.

Rabbi Bension did not live to experience the Holocaust. He produced varied writings, but his volume on the Zohar, Sufism, and Christian mysticism is his masterwork, completed in Cairo in January 1931. Sadly, he died at the end of its year of publication, in November 1932, seventy-five years ago. He was survived by his second wife, a Canadian woman, and two daughters from a first marriage. After forty years, his slight Canadian connection resulted in the deposit of his collection of manuscripts at a Canadian university.

Although the topic of Bension's volume was Spanish, the sense of his study was derived from the eastern

Mediterranean. It mainly comprises an abbreviated version of Zohar. The whole text of the Zohar consists of 2,000 printed pages. In an introduction to Bension, Sir Denison Ross, then-director of the School of Oriental Studies at the University of London, credits Bension as "the first writer to deal with the influence on Jewish mysticism of certain characteristics which underlie so much of the literature produced in Spain both by Christians and Muslims." In this, Bension precedes the pioneering studies of Scholem, as well as of such later Jewish scholars as Moshe Idel, no less than of Fenton.

Bension was deeply inspired by the classic Sufi writer, Shejh ul-Aqbar Muhjed'din Ibn Arabi (1165-1240), whose influence on the Italian poet Dante Alighieri was established by Bension's contemporary, the Spanish Catholic scholar Miguel Asín Palacios (1871-1944), and reviewed by the Bosnian Sephardic writer Kalmi Baruh (1896-1945). Bension was acquainted with the Tarjuman al-Ashwaq of Ibn Arabi as printed in Beirut in 1312 A.H., and the Futuhat al-Makkiyya in its letterpress Cairo edition of 1329 A.H. But he also knew the works of Ibn Hazm and Abubekr Ibn Tufayl in Arabic.

Bension declares that Ibn Arabi and the author of Zohar share the conception that God is light. He cites with approval the hadith qudsi of Nabi Muhammad Rasulallah sallallahualehyhisalem, which says of God: "I was a hidden treasure, and I desired to be known, and I created the World that I might be known." Muhammad sallallahualehyhisalem described this as an answer by God to a question by the Jewish ruler and poet, Daud, who asked why the world was brought into existence. Bension further quotes Ibn Arabi: "God cannot be recognized except through the unity of opposites. For God is the First and God is the Last. God is the Innermost and God is the Outermost. God is the Speaker and God is the Hearer." He also cites from Ibn Arabi "Divine Goodness produces the light of existence in every atom that is, without separating the form conceived by God, from God the Most High."

The Jewish commentator praises Shejh ul-Aqbar in extraordinary terms: Ibn Arabi, according to Bension possessed a "crucible of... poetic imagination," in which he "recreated" and evoked "an artistic description" of the world to come, "far superior and far more beautiful than anything that had been conceived up to his time." [24] Bension went on to include in his text an extensive description by Ibn Arabi of paradise. He celebrates Ibn Arabi for elaborating the "definite method for arriving at a state of intuition when it is desired to attain visions and divine revelation." In his supreme invocation of the Spanish Muslim mystic, Bension equates the Tarjuman al-Ashwaq with the Shir ha-Shirim or Song of Songs, the summit of Jewish mystical study.

Annex: Islam, Kabbalah, and Anthropomorphism -- The Dubrovnik Encounter

Study of the Palestinian Kabbalah of Rabbi Ishaq Luria, originating under Muslim rule, and of which Bension was an adept, was controversial in the Jewish ummah because Luria's Kabbalah appears strongly marked by anthropomorphisms about God, equating the Creator with the human form, a conception which the Jews, under Muslim spiritual influence since the time of Ibn Maimun, had decisively repudiated. The First Dubrovnik Interfaith Encounter of 28-29 September 2007, organized by the Center for Islamic Pluralism, the Universities of Zagreb and Halle, and the Jewish Community of Dubrovnik, had as its topic the first European disciple of the Kabbalah of Luria, Abraham Kohen Herrera (1570-1635). Herrera was introduced to Luria's new mystical doctrine in Ragusa. I have described the biography of the Dubrovčanin Kohen Herrera in my Sarajevska Ruža.

The Dubrovnik Encounter, which we hope to continue as a permanent "Dubrovnik Platform" for philosophical and other intellectual dialogue at an exceptionally high and non-political level, included the Manastirli Jew Nissim Yosha. Dr. Yosha is a distinguished Israeli translator of Kohen Herrera (the only Kabbalist to write in standard Spanish rather than aramejski or Hebrew – the better to reach the Sephardic exiles with the message of Luria). Dr. Yosha stated that "Lurianic theosophy included embarrassing anthropomorphic formulations."

Allegations of anthropomorphism appear to draw an unbridgeable gap between Sufism and Kabbalah, given the strict exclusion of comparison between the divine and the human form in Islam. An enlightening fatwa was delivered in 1914, under the aegis of the Zaydi ruler of Yemen, Imam Yahya Hamid al-Din (d. 1948), legitimizing the study of Zohar by the Jews, notwithstanding accusations of an impermissible and anthropomorphic bida advanced by anti-Kabbalist Jews.

The story of this fatwa is remarkable in that it demonstrates that Muslim scholars of the early 20th century were no less interested and appreciative of Kabbalistic thought, and specifically of Zohar, as an individual like Rabbi Bension was of the genius of Ibn Arabi. Possibly at the order of the ruling imam himself, the sharia court in Sana'a had summoned the Yemeni anti-Kabbalah faction along with the Kabbalist Chief Rabbi of the city, Yahya Ishaq, to a hearing in the imam's residence.

A Yemeni Jew later challenged the Zaydi imam for having refused to order the Kabbalists to abandon their beliefs, but the imam, who although a Shia was known for his tolerant and sympathetic attitude toward Sunnism, answered in line with the precedents of classical Islam, "Do you want me to coerce you in your beliefs? Coercion

is never acceptable. If I were to coerce someone, I would coerce all of you into [following] the law of Muhammad."

Answering the claim that Kabbalah introduced anthropomorphism into Judaism, the Zaydi imam asked, "Doesn't the entire Torah speak in anthropomorphic language? Does it not say 'Israel is my first-born son' ('Izrael je moj prvorođenac') [Ex. 4:22] and 'we shall make man in our image' ('Načinimo čovjeka na svoju sliku') [Gen. 1:26]?" Finally, the imam determined, "these are all spiritual matters, not corporeal anthropomorphisms, and they are all 'esoteric matters'... that are spoken of here." He then addressed the anti-Kabbalah advocate and warned, "If you persist in asking such thick-headed questions like an uneducated man (God forbid!) it all becomes vanity and emptiness, your religion becomes nothing but vanity... and every person who is called a Hebrew will, God forbid, disappear. Know that if the words of the Zohar are not accepted then the Torah must follow and everything must be negated." This is an exceptionally interesting defense of Jewish survival through the centuries, including the future, enunciated by a Shia ruler.

The incidents I have discussed here, involving a Sephardic Rabbi in Jerusalem and Manastir who admired Ibn Arabi, and a Zaydi Shia imam who appreciated the Zohar, represent the potential for fruitful interfaith dialogue, at the highest possible spiritual level, that we hope to sustain in the Dubrovnik Platform in the years to come.

Source: <http://www.islamicpluralism.org/1188/the-last-jewish-sufi>


Noted author dead . Dr Ariel Bension , traveller and author , who has just died at the American Hospital , in Paris, aged 45 . 10 November 1932, Source:


http://www.europeana.eu/portal/record/2024904/photography_ProvidedCHO_TopFoto_co_uk_EU020666.html


Articles and/or contributions


The Sephardic Chassidim of Beth-El

March 1929

Full name:	Name in the issue:
Benton, Miss Rose	Rose Benton
Biographical data	
The Biography of Pir-o-Murshid Inayat Khan states:	
	<p>Benton, Miss Rose</p> <p>- one of Pir-o-Murshid Inayat Khan's early mureeds in London. About her Pir-o-Murshid wrote in "The Sufi" of January 1919 that her interest in the beauty and harmony of Oriental music and dance had taken up her life in the cultivation of beauty in body, mind and soul,</p>
Articles and/or contributions	
Grec Rhythmic Movement	May 1915

Full name:	Name in the issue:
Bernstorff, Countess	Countess Bernstorff
Biographical data	
Countess Bernstorff: No biographical data found. Probably one of the following ladies.	
<p>Most Likely:</p> <p>Countess Johanna, Jeanne Bernstorff – Luckmeyer American woman, Married a German ambassador of the US.</p> <p>This quote was found in what appears to be a magazine of the high society:</p> <p><i>THE WASHINGTON HERALD, WEDNESDAY, DECEMBER 10. 1913</i></p>	<p>Maybe:</p> 

	<p>A distinguished audience attended Mme. Teyte's* concert yesterday afternoon at the Columbia Theater. Mrs. Woodrow Wilson, wife of the President, was one of the box holders. Mrs. Hope Slater entertained a number of guests in her box. among them being the <u>German Am bassador and Countess on Bernstorff</u>. Mme. Hauge. and Viscount Benolst d'Azy, of the French Embassy. The wives of the officers of the Press Club occupied one of the boxes. Others present were Mr. and Mrs. George EusUc Mrs. Calderon Carlisle, Mrs. Walter Bruce Howe, Mrs. Hennen Jennings. Miss Katherlne Jennings. Mr. and Mrs. Henry May, Mrs. Stillson Hutch Ins, Miss Tvonne Townsend.-Mrs. Nicho las Anderson, Mrs. George Howard, Miss Margaret Perm. Mrs. Henry F. Dimock. Mrs. John Hay, Dr. and Mrs. Tom Will Iams. Miss Amy B. Alexander, of Springfield. Mass., Is at the Shoreham.</p> <p>Judge and 'Sirs. J. W. Bonner, of Porto Rico. he arrived at the Shoreham. Mr. and Mrs. Henry White entertained Informally at dinner last night at their residence in Crescent place.</p> <p>*(Dame Maggie Teyte, DBE (17 April 1888 – 26 May 1976) was an English operatic soprano and interpreter of French art song.) http://en.wikipedia.org/wiki/Maggie_Teyte For your amusement: https://www.youtube.com/watch?v=HMLiVKFPNYo</p> <p>And what is more: the same issue of the Washington Herald,contained a number of adverts on Chinese Pottery</p>	Countess L. A. Bernstorff
Articles and/or contributions		
The Chinese Potters		March 1928

Full name:	Name in the issue:
Best, Shabaz Britten	Shabaz
Biographical data	
	<p><i>Best Shahbaz Cecil Eric Britten Shaikh</i> <i>Leytonstone 1882 – Southampton 1972</i> English Theosophist who met Hazrat Inayat Khan in 1916 and became his mureed. National representative in Brazil for 30 years. He wrote a number of books on mysticism, e.g. The Drama of the Soul.</p> <p>(Source: The Compendium of the Sufi Movement, Paul Ketelaar)</p>
Articles and/or contributions	
Viladatday 1923 in Brazil	
September 1923	

Full name:	Name in the issue:
Bicknell, Herman	Herman Bicknell
Biographical data	
Herman Bicknell (2 April 1830 – 14 March 1875) was an FRAS, British surgeon, orientalist, and linguist, son of Elhanan Bicknell. <i>Early life</i>	

He was born on 2 April 1830, in Surrey, and received his education in a variety of locations to include Paris, Hanover, University College, and St. Bartholomew's Hospital. His grandfather, William Bicknell, followed such Christian reformers as John Wesley and Elhanan Winchester, after whom his father was named. After taking his degree at the College of Surgeons in 1854, and passing the military medical examination, he joined the army at Hong Kong in 1855 as assistant surgeon, whence he was transferred, in 1856, to Mianmir, Lahore. Whilst serving four years in India, throughout the period of the great mutiny, he assiduously studied oriental dialects, at intervals exploring portions of Java, Thibet, and the Himalayas.

Discharge and Travels

On returning to England, by the Indus and Palestine, he was soon placed on the staff at Aldershot, but speedily resigned his commission, that he might devote himself entirely to travel and languages. From this period he undertook many journeys of various duration and difficulty, extending from the Arctic regions to the Andes of Ecuador, and from America to the far East, more especially with the object of improving himself in ethnology, botany, and general science.

Primary Translations

In 1862 he started from London in the assumed character of an English Mohammedan gentleman, and, devoid of European contact, proceeded to Cairo, where he lived for a considerable period in the native quarter of the city. By this time so intimately acquainted had he become with the habits and manners of Islām, that in the spring of the same year he boldly joined the annual pilgrimage to the shrine of Mohammed at Mecca,^[4] and successfully accomplished a dangerous exploit which no other Englishman had achieved without disguise of person or of nationality. In 1868 he passed by Aleppo and the Euphrates to Shiráz, where he resided some months in 1869, employed in making himself thoroughly acquainted with the scenes and life of Persia, in order to carry out more efficiently the great work of his life, a metrical and literal translation of the chief poems of Hāfiz,^[6] which, during fifteen years, had been under revision. But on 14 March 1875, before the manuscripts had received their final corrections, his life was abruptly terminated by disease, induced or hastened by the wear of constant change of climate, exposure in mountain exploration, and by an accident in an attempt to ascend the Matterhorn. He died in London, and was buried at Ramsgate. As a traveller he had great powers of endurance, he was a fair draughtsman, and as a linguist of unsurpassed ability; his varied accomplishments being also united with the happiest power of lucidly explaining the most abstruse theories of metaphysics and etymology, which his extensive reading had mastered. Besides a few pamphlets, he published the translation of Hāfiz (posthumously issued), which include a variety of chronograms two centuries prior to their European introduction.

Source: Wikipedia

BICKNELL, HERMAN

(1830-1875), a translator of Hāfez. Some of his metered and rhymed translations replicate, or at least giving the impression of, Persian monorhyme patterns.

BICKNELL, HERMAN (1830-75), a translator of Hāfez. Born at Herne Hill, Surrey, England, on 2 April 1830, Bicknell was educated at Paris, Hannover, and London's University College and St. Bartholomew's Hospital. After taking a medical degree at the Royal College of Surgeons in 1854, he served in the army as assistant surgeon for six years, first in Hong Kong in 1855 and then for four years in Mianmir, Lahore, where he also studied oriental languages. After returning to England in 1860, he served briefly on the staff at Aldershot but resigned his commission in 1861 in order to travel and study languages. By the next year, he was residing in Cairo, from where he made the pilgrimage to Mecca undisguised, the first Englishman to do so. In 1868 he traveled eastward through Aleppo and spent some months in Shiraz in 1869, studying and translating ġazals by Hāfez. His other travels took him to America, the Arctic, Ecuador, and the Far East. He died in London on 14 March 1875 and was buried at Ramsgate.

Shortly after his death, Bicknell's Hāfiz of Shiráz. Selections from His Poems (London, 1875) appeared under the editorship of his brother Algernon Sidney Bicknell, whose biographical preface (pp. xi-xii), rewritten for Dictionary of National Biography, vol. 2 (Oxford, 1921-22, pp. 472-73), is the standard source. Over forty of the nearly 200 ġazals Bicknell translated were reprinted as "The Diván of Hāfiz" in Persian Literature (in The World's Greatest Literature) with a special introduction by R. J. Gottheil (2 vols., London and New York, 1900, rev. ed. 1902, repr. Norwood, Pennsylvania, 1986, vol. 1, pp. 363-410).

J. D. Yohannan (Persian Poetry in England and America. A 200-Year History, New York, 1977, p. 175) calls Bicknell's Selections "the accepted translation of Hafiz for that age" and asserts that "until the later versions of Gertrude Lowthian Bell, Bicknell's were universally regarded as the best translations of Hafiz in English." Bicknell's metered and rhymed translations, some replicating or at least giving the impression of Persian monorhyme patterns, exhibit the translator's belief that Hāfez "utters an unbroken strain of joy and contentment" and that the peerless Persian lyric poet is "almost the only poet of unadulterated gladness that the world has ever known" (Persian Literature, pp. 365-67),


Although dated in its Victorian diction and verse techniques, Bicknell's work is a significant chapter in the tradition of Hāfez translations in English by John Nott (1787), John H. Hindley (1800), H. Wilberforce-Clarke (1891), Walter Leaf (1898), Gertrude Bell (1898, 1928), Arthur J. Arberry (1947), Peter Avery and John Heath-Stubbs (1952), Robert Rehder (1966), Michael Boylan (1987), and others, which demonstrate both continuing interest in Hāfez in the English-speaking literary world and the persisting inability of translators to bring the 8th/14th-century poet's verse to poetic life in English.

(Michael C. Hillmann) iranicaonline.org

Articles and/or contributions


The Tomb of Hafiz.


December 1925, p. 159

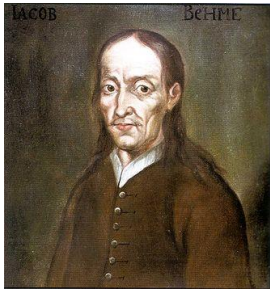
Full name:	Name in the issue:
Bjerregaard, Carl Hendrik Andreas	C.A.H.Bjerregaard
Biographical data	
<p><i>Bjerregaard, Carl Hendrik Andreas, (Mr. Bjerregaard was no mureed)</i> Denemarken, 1845 – New York 1922</p> <p>American from Danish origin.Theosofist. Occupied himself with the study of Sufism long before Hazrat Inayat Khan's arrival in America. He was the head of the Astor Library in New York since 1879. He gave Hazrat Inayat Khan full access to the collection of Sufi literature at the library. At the request HIK he published a translation of the poems of Omar Khayyam in 1915. (Compendium of the Sufi Movement, Paul Ketelaar 2014)</p>	
<div style="display: flex; align-items: flex-start;">  <div style="margin-left: 20px;"> <p>OUR PICTORIAL SUPPLEMENT.</p> <p>Our Pictorial Supplement for this quarter is Mr. C. H. A. Bjerregaard, whose keen study of the Sufi Literature has been a source of great benefit to the Western seekers of truth. He has in his former works as well as in his recent work, <i>Sufism: Omar Khayyam and E. Fitzgerald</i> (Sufi Publishing Society), explained how the conventional phraseology of Sufi Poets has been so often misinterpreted by such writers, who have only been linguists—not mystics. It does not in the least harm the credit of the poets who disregarded the praise of the world, but it only deprives humanity of the benefit which could be derived therefrom. In explaining the Sufi Literature Mr. Bjerregaard unties the knots of their poetical and mystical conventions, which may be likened to the taking out of pearls from shells in order to give them to the world. The enterprise of this American writer indeed deserves appreciation, the Sufi. Order confers upon him the Lukab of Shaikh. Mr. Carl Henry Andrew Bjerregaard comes from Viking stock; the family still owns the place said to be its homestead in Viking days. His immediate ancestors were a learned race and ministers of the gospel. His father was rector of Fredericia College. He graduated from Copenhagen University and the Military Academy and served five years in the army as lieutenant and as scout in the Schleswig-Holstein war of 1863-4. He was always of strong religious inclinations, but found no peace in churchism. His restlessness and longings led him through extensive philosophical studies and religious examinations, among which were those of Sufism. He has written much and always in a mystic vein. He came to America for political reasons and has been connected with the New York Public Library since 1879. Details of his life can be found in such books as <i>Who's Who. (Sufi, October 1915)</i></p> </div> </div>	
C. H. A. BJERREGAARD	
Articles and/or contributions	
The Art of Vocalisation in the East	October 1915
The Value of Sufism	April 1916

Full name:	Name in the issue:
Bloch, Miriam Regina	Miriam Regina Bloch
Biographical data	
<p>Co-editor the magazine 'Sufi' from 1915 to 1919. Wrote a biography of Hazrat Inayat Khan with the title: Confessions of Inayat Khan.</p> <p>Her Wiki: Regina Miriam Bloch (1889 – 1 March 1938) was a Jewish writer and poet. She was born in Sondershausen, Thuringia, and educated in Berlin and London. She was the third child of John (or Jacob) Bloch of Egbaston, Birmingham, editor of the German sporting journal Spiel und Sport (1891–1901). She settled in London after the First World War and in 1919 launched a public appeal for the formation in England of a Jewish arts and crafts society. She contributed essays, stories and poems to a number of periodicals, and wrote articles and prose fiction for both Jewish and non-Jewish newspapers and publications in the United States, England and the British colonies. Some confusion was caused when it was wrongly claimed that Regina Miriam Bloch was the real name of Rebecca West. She was noted for a compact treatise she wrote on the life of Hazrat Inayat Khan and his mission to the West. She was interested in mysticism and contributed articles and book reviews to the Occult Review. She died in London aged 49.</p> <p>Compilers note: both Miriam Regina Bloch and Jessie Duncan Westbrook probably wrote most of the editorial articles, which were published anonymously. Besides that they translated Sufi poetry that can be found in almost every issue of the early 'Suf'-magazine (1915 – 1920).</p>	

Articles and/or contributions	
Two Poems (translations)	February 1915
The Song of the Strongest God.	September 1915
Solomon's Song	October 1915
La Dame des Fleurs (A Poem)	April 1918

Full name:	Name in the issue:
Blomfield, Lady Sara Louisa	Lady Blomfield
Biographical data	
	<p>Lady Sara Louisa Blomfield (1859 – 1939) was a distinguished early member of the Bahá'í Faith in the British Isles, and a supporter of the rights of children and women.</p>
	<p>Lady Blomfield was born in Ireland and spent much of her adult life in London. She was married to the noted Victorian era architect Sir Arthur Blomfield, son of the Rt. Rev. Charles Blomfield, Bishop of London. An accomplished writer and humanitarian, Lady Blomfield assisted in founding the Save the Children Fund and was a supporter of the adoption of the Geneva Declaration of the Rights of the Child by the League of Nations.</p> <p>Lady Blomfield joined the Bahá'í Faith in 1907 and soon became one of its outstanding proponents and historians. During the visit of 'Abdu'l-Baha to Paris, she took copious notes of His public meetings which were used in preparing the volume called "Paris Talks". As a tribute to her, 'Abdu'l-Baha bestowed upon her the name "Sitárih Khanum" (in Persian, "sitárih" means "star", and "khanum" means "lady"). After the passing of 'Abdu'l-Baha in 1921, Lady Blomfield traveled to Haifa and, while there, interviewed members of Baha'u'llah's family. Those recorded recollections, together with her account of the days when she hosted 'Abdu'l-Baha in London, make up the contents of her book, "The Chosen Highway." (Wikipedia)</p>
Articles and/or contributions	
The Baha'is	March 1928

Full name:	Name in the issue:
Bloom, Ursula	Ursula Bloom
Biographical data	
<p>Ursula Bloom (1892-1984) was a British novelist.</p>	
<p>Biography</p>	
	<p>Born 11 December 1892 in Springfield, Chelmsford, Essex, Ursula Harvey Bloom was the daughter of the Reverend James Harvey Bloom, whom she wrote about in a biography entitled <i>Parson Extraordinary</i>. She also wrote about her great-grandmother, Frances Graver (born 1809) who was of gypsy (Diddicoy) breeding. Graver became known as The Rose of Norfolk, (the title of the book by Ursula Bloom). Ursula Bloom lived for a number of years in Stratford-upon-Avon, which was the subject of her book, <i>Rosemary for Stratford-upon-Avon</i> ^[1]</p>
	<p>She wrote her first book at the age of seven. Charles Dickens was always a dominant influence; she had read every book of his before she was ten years of age, and then re-read them in her teens. A prolific author, she wrote over 500 books, an achievement that earned her recognition in the Guinness Book of World Records. Many of her novels were written under pseudonyms, including Sheila Burns, Mary Essex, Rachel Harvey, Deborah Mann, Lozania Prole and Sara Sloane.^[2] She appeared frequently on British television. Her journalistic experiences were written about in her book <i>The Mightier Sword</i>^[3]</p> <p>Her hobbies included needlework, which she exhibited, and cooking.</p> <p>Ursula Bloom married twice. Her first husband was Arthur Brownlow Denham-Cookes, whom she married in 1916 and with whom she had a son, Pip, born in 1917. Arthur was killed in battle in 1918. In 1925 she married Charles Gower Robinson, a Royal Navy Commander.</p>
Articles and/or contributions	
Thoughts on religion	September 1930

Full name:	Name in the issue:
Boehme, Jacob	Jacob Boehme
Biographical data	
 <p>Jakob Böhme (anonymous portrait)</p>	<p>Jakob Böhme (/ˈbeɪmə, ˈboʊ-/; 1575 – November 17, 1624) was a German Christian mystic and theologian. He is considered an original thinker within the Lutheran tradition, and his first book, commonly known as <i>Aurora</i>, caused a great scandal. In contemporary English, his name may be spelled Jacob Boehme; in seventeenth-century England it was also spelled Behmen, approximating the contemporary English pronunciation of the German Böhme.</p>
<p>Biography</p> <p>Böhme was born in March 8, 1575, at Alt Seidenberg (now Stary Zawidów, Poland), a village near Görlitz in Upper Lusatia, a territory of the Holy Roman Empire. His father, George Wissen, was Lutheran, reasonably wealthy, but a peasant nonetheless. Böhme was the fourth of five children. Böhme's first job was that of a herd boy. He was, however, deemed to be not strong enough for husbandry. When he was 14 years old, he was sent to Seidenberg, as an apprentice to become a shoemaker.^[2] His apprenticeship for shoemaking was hard; he lived with a family who were not Christians, which exposed him to the controversies of the time. He regularly prayed and read the Bible as well as works by visionaries such as Paracelsus, Weigel and Schwenckfeld, although he received no formal education.^[3] After three years as an apprentice, Böhme left to travel. Although it is unknown just how far he went, he at least made it to Görlitz. In 1592 Böhme returned from his journeyman years. By 1599, Böhme was master of his craft with his own premises in Görlitz. That same year he married Katharina, daughter of Hans Kuntzschmann, a butcher in Görlitz, and together he and Katharina had four sons and two daughters.</p> <p>Böhme's mentor was Abraham Behem who corresponded with Valentin Weigel. Böhme joined the "Conventicle of God's Real Servants" - a parochial study group organized by Martin Möller. Böhme had a number of mystical experiences throughout his youth, culminating in a vision in 1600 as one day he focused his attention onto the exquisite beauty of a beam of sunlight reflected in a pewter dish. He believed this vision revealed to him the spiritual structure of the world, as well as the relationship between God and man, and good and evil. At the time he chose not to speak of this experience openly, preferring instead to continue his work and raise a family. In 1610 Böhme experienced another inner vision in which he further understood the unity of the cosmos and that he had received a special vocation from God.</p> <p>The shop in Görlitz, which was sold in 1613, had allowed Böhme to buy a house in 1610 and to finish paying for it in 1618. Having given up shoemaking in 1613, Böhme sold woolen gloves for a while, which caused him to regularly visit Prague to sell his wares.</p> <p>Aurora and writings</p> <p>There are as many blasphemies in this shoemaker's book as there are lines; it smells of shoemaker's pitch and filthy blacking. May this insufferable stench be far from us. The Arian poison was not so deadly as this shoemaker's poison.</p> <p>— Gregorius Richter following the publication of <i>Aurora</i>.</p> <p>Twelve years after the vision in 1600, Böhme began to write his first book, <i>Die Morgenroete im Aufgang</i> (The rising of Dawn). The book was given the name <i>Aurora</i> by a friend; however, Böhme originally wrote the book for himself and it was never completed. A manuscript copy of the unfinished work was loaned to Karl von Ender, a nobleman, who had copies made and began to circulate them. A copy fell into the hands of Gregorius Richter, the chief pastor of Görlitz, who considered it heretical and threatened Böhme with exile if he continued working on it. As a result, Böhme did not write anything for several years; however, at the insistence of friends who had read <i>Aurora</i>, he started writing again in 1618. In 1619 Böhme wrote "De Tribus Principiis" or "On the Three Principles of Divine Being". It took him two years to finish his second book, which was followed by many other treatises, all of which were copied by hand and circulated only among friends.^[7] In 1620 Böhme wrote "The Threefold Life of Man", "Forty Questions on the Soul", "The Incarnation of Jesus Christ", "The Six Theosophical Points", "The Six Mystical Points". In 1622 Böhme wrote "De Signatura Rerum". In 1623 Böhme wrote "On Election to Grace", "On Christ's Testaments", "Mysterium Magnum", "Clavis (Key)". The year 1622 saw Böhme write some short works all of which were subsequently included in his first published book on New Year's Day 1624, under the title <i>Weg zu Christo</i> (The Way to Christ).</p> <p>The publication caused another scandal and following complaints by the clergy, Böhme was summoned to the Town Council on 26 March 1624. The report of the meeting was that:</p> <p>"Jacob Boehme, the shoemaker and rabid enthusiast, declares that he has written his book <i>To Eternal Life</i>, but did not cause the same to be printed. A nobleman, Sigismund von Schweinitz, did that. The Council gave him</p>	

warning to leave the town; otherwise the Prince Elector would be apprised of the facts. He thereupon promised that he would shortly take himself off."

I must tell you, sir, that yesterday the pharisaical devil was let loose, cursed me and my little book, and condemned the book to the fire. He charged me with shocking vices; with being a scorner of both Church and Sacraments, and with getting drunk daily on brandy, wine, and beer; all of which is untrue; while he himself is a drunken man."

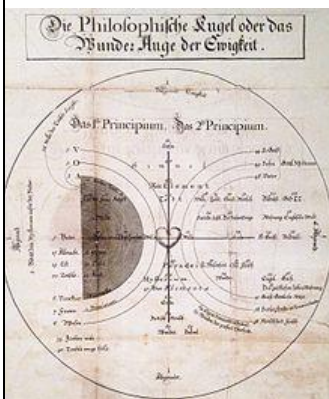
— Jacob Böhme writing about Gregorius Richter on 2 April 1624.

Böhme left for Dresden on 8 or 9 May 1624, where he stayed with the court physician for two months. In Dresden he was accepted by the nobility and high clergy. His intellect was also recognized by the professors of Dresden, who in a hearing in May 1624, encouraged Böhme to go home to his family in Görlitz. During Böhme's absence his family had suffered during the Thirty Years' War.

Once home, Böhme accepted an invitation to stay with Herr von Schweinitz, who had a country-seat. While there Böhme began to write his last book, the 177 Theosophic Questions. However, he fell terminally ill with a bowel complaint forcing him to travel home on 7 November. Gregorius Richter, Böhme's adversary from Görlitz, had died in August 1624, while Böhme was away. The new clergy, still wary of Böhme, forced him to answer a long list of questions when he wanted to receive the sacrament. He died on November 17, 1624.

In this short period, Böhme produced an enormous amount of writing, including his major works *De Signatura Rerum* (The Signature of All Things) and *Mysterium Magnum*. He also developed a following throughout Europe, where his followers were known as Behmenists.

The son of Böhme's chief antagonist, the pastor primarius of Görlitz Gregorius Richter, edited a collection of extracts from his writings, which were afterwards published complete at Amsterdam with the help of Coenraad van Beuningen in the year 1682. Böhme's full works were first printed in 1730.



Böhme's cosmogony or the Philosophical Sphere or the Wonder Eye of Eternity (1620).

Theology

The chief concern of Böhme's writing was the nature of sin, evil and redemption. Consistent with Lutheran theology, Böhme preached that humanity had fallen from a state of divine grace to a state of sin and suffering, that the forces of evil included fallen angels who had rebelled against God, and that God's goal was to restore the world to a state of grace.

There are some serious departures from accepted Lutheran theology, however, such as his rejection of sola fide, as in this passage from *The Way to Christ*: For he that will say, I have a Will, and would willingly do Good, but the earthly Flesh which I carry about me, keepeth me back, so that I cannot; yet I shall be saved by Grace, for the Merits of Christ. I comfort myself with his Merit and Sufferings; who will receive me of mere Grace, without any Merits of my own, and forgive me my Sins. Such a one, I say, is like a Man that knoweth what Food

is good for his Health, yet will not eat of it, but eateth Poison instead thereof, from whence Sickness and Death, will certainly follow.

Another place where Böhme may depart from accepted theology (though this was open to question due to his somewhat obscure, oracular style) was in his description of the Fall as a necessary stage in the evolution of the Universe. A difficulty with his theology is the fact that he had a mystical vision, which he reinterpreted and reformulated. According to F. von Ingen, to Böhme, in order to reach God, man has to go through hell first. God exists without time or space, he regenerates himself through eternity, so Böhme, who restates the trinity as truly existing but with a novel interpretation. God, the Father is fire, who gives birth to his son, whom Böhme calls light. The Holy Spirit is the living principle, or the divine life.

However, it is clear that Böhme never claimed that God sees evil as desirable, necessary or as part of divine will to bring forth good. In his *Threefold Life*, Böhme states: "[I]n the order of nature, an evil thing cannot produce a good thing out of itself, but one evil thing generates another." Böhme did not believe that there is any "divine mandate or metaphysically inherent necessity for evil and its effects in the scheme of thing." Dr. John Pordage, a commentator on Böhme, wrote that Böhme "whensoever he attributes evil to eternal nature considers it in its fallen state, as it became infected by the fall of Lucifer..." Evil is seen as "the disorder, rebellion, perversion of making spirit nature's servant", which is to say a perversion of initial Divine order.

Böhme's correspondences in "Aurora" of the seven qualities, planets and humoral-elemental associations:

1. Dry - Saturn - melancholy, power of death;
2. Sweet - Jupiter - sanguine, gentle source of life;
3. Bitter - Mars - choleric, destructive source of life;
4. Fire - Sun/Moon - night/day; evil/good; sin/virtue; Moon, later = phlegmatic, watery;
5. Love - Venus - love of life, spiritual rebirth;
6. Sound - Mercury - keen spirit, illumination, expression;
7. Corpus - Earth - totality of forces awaiting rebirth.

In "De Tribus Principiis" or "On the Three Principles of Divine Being" Böhme subsumed the seven principles into the Trinity:

1. The "dark world" of the Father (Qualities 1-2-3);
2. The "light world" of the Holy Spirit (Qualities 5-6-7);

3. "This world" of Satan and Christ (Quality 4).

Cosmology

In one interpretation of Böhme's cosmology, it was necessary for humanity to return to God, and for all original unities to undergo differentiation, desire and conflict — as in the rebellion of Satan, the separation of Eve from Adam and their acquisition of the knowledge of good and evil —, in order for creation to evolve to a new state of redeemed harmony that would be more perfect than the original state of innocence, allowing God to achieve a new self-awareness by interacting with a creation that was both part of, and distinct from, Himself. Free will becomes the most important gift God gives to humanity, allowing us to seek divine grace as a deliberate choice while still allowing us to remain individuals.

Böhme saw the incarnation of Christ not as a sacrificial offering to cancel out human sins, but as an offering of love for humanity, showing God's willingness to bear the suffering that had been a necessary aspect of creation. He also believed the incarnation of Christ conveyed the message that a new state of harmony is possible. This was somewhat at odds with Lutheran teachings, and his suggestion that God would have been somehow incomplete without the Creation was even more controversial, as was his emphasis on faith and self-awareness rather than strict adherence to dogma or scripture.

Marian views

Böhme believed that the Son of God became human through the Virgin Mary. Before the birth of Christ, God recognized himself as a virgin. This virgin is therefore a mirror of God's wisdom and knowledge. Böhme follows Luther (and all Christians), in that he views Mary within the context of Christ. Unlike Luther, he does not address himself to dogmatic issues very much, but to the human side of Mary. Like all other women, she was human and therefore subject to sin. Only after God elected her with his grace to become the mother of his son, did she inherit the status of sinlessness. Mary did not move the Word, the Word moved Mary, so Böhme, explaining that all her grace came from Christ. Mary is "blessed among women" but not because of her qualifications, but because of her humility. Mary is an instrument of God; an example of what God can do: It shall not be forgotten in all eternity, that God became human in her.

Böhme, unlike Luther (and virtually all other Christians to that point in time), does not believe that Mary was the Ever Virgin. Her virginity after the birth of Jesus is unrealistic to Böhme. The true salvation is Christ, not Mary. The importance of Mary, a human like every one of us, is that she gave birth to Jesus Christ as a human being. If Mary had not been human, according to Böhme, Christ would be a stranger and not our brother. Christ must grow in us as he did in Mary. She became blessed by accepting Christ. In a reborn Christian, as in Mary, all that is temporal disappears and only the heavenly part remains for all eternity. Böhme's peculiar theological language, involving fire, light and spirit, which permeates his theology and Marian views, does not distract much from the fact that his basic positions are Lutheran, with the one exception of the virginity of Mary, where he invents a more idiosyncratic view.

Influences

Böhme's writing shows the influence of Neoplatonist and alchemical writers such as Paracelsus, while remaining firmly within a Christian tradition. He has in turn greatly influenced many anti-authoritarian and mystical movements, such as the Religious Society of Friends, the Philadelphians, the Gichtelians, the Society of the Woman in the Wilderness, the Ephrata Cloister, the Harmony Society, the Zoarite Separatists, Rosicrucianism, Martinism and Christian theosophy. Böhme's disciple and mentor, the Liegnitz physician Balthasar Walther, who had travelled to the Holy Land in search of magical, kabbalistic and alchemical wisdom, also introduced kabbalistic ideas into Böhme's thought. Böhme was also an important source of German Romantic philosophy, influencing Schelling in particular. In Richard Bucke's 1901 treatise *Cosmic Consciousness*, special attention was given to the profundity of Böhme's spiritual enlightenment, which seemed to reveal to Böhme an ultimate nondifference, or nonduality, between human beings and God. Böhme is also an important influence on the ideas of the English Romantic poet, artist and mystic William Blake.

Reaction

In addition to the scientific revolution, the 17th century was a time of mystical revolution in Catholicism, Protestantism and Judaism. The Protestant revolution developed from Böhme and some medieval mystics. Böhme became important in intellectual circles in Protestant Europe, following from the publication of his books in England, Holland and Germany in the 1640s and 1650s. Böhme was especially important for the Millenarians and was taken seriously by the Cambridge Platonists and Dutch Collegiants. Henry More was critical of Böhme and claimed he was not a real prophet, and had no exceptional insight into metaphysical questions. More, for example, dismissed *Opera Posthuma* by Spinoza as a return to Behmenism.

While Böhme was famous in Holland, England, France, Russia, Denmark and America during the 17th century, he became less influential during the 18th century. A revival, however, occurred late in that century with interest from German Romantics, who considered Böhme a forerunner to the movement. Poets such as John Milton, Ludwig Tieck, Novalis and William Blake found inspiration in Böhme's writings. Coleridge, in his *Biographia Literaria*, speaks of Böhme with admiration. Böhme was highly thought of by the German philosophers Baader, Schelling and Schopenhauer. Hegel went as far as to say that Böhme was "the first German philosopher." Danish Bishop Hans Lassen Martensen published a book about Böhme.

References by modern authors

His description of the three original Principles and the seven Spirits offers a striking analogy with the Law of Three and the Law of Seven which are described in the works of Boris Mouravieff and George Gurdjieff. On the "Mappa Mundi" that C. S. Lewis included at the beginning of his novel *The Pilgrim's Regress*, a region in the far South (the area that, in the novel, symbolizes excessive emotionalism and moral and intellectual dissolution) is identified as "Behmenheim". In his preface to the third edition of the book, Lewis said that this

region "is named, unfairly, after Jakob Boehme or Behmen". Like many of the other regions on the map, however, Behmenheim does not figure in the plot of the novel itself. The epigraph of Cormac McCarthy's *Blood Meridian: An Evening Redness in the West* contains a selection from Böhme, giving readers an insight to major themes of the novel.

In Elizabeth Gilbert's *The Signature of All Things*, one of the characters, a botanical illustrator, is very influenced by the writings of Böhme.

Articles and/or contributions

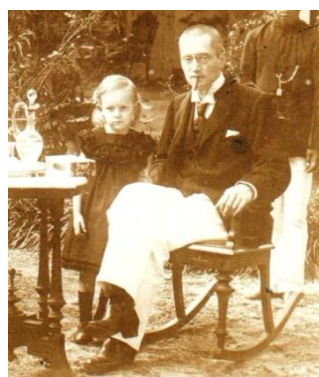
Passages from Jacob Boehme

January 1936

Full name:	Name in the issue:
Borel, Henri Jean François (Henri)	Henri Borel

Biographical data

(Attention: Google translate from a Dutch Wiki site! Needs editing)



Henri Borel in India

Henri Jean François (Henri) Borel (Dordrecht, November 23, 1869 - The Hague, August 31, 1933) was a Dutch writer and journalist.

Family

Borel was the son of the late Major-General and Governor of the Royal Military Academy George Frederick William Borel and Susanna Elizabeth Marcella. His mother was a descendant of the family Marcella, and a granddaughter of General Bernardus Johannes Cornelis Dibbets. He had a younger brother, Edward Arnold, who died nearly 16 years old and an older sister, Julie Desirée Borel (1867-1933), married to assistant resident Eduard Ludwig Martin Kühr, officer in the Dutch East Indies. A nephew, the son of Borels Uncle Harry Hubert Borel, Borel was George, Lieutenant-to-sea second class, who died in the sinking of the rammonitor *Viper*. Another nephew, son of his uncle Ferdinand Henri Borel was later Lieutenant General Jean Henri Borel.

Borel married three times; the first time on June 8, 1892 Maria Christina zur Her daughter of Francis Egbertus zur Her music teacher, and Anna Maria de Jong, the second time on December 10, 1902 by Helena Maria de Hartog, daughter of

Henri de Hartog, tobacco merchant, and Carolina Manson, [1] and the third time with Anna Maria Huff City. [2] From his marriage with Maria Helena de Hartog was his son, the future actor Louis Borel, born. He had also a daughter, Maggie L. Borel, from his third marriage.

Career

Career in India

Borel followed H.B.S. The Hague, Goes and Roermond, exam did for training for interpreters in the Chinese language and then went to language study at the University of Leiden; that was partly under Professor Schlegel. He left in 1892 to China, where he first on Long Island Ku Su studied further; at this time broke the Sino-Japanese war (1894) and Borel wrote letters as a correspondent for the *New Rotterdam Courant*, that the situation in China displays. He was referred to as an interpreter for Chinese business to Makassar, Surabaya, Semarang and Pontianak appointed and was later appointed officials for Chinese business to Tanjong Pinang. He reported in his reports mostly about abuses, corruption and injustice, which earned him the displeasure of the resident. In 1896 he was transferred in his job to Makassar, where the situation repeated itself. Borel decided, in 1898, this permanently to the Netherlands to repatriate. Meanwhile, he had begun his literary work *Wu Wei*, a philosophical fantasy, written in response to the philosophy of Lao Tze. This study was later included in the bundle *wisdom and beauty in China*. The book was translated into German (three editions), in French and in English (4 prints); [3] Borel considered later as his best work and said: It is my favorite work in such high degree, it's me could not care less if all my other publications were burned provided "*Wu Wei*" was retained. [4] In 1903 Borel returned to India, where he was again to Tanjong Pinang stationed and was instructed to investigate how the tin mines on Singkep worked *koelieordonnanties*. He went its own independent investigation and thereby came into his eyes infuriating states against. The revealing report he wrote about was later made public. It gave rise to serious conflicts and was the cause that Borel finally sick returned to the Netherlands. In 1905 he got to Amsterdam, where he had settled, a telegram from Governor General JB Heutsz, stating that as Borel wanted to return to India, he would be placed in Semarang. Borel considered this message as a rehabilitation [4] and left for the third time to the Indies. There the Chinese movement was on the rise and he tried as much as possible to represent the interests of this. In 1911 was awarded to him the personal title advisor for Chinese affairs. In 1912 he wrote, following the Chinese riots in Surabaya, a report that was completely opposite to that of the resident and thus led to a transfer. [5] During the time Borel in India tarried he became more among friends with Charles Wijbrands and HC Zentgraaff, which was not encouraged by his superiors and what his career there also adversely affected. Wijbrands and Borel shared a ruthless crackdown on anything

together and identifying injustices, abuses and corruption.

Career in Netherlands



Henri Borel as a young writer

In 1913 Borel turned to leave to the Netherlands, where he lost part of the vision of an accident in which he honorably discharged from the nation acquired service. He settled to enroll in The Hague and then started from November 1, 1916 theater reviews and book reviews in The Fatherland. In his role as critic he always went out of the position to be impartial, no sacred cows to know and friendship or enmity considerations play no role, and he made many enemies. This critical spirit saw Borel as an inheritance from his father, who in 1878, with the rank of captain, wrote a critical book about the second expedition to Aceh; He said: I may end up having to pay tribute to the memory of the brave critic, who was my father, and of whom I also my great love and talent for music inherited. [4] Borel was friends with Mark Twain, Johan Thorn Prikker and Louis Couperus. A correspondence consisting of more 400 letters exchanged with Van Eeden between 1889 and 1930, is preserved in the University of Amsterdam and the Literary Museum.

Illness and death

Borel had the last three years of his life suffering from his heart, then ran hard, suffered from high fever and suffered from an inflammation of his arm. [6] His condition verergde in the week before his death so that he collapsed. The Monday before he died he gave the copy for the newspaper. That same day fell into a high fever, which rose to more than 40 degrees, Tuesday was reported that he was sick and on Wednesday he was unconscious. He died on the night of August 31, 1933, after a brief illness, The Hague. On his deathbed, he was admitted to the Catholic Church. Borel had previously been romanized but again there was removal occur. When he was ill received conditional holy baptism. During the process of dying bath priest Nuland, Wouter Lutkie along with the dying and his family, the Our Father and the Hail Mary to convert lying in agony. [7] Later there from various sides stated that Borel in an unconscious state and perhaps beyond its control was included in the church, although this was denied by the Roman Catholic Church [8] The priest Wouter Lutkie later wrote in a piece in the New Tilburg Courant: Henri Borel and Mark Twain - Van Eeden's diary testifies. the tireless onontmoedigbare faith Borel. Where others left him or could not follow him Borel remained united, at least liked. A friendship loyalty to beyond death. Grace accepted Borel has not rejected by Van Eeden. [9] Borel was buried in the Catholic Cemetery in The Hague. [10] Shortly before the funeral service was held in the parish church of Our Lady of Lourdes at the Parklaan in The Hague. After the death of Borel received the Fatherland numerous associates, including the actor Alexander Moisiu, who wrote in my heart my friend Borel lives on, the actress Tilla Durieux, who said: The Hague is unthinkable without Henri Borel and Marie Kalff Lenormand, who remarked: No one under the Dutch critics was so well aware of French theater and French literature [11] Borel became the art editor, attached to the Motherland, followed by Menno ter Braak, then teacher in the classic. Letters Rotterdam. After his death, his wife received in the chapel of the boarding school in Venray Jerusalem the holy baptism and first Holy Communion. [12] That was because she wanted to join the same faith as her husband and her daughter. Borel was commander of the Dragon Vert d'Annam.



Reflections

About work and life

Henri Borel

Borel later regarded his novels The sister, the butterfly, the lie of honor, the law of love, life Hunger, Liliane and Leliënstad as so-called contract novels. He wrote this book at the time he was on leave in the Netherlands and he was contractually obligated to deliver two novels a year to his publisher. [4] He gave in his own words not to valuation and labeled himself "un isolé" those lucky was completely outside the circle of celebrated literary figures: Because I hate literature that is only literature [4] He was a music, especially the music of Johann Sebastian Bach and said he felt much more for the music than literature. . He expressed his love for Bach as follows: As you get older you can not play Chopin, Schumann and not, not even Beethoven and Schubert not - the big one. But then you play Bach because it is above all and everything left behind and has increased all over the deeply human and into the divine harmony of the spheres. [13] Borel had a horror of l'art pour l'art and found art a degree of religious devotion, an entire surrender of the impersonal and a culture factor had to be. He hated writers without general culture [4] From the Eighties he considered Mark Twain as the greatest figure, especially to its significance in the social field: "Van Eeden has, unlike other contemporaries, not always given to the Self-heidje, but also done a lot in the social sphere." [4] Borel reported the Sinology study that it was the biggest disappointment of his life that he, after returning from India, was not in a position further to dedicate it, because it would have been the true fulfillment of his life. What he did next was quite wholeheartedly, but he saw it as his destiny. [14] The Chinese scholar and philosopher Dr.

<p>Lim Keng Boen (then secretary of Dr. Sun Yat-sen) wrote about Wu Wei: Your Wu Wei HAS BEEN a consolation for me constantly a time of relaxation and trouble [14]</p> <p>Borel about his books</p> <ul style="list-style-type: none"> • Borel said about his book <i>The boy</i> (1899) that he would like to change it a word. Although the book was previously maligned as "weak" and "sentimental" Borel felt not at all and it was him still very sweet, although he said they had experienced the atmosphere as 15 to 16-year-old boy have to the to feel. • About <i>A Dream</i> (from <i>Tosari</i>) he said he was sorry that he's not cool book, as a poetic reflection of the mountains <i>Tosari</i> had held but had a love story interwoven. He said Couperus had kept much of this book and had written about it that the book would exist as long as the Dutch literature exists, which Borel was exaggerated. • Borel was very pleased with the <i>dag'het</i> in the East (1910); he felt he therein the Chinese revolution had predicted correctly. • He kept himself most of his books <i>The latest incarnation</i>, <i>Clean island</i>, some (not all) parts of <i>Karma</i> and of most of the pieces from the collection, <i>life and death</i>. • Borel was very fond of the novella <i>The old chicken</i>, published in an edition of the last incarnation. <p>Borel and Louis Couperus</p> <p>In October and November 1923 was in art halls "Arti" the bookseller Dijkhoffz. at The Hague Place a "Couperus exhibition" was held where many of his works were exhibited. This also appeared in a catalog, in the form of a "Bibliography" which was introduced by Borel. In it he wrote, among other things:</p> <p>What I most admire in Couperus are not so much his work as literature alone, but the author's attitude to life, I feel behind it. Were to some degree in accordance with the distinctive sound of his clothes (there is for every man, if only one pay attention, something in his clothing, which relates to his character), because her head pulling his <i>gesoigneerdheid</i>, eminence, deadly fear of everyday banal and ugly, in more defensive attitude (this refute also lay on his face), but behind a languishing crave beauty and splendor. [15]</p> <p>In the months of November to December, the same exhibition was also held in Arnhem, at bookstore Hijman, Stenfert Kroese and Van der Zande. [16]</p> <p>Borel wrote in response to the great Louis Couperus Exhibition, [17] which was held in honor of the 70th birthday of this writer: They have, on the day he would have turned 70 years old, pretty laid a wreath on Couperus's grave the President of the Louis Couperus Society thereby has chipped a speech. I do not like "Friends of ..." societies, in which after the death of his lifetime too lonely writer left suddenly all kinds of "friends" emerge from him and I am therefore not become a member of one of them. According Borel Couperus was one of very few aristocrats among the writers. They saw each other little but still were good friends. In a letter Couperus Borel expressed regret that they met so rarely. Couperus Borel once asked a walk with him to make the Hague, but rather somewhere tea or a cocktail to drink, Couperus Borel led by the working class districts of the city. On this occasion said Couperus: I think civil horrible people, but I love the people. When Borel and Couperus together by Nice walked Couperus was suddenly stopped at a large building in the making, where large basalt and granite stones were put forward and said: You see that? This has given me the inspiration for my book <i>Babylon</i>. When Borel and Couperus together Couperus's room at the High Wal sat was the manuscript of <i>Comedians</i>, just completed, before them; Couperus noted: This is another book that I have not written because I have to, because the profession is to write my books. These are sometimes no books that I need to sell. I've only written this book out of love for the subject and I do an awful lot of it. I believe most of all my books. Borel, however, said later he sent me a copy of <i>God and the Gods</i>, that he loved when his favorite book. In the Square was once a skinny and pathetic <i>bloemverkoopstertje</i> passed and then Borel said he was so sorry for this girl replied Couperus: What do we do differently, Borel? We still sell actually flowers? What are our books and articles differently and what our profession differently? During their last meeting, when Couperus had just returned from his trip to Japan, he reported Borel: You see, I believe that I have often said that I am a reincarnation of a Roman, but I see this [<i>Bezuidenhout</i>] I feel only me but Hagenaar, pure Hagenaar. [18]</p>	
Articles and/or contributions	
Tao	December 1927

Full name:	Name in the issue:
Browne, Edward Granville	Prof. E.G. Browne
Biographical data	
<p>Edward Granville Browne (7 February 1862 – 5 January 1926) was a British orientalist. He published numerous articles and books, mainly in the areas of history and literature.</p>	
<div>  <p>Life</p> <p>Edward Browne was born in Stouts Hill, Uley, Gloucestershire, England, the son of Benjamin Chapman Browne the civil engineer, and his wife Annie. He was educated at Trinity College, Glenalmond, Burnside's School in Berkshire, Eton College, and the Newcastle College of Physical Science. He then read natural sciences at Pembroke College, Cambridge. He also studied Arabic with Edward Henry Palmer and William Wright, and Persian with Edward Byles Cowell, motivated by an interest in the Turkish people. After graduating in 1882 he travelled to Constantinople.</p> <p>Browne then spent a further two years at Cambridge studying Indian languages, and also gained an M.B. in London. In 1887 he was made a Fellow of Pembroke, and then paid an extended visit to Persia. He returned to become university lecturer in Persian. In April 1902 he was elected Sir Thomas Adams Professor of Arabic at the University of Cambridge. Browne was mainly responsible for the creation at Cambridge of a school of living oriental languages, in connection with the training of candidates for the Egyptian and Sudanese civil services, and the Lebanese consular service.</p> <p>Family</p> <p>Browne married Alice Caroline, daughter of Francis Henry Blackburne Daniell in 1906, and had two sons. He died in 1926 in Cambridge.</p> <p>Works</p> <p>Browne published in areas which few other Western scholars had explored. Many of his publications are related to Persia (modern day Iran and western Afghanistan), either in the fields of history or Persian literature. He is perhaps best known for his documentation and historical narratives of the Bábí movement as relayed by Count Gobineau. He published two translations of Bábí histories, and wrote several of the few Western accounts of early Bábí and Bahá'í history.</p> <p>Browne was not a Bahá'í, but rather an orientalist. His interest in the Bábí movement was piqued by a book by the Comte de Gobineau, found while he was looking for materials on the Sufi movement. The history <i>A Traveller's Narrative</i> was written by `Abdu'l-Bahá and translated by Browne, who added a large introduction and appendices. Browne was fascinated by the development of the written historical perspectives of the Bahá'ís regarding successorship after the Báb including their idea of an independent dispensation of Bahá'u'lláh. These Bahá'í-authored works emphasized Bahá'u'lláh to a greater extent than the Báb and took a critical view against Mirza Yahya Subh-i-Azal, whom Gobineau listed as the Báb's successor. Browne expressed sympathy for Mirza Yahya and surprise at the route the religion had taken.</p> <p>In <i>A Year Among the Persians</i> (1893) he wrote a sympathetic portrayal of Persian society. After his death in 1926 it was reprinted and became a classic in English travel literature. He also published the first volume of <i>A Literary History of Persia</i> in 1902 with subsequent volumes in 1906, 1920, and 1924. It remains a standard authority.</p> <p>Among Persians, Browne is well remembered today. A street named after him in Tehran, as well as his statue, remained even after the Iranian revolution in 1979.</p> </div> <div>  </div>	
Articles and/or contributions	
Sufiism (double i)	September 1926, p. 96
(from an article by the late Professor E.G. Browne, published in: <i>Religious Systems of the World</i> , London, Swan Sonnenschein & Co., 1889)	

Full name:	Name in the issue:
Buber, Martin	Martin Buber
Biographical data	
<div data-bbox="186 353 466 728" data-label="Image"> </div> <div data-bbox="486 353 1393 622" data-label="Text"> <p>Martin Buber (Hebrew: מרטין בובר, German: Martin Buber, Yiddish: מארטין בובער; February 8, 1878 – June 13, 1965) was an Austrian-born Israeli Jewish philosopher best known for his philosophy of dialogue, a form of existentialism centered on the distinction between the I–Thou relationship and the I–It relationship. Born in Vienna, Buber came from a family of observant Jews, but broke with Jewish custom to pursue secular studies in philosophy. In 1902, he became the editor of the weekly <i>Die Welt</i>, the central organ of the Zionist movement, although he later withdrew from organizational work in Zionism. In 1923, Buber wrote his famous essay on existence, <i>Ich und Du</i> (later translated into English as <i>I and Thou</i>), and in 1925, he began translating the Hebrew Bible into the German language.</p> </div> <div data-bbox="486 622 1393 813" data-label="Text"> <p>In 1930, Buber became an honorary professor at the University of Frankfurt am Main, but resigned in protest from his professorship immediately after Adolf Hitler came to power in 1933. He then founded the Central Office for Jewish Adult Education, which became an increasingly important body as the German government forbade Jews to attend public education. In 1938, Buber left Germany and settled in Jerusalem, Mandate Palestine (later Israel), receiving a professorship at Hebrew University and lecturing in anthropology and introductory sociology.</p> </div> <div data-bbox="486 813 1393 896" data-label="Text"> <p>Buber was a direct descendent of the prominent 16th century rabbi Meir Katzenellenbogen, known as the Maharam of Padua, as was his cousin, cosmetics entrepreneur Helena Rubinstein. Karl Marx is another notable relative.</p> </div> <div data-bbox="486 896 1393 952" data-label="Text"> <p>Buber's wife Paula died in 1958, and he died at his home in the Talbiya neighborhood of Jerusalem on June 13, 1965. They had two children: a son, Rafael Buber and a daughter, Eva Strauss-Steinitz.</p> </div> <div data-bbox="486 952 1393 1254" data-label="Text"> <p>Early life Martin (Hebrew name: מרדכי, Mordechai) Buber was born in Vienna to an Orthodox Jewish family. "Because his parents divorced when he was three years old, he was educated and raised by his grandfather in Lvov where he learned the Talmud, literature and the ways of Chassidism whose Rabbis and leaders he became exposed to."^[2] His grandfather, Solomon Buber, was a renowned scholar of Midrash and Rabbinic Literature. At home Buber spoke Yiddish and German. In 1892 Buber returned to his father's house in Lemberg, today's Lviv, Ukraine. Despite Buber's connection to the House of David as a descendant of Meir Katzenellenbogen, illustrated in <i>The Unbroken Chain</i>, a personal religious crisis led him to break with Jewish religious customs: he started reading Immanuel Kant, Søren Kierkegaard, and Friedrich Nietzsche. The latter two, in particular, inspired him to pursue studies in philosophy. In 1896, Buber went to study in Vienna (philosophy, art history, German studies, philology).</p> </div> <div data-bbox="486 1254 1393 1337" data-label="Text"> <p>In 1898, he joined the Zionist movement, participating in congresses and organizational work. In 1899 while studying in Zürich, Buber met his future wife, Paula Winkler, a non-Jewish Zionist writer from Munich who later converted to Judaism.</p> </div> <div data-bbox="486 1337 1393 1527" data-label="Text"> <p>Themes Buber's evocative, sometimes poetic, writing style marked the major themes in his work: the retelling of Hasidic tales, Biblical commentary, and metaphysical dialogue. A cultural Zionist, Buber was active in the Jewish and educational communities of Germany and Israel. He was also a staunch supporter of a binational solution in Palestine, and after the establishment of the Jewish state of Israel, of a regional federation of Israel and Arab states. His influence extends across the humanities, particularly in the fields of social psychology, social philosophy, and religious existentialism.</p> </div> <div data-bbox="486 1527 1393 1666" data-label="Text"> <p>Buber's attitude towards Zionism was tied to his desire to promote a vision of "Hebrew humanism". According to Laurence J. Silberstein, the terminology of "Hebrew humanism" was coined to "distinguish [Buber's] form of nationalism from that of the official Zionist movement" and to point to how "Israel's problem was but a distinct form of the universal human problem. Accordingly, the task of Israel as a distinct nation was inexorably linked to the task of humanity in general".</p> </div> <div data-bbox="486 1666 1393 1886" data-label="Text"> <p>Zionist views Approaching Zionism from his own personal viewpoint, Buber disagreed with Theodor Herzl about the political and cultural direction of Zionism. Herzl envisioned the goal of Zionism in a nation-state, but did not consider Jewish culture or religion necessary. In contrast, Buber believed the potential of Zionism was for social and spiritual enrichment. For example, Buber argued that following the formation of the Israeli state, there would need to be reforms to Judaism: "We need someone who would do for Judaism what Pope John XXIII has done for the Catholic Church". Herzl and Buber would continue, in mutual respect and disagreement, to work towards their respective goals for the rest of their lives.</p> </div> <div data-bbox="486 1886 1393 2020" data-label="Text"> <p>In 1902 Buber became the editor of the weekly <i>Die Welt</i>, the central organ of the Zionist movement. However, a year later he became involved with the Jewish Hasidim movement. Buber admired how the Hasidic communities actualized their religion in daily life and culture. In stark contrast to the busy Zionist organizations, which were always mulling political concerns, the Hasidim were focused on the values which Buber had long advocated for Zionism to adopt. In 1904, he withdrew from much of his Zionist organizational work and devoted himself to study</p> </div>	

and writing. In that year he published his thesis, *Beiträge zur Geschichte des Individuationsproblems*, on Jakob Böhme and Nikolaus Cusanus.

In the early 1920s Martin Buber started advocating a binational Jewish-Arab state, stating that the Jewish people should proclaim "its desire to live in peace and brotherhood with the Arab people and to develop the common homeland into a republic in which both peoples will have the possibility of free development".

Buber rejected the idea of Zionism as just another national movement and wanted instead to see the creation of an exemplary society; a society which would not, he said, be characterized by Jewish domination of the Arabs. It was necessary for the Zionist movement to reach a consensus with the Arabs even at the cost of the Jews remaining a minority in the country. In 1925 he was involved in the creation of the organization Brit Shalom (Covenant of Peace), which advocated the creation of a binational state, and throughout the rest of his life he hoped and believed that Jews and Arabs one day would live in peace in a joint nation. In 1942, he co-founded the Ihud party which advocated a binationalist program. Nevertheless he was connected with decades of friendship to Zionists and philosophers like Chaim Weizmann, Max Brod, Hugo Bergman, and Felix Weltsch, who were close friends of his from old European times in Prague, Berlin, and Vienna to the Jerusalem of the 1940s through the 1960s.

After Israel gained independence in 1948, Buber advocated Israel's participation in a federation of "Near East" states wider than just Palestine.

Literary and academic career

From 1910 to 1914, Buber studied myths and published editions of mythic texts. In 1916 he moved from Berlin to Heppenheim.

During World War I, he helped establish the Jewish National Commission to improve the condition of Eastern European Jews. During that period he became the editor of *Der Jude* (German for "The Jew"), a Jewish monthly (until 1924). In 1921, Buber began his close relationship with Franz Rosenzweig. In 1922, he and Rosenzweig co-operated in Rosenzweig's House of Jewish Learning, known in Germany as *Lehrhaus*.

In 1923, Buber wrote his famous essay on existence, *Ich und Du* (later translated into English as *I and Thou*).

Though he edited the work later in his life, he refused to make substantial changes. In 1925, he began, in conjunction with Franz Rosenzweig, translating the Hebrew Bible into German. He himself called this translation *Verdeutschung* ("Germanification"), since it does not always use literary German language, but instead attempts to find new dynamic (often newly invented) equivalent phrasing to respect the multivalent Hebrew original.

Between 1926 and 1930, Buber co-edited the quarterly *Die Kreatur* ("The Creature").

In 1930, Buber became an honorary professor at the University of Frankfurt am Main. He resigned in protest from his professorship immediately after Adolf Hitler came to power in 1933. On October 4, 1933 the Nazi authorities forbade him to lecture. In 1935 he was expelled from the *Reichsschrifttumskammer* (the National Socialist authors' association). He then founded the Central Office for Jewish Adult Education, which became an increasingly important body as the German government forbade Jews to attend public education. The Nazi administration increasingly obstructed this body.

Finally, in 1938, Buber left Germany and settled in Jerusalem, then capital of Mandate Palestine. He received a professorship at Hebrew University, there lecturing in anthropology and introductory sociology. The lectures he gave during the first semester were published in the book *The problem of man* (*Das Problem des Menschen*); in these lectures he discusses how the question "What is Man?" became the central one in philosophical anthropology. He participated in the discussion of the Jews' problems in Palestine and of the Arab question – working out of his Biblical, philosophic, and Hasidic work.

He became a member of the group *Ihud*, which aimed at a bi-national state for Arabs and Jews in Palestine.

Such a binational confederation was viewed by Buber as a more proper fulfillment of Zionism than a solely Jewish state. In 1946 he published his work *Paths in Utopia*, in which he detailed his communitarian socialist views and his theory of the "dialogical community" founded upon interpersonal "dialogical relationships".

After World War II Buber began lecture tours in Europe and the United States. In 1952 he argued with Jung over the existence of God.

Philosophy

Buber is famous for his thesis of dialogical existence, as he described in the book *I and Thou*. However, his work dealt with a range of issues including religious consciousness, modernity, the concept of evil, ethics, education, and Biblical hermeneutics.

Buber rejected the label of "philosopher" or "theologian" claiming he was not interested in ideas, only personal experience, and could not discuss God but only relationships to God.

Dialogue and existence

In *I and Thou*, Buber introduced his thesis on human existence. Inspired partly by Feuerbach's *The Essence of Christianity* and Kierkegaard's "Single One", Buber worked upon the premise of existence as encounter.^[23] He explained this philosophy using the word pairs of *Ich-Du* and *Ich-Es* to categorize the modes of consciousness, interaction, and being through which an individual engages with other individuals, inanimate objects, and all reality in general. Theologically, he associated the first with the Jewish Jesus and the second with the gentile Christian Paul. Philosophically, these word pairs express complex ideas about modes of being—particularly how a person exists and actualizes that existence. As Buber argues in *I and Thou*, a person is at all times engaged with the world in one of these modes.

The generic motif Buber employs to describe the dual modes of being is one of dialogue (*Ich-Du*) and monologue (*Ich-Es*). The concept of communication, particularly language-oriented communication, is used both in describing dialogue/monologue through metaphors and expressing the interpersonal nature of human existence. *Ich-Du*

Ich-Du ("I-Thou" or "I-You") is a relationship that stresses the mutual, holistic existence of two beings. It is a concrete encounter, because these beings meet one another in their authentic existence, without any qualification or objectification of one another. Even imagination and ideas do not play a role in this relation. In an I-Thou encounter, infinity and universality are made actual (rather than being merely concepts). Buber stressed that an Ich-Du relationship lacks any composition (e.g., structure) and communicates no content (e.g., information). Despite the fact that Ich-Du cannot be proven to happen as an event (e.g., it cannot be measured), Buber stressed that it is real and perceivable. A variety of examples are used to illustrate Ich-Du relationships in daily life—two lovers, an observer and a cat, the author and a tree, and two strangers on a train. Common English words used to describe the Ich-Du relationship include encounter, meeting, dialogue, mutuality, and exchange.

One key Ich-Du relationship Buber identified was that which can exist between a human being and God. Buber argued that this is the only way in which it is possible to interact with God, and that an Ich-Du relationship with anything or anyone connects in some way with the eternal relation to God.

To create this I-Thou relationship with God, a person has to be open to the idea of such a relationship, but not actively pursue it. The pursuit of such a relation creates qualities associated with It-ness, and so would prevent an I-You relation, limiting it to I-It. Buber claims that if we are open to the I-Thou, God eventually comes to us in response to our welcome. Also, because the God Buber describes is completely devoid of qualities, this I-Thou relationship lasts as long as the individual wills it. When the individual finally returns to the I-It way of relating, this acts as a barrier to deeper relationship and community.

Ich-Es

The Ich-Es ("I-It") relationship is nearly the opposite of Ich-Du. Whereas in Ich-Du the two beings encounter one another, in an Ich-Es relationship the beings do not actually meet. Instead, the "I" confronts and qualifies an idea, or conceptualization, of the being in its presence and treats that being as an object. All such objects are considered merely mental representations, created and sustained by the individual mind. This is based partly on Kant's theory of phenomenon, in that these objects reside in the cognitive agent's mind, existing only as thoughts. Therefore, the Ich-Es relationship is in fact a relationship with oneself; it is not a dialogue, but a monologue.

In the Ich-Es relationship, an individual treats other things, people, etc., as objects to be used and experienced. Essentially, this form of objectivity relates to the world in terms of the self – how an object can serve the individual's interest.

Buber argued that human life consists of an oscillation between Ich-Du and Ich-Es, and that in fact Ich-Du experiences are rather few and far between. In diagnosing the various perceived ills of modernity (e.g., isolation, dehumanization, etc.), Buber believed that the expansion of a purely analytic, material view of existence was at heart an advocacy of Ich-Es relations – even between human beings. Buber argued that this paradigm devalued not only existents, but the meaning of all existence.

Note on translation

Ich und Du has been translated from the original German into many other languages. However, because Buber's use of German was highly idiomatic and often unconventional, there has naturally been debate on how best to convey the complex messages in his text. One critical debate in the English-speaking world has centered on the correct translation of the key word pairs Ich-Du and Ich-Es. In the German the word "Du" is used, while in the English two different translations are used: "Thou" (used in Ronald Smith's version) and "You" (used by Walter Kaufmann). The key problem is how to translate the very personal, even intimate German "Du", which has no direct equivalent in Modern English. Smith argued that "Thou" invokes the theological and reverential implications which Buber intended (e.g., Buber describes God as the eternal "Du"). Kaufmann asserted that this wording was archaic and impersonal, offering "You" because (like the German Du) it has colloquial usage in intimate conversation.

Despite this debate, Buber's book is widely known in the English-speaking world as *I and Thou*, perhaps because the Smith translation appeared years before the Kaufmann one. However, both the Smith and Kaufmann translations are widely available.

Hasidism and mysticism

Buber was a scholar, interpreter, and translator of Hasidic lore. He viewed Hasidism as a source of cultural renewal for Judaism, frequently citing examples from the Hasidic tradition that emphasized community, interpersonal life, and meaning in common activities (e.g., a worker's relation to his tools). The Hasidic ideal, according to Buber, emphasized a life lived in the unconditional presence of God, where there was no distinct separation between daily habits and religious experience. This was a major influence on Buber's philosophy of anthropology, which considered the basis of human existence as dialogical.

In 1906, Buber published *Die Geschichten des Rabbi Nachman*, a collection of the tales of the Rabbi Nachman of Breslov, a renowned Hasidic rebbe, as interpreted and retold in a Neo-Hasidic fashion by Buber. Two years later, Buber published *Die Legende des Baalschem* (stories of the Baal Shem Tov), the founder of Hasidism. Buber's interpretation of the Hasidic tradition, however, has been criticized by scholars such as Chaim Potok for its romanticization. In the introduction to Buber's *Tales of the Hasidim*, Potok notes that Buber overlooked Hasidism's "charlatanism, obscurantism, internecine quarrels, its heavy freight of folk superstition and pietistic excesses, its tzadik worship, its vulgarized and attenuated reading of Lurianic Kabbalah." Even more severe is the criticism that Buber deemphasized the importance of the Jewish Law in Hasidism. This is ironic, considering that Buber often delved into Hasidim to demonstrate that individual religiosity did not require a dogmatic, creedal religion.

Articles and/or contributions	
Der Werwolf	December 1926

Full name:	Name in the issue:
Buddhaputra	Buddhaputra
Biographical data	
No Biographical material found on Buddhaputra.	
On Sind:	
<p>Sindh /sɪnd/ (Sindhi: سنڌ (Perso- Arabic) सिंध (Devanagari) ; Urdu: سندھ ; Latin: Indus ; Ancient Greek: Ἰνδός Indós ; Sanskrit: सिंधु Sindhu) is one of the five provinces of Pakistan and historically home to the Sindhi people. It is also locally known as the Mehran. The name "Sindh" is derived from the Sanskrit Sindhu, a reference to the Indus River that passes almost through the middle of the entire province. This river was known to the ancient Iranians in Avestan as Hindu, in Sanskrit as Sindhu, to Assyrians (as early as the seventh century BC) as Sinda, to the Persians as Ab-e-sind, to the Greeks as Indos, to the Romans as Indus, to the Pashtuns as Abasind, to the Arabs as Al-Sind, to the Chinese as Sintow, and to the Javanese as Santri.</p> <p>Sindh is bounded to the west by Balochistan, to the north by Punjab, to the east by the Indian states of Gujarat and Rajasthan and to the south by the Arabian Sea. The capital and largest city of the province is Karachi, which is also Pakistan's largest city and the country's only financial hub. Most of the population in the province is Muslim, with sizable Hindu, Ahmadiyya, Christian, Parsi and Sikh minorities.</p>	
Articles and/or contributions	
Some Sufi Poets of Sind	April 1939
Some Sufi Poets of Sind	July 1939

Full name:	Name in the issue:
Burton, Richard Francis	Sir R.F. Burton

Biographical data

Sir Richard Francis Burton KCMG FRGS (honorific and society titles PK) (19 March 1821 – 20 October 1890) was a British explorer, geographer, translator, writer, soldier, orientalist, cartographer, ethnologist, spy, linguist, poet, fencer, Egyptologist and diplomat. He was known for his travels and explorations within Asia, Africa and the Americas, as well as his extraordinary knowledge of languages and cultures. According to one count, he spoke 29 European, Asian and African languages.



Burton in 1876

Burton's best-known achievements include traveling in disguise to Mecca, an unexpurgated translation of *One Thousand and One Nights* (commonly called *The Arabian Nights* in English after early translations of Antoine Galland's French version), bringing the *Kama Sutra* to publication in English, and journeying with John Hanning Speke as the first Europeans to visit the Great Lakes of Africa in search of the source of the Nile. Burton's works and letters extensively criticized colonial policies of the British Empire, to the detriment of his career. He was a prolific and erudite author and wrote numerous books and scholarly articles about subjects including human behaviour, travel, falconry, fencing, sexual practices and ethnography. A characteristic feature of his books is the copious footnotes and appendices containing remarkable observations and information.

Burton was a captain in the army of the East India Company, serving in India (and later, briefly, in the Crimean War). Following this, he was engaged by the Royal Geographical Society to explore the east coast of Africa and led an expedition guided by the locals and was the first European to see Lake Tanganyika. In later life, he served as British consul in Fernando Pó, Santos, Damascus and, finally, Trieste. He was a Fellow of the Royal Geographical Society and was awarded a knighthood (KCMG) in 1886.

Biography

Early life and education (1822–42)

Burton was born in Torquay, Devon, at 21:30 on 19 March 1821; in his autobiography, he incorrectly claimed to have been born in the family home at Barham House in Elstree in Hertfordshire. He was baptized on 2 September 1821 at Elstree Church in Borehamwood, Hertfordshire. His father, Lt.-Colonel Joseph Netterville Burton, of the 36th Regiment, was an Irish-born British army officer of Anglo-Irish extraction who through his mother's family - the Campbells of Tuam - was a first cousin of Lt.-Colonel Henry Peard Driscoll and Mrs Richard Graves. Richard's mother, Martha Baker, was the daughter and co-heiress of a wealthy English squire, Richard Baker (1762-1824), of Barham House, Hertfordshire, for whom he was named. Burton had two siblings, Maria Katherine Elizabeth Burton (who married Lt.-General Sir Henry William Stisted) and Edward Joseph Netterville Burton, born in 1823 and 1824, respectively.

Burton's family travelled considerably during his childhood. In 1825, they moved to Tours, France. Burton's early education was provided by various tutors employed by his parents. He first began a formal education in 1829 at a preparatory school on Richmond Green in Richmond, Surrey run by Rev. Charles Delafosse. Over the next few years, his family travelled between England, France, and Italy. Burton showed an early gift for languages and quickly learned French, Italian, Neapolitan, and Latin, as well as several dialects. During his youth, he was rumored to have carried on an affair with a young Roma (Gypsy) woman, even learning the rudiments of her language, Romani. The peregrinations of his youth may have encouraged Burton to regard himself as an outsider for much of his life. As he put it, "Do what thy manhood bids thee do, from none but self expect applause".

Burton matriculated at Trinity College, Oxford, on 19 November 1840. Before getting a room at the college, he lived for a short time in the house of Dr. William Alexander Greenhill, then physician to the Radcliffe Infirmary. Here, he met John Henry Newman, whose churchwarden was Dr. Greenhill. Despite his intelligence and ability, Burton was antagonized by his teachers and peers. During his first term, he is said to have challenged another student to a duel after the latter mocked Burton's mustache. Burton continued to gratify his love of languages by studying Arabic; he also spent his time learning falconry and fencing. In 1842, he attended a steeplechase in deliberate violation of college rules and subsequently dared to tell the college authorities that students should be allowed to attend such events. Hoping to be merely "rusticated"—that is, suspended with the possibility of reinstatement, the punishment received by some less provocative students who had also visited the steeplechase—he was instead permanently expelled from Trinity College. In a final jab at the environment he had come to despise, Burton reportedly trampled the college's flower beds with his horse and carriage while departing Oxford.

Army career (1842–53)

In his own words, "fit for nothing but to be shot at for six pence a day", Burton enlisted in the army of the East India Company at the behest of his ex-college classmates who were already members. He hoped to fight in the first Afghan war, but the conflict was over before he arrived in India. He was posted to the 18th Bombay Native Infantry based in Gujarat and under the command of General Charles James Napier. While in India, he became a proficient speaker of Hindustani, Gujarati, Punjabi, Sindhi, Saraiki and Marathi as well as Persian and Arabic.

His studies of Hindu culture had progressed to such an extent that "my Hindu teacher officially allowed me to wear the Janeu (Brahmanical Thread)", although the truth of this has been questioned, since it would usually have required long study, fasting, and a partial shaving of the head. Burton's interest (and active participation) in the cultures and religions of India was considered peculiar by some of his fellow soldiers who accused him of "going native" and called him "the White Nigger". Burton had many peculiar habits that set him apart from other soldiers. While in the army, he kept a large menagerie of tame monkeys in the hopes of learning their language. He also earned the name "Ruffian Dick" for his "demonic ferocity as a fighter and because he had fought in single combat more enemies than perhaps any other man of his time".

Burton was appointed to the Sindh survey, where he learned to use the measuring equipment that would later be useful in his career as an explorer. At this time he began to travel in disguise. He adopted the alias of Mirza Abdullah and often fooled local people and fellow officers into failing to recognize him. It was at this point that he began to work as an agent for Napier and, although details of exactly what this work entailed are not known, it is known that he participated in an undercover investigation of a brothel in Karachi said to be frequented by British soldiers where the prostitutes were young boys. His lifelong interest in sexual practices led him to produce a detailed report which was later to cause trouble for Burton when subsequent readers of the report (which Burton had been assured would be kept secret) came to believe that Burton had, himself, participated in some of the practices described in his writing.

In March 1849, Burton returned to Europe on sick leave. In 1850, he wrote his first book *Goa and the Blue Mountains*, a guide to the Goa region. He traveled to Boulogne to visit the fencing school and it was there where he first encountered his future wife Isabel Arundell, a young Catholic woman from an aristocratic family.

First explorations and journey to Mecca (1851–53)

Motivated by his love of adventure, Burton got the approval of the Royal Geographical Society for an exploration of the area and he gained permission from the board of directors of the British East India Company to take leave from the army. His seven years in India gave Burton a familiarity with the customs and behaviour of Muslims and prepared him to attempt a Hajj (pilgrimage to Mecca and, in this case, Medina). It was this journey, undertaken in 1853, which first made Burton famous. He had planned it whilst traveling disguised among the Muslims of Sindh, and had laboriously prepared for the adventure by study and practice (including undergoing the Muslim tradition of circumcision to further lower the risk of being discovered).

Although Burton was certainly not the first non-Muslim European to make the *Hajj* (Ludovico di Varthema did this in 1503), his pilgrimage is the most famous and the best documented of the time. He adopted various disguises including that of a Pashtun to account for any oddities in speech, but he still had to demonstrate an understanding of intricate Islamic traditions, and a familiarity with the minutiae of Eastern manners and etiquette. Burton's trek to Mecca was dangerous and his caravan was attacked by bandits (a common experience at the time). As he put it, though "... neither Koran or Sultan enjoin the death of Jew or Christian intruding within the columns that note the sanctuary limits, nothing could save a European detected by the populace, or one who after pilgrimage declared himself an unbeliever." The pilgrimage entitled him to the title of Hajji and to wear the green head wrap. Burton's own account of his journey is given in *A Personal Narrative of a Pilgrimage to Al-Medinah and Meccah* (1855).

When Burton returned to the British Army he sat for examination as an Arab linguist. The examiner was Robert Lambert Playfair, who disliked Burton. As Professor George Percy Badger knew Arabic well, Playfair asked Badger to oversee the exam. Having been told that Burton could be vindictive and avoiding any animosity should Burton fail, Badger declined. Playfair conducted the tests sending the results to Badger. Despite Burton's success living as an Arab, Badger failed him. Badger later told Burton that "After looking them over, I sent them back to him with a note eulogising your attainments and ... remarking on the absurdity of the Bombay Committee being made to judge your proficiency inasmuch as I did not believe that any of them possessed a tithe of the knowledge of Arabic you did."

Early explorations (1854–55)

Following his return to Cairo from Mecca, Burton sailed to India to rejoin his regiment. In March 1854, he transferred to the political department of the East India Company and went to Aden on the Arabian Peninsula in order to prepare for a new expedition, supported by the Royal Geographical Society, to explore the interior of the Somali Country and beyond, where Burton hoped to discover the large lakes he had heard about from Arab travelers. It was in Aden in September of this year that he first met Captain (then Lieutenant) John Hanning Speke who would accompany him on his most famous exploration. Burton undertook the first part of the trip alone. He made an expedition to Harar (in present day Ethiopia), which no European had entered (indeed there was a prophecy that the city would decline if a Christian was admitted inside).

This leg of the expedition lasted three months, although much of the time was spent in the port of Zeila, where Burton, once again in disguise, awaited word that the road to Harar was safe. Burton not only travelled to Harar but also was introduced to the Emir and stayed in the city for ten days, officially a guest of the Emir but in reality his prisoner. The journey back was plagued by lack of supplies, and Burton wrote that he would have died of thirst had he not seen desert birds and realized they would be near water.

Following this adventure, Burton prepared to set out for the interior accompanied by Lieutenant Speke, Lieutenant G. E. Herne and Lieutenant William Stroyan and a number of Africans employed as bearers. However, before the expedition was able to leave camp, his party was attacked by a group of Somali *waranle* ("warriors"). The officers estimated the number of attackers at 200. In the ensuing fight, Stroyan was killed and Speke was captured and wounded in eleven places before he managed to escape. Burton was impaled with a javelin, the point entering one cheek and exiting the other. This wound left a notable scar that can be easily seen on portraits and photographs. He was forced to make his escape with the weapon still transfixing his head. It was

no surprise then that he found the Somalis to be a "fierce and turbulent race". However, the failure of this expedition was viewed harshly by the authorities, and a two-year investigation was set up to determine to what extent Burton was culpable for this disaster. While he was largely cleared of any blame, this did not help his career. He describes the harrowing attack in *First Footsteps in East Africa* (1856).

In 1855, Burton rejoined the army and traveled to the Crimea hoping to see active service in the Crimean War. He served on the staff of *Beatson's Horse* a corps of Bashi-bazouks, local fighters under the command of General Beatson, in the Dardanelles. The corps was disbanded following a "mutiny" after they refused to obey orders and Burton's name was mentioned (to his detriment) in the subsequent inquiry.

Exploring the African Great Lakes (1856–60)

In 1856, the Royal Geographical Society funded another expedition in which Burton set off from Zanzibar to explore an "inland sea" that had been described by Arab traders and slavers. His mission was to study the area's tribes and to find out what exports might be possible from the region. It was hoped that the expedition might lead to the discovery of the source of the River Nile, although this was not an explicit aim. Burton had been told that only a fool would say his expedition aimed to find the source of the Nile because anything short of that would then be regarded as a failure.

Before leaving for Africa, Burton became secretly engaged to Isabel Arundell. Her family, particularly her mother, would not allow a marriage since Burton was not a Catholic and was not wealthy, although in time the relationship became tolerated.

John Hanning Speke again accompanied him and on 27 June 1857 they set out from the east coast of Africa heading west in search of the lake or lakes. They were helped greatly by the Omani Arabs who lived and traded in the region. They followed the traditional caravan routes, hiring the professional porters and guides, who had been making similar treks for years. From the start the outward journey was beset with problems such as recruiting reliable bearers and the theft of equipment and supplies by deserting expedition members.

Both men were beset by a variety of tropical diseases on the journey. Speke was rendered blind for some of the journey and deaf in one ear (due to an infection caused by attempts to remove a beetle). Burton was unable to walk for some of the journey and had to be carried by the bearers.

The expedition arrived at Lake Tanganyika in February 1858. Burton was awestruck by the sight of the magnificent lake, but Speke, who had been temporarily blinded by a disease, was unable to see the body of water. By this point much of their surveying equipment was lost, ruined, or stolen, and they were unable to complete surveys of the area as well as they wished. Burton was again taken ill on the return journey and Speke continued exploring without him, making a journey to the north and eventually locating the great Lake Victoria, or Victoria Nyanza. Lacking supplies and proper instruments Speke was unable to survey the area properly but was privately convinced that it was the long sought source of the Nile. Burton's description of the journey is given in *Lake Regions of Equatorial Africa* (1860). Speke gave his own account in *The Journal of the Discovery of the Source of the Nile* (1863).

Both Burton and Speke were in extremely poor health after the journey and returned home separately. As usual Burton kept very detailed notes, not just on the geography but also on the languages, customs, and even sexual habits of the people he encountered. Although it was Burton's last great expedition his geographical and cultural notes proved invaluable for subsequent explorations by Speke and James Augustus Grant, Samuel Baker, David Livingstone and Henry Morton Stanley. Speke and Grant's (1863) exploration began on the east coast near Zanzibar again and went around the west side of Lake Victoria to Lake Albert and finally returning in triumph via the River Nile. However, crucially, they had lost track of the river's course between Lake Victoria and Albert. This left Burton, and others, unsatisfied that the source of the Nile was conclusively proven.

Burton and Speke

A prolonged public quarrel followed, damaging the reputations of both Burton and Speke. Some biographers have suggested that friends of Speke (particularly Laurence Oliphant) initially stirred up trouble between the two.^[18] Burton's sympathizers contend that Speke resented Burton's leadership role. Tim Jeal, who has accessed Speke's personal papers, suggests that it was more likely the other way around, Burton being jealous and resentful of Speke's determination and success. "As the years went by, [Burton] would neglect no opportunity to deride and undermine Speke's geographical theories and achievements".

Speke had earlier proven his mettle by trekking through the mountains of Tibet, but Burton regarded him as inferior, as he didn't speak any Arabic or African languages. Despite his fascination with non-European cultures, some have portrayed Burton as an unabashed imperialist convinced of the historical and intellectual superiority of the white race, citing his involvement in the Anthropological Society, an organization that established a doctrine of scientific racism. Speke appears to have been kinder and less intrusive to the Africans they encountered, and reportedly fell in love with an African woman on a future expedition.

There were also problems with the debt associated with their expedition, of which Speke claimed Burton had sole responsibility for. But their biggest disagreement was on the source of the Nile.

The two men traveled home separately. Speke returned to London first and presented a lecture at the Royal Geographical Society, claiming Lake Victoria as the source of the Nile. According to Burton, Speke broke an agreement they'd made to give their first public speech together. Apart from Burton's word there is no proof that such an agreement existed, and most modern researchers doubt that it did. Tim Jeal, evaluating the written evidence, says the odds are "heavily against Speke having made a pledge to his former leader".

Burton arrived in London to find Speke being lionized and his own role being considered secondary. Speke had already applied for further expeditions to the region without Burton. In subsequent months both men attempted to harm each other's reputations. Burton refuted Speke's claim, calling his evidence inconclusive and his measurements inaccurate.

Speke undertook a second expedition, along with Captain James Grant and Sidi Mubarak Bombay, to prove that Lake Victoria was the true source of the Nile. Speke, in light of the issues he was having with Burton, had Grant sign a statement saying, among other things, "I renounce all my rights to publishing ... my own account [of the expedition] until approved of by Captain Speke or [the Royal Geographical Society]". Burton and Livingstone were still unconvinced, but believing the matter had settled, the Royal Geographical Society awarded Speke its Gold Medal.

On 16 September 1864, Burton and Speke were scheduled to debate the source of the Nile at a meeting of the British Association for the Advancement of Science. On the day before the debate, Burton and Speke sat near each other in the lecture hall. According to Burton's wife, Speke stood up, said "I can't stand this any longer," and abruptly left the hall. That afternoon Speke went hunting on the nearby estate of a relative. He was discovered lying near a stone wall, felled by a fatal gunshot wound from his hunting shotgun. Burton learned of Speke's death the following day while waiting for their debate to begin. A jury ruled Speke's death an accident. An obituary surmised that Speke, while climbing over the wall, had carelessly pulled the gun after himself with the muzzle pointing at his chest and shot himself. Alexander Maitland, Speke's only biographer, concurs.

Diplomatic service and scholarship (1861–90)

In January 1861, Burton and Isabel married in a quiet Catholic ceremony although he did not adopt the Catholic faith at this time. Shortly after this, the couple were forced to spend some time apart when he formally entered the Foreign Service as consul at Fernando Po, the modern island of Bioko in Equatorial Guinea. This was not a prestigious appointment; because the climate was considered extremely unhealthy for Europeans, Isabel could not accompany him. Burton spent much of this time exploring the coast of West Africa. He described some of his experiences, including a trip up the Congo River to the Yellala Falls and beyond, in his 1876 book *Two trips to gorilla land and the cataracts of the Congo*.

The couple were reunited in 1865 when Burton was transferred to Santos in Brazil. Once there, Burton traveled through Brazil's central highlands, canoeing down the Sao Francisco River from its source to the falls of Paulo Afonso.

In 1869 he was made consul in Damascus, an ideal post for someone with Burton's knowledge of the region and customs. However, Burton made many enemies during his time there. He managed to antagonize much of the Jewish population of the area because of a dispute concerning money lending. It had been the practice for the British consulate to take action against those who defaulted on loans but Burton saw no reason to continue this practice and this caused a great deal of hostility. He and Isabel greatly enjoyed their time there and befriended Jane Digby, the well-known adventurer, and Abd al-Qadir al-Jazairi, a prominent leader of the Algerian revolution then living in exile.

However, the area was in some turmoil at the time with considerable tensions between the Christian, Jewish and Muslim populations. Burton did his best to keep the peace and resolve the situation but this sometimes led him into trouble. On one occasion, he claims to have escaped an attack by hundreds of armed horsemen and camel riders sent by Mohammed Rashid Pasha, the Governor of Syria. He wrote "I have never been so flattered in my life than to think it would take three hundred men to kill me."

In addition to these incidents, there were a number of people who disliked Burton and wished him removed from such a sensitive position. Eventually, to resolve the situation, Burton was transferred to Trieste (then part of Austria-Hungary) during 1871. Burton was never particularly content with this post but it required little work and allowed him the freedom to write and travel.

In 1863 Burton co-founded the *Anthropological Society of London* with Dr. James Hunt. In Burton's own words, the main aim of the society (through the publication of the periodical *Anthropologia*) was "to supply travelers with an organ that would rescue their observations from the outer darkness of manuscript and print their curious information on social and sexual matters". On 5 February 1886, he was awarded a knighthood (KCMG) by Queen Victoria.

He wrote a number of travel books in this period that were not particularly well received. His best-known contributions to literature were those considered risqué or even pornographic at the time and which were published under the auspices of the Kama Shashtra society. These books include *The Kama Sutra of Vatsyayana* (1883) (popularly known as the Kama Sutra), *The Book of the Thousand Nights and a Night* (1885) (popularly known as *The Arabian Nights*), *The Perfumed Garden of the Shaykh Nefzawi* (1886) and *The Supplemental Nights to the Thousand Nights and a Night* (sixteen volumes 1886–98).

Published in this period, but composed on his return journey from Mecca, *The Kasidah* has been cited as evidence of Burton's status as a Bektashi Sufi. Deliberately presented by Burton as a translation, the poem and his notes and commentary on it contain layers of Sufic meaning, that seem to have been designed to project Sufi teaching in the West. "*Do what thy manhood bids thee do/ from none but self expect applause;/ He noblest lives and noblest dies/ who makes and keeps his self-made laws*" is *The Kasidah*'s most often-quoted passage. As well as references to many themes from Classical Western myths, the poem contains many laments that are accented with fleeting imagery such as repeated comparisons to "*the tinkling of the Camel bell*" that becomes inaudible as the animal vanishes in the darkness of the desert.

Other works of note include a collection of Hindu tales, *Vikram and the Vampire* (1870); and his uncompleted history of swordsmanship, *The Book of the Sword* (1884). He also translated *The Lusads*, the Portuguese national epic by Luís de Camões, in 1880 and wrote a sympathetic biography of the poet and adventurer the next year. The book *The Jew, the Gipsy and el Islam* was published posthumously in 1898 and was controversial for its criticism of Jews and asserted the existence of Jewish human sacrifices. (Burton's investigations into this had provoked hostility from the Jewish population in Damascus (see the Damascus affair). The manuscript of the

book included an appendix discussing the topic in more detail, but by the decision of his widow, it was not included in the book when published).

Death

Burton died in Trieste early on the morning of 20 October 1890 of a heart attack. His wife Isabel persuaded a priest to perform the last rites, although Burton was not a Catholic and this action later caused a rift between Isabel and some of Burton's friends. It has been suggested that the death occurred very late on 19 October and that Burton was already dead by the time the last rites were administered. On his religious views, Burton called himself an atheist, stating he was raised in the Church of England which he said was "officially (his) church". Isabel never recovered from the loss. After his death she burned many of her husband's papers, including journals and a planned new translation of *The Perfumed Garden* to be called *The Scented Garden*, for which she had been offered six thousand guineas and which she regarded as his "magnum opus". She believed she was acting to protect her husband's reputation, and that she had been instructed to burn the manuscript of *The Scented Garden* by his spirit, but her actions have been widely condemned. Isabel wrote a biography in praise of her husband.

The couple are buried in a remarkable tomb in the shape of a Bedouin tent, designed by Isabel, in the cemetery of St Mary Magdalen Roman Catholic Church Mortlake in southwest London. The coffins of Sir Richard and Lady Burton can be seen through a window at the rear of the tent, which can be accessed via a short fixed ladder.

Next to the lady chapel in the church there is a memorial stained-glass window to Burton, also erected by Isabel; it depicts Burton as a mediaeval knight. Burton's personal effects and a collection of paintings and photographs relating to him are in the Burton Collection at Orleans House Gallery, Twickenham.

Kama Shastra Society

Burton had long had an interest in sexuality and some erotic literature. However, the Obscene Publications Act of 1857 had resulted in many jail sentences for publishers, with prosecutions being brought by the Society for the Suppression of Vice. Burton referred to the society and those who shared its views as *Mrs Grundy*. A way around this was the private circulation of books amongst the members of a society. For this reason Burton, together with Forster Fitzgerald Arbuthnot, created the Kama Shastra Society to print and circulate books that would be illegal to publish in public.

Burton's Languages

By the end of his life, Burton had mastered at least 25 languages – or 40, if distinct dialects are counted.

1. English
2. French
3. Occitan (Gascon/Béarnese dialect)
4. Italiana.
- Neapolitan Italian
5. Latin
6. Greek
7. Saraiki dialect (he wrote a grammar)
8. Hindustani
 - a. Urdu
9. Marathi
10. Arabic
11. Persian
12. Pushtu
13. Sanskrit
14. Portuguese
15. Spanish
16. German
17. Icelandic
18. Swahili
29. Amharic
20. Fan
21. Egba
22. Asante
23. Hebrew
24. Aramaic
25. Many other West African & Indian dialects

One of the most celebrated of all his books is his translation of *The Book of the Thousand Nights and a Night* (commonly called *The Arabian Nights* in English after early translations of Antoine Galland's French version), in ten volumes, (1885) with six further volumes being added later. The volumes were printed by the Kama Shastra Society in a subscribers-only edition of one thousand with a guarantee that there would never be a larger printing of the books in this form. The stories collected were often sexual in content and were considered pornography at the time of publication. In particular, the *Terminal Essay* in volume 10 of the *Nights* contained a 14,000-word essay entitled "Pederasty" (Volume 10, section IV, D). Burton speculated that male homosexuality was prevalent in an area of the southern latitudes named by him the "Sotadic zone". Rumours about Burton's own sexuality were already circulating and were further incited by this work.

Perhaps Burton's best-known book is his translation of *The Kama Sutra*. In fact, it is untrue that he was the translator since the original manuscript was in ancient Sanskrit which he could not read. However, he collaborated with Forster Fitzgerald Arbuthnot on the work and provided translations from other manuscripts of later translations. The Kama Shastra Society first printed the book in 1883 and numerous editions of the Burton translation are in print to this day.

His English translation from a French edition of the Arabic erotic guide *The Perfumed Garden* was printed as *The Perfumed Garden of the Cheikh Nefzaoui: A Manual of Arabian Erotology* (1886). After Burton's death, Isabel burnt many of his papers, including a manuscript of a subsequent translation, *The Scented Garden*, containing the final chapter of the work, on pederasty. Burton all along intended for this translation to be published after his death, to provide an income for his widow, and also, as a final gesture of defiance against Victorian society.

Scandals

Burton's writings are unusually open and frank about his interest in sex and sexuality. His travel writing is often full of details about the sexual lives of the inhabitants of areas he traveled through. Burton's interest in sexuality led him to make measurements of the lengths of the sexual organs of male inhabitants of various regions which he includes in his travel books. He also describes sexual techniques common in the regions he visited, often hinting that he had participated, hence breaking both sexual and racial taboos of his day. Many people at the time considered the Kama Shastra Society and the books it published scandalous.

Biographers disagree on whether or not Burton ever experienced homosexual sex (he never directly acknowledges it in his writing). Allegations began in his army days when Charles James Napier requested that Burton go undercover to investigate a male brothel reputed to be frequented by British soldiers. It has been suggested that Burton's detailed report on the workings of the brothel may have led some to believe he had been a customer. There is no documentary evidence that such a report was written or submitted, nor that Napier ordered such research by Burton, and it has been argued that this is one of Burton's embellishments.

A story that haunted Burton up to his death (recounted in some of his obituaries) was that he came close to being discovered one night when he lifted his robe to urinate rather than squatting as an Arab would. It was said that he was seen by an Arab and, in order to avoid exposure, killed him. Burton denied this, pointing out that killing the boy would almost certainly have led to his being discovered as an impostor. Burton became so tired of denying this accusation that he took to baiting his accusers, although he was said to enjoy the notoriety and even once laughingly claimed to have done it. A doctor once asked him: "How do you feel when you have killed a man?", Burton retorted: "Quite jolly, what about you?". When asked by a priest about the same incident Burton is said to have replied: "Sir, I'm proud to say I have committed every sin in the Decalogue." Stanley Lane-Poole, a Burton detractor, reported that Burton "confessed rather shamefastly that he had never killed anybody at any time."

These allegations coupled with Burton's often-irascible nature were said to have harmed his career and may explain why he was not promoted further, either in army life or in the diplomatic service. As an obituary described: "...he was ill fitted to run in official harness, and he had a Byronic love of shocking people, of telling tales against himself that had no foundation in fact." Ouida reported: "Men at the FO [Foreign Office] ... used to hint dark horrors about Burton, and certainly justly or unjustly he was disliked, feared and suspected ... not for what he had done, but for what he was believed capable of doing." Whatever the truth of the many allegations made against him, Burton's interests and outspoken nature ensured that he was always a controversial character in his lifetime.

Articles

Alf Laylah wa Laylah	June 1925
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Full name:	Name in the issue:
Bury, Adrian	Adrian Bury

Biographical data

Hardly any biographical material found on the internet regarding Adrian Bury (1891 – 1991). The preface of his article in the Sufi Quarterly states the following:

The Art Critic (i.e. Bury, PK) of the Saturday Review to whom May Webb came on her arrival in London (1920 PK) and whose friend she afterwards became, has very courteously written down for us this personal impression. Mr. Bury, well known as a journalist, painter and poet, was connected with the English Review when he met Mary Webb.

On: <http://www.invaluable.com/artist/bury-adrian-eavqerhehr> we find:

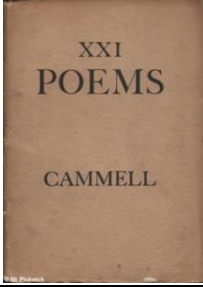
Adrian Bury (1891-1991) Alias: Albert Buhner. Professions: Water color painter; Landscape painter; Caricaturist


Articles and/or contributions

An Impression of Mary Webb	June 1931
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Full name:	Name in the issue:
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Caillet, Albert Louis	Caillet, Albert
Biographical data	
<p>Caillet, Albert Louis (1869-1928?)</p> <p>Quotation from A History of the New Thought Movement by Horatio Willis Dresser, chapter 10 on the International New Thought Alliance of 1915, held in San Francisco: <i>"In France the work has been carried on by Madame Florence Struve who has worked mostly with the soldiers. Another leader in Paris, Mr. Albert Caillet, is here in America now with a French Government Commission and has promised that at some time during the week he may appear at the congress."</i></p> <p>From the Glossary of the Biography of Pir-o-Murshid Inayat Khan: Caillet, Albert - French author of several books e.g. <i>"Hymnaire de ma Paredre"</i> (Paris 1922) where he mentions his initiation in the Sufi Order. He founded the <i>"Societe Unitive"</i> which aimed at teaching the practice of the science of life in order to attain to individual and collective harmony. Pir-o-Murshid Inayat Khan was an honorary member of the <i>"Societe Unitive"</i> and in its review <i>"Bulletin Mensuel"</i> several of his early lectures are published.</p> <p>From the Biography of Pir-o-Murshid Inayat Khan: <i>"My mureed Monsieur A.I. Caillet arranged several lectures at different places on music and philosophy, which met with success,"</i></p> <p><i>He wrote the book: "Le Traitement Mental"</i></p>	
Articles and/or contributions	

Full name:	Name in the issue:
Cammell, Charles Richard	Charles Cammell
Biographical data	
 <p>Wikipedia only mentions Charles' son Donald, the Scottish film director: Donald Cammell was born in the Camera Obscura (then known as Outlook Tower) on Castlehill, near the castle in Edinburgh, Scotland, the son of the poet and writer Charles Richard Cammell. The older Cammell (Charles, PK) wrote a biography of Aleister Crowley ('The Black Magician', PK) focusing principally on the occultist's poetry. Crowley, who lived near the Cammells for a time, knew the young Donald.</p> <p>The book 'Cut Up!' mentions Donald's father as "someone who had achieved modest renown as a romantic poet".</p>	
Articles and/or contributions	
The Triumph of Beauty (A Poem),	September 1925, p. 57
Translation of a Sonnet by Saint-Evremond ¹	March 1926, p. 220
Night Thoughts (A Poem)	March 1927
Smiles and tears (A Poem)	September 1930
Benvenuto Cellini (A Poem)	March 1931

Full name:	Name in the issue:
Carus, Paul	Dr. Paul Carus
Biographical data	
 <p>Paul Carus (18 July 1852 – 11 February 1919) was a German-American author, editor, a student of comparative religion and philosopher.</p> <p>Life and education Carus was born in Illsenburg, Germany, and educated at the universities of Strassburg (then Germany, now France) and Tübingen, Germany. After obtaining his PhD from Tübingen in 1876 he served in the army and then taught school. He had been raised in a pious and orthodox Protestant home, but gradually moved away from this tradition.</p> <p>He left Bismarck's Imperial Germany for the United States, "because of his liberal views". After he immigrated to the USA (in 1884) he lived in Chicago, and in LaSalle, Illinois. Paul Carus married Edward C. Hegeler's daughter Mary (Marie) and the couple later moved into the Hegeler Carus Mansion, built by her father. They had six children.</p> <p>Career In the United States, Carus briefly edited a German-language journal and wrote several articles for the <i>Index</i>, the Free Religious Association organ.</p> <p>Soon after, he became the first managing editor of the Open Court Publishing Company, founded in 1887 by his father-in-law. The goals of Open Court were to provide a forum for the discussion of philosophy, science, and religion, and to make philosophical classics widely available by making them affordable.</p> <p>He also acted as the editor for two periodicals published by the company, <i>The Open Court</i> and <i>The Monist</i>. He was introduced to Charles Sanders Peirce, the founder of American Pragmatism, by Judge Francis C. Russell of Chicago. Carus stayed abreast of Peirce's work and would eventually publish a number of his articles.</p> <p>During his lifetime, Carus published 75 books and 1500 articles, mostly through Open Court Publishing Company. He wrote books and articles on history, politics, philosophy, religion, logic, mathematics, anthropology, science, and social issues of his day. In addition, Carus corresponded with many of the greatest minds of the late 19th and early 20th century, sending and receiving letters from Leo Tolstoy, Thomas Edison, Nikola Tesla, Booker T. Washington, Elizabeth Cady Stanton, Ernst Mach, Ernst Haeckel, John Dewey, and many more.</p> <p>Carus's world view and philosophy Carus considered himself a theologian rather than philosopher. He referred to himself as "an atheist who loved God".</p> <p>Carus is proposed to be a pioneer in the promotion of interfaith dialogue. He explored the relationship of science</p>	

¹ Charles de Marguetel de Saint-Denis, seigneur de Saint-Évremond (1 April 1613 – 29 September 1703) was a French soldier, hedonist, essayist and literary critic. After 1661, he lived in exile, mainly in England, as a consequence of his attack on French policy at the time of the Peace of the Pyrenees (1659). He is buried in Poets' Corner, Westminster. He wrote for his friends and did not intend his work to be published, although a few of his pieces were leaked in his lifetime. The first full collection of his works was published in London in 1705, after his death.

and religion, and was instrumental in introducing Eastern traditions and ideas to the West. He was a key figure in the introduction of Buddhism to the West, sponsoring Buddhist translation work of D.T. Suzuki, and fostering a lifelong working friendship with Buddhist Master, Soyen Shaku. Carus' interest in Asian religions seems to have intensified after he attended the World's Parliament of Religions (in 1893).

For years afterwards, Carus was a strong sympathizer of Buddhist ideas, but stopped short of committing fully to this, or any other, religion. Instead, he ceaselessly promoted his own rational concept which he called the "Religion of Science." Carus had a selective approach and he believed that religions evolve over time. After a battle for survival, he expected a "cosmic religion of universal truth" to emerge from the ashes of traditional beliefs.

Religion of Science

Carus was a follower of Benedictus de Spinoza; he was of the opinion that Western thought had fallen into error early in its development in accepting the distinctions between body and mind and the material and the spiritual. (Kant's phenomenal and noumenal realms of knowledge; Christianity's views of the soul and the body, and the natural and the supernatural). Carus rejected such dualisms, and wanted science to reestablish the unity of knowledge. The philosophical result he labeled *Monism*.

His version of *monism* is more closely associated with a kind of pantheism, although it was occasionally identified with positivism. He regarded every law of nature as a part of God's being. Carus held that God was the name for a *cosmic order* comprising "all that which is the bread of our spiritual life." He held the concept of a personal God as untenable. He acknowledged Jesus Christ as a redeemer, but not as the only one, for he believed that other religious founders were equally endowed with similar qualities.

His beliefs attempted to steer a middle course between idealistic metaphysics and materialism. He differed with metaphysicians because they "reified" words and treated them as if they were realities, and he objected to materialism because it ignored or overlooked the importance of form. Carus emphasized form by conceiving of the divinity as a cosmic order. He objected to any monism which sought the unity of the world, not in the unity of truth, but in the oneness of a logical assumption of ideas. He referred to such concepts as *henism*, not monism. Carus held that truth was independent of time, human desire, and human action. Therefore, science was not a human invention, but a human revelation which needed to be apprehended; discovery meant apprehension; it was the result or manifestation of the cosmic order in which all truth were ultimately harmonious.

Criticisms of Carus' ideas

It is claimed that Carus was dismissed by Orientalists and philosophers alike because of his failure to comply with the rules of either discipline.

Legacy

The legacy of Paul Carus is honored through the efforts of the *Hegeler Carus Foundation*, the *Carus Lectures* at the *American Philosophical Association (APA)*, and the *Paul Carus Award for Interreligious Understanding* by the *Council for a Parliament of the World's Religions (CPWR)*.

Articles and/or contributions

The Passing of the Buddha (From The Gospel of Buddha)	July 1927
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Full name:	Name in the issue:
Catley, Elaine Maud	Elaine M. Catley
Biographical data	
Elaine Maud Catley, poet, was born Nov. 14, 1889 in Bath, England, daughter of Frederick Charles and Annie Matilda (Whittington) Clark. She married Sidney Charles William Catley on Dec. 29, 1915 and moved with him to Calgary, Alberta in 1920. She contributed poems and articles to Canadian and British periodicals as well as to supplementary school textbooks and verse anthologies, and had six books of verse published: <i>Greater Love and Other Poems</i> , [n.d.]; <i>Star Dust and Other Poems</i> , 1926; <i>Ecstasy and Other Poems</i> , 1927; <i>Canada Calling</i> , 1938; <i>Light and Other Poems</i> , 1960 and <i>At the End of the Road</i> , 1974. The <i>Calgary Daily Herald</i> published many of her pieces between 1921 and 1942. A member of the Canadian Authors Association for 25 years, she served in all offices up to President, and for three years was also a member of the Canadian Women's Press Club. She died in 1984. Source: https://uwaterloo.ca/library/special-collections-archives/collections/catley-elaine-m-fonds	
Articles and/or contributions	
The Cry of the Soul (A Poem)	January 1920

Full name:	Name in the issue:
Coleman, Walter Moore	Walter Moore Coleman. Fellow of the Physical Society
Biographical data	
COLEMAN, WALTER MOORE (1863–1926). Walter Moore Coleman, author and teacher, son of William Ludlow and Maria Jane (Stewart) Coleman, was born in Chappell Hill, Texas, on December 21, 1863. After graduating from Sam Houston Normal Institute (later Sam Houston State University) in 1879, he served as principal of Belton High School, from 1884 to 1887. He subsequently earned a B.A. at Washington and Lee University,	

Virginia, in 1889, and studied at the University of Berlin in 1889 and at the Royal School of Science in 1890. He was professor of biology at Sam Houston Normal Institute from 1890 until 1908, when he began a year's research at the Physiological Institute of the University of Berlin. He was attached to London Hospital in 1909 and 1910. Coleman wrote *Hygienic Physiology* (1905) and was the coauthor of *First Course in Biology* (1908). He married Satis Narrona Barton on March 13, 1895, and lived in Corpus Christi until his death, in 1926.

Source: <https://tshaonline.org/handbook/online/articles/fco20>

One of his works: Socratic lessons in natural science;; Physiology, botany, zoology, geography Unknown Binding – 1898

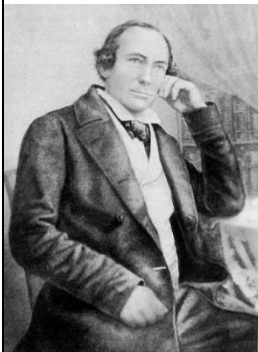
From the July issue of the Sufi:

The Eighth Anniversary of the Sufi Order took place at the Khankah on the afternoon of Saturday, July 6th. In the absence of Admiral Hon. Sir Edmund Freemantle, the Chair was taken by the Rev. J. Pool. Among the distinguished guests were Mr. Robert Bridges, Lady Katharine Stuart, Mr. Yusuf Ali, C.B.E., Major and Mrs. Graham Pole, Mr. and Mrs. Loftus Hare, Shaikh and Mrs. Habib Ahmad, **Mr. Coleman**, Madame and Miss Nevada, etc.

Articles and/or contributions

Etheric Force and Soul Poise	April 1918
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Full name:	Name in the issue:
Craig, G.M. Munir	(G.) M. Craig
Biographical data	
Most likely the author is David Craig.	
From the Biography of Pir-o-Murshid Inayat Khan:	
<p>Mr. David Craig (Sheikh)</p> <p>He was an Englishman living in Rome where he was working for "British Airways". In November 1923 he met Pir-o-Murshid Inayat Khan in Italy and was initiated by him. In August 1924 he came to the Summerschool at Suresnes and was ordained a Cherag. One year later, during the Summerschool, Murshid made him a Sheikh. In his speech on Viladat Day 1925 at Suresnes, Pir-o-Murshid said: "... Later on Mr. and Mrs. Craig joined forces and arranged my visit to Rome most successfully (February 1925). They are now carrying out admirably the work of the Message there in Rome." From the archives of the Nektakht Foundation.</p> <p>I went to Italy, where Miss Angela Alt had charge of the Movement, who worked there so wonderfully in a country where discrimination and tact are most necessary. I appreciated very much the desire to help the Cause by Mrs. Sheaf, who settled in Florence with that intention. I saw a great many difficulties that stand in the way of the worker in Italy, but in spite of that Miss Alt did splendidly. I gave lectures at the British Institute, at the Biblioteca Filosofica, and at the Association for Religious Progress, and created some interest before I proceeded to Rome. By the great enthusiasm of Mr. and Mrs. Craig several lectures were arranged in Rome. This time there was a greater response than any other time before. Many cultured people joined the group and an interest in the Movement was created in a place where it is not always easy to work. Mrs. Craig I found to be a splendid worker and a mureed with enthusiasm and understanding of the Message.</p>	
Articles and/or contributions	
Visit to the Durgah	March 1933
Hazrat Inayat Khan in Rome	April 1936

Full name:	Name in the issue:
Daumer, Georg Friedrich	G. Fr. Daumer
Biographical data	
	<p>(text from German by Google translate. Needs further correction)</p> <p>Georg Friedrich Daumer (born March 5, 1800, Nuremberg, † 13 December 1875 in Würzburg, pseudonym: Amadeus Ottokar, Eusebius Emmeran) was a German religious philosopher and poet. He was also known as an educator of Kaspar Hauser.</p> <p>Biography</p> <p>Georg Friedrich Daumer was the son of a furrier in Nuremberg. He attended the Aegidianum or Egidiengymnasium in Nuremberg, where Georg Wilhelm Friedrich Hegel was then rector. Since 1833, it says Melanchthon-Gymnasium.</p> <p>After his graduation, he began in 1817 to study theology at the University of Erlangen. During his studies, he was a member of the fraternity of the 1817/18 Bubenreuth in Erlangen in the winter semester. In Erlangen he joined a pietistic circle of students,</p>

whose ascetic self Daumer coined for the rest of his life: A fellow student died of a self-castration, another became insane, in a parallel active community there was a suicide, a tenured theologian removed from office because of a moral offense. Daumer even tried by nine-day fast, to put an end to his life. The philosopher Ludwig Feuerbach, one of the few friends he had, the Erlanger student community described at the time as pietistic crap puddle. Daumers sermon concepts have been criticized by his professors too rationalistic or mystical. Finally, he broke off his studies and moved to Leipzig trade philology.

After completing his studies philology Daumer 1822 was a teacher at the Latin School in 1823 and soon a professor at his former high school in Nuremberg. However, conflicts with its rector, persistent ill-health and eye ailments forced him in 1828 to preliminary and final 1830 retirement.

In July 1828 Daumer was entrusted by the Nuremberg council with the education of the foundling Kaspar Hauser, which he recorded in his apartment. After Hauser was allegedly made there in October 1829 assassinated, his security seemed at Daumer, whose health had deteriorated further, no longer guaranteed. Kaspar Hauser was placed in the merchant family beaver creek. In the following years Daumer authored four publications on Hauser's mysterious origins and its development.

1834 married Marie Friederike Daumer Rose, sister of Henry Rose, the rector of the Nuremberg trade school.

The marriage proved to be very difficult by lack of money, bad food and jealousy. The couple lived more isolated.

1840 Daumer founded with his brother the 1st German Animal Protection Society. You will receive an epistolary of praise of King Ludwig I of Bavaria.

1844, the daughter Ottilie was born.

1856 moved with his family to Daumer Frankfurt and 1860 in Würzburg. He worked there as a private scholar and earned his living from a small pension, small income from his writings and with financial support from his brothers.

On August 15, 1858 Daumer was converted to Catholicism.

In November 1874 Daumer suffered a stroke. Gottlieb von Tucher, Nürnberg and Duchess Marie Hamilton support him financially.

On December 13, 1875, Georg Friedrich Daumer died in Würzburg. On his grave stone in Würzburg, are the words:

Qui quondam Saul
Pauli vestigia Pressit
("The once Saul as the track of Paul entered").
Plant

Georg Friedrich Daumer

Philosophy of Religion

Because of his experience, Erlanger Daumer developed into a sharp critic of Protestant Christianity, particularly of pietism.

His early works are based on the influences of Georg Wilhelm Friedrich Hegel, Friedrich Wilhelm Joseph Schelling, Franz von Baader and Jakob Böhme and have romantic-theosophical character.

By 1832, published writing is a criminal court of God cholera morbus? He reached for the first time Christianity openly. He threw it to the preachers who saw God's punishment in the then rampant cholera epidemic, Old Testament thought before.

With the font, the fire and Moloch of the ancient Hebrews, which was published in 1842, he tried to prove that the original religion of the ancient Hebrews was the Moloch, who had turned later to more humane forms and still in the old Yahweh image continue living. His views culminated in the sentence Jehovah and Moloch were all one and the same God originally.

Daumers major work The mysteries of the Christian antiquity appeared in 1847, is its general reckoning with Christianity. He claimed that the Christians had offered far beyond the early days, pediatric victims, according to he interpreted the word Jesus Suffer the little children come to me. In contrast to the equally hostile christianity philosopher Friedrich Nietzsche, he took his criticism of the person of Jesus is not enough. The basic thesis of his work was that Christian antiquity was essentially Moloch with centuries of continued ritual cannibalism. Despite all Daumer was not an atheist. His Romantic world view he described as theistic naturalism or rarer than theistic materialism. His 1841 work published under a pseudonym, the glory of the Blessed Virgin Mary is the philosophical contradiction in which he had involved himself. The work led to the end of the close friendship with Ludwig Feuerbach. Sharp rejection he harvests in 1850 by Karl Marx, who was also a partisan Daumers until then. Cause of Marx's departure was Daumers work The religion of the new world age. Attempt to combinato risch aphoristic attitude.

While he mainly zuwand poetry in the 1850s, his work is "marked strong internal reference to Islam and short term to Judaism" by. [2] But to the surprise of his contemporaries, he converted to Catholicism in 1859. In his writings published in the same year conversion My Conversion and the triple crown of Rome he told his step with the despair of himself and his fellow man or time in general. According to this commitment, the trigger for his conversion was the reading of a work by Charles Nodier, a French poet, would be replaced by the conviction of the person of a higher being whose existence would not be temporary, but permanent - an angel of the future , Daumer thought I recognized this being Christ.

For his accomplished at Assumption in Mainz Cathedral conversion he was overwhelmed by his former

coreligionists Hegelian scorn.

Although the Catholic Church welcomed the conversion of this Antichrist with satisfaction, she distanced herself from Daumer. Catholic publishers refused to publish his new writings. Daumer had expected a transformation of the Church in a religious community is reformed. Instead caused the Syllabus of 1864 with his list of the damned by the Curia errors and philosophies - who was greeted only by the ultra-right clerics - and the proclamation of papal infallibility by the Vatican Council under Pope Pius IX. for disillusionment.

His last years were spent Daumer with occult research on parapsychological phenomena.

Poetry

As a poet Daumer emerged above all with love poems and translations of oriental poetry (eg by Hafiz). Besides Friedrich Rückert and August Graf von Platen, he is one of the most significant poets in the Arab-Persian poetic form of ghazals. [3] His poetry collections include three oriental by Thomas Bauer of the most successful examples of a "curious-minded" Orient reception. About 50 of his poems and translations have been set to music by Johannes Brahms, keeping them alive until today, especially the love songs Waltz texts from Daumers Polydora.

Articles and/or contributions

Hafis (Poem of Hafiz translated into German)

G. Fr. Daumer

Full name:

David-Néel, Alexandra

Name in the issue:

Alexandra David-Néel

Biographical data



Alexandra David-Néel as a teenager, 1886

Alexandra David-Néel, born Louise Eugénie Alexandrine Marie David (24 October 1868 – 8 September 1969), was a Belgian-French explorer, spiritualist, Buddhist, anarchist and writer. She is most known for her 1924 visit to Lhasa, Tibet when it was forbidden to foreigners. David-Néel wrote over 30 books about Eastern religion, philosophy, and her travels. Her teachings influenced the beat writers Jack Kerouac and Allen Ginsberg, the populariser of Eastern philosophy Alan Watts, and the esotericist Benjamin Creme.

Early life and background

She was born in Saint-Mandé, Val-de-Marne, only daughter of her father, Louis David, a Huguenot Freemason, teacher (who was a Republican activist during the revolution of 1848, and friend of the geographer/anarchist Elisee Reclus), and she had a Belgian Catholic mother of Scandinavian and Siberian origins, Alexandrine

Borghmans. Louis and Alexandrine had met in Belgium, where the school teacher and publisher of a republican journal was exiled when Louis-Napoleon Bonaparte became emperor. Between the penniless husband and the wife who would not come into her inheritance until after her father would die, the reasons for

disagreements grew with the birth of Alexandra. Although her mother wanted her to receive a Catholic education, her father had her secretly baptized in the Protestant faith.

In 1871, appalled by the execution of the last Communards in front of the Communards' Wall at the Père-Lachaise cemetery in Paris, Louis David took his daughter of two years, Eugénie, future Alexandra, there to see and never forget, by this early encounter of the face of death, the ferocity of humans.

In 1873, the Davids emigrated to Belgium.

Since before the age of 15, Alexandra had been exercising a good number of extravagant austerities: fasting, corporal torments, recipes drawn from biographies of ascetic saints found in the library of one of her female relatives, to which she refers to in *Sous des nuées d'orage*, published in 1940. At the age of 15, spending her holidays with her parents at Ostende, she ran for and reached the port of Vlissingen in the Netherlands to try and embark for England. Lack of money forced her to give up.

At the age of 18, she had already visited England, Switzerland and Spain on her own, and she was studying in Madame Blavatsky's Theosophical Society. "She joined various secret societies – she would reach the thirtieth degree in the mixed Scottish Rite of Freemasonry – while feminist and anarchist groups greeted her with enthusiasm... Throughout her childhood and adolescence, she was associated with the French geographer and anarchist Elisée Reclus (1820–1905). This led her to become interested in the anarchistic ideas of the time (Max Stirner, Mikhail Bakunin, etc.) and in feminism, that inspired her to the publication of *Pour la vie* (For Life) in 1898. In 1899, Alexandra composed an anarchist treatise with a preface by Elisée Reclus. Publishers did not dare to publish the book, though her friend Jean Haustont printed copies himself and it was eventually translated into five languages." She also worked as a freelance for *La Fronde*, a feminist journal founded by Marguerite Durand and cooperatively managed by women, and also participated in various meetings of the National Council of French or Italian Women. But on the other hands, she rejected certain positions advocated during those meetings (for example the right to vote), preferring the struggle for economic emancipation. Alexandra distances herself for that matter from these "lovely birds, with precious plumage", in reference to those feminists coming

mainly from the high society, forgetting the economic battle into which most women are tied up. According to Raymond Brodeur, she converted to Buddhism in 1889, which she noted in her diary that was published under the title *La Lampe de sagesse* (The Lamp of Wisdom) in 1886. She was 21 years old. That same year, to refine her English, an indispensable language for an orientalist's career, she went to London where she frequented the library of the British Museum and, moreover, made the acquaintance of several members of the Theosophical Society. The following year, back in Paris, she initiated herself to Sanskrit and Tibetan and followed different instructions at the Collège de France and at the Ecole pratique des hautes Etudes (practical school of high studies) without ever passing an exam there. According to Jean Chalon, Alexandra's vocation to be an orientalist and Buddhist originated at the Guimet Museum.

1895-1904: opera singer

At the suggestion of her father, Alexandra attended the Conservatoire royal de Bruxelles (Royal Conservatory of Brussels), where she studied piano and singing. To help her parents who were experiencing setbacks, Alexandra, who had obtained a first prize for singing, took the position of first singer at the Hanoi Opera House (Indochina) during the seasons 1895-1896 and 1896-1897 under the name Alexandra Myrial.^[11] She interpreted the role of the Violetta in *La Traviata* (by Verdi), then she sang in *Les Noces de Jeannette* (by Victor Massé), in *Faust* and in *Mireille* (by Gounod), *Lakmé* (by Léo Delibes), *Carmen* (by Bizet), and *Thaïs* (by Massenet). She maintained a pen friendship with Frédéric Mistral and Jules Massenet at that time.

From 1897 to 1900, she was living together with the pianist Jean Haustont in Paris, writing *Lidia* with him, a lyric tragedy in one act, for which Haustont composed the music and Alexandra the booklet. She left to sing at the opera of Athens from November 1899 to January 1900. Then, in July of the same year, she went to the opera of Tunis. Soon after her arrival in the city, she met a distant cousin, Philippe Néel, chief engineer of the Tunisian railways and her future husband. During a stay of Jean Haustont in Tunis in the Summer of 1902, she gave up her singing career and assumed artistic direction of the casino of Tunis for a few months, while also continuing her intellectual work.

1904-1911: Marriage

On 4 August 1904, at age 36, she married Philippe Néel de Saint-Sauveur, whose lover she had been since 15 September 1900. Their life together was sometimes turbulent but characterized by mutual respect. It was, however, interrupted by her departure, alone, for her third trip to India (1911-1925) (the second one was carried out for a singing tour) on 9 August 1911. Alexandra did not want children, she was aware that the charges of motherhood were incompatible with her need of independence and her inclination for education.^[15] She promised to Philippe to get back to the conjugal domicile in nineteen months: but only fourteen years later, in May 1925, the two spouses would meet again... and would again separate after some days, Alexandra having come back with her exploration partner, the young Lama Aphur Yongden, whom she would make her adopted son in 1929. However, both spouses started an extensive correspondence after their separation, which only ended with the death of Philippe Néel in February 1941. From these exchanges, many letters by Alexandra remain, and some letters written by her husband, many having been burnt or lost on the occasion of Alexandra's tribulations during the Chinese Civil War, in the middle of the 1940s.

Legend has it that her husband was also her patron, the truth is probably quite different. She had, at her marriage, a personal fortune and in 1911, three departments helped her to finance an educational trip. Through the embassies, she sent her husband proxies in order for him to manage her fortune.

1911-1925: The Indo-Tibetan tour

Arrival in Sikkim (1912)

Alexandra David-Néel traveled for the second time to India to further her study of Buddhism. In 1912, she arrived at the royal monastery of Sikkim, where she befriended Maharaj Kumar (crown prince) Sidkeong Tulku Namgyal, the eldest son of the sovereign (Chogyal) of this kingdom (which would become a state of India), and traveled in many Buddhist monasteries to make her knowledge of Buddhism more perfect. In 1914, she met young Aphur Yongden in one of these monasteries, 15 years old, whom she would later adopt as her son. Both decided to retire in a hermitage cavern at more than 4000 meters above sea level in northern Sikkim.

Sidkeong, then the spiritual leader of Sikkim, was sent to the meeting with Alexandra David-Néel by his father, the Maharaja of Sikkim, having been told about her arrival in April 1912 by the British resident at Gangtok. On the occasion of this first encounter, their mutual understanding is immediate: Sidkeong, eager for reformation, was listening to Alexandra David-Néel's advice, and before returning to his occupations, he left behind the Lama Kazi Dawa Samdup as a guide, interpreter and professor of Tibetan. After that, Sidkeong confided in Alexandra David-Néel that his father wished for him to renounce the throne in favor of his half-brother.

Meeting with the 13th Dalai-Lama in Kalimpong (1912)

Lama Kazi Dawa Samdup accompanied Alexandra David-Néel to Kalimpong, where she returned to meet with the 13th Dalai Lama in exile. She received an audience on 15 April 1912, and met Ekai Kawaguchi in his waiting room, whom she would meet again in Japan. The Dalai Lama welcomed her, accompanied by the inevitable interpreter, and he strongly advised her to learn Tibetan, an advice she followed. She received his blessing, then the Dalai Lama engaged the dialogue, asking her how she had become a Buddhist. Alexandra amused him by claiming to be the only Buddhist in Paris, and surprised him by telling him that the *Gyatcher Rolpa*, a sacred Tibetan book, had been translated by Phillippe-Édouard Foucaux, a professor at the Collège de France. She asked for many additional explanations that the Dalai Lama tried to provide, promising to answer all her questions in writing.

Stay at Lachen (1912-1916)

In late May, she went to Lachen, where she met Lachen Gomchen Rinpoche, the superior (gomchen) of the town's monastery, with the improvised interpreter M. Owen (E. H. Owen), a reverend who replaced the absent Kazi Dawa Samdup. In Lachen, she lived for several years close to one of the greatest gomchens of whom she had the privilege to be taught, and above all, she was very close to the Tibetan border, which she crossed twice against all odds.

In her anchorite cave, she exercised the methods of Tibetan yogis. She was sometimes in tsam, that is to retreat for several days without seeing anyone, and she learned the technique of tummo, which mobilized her internal energy to produce heat. As a result of this apprenticeship, her master, the Gomchen of Lachen, gave her the religious name of Yshe Tome, "Lamp of Sagesse", which proved valuable to her because she was then known by Buddhist authorities everywhere she went in Asia.

While she was in company of Lachen Gomchen Rinpoche, Alexandra David-Néel encountered Sidkeong again on an inspection tour in Lachen on 29 May 1912. These three personalities of Buddhism thus reunited reflected and worked together to reform and spread out Buddhism, as the Gomchen would declare.^[24] For Alexandra, Sidkeong organized an expedition of one week into the high areas of Sikkim, at 5,000 meters of altitude, which started on 1 July.

There is an epistolary correspondence between Sidkeong and Alexandra David-Néel. Thus, in a letter by Sidkeong written at Gangtok on 8 October 1912, he thanked her for the meditation method she had sent him. On 9 October, he accompanied her to Darjeeling, where they visited a monastery together, while she prepared to return to Calcutta. In another letter, Sidkeong informed Alexandra David-Néel that, in March 1913, he was able to enter the Freemasonry at Calcutta, where he had been admitted as a member, provided with a letter of introduction by the governor of Bengal, a further link between them. He told him of his pleasure of having been allowed to become a member of this society.

While his father was about to die, Sidkeong called Alexandra David-Néel for help, and asked her for advice in bringing about the reform of Buddhism that he wished to implement at Sikkim once he would arrive at power.^[28]

Returning to Gangtok via Darjeeling and Siliguri, Alexandra was received like an official figure, with guard of honor, by Sidkeong on 3 December 1913. On 4 January 1914, he gave her, as a gift for the new year, a lamani's (female lama) dress sanctified according to the Buddhist rites. Alexandra had her picture taken dressed this way, with a yellow hat completing the ensemble.

On 10 February 1914, the Maharaja died, and Sidkeong succeeded him. The campaign of religious reform could begin, Kali Koumar, a monk of the southern Buddhism was called to participate in it, as well as Sīlācāra (an Englishman) who was then living in Burma. Ma Lat (Hteiktin Ma Lat) came from that same country, Alexandra David-Néel was in correspondence with her, and Sidkeong had to marry her, Alexandra David-Néel becoming in fact the Maharaja's marriage counselor.

While she was at the monastery of Phodong, the abbot of which was Sidkeong, Alexandra David-Néel declared to hear a voice announcing to her that the reforms would fail.

On 11 November 1914, leaving the cavern of Sikkim where she had gone to meet the gomchen, Alexandra was received at Lachen Monastery by Sidkeong. One month later, she learned about Sidkeong's sudden death, news that affected her and made her think of poisoning.

First trip to Tibet and meeting with the Panchen Lama (1916)

On 13 July 1916, without asking anyone for permission, Alexandra David-Néel left for Tibet, accompanied by Yongden and a monk. She planned to visit two great religious centers close to her Sikkim retreat: the monastery of Chorten Nyima and Tashilhunpo Monastery, close to Shigatse, one of the biggest cities of southern Tibet. At the monastery of Tashilhunpo, where she arrived on 16 July, she was allowed to consult the Buddhist scriptures and visit various temples. On the 19th, she met with the Panchen Lama, by whom she received blessings and a charming welcome: he introduced her to his entourage's persons of rank, to his professors, and to his mother (with whom Alexandra tied bonds of friendship and who suggested to her to reside in a convent). The Panchen Lama bade and proposed her to stay at Shigatse as his guest, what she declined, leaving the town on 26 July, not without having received the honorary titles of a Lama and a doctor in Tibetan Buddhism and having experienced hours of great bliss. She pursued her escapade at Tibet by visiting the printing works of Nartan (snar-thang) before paying a visit to an anchorite which had invited her close to the lake Mo-te-tong. On 15 August, she was welcomed by a Lama at Tranglung.

Upon her return to Sikkim, the colonial British authorities, pushed by missionaries exasperated by the welcome afforded Alexandra by the Panchen Lama and annoyed by her having ignored their ban of entering Tibet, thrust a notification of expulsion upon her.

Trip to Japan, Korea, China, Mongolia, and Tibet

As it was impossible to return to Europe during World War I, Alexandra and Yongden left Sikkim for India and then Japan. There she met the philosopher Ekai Kawaguchi who had managed to stay for eighteen months in Lhasa as a Chinese monk in disguise a few years earlier. Alexandra and Yongden subsequently left for Korea and then Beijing, China. From there, they chose to cross China from east to west, accompanied by a colourful Tibetan Lama. Their journey took several years through the Gobi, Mongolia, before a break of three years (1918-1921) at Kumbum Monastery in Tibet, where Alexandra, helped by Yongden, translated the famous Prajnaparamita.



Incognito stay in Lhasa (1924)

In Lhasa in 1924.

Disguised as a beggar and a monk, respectively, and carrying a backpack as discreet as possible, Alexandra and Yongden then left for the Forbidden City. In order not to betray her status as a foreigner, Alexandra did not dare to take a camera and survey equipment, she hid, however, under her rags a compass, a pistol, and a purse with money for a possible ransom. Finally, they reached Lhasa in 1924, merged with a crowd of pilgrims coming to celebrate the Monlam Prayer Festival. They stayed in Lhasa for two months visiting the holy city and the large surrounding monasteries: Drepung, Sera, Ganden, Samye, and met Swami Asuri Kapila (Cesar Della Rosa Bendio). Foster Stockwell pointed out that neither the Dalai Lama nor his assistants welcomed Alexandra, that she was neither shown the treasures of lamasery nor awarded a diploma. Jacques Brosse states more precisely that she knew the Daila Lama well, but he didn't know that she was in Lhasa and she could not reveal her identity. She found "nothing very special" in Potala, of which she remarked that the interior design was "entirely Chinese-style". Despite her face smeared with soot, her yak wool mats, and her traditional fur hat, she was finally unmasked (due to too much cleanliness - she went to wash herself every morning at the river) - and denounced to Tsarong Shape, the Governor of Lhasa. By the time the latter took action, Alexandra and Yongden had already left Lhasa for Gyantse. They were only told about the story later, by letters of Ludlow and David Macdonald (the British sales representative in Gyantse).

In May 1924, the explorer, exhausted, "without money and in rags", was accommodated together with her companion at the Macdonald home for a fortnight. She managed to reach Northern India through Sikkim partly thanks to the 500 rupees she borrowed from Macdonald and to the necessary papers that he and his son-in-law, captain Perry, obtained for her. In Calcutta, dressed in the new Tibetan outfit Macdonald had bought for her, she got herself photographed in a studio.

After her return, starting at her arrival at Havre on Mai 10, 1925, she was able to assess the remarkable fame her audacity had earned her. She hit the headlines of the newspapers and her portrait spread in the magazines.^[51]

The account of her adventure would become the subject of a book, *My Journey to Lhasa*, which was published in Paris, London and New York in 1927,^[52] but met with disbelief of critics who had a hard time accepting the stories about such practices as levitation and tummo (the increase of body temperature to withstand cold).

In 1972, Jeanne Denys, who was at one time working as a librarian for Alexandra, would publish *Alexandra David-Néel au Tibet: une supercherie dévoilée* (approximately: Alexandra David-Neel in Tibet: trickery uncovered), a book which caused rather little sensation by claiming to demonstrate that Alexandra had not entered Lhasa. Jeanne Denys maintained that the photograph of Alexandra and Aphur sitting in the area before the Potala, taken by Tibetan friends, was a montage. She also pretended that Alexandra's parents were modest Jewish Storekeepers and that they spoke Yiddish at home. She went as far as to accuse Alexandra of having invented the accounts of her voyages and of her studies.

1925-1937: The European interlude

Back in France, Alexandra David-Néel rented a small house in the hills of Toulon and was looking for a home in the sun and without too many neighbors. An agency from Marseille suggested a small house in Digne-les-Bains (Provence) to her in 1928. She, who was looking for the sun, visited the house during a rainstorm, but she liked the place and she bought it. Four years later, she began to enlarge the house, called Samten-Dzong or "fortress of meditation", the first hermitage and Lamaist shrine in France according to Raymond Brodeur. There she wrote

several books describing her various trips. In 1929, she published her most famous and beloved work, *Mystiques et Magiciens du Tibet* (Magic and Mystery in Tibet).

Between these various publications - always accompanied by Aphur Yongden, the faithful companion of adventures, who became her legally adopted son - she made great lecture tours in France and Europe.

1937-1946: Chinese journey and Tibetan retreat

In 1937, aged sixty-nine, Alexandra David-Néel decided to leave for China with Yongden via Brussels, Moscow and the Trans-Siberian Railway. Her aim was to study ancient Taoism. She found herself in the middle of the Second Sino-Japanese War and attended the horrors of war, famine and epidemics. Fleeing the combat, she wandered through China, by means of fortune. The Chinese journey took course during one and a half years between Beijing, Mount Wutai, Hankou and Chengdu. On 4 June 1938, she went back to the Tibetan town of Tachienlu for a retreat of five years. She was deeply touched by the announcement of the death of her husband in 1941.^[59] One minor mystery relating to Alexandra David-Neel has a solution. In *Forbidden Journey*, p. 284, the authors wonder how Mme. David-Neel's secretary, Violet Sydney, made her way back to the West in 1939 after *Sous des nuées d'orage* (Storm Clouds) was completed in Tachienlu. Peter Goullart's *Land of the Lamas* (not in *Forbidden Journey's* bibliography), on pp. 110–113 gives an account of his accompanying Ms. Sydney partway back, then putting her under the care of Lolo bandits to continue the journey to Chengdu. While in Eastern Tibet Alexandra and Yongden completed circumambulation of the holy mountain Amnye Machen. In 1945, Alexandra David-Néel went back to India thanks to Christian Fouchet, French Consul at Calcutta, who became a friend; they stayed in touch until the death of Alexandra. She finally leaves Asia with Aphur Yongden by airplane leaving from Calcutta in June 1946. On 1 July, they arrived at Paris, where they stayed until October, when they went back to Digne-les-Bains.

1946-1969: the Lady of Digne

At 78, Alexandra David-Neel returned to France to arrange the estate of her husband, then she started writing from her home in Digne.

Between 1947 and 1950, Alexandra David-Neel came across Paul Adam - Venerable Aryadeva, she commended him because he took her place on short notice, at a conference held at the Theosophical Society in Paris.

In 1952, she published the *Textes tibétains inédits* ("unpublished Tibetan writings), an anthology of Tibetan literature including, among other things, the erotic poems attributed to the 6th Dalai Lama. In 1953, a work of actuality followed, *Le vieux Tibet face à la Chine nouvelle*, in which she gave "a certain and documented opinion" on the tense situation in the regions once visited by her.

She went through the pain of suddenly losing Yongden on October 7, 1955. According to Jacques Brosse, Yongden, seized by a strong fever and sickness, which Alexandra attributed to a simple indigestion, fell into a coma during the night and died carried off by kidney failure according to the doctor's diagnosis. Just having turned 87, Alexandra finally found herself alone. Yongden's ashes were kept safe in the Tibetan oratory of Samten Dzong, awaiting to be thrown into the Ganges, together with those of Alexandra after her death. With age, Alexandra suffered more and more from articular rheumatism that forced her to walk with crutches. "I walk on my arms", she used to say. Her work rhythm slowed down: she didn't publish anything in 1955 and 1956, and, in 1957, only the third edition of the *seulement Initiations lamaïques*.

In April 1957, she left Samten Dzong in order to live at Monaco with a friend who had always been typing her manuscripts, then she decided to live alone in a hotel, going from one establishment to the next, till June 1959, when she was introduced to a young woman, Marie-Madeleine Peyronnet, who she took as her personal secretary. She would stay with the old lady until the end "watching over her like a daughter over her mother – and sometimes like a mother over her unbearable child –, but also like a disciple at the service of her guru", according to the words of Jacques Brosse. Alexandra David-Neel nicknamed her "Turtle".

At a hundred years and a half, she applied for renewal of her passport to the prefect of Basses-Alpes. She died on 8 September 1969, almost 101 years old. In 1973, her ashes were brought to Varanasi by Marie-Madeleine Peyronnet to be dispersed with those of her adopted son into the Ganges.



Road named Alexandra David Neel in Massy, Essonne, suburb of Paris.

Honors

In 1925, she got the Award Monique Berlioux of the Académie des sports. Although she was not a sportswoman in a strict sense, she is part of the list of the 287 *Gloires du sport français* (English: *Glories of the French sport*). The series *Once Upon a Time... The Explorers* by Albert Barillé (dedicating twenty-two episodes to twenty-two important persons who have greatly contributed to exploration) honored her by dedicating an episode to her. She is the only woman who appears as a (leading) explorer in the entire series.

In 1992, a documentary entitled *Alexandra David-Néel: du Sikkim au Tibet interdit* was released; it was realized by Antoine de Maximy and Jeanne Mascolo de Filippis. It follows the journey that Marie-Madeleine Peyronnet

undertook in order to return a sacred statue to Phodong Monastery that had been given as a loan to Alexandra David-Neel until her death. In it, the explorer's life and strong personality are recounted, especially thanks to testimonials of people who had known her and anecdotes of Marie-Madeleine Peyronnet.

In 1995, the tea house Mariage Frères honored Alexandra David-Néel by creating a tea named after her in cooperation with the foundation Alexandra David-Néel.

In 2003, Pierrette Dupoyet created a show called Alexandra David Neel, pour la vie... (for life...) at the Avignon Festival, where she outlined Alexandra's entire life.

In 2006, Priscilla Telmon paid tribute to Alexandra David-Néel through an expedition on foot and alone across the Himalaya. She recounted her predecessor's journey from Vietnam to Calcutta via Lhasa. A movie, Au Tibet Interdit (English: Banned in Tibet), was shot on that expedition.

In January 2010, the play Alexandra David-Néel, mon Tibet (My Tibet) by Michel Lengliney was on view, with Hélène Vincent in the role of the explorer and that of her colleague played by Émilie Dequenue.

In 2012, the movie Alexandra David-Néel, j'irai au pays des neiges (I will go to the land of snow), realized by Joël Farges, with Dominique Blanc in the role of Alexandra, was presented in preview at the Rencontres Cinématographiques de Digne-les-Bains.

A literary award carrying the name of the Tibet explorer and her adopted son, the prix Alexandra-David-Néel/Lama-Yongden, has been created.

A secondary school carries her name, the lycée polyvalent Alexandra-David-Néel of Digne-les-Bains.

The class of 2001 of the conservateurs du patrimoine (heritage curators) of the Institut national du patrimoine (National Heritage Institute) carries her name.

The class of 2011 of the institut diplomatique et consulaire (IDC, diplomatic and consular institute) of the Ministry of Foreign Affairs and International Development (France) carries her name.

An extension station of the Île-de-France tramway Line 3, located in the 12th arrondissement of Paris and close to Saint-Mandé, carries her name.

Articles and/or contributions

Buddhism and Peace	September 1931
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Full name:	Name in the issue:
Delaire, Jean	Jean Delaire

Biographical data

Most likely:

(source: http://www.sf-encyclopedia.com/entry/delaire_jean)

Pseudonym of French/American writer born Pauline Celestine Elisa Touchemolin (1868-1950), daughter of the painter Alfred Touchemolin (1829-1907), resident in the UK from around 1890; she was publishing stories in magazines as early as 1899, and later served as editor of Christian Theosophist. Her interest in Theosophy resulted in books and essays as Jean Delaire and as Mrs Muirson Blake (her legal name from 1923, Blake being her second husband). Around a Distant Star (1904) as Mrs E Castle Leaver (her first husband was William Castle Leaver) has two young fellows travelling on an electrically propelled Faster-than-Light Spaceship to a planet about 1900 light years away, in order that, after avoiding carnivorous plants, they can witness through a supertelescope (see Astronomy; Time Viewer) the death and resurrection of Christ; the narrator of the tale then returns to Earth, leaving his friend behind to teach Christianity to the monkey-like natives (see Apes as Human; Life on Other Worlds). [PN/JC/MA]

Pauline Celestine Elisa Touchemolin/Mrs Muirson Blake
born Strasbourg, France: 1868
died Chorley Woods, Hertfordshire: 19 December 1950

Articles and/or contributions

Islam or the Science of Peace	January 1938
Easter	April 1938

Full name:	Name in the issue:
Doane, Gilbert Harry	Prof. G. Doane

Biographical data

Gilbert Harry Doane (1897-1980)

A librarian and professor, Gilbert H. Doane was born in Fairfield, Vermont, January 28, 1897. He graduated from Colgate University (1918) and received graduate degrees from the University of Arizona (1922) and the



University of Michigan (1924). From 1918 until 1920, Doane worked at the U.S. Naval Training Station with the Genealogy Society. After completing his graduate studies, he worked at the University of Nebraska as a librarian and professor from 1925 until 1937 when he began his long career as director of libraries at the University of Wisconsin. In conjunction with that position, Doane also served as Director of the University of Wisconsin's Library School from 1938 to 1941.

In 1943 Doane was granted leave from the University of Wisconsin when he was recruited for MFAA service during World War II. Capt. Doane was sent "overseas with the adjutant general's staff" to aid in the restoration and conservation of Nazi looted objects. After two years of recovery and restitution work, he retired a major in 1945.

Following the war, Doane returned to the University of Wisconsin where he continued his position as director of libraries until 1956 when he became Archivist. Doane remained in that position until 1962 when he retired as Professor Emeritus.

Doane is the author of numerous books and articles focusing on book collecting and genealogy, among which is *Searching for Your Ancestors*, a classic work on genealogy first published in 1937. He was an ordained priest in the Episcopal Church and served as historiographer of the Diocese of Milwaukee between 1937 and 1967.

Doane passed away on March 7, 1980 in Newton, Massachusetts after a long illness.

Source: <http://www.monumentsmenfoundation.org>

Articles and/or contributions

The Crystal (a Poem)	June 1926, p. 66
(Superscription: <i>Received from Professor Gilbert Doane of Nebraska University: lines inspired by reading the Sufi Quarterly</i>)	

Full name:

Dodwell, M.A.B.

Name in the issue:

M.A.B. Dodwell

Biographical data

According to the book: "At the Turn of the Tide: The Life and Times of Maharani Setu Lakshmi Bayi" Page 265, Mrs. Dodwell was the tutor of Princess Mary Windsor (Victoria Alexandra Alice Mary Windsor 1897 - 1965) first and only daughter of King George V of England.

Maybe related to:

Dodwell, Mrs. M. M., Teacher of Voice Production and Singing, 106 Willis Street, Wellington. This lady was educated in London, and had the advantage of being specially trained in music and singing by some of the best masters, who had been successful in bringing out some prominent professionals. In 1888, Mrs. Dodwell commenced to teach voice production and singing in Wellington. She has had many pupils and has met with considerable success, in applying the easy and natural means which are employed in her teaching. Mrs. Dodwell always advises her pupils to go and hear all good singers that visit the City.

(source: <http://nzetc.victoria.ac.nz/tm/scholarly/tei-Cyc01Cycl-t1-body-d4-d24-d4.html>)

Further research needed!

Articles and/or contributions

India's Heritage	January 1938
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Full name:

Dowland, Jessy

Name in the issue:

Nargis

Biographical data

Dowland Nargis Jessie Eliza Khalifa

18?? – day of death: 29 December 1953

English mureed of Hazrat Inayat Khan from Southampton from 1919. During the twenties she wrote different books on Sufism: 'At the Gate of Discipleship', 'The Lifted Veil', 'Between the Desert and the Sown', 'Wine from the Tavern'. From 1921 to 1933 she was national representative of England. She was owner and manager of the 'Polygon Post Hotel' in Southampton (no longer in existence).

Source: Compendium of the Sufi Movement, Paul Ketelaar

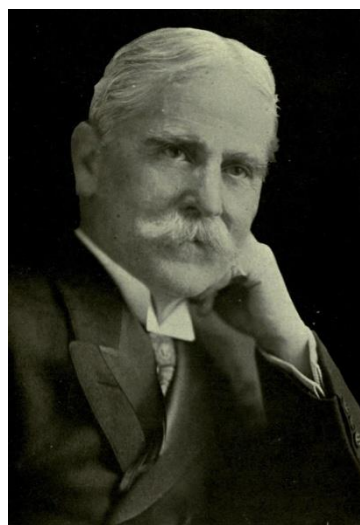
Articles and/or contributions

A Message	October 1920
Some Aphorisms	September 1921
Teachings received in the Silence	March 1922
Teachings received in the Silence	June 1922

Teachings received in the Silence	September 1922
Teachings received in the Silence	December 1922
The Song of Return (A Poem)	December 1922
Teachings received in the Silence	March 1923
Nirvana	December 1926
Unpublished Papers	September 1927
Mystic Experience	June 1929
A Question	September 1931
Thoughts are Things	April 1939

Full name:	Name in the issue:
Dyke, Henry Jackson van	H. van Dyke

Biographical data



Henry Jackson van Dyke (November 10, 1852 – April 10, 1933) was an American author, educator, and clergyman

Henry van Dyke was born on November 10, 1852 in Germantown, Pennsylvania, in the United States. He graduated from Princeton University in 1873 and from Princeton Theological Seminary, 1877. He served as a professor of English literature at Princeton between 1899 and 1923. Van Dyke chaired the committee that wrote the first Presbyterian printed liturgy, *The Book of Common Worship* of 1906. In 1908–09 Dr. van Dyke was a lecturer at the University of Paris.

By appointment of President Wilson, a friend and former classmate of van Dyke, he became Minister to the Netherlands and Luxembourg in 1913. Shortly after his appointment, World War I threw Europe into dismay. Americans all around Europe rushed to Holland as a place of refuge. Although inexperienced as an ambassador, van Dyke conducted himself with the skill of a trained diplomat, maintaining the rights of Americans in Europe and organizing work for their relief. Upon his resignation as ambassador, he returned to the United States. He was elected to the American Academy of Arts and Letters and received many other honors.

Van Dyke was a friend of Helen Keller's. Keller writes, "Dr. van Dyke is the kind of a friend to have when one is up against a difficult problem. He will take trouble, days and nights of trouble, if it is for somebody else or for some cause he is interested in. 'I'm not an optimist,' says Dr. van Dyke, 'there's too much evil in the world and in me. Nor am I a pessimist; there is too much good in the world and in God. So I am just a meliorist, believing that He wills to make the world better, and trying to do my bit to help and wishing that it were more.'" [2]

Among his popular writings are the two Christmas stories, "The Other Wise Man" (1896) and "The First Christmas Tree" (1897). Various religious themes of his work are also expressed in his poetry, hymns and the essays collected in *Little Rivers* (1895) and *Fisherman's Luck* (1899). He wrote the lyrics to the popular hymn, "Joyful, Joyful We Adore Thee" (1907), sung to the tune of Beethoven's "Ode to Joy". He compiled several short stories in *The Blue Flower* (1902), named after the key symbol of Romanticism introduced first by Novalis. He also contributed a chapter to the collaborative novel, *The Whole Family* (1908).

One of van Dyke's best-known poems is titled "Time Is" (*Music and Other Poems*, 1904), also known as "For Katrina's Sundial" because it was composed to be an inscription on a sundial in the garden of an estate owned by his friends Spencer and Katrina Trask. The second section of the poem reads:

"Time is

Too slow for those who Wait,
Too swift for those who Fear,
Too long for those who Grieve,
Too short for those who Rejoice,
But for those who Love,
Time is not."

(this is the original poem; some versions have "Eternity" in place of "not")

The poem inspired the song "Time Is", by the group It's a Beautiful Day on their eponymous 1969 debut album. Another interpretation of the poem is a song entitled "Time", by Mark Masri (2009).^[3]

In 2003, the same section of the poem was chosen for a memorial in Grosvenor Square, London, dedicated to British victims of the September 11, 2001 terrorist attacks.^[4] The poem is also used as the closing of the 2013 novel *Child of Time*, by Bob Johnson.

Around the outer edge of the Katrina Trask sundial, marking the hours, the poem says:

"Hours Fly,

*Flowers Die:
New Days,
New Ways:
Pass By!
Love Stays."*

A biography of Van Dyke, titled *Henry Van Dyke: A Biography*, was written by his son Tertius van Dyke and published in 1935.



Articles and/or contributions

My Work)A Poem'

September 1932

Full name:	Name in the issue:
Eckhout, Piet	Piet Eckhout
Biographical data	
No biographical material found. Presumably a mureed from the thirties.	
Articles and/or contributions	
The Way of Love	January 1938

Full name:	Name in the issue:
Edgar, Leslie I.	Rev. Leslie I. Edgar M.A.
Biographical data	
We find the following reference on the internet:	
<p><i>"Some of those who have served the LJS (Liberal Jewish Synagoge in London, PK) in the past include: Rev [later Rabbi] Leslie Edgar was engaged as assistant minister in 1931 and became the Senior Minister in 1948. "</i></p> <p>(source: http://www.ljs.org/about-us/history/37/the-rabbis/)</p>	
Articles and/or contributions	
Liberal Judaism	April 1938

Full name:	Name in the issue:
Ekbal	Ekbal
Biographical data	
Unknown. This article is the first publication of the 10 Sufi Thoughts,so probably the text was dictated by Hazrat Inayat Khan.	
Articles and/or contributions	
Sufi Teachings	July 1918

Full name:	Name in the issue:
Essen, Wazir Gerrit van	W. van Essen
Biographical data	
<p><i>Essen, van, Wazir, Gerrit</i> Maassluis 21 September 1905 – Cape Town 16 May 1981 Assistant to Sikar van Stolk in Suresnes. Founder of a number of Sufi centres in South Africa from 1951 on. National representative of that country for years (source: Compendium of the Sufi Movement, Paul Ketelaar)</p>	
Articles and/or contributions	
The Sufi Movement	March 1934
The Sufi Movement II: The Sufi Brotherhood	March 1935

Full name:	Name in the issue:
Ethé, Carl Hermann	Dr. Hermann Ethé
Biographical data	
<p>ETHÉ, CARL HERMANN (b. Stralsund, Prussia, 13 February 1844, d. Bristol, England, 7 June 1917;) German orientalist best known for his catalogues of Islamic manuscripts and his studies and German translations of Persian poetry. The son of a government surveyor, he went to the nearby University of Greifswald in 1862 to study classics and oriental philology. The next year he continued his oriental studies in Leipzig with Heinrich Fleischer, who edited several important Arabic texts in addition to writing works dealing with Persian, Hebrew, and Aramaic. Ethé later paid tribute to him by co-editing a <i>festschrift</i> (<i>Morgenländische Forschungen: Festschrift H. L. Fleischer zu seinem 50 jährigen Doctorjubiläum gewidmet von seinen Schülern H. Derenbourg, H. Ethé, O. Loth [a.o.]</i>, Leipzig, 1875). Ethé graduated from Leipzig in 1865. He presented an inaugural thesis (<i>Habilitationsschrift</i>) to the University of Munich (<i>Das Schlafgemach der Phantasie von Fettâhi aus Nîšâbûr: Erstes Kapitel: Vom Glauben und Islam</i>, Leipzig, 1868) and was admitted to teach Oriental languages as a <i>privatdozent</i>. In 1872 Ethé was invited by the Bodleian Library to come to Oxford and finish the catalogue of Oriental manuscripts begun by Eduard Sachau (<i>Catalogue of Persian, Turkish, Hindûstânî, and Pushtû Manuscripts in the Bodleian Library</i>, Vol. I, Oxford, 1889; the printing of Volume II began in 1893 and was completed in 1930) and to supplement the library's Arabic catalogue. At the same time he was invited to describe the Persian manuscripts of the London India Office (<i>Catalogue of Persian Manuscripts in the Library of the India Office</i>, Vol. I, Oxford 1903; Vol. II, Oxford, 1937, consisting mainly of very detailed indices, was seen through the press by Edward Edwards). Initially he worked as an assistant librarian at the Bodleian, on leave of absence from the University of Munich. In 1874 he abandoned his lectureship in Germany and settled down in Great Britain permanently. The motivation for this move may have been political, at least in part, because Ethé is described as "a German radical, . . . a <i>persona ingrata</i> with absolutist governments" (Herford, p. 97) and as someone "who was too liberal to live easily in Bismarck's new Germany" (Ellis, p. 171). On the other hand, he did not adapt himself to his British environment and maintained a pride in his German nationality; except for his catalogues, he wrote most of his works in his native language. In 1875 Ethé was appointed professor of Oriental languages at University College, University of Wales, Aberystwyth, where he taught Hebrew, German, and other Oriental and Western languages (see Figure 1; Plate I). He continued to work on the description of the manuscripts in Oxford and London in his spare time. Several times he tried to find a better position, applying for professorships in Königsberg (1881), Munich (1886), and Oxford (1888) without success (H. Ethé to M. J. De Goeje, 21 November 1888, Leiden University Library, BPL 2389). In 1887-89, and from 1893 onward, he served as a public examiner for the Oxford Honours School of Oriental Studies. At the beginning of World War I, an outburst of local anti-German sentiment forced him and his English wife to flee from Aberystwyth. Although the college refused to dismiss him, he could not resume his teaching. He retired on a small pension and lived his last few years in Reading and Bristol. In Persian studies, his name lives on through the monumental catalogues of the Bodleian and the India Office collections, rich mines of information on all aspects of classical Persian literature. Ethé used the <i>taḍkeras</i> exhaustively and described the manuscripts in great detail; an example of his thoroughness is the inventory in the India Office catalogue of 1560 biographies occurring in the <i>Haft Eqlim</i> of Amīn Aḥmad Rāzī (no. 724). The long delay in the completion of the catalogues has been attributed to Ethé's planning of the indices—which he worked on until the end of his days—"on a far too ambitious and extensive scale" (Beeston, p. iv). This, however, in no way diminishes their great value to later generations of scholars. Ethé also described manuscripts of other British collections (<i>The National Library of Wales: Catalogue of Oriental Manuscripts</i>, Aberystwyth, 1916; M. Ashraful Huk, H. Ethé, and E. Robertson, <i>A Descriptive Catalogue of the Arabic and Persian Manuscripts in Edinburgh University Library</i>, Edinburgh, 1925). Hardly less important were Ethé's contributions to the history of Persian literature. His chapter on "Neupersische Literatur" in the <i>Grundriss der iranischen Philologie</i> (II, pp. 212-368) surveys with great authority the state of the art at the end of the 19th century. Abounding in factual information, it rests to a great degree upon the author's</p>	

own work, not only his lifelong research in Persian manuscripts, but also the many learned articles he had published in German periodicals during the preceding thirty years. The importance of these pioneering investigations was repeatedly stressed by Edward G. Browne in his *Literary History of Persia*. Ethé was the first to extract the fragments of pre-Ghaznavid poetry from 'Awfī's *Lobāb al-albāb* and other anthologies ("Beiträge zur Kenntnis der ältesten Epoche neupersischer Poesie: Rûdagî der Sâmânîdendichter" in *Nachrichten*, Göttingen, 1873, pp. 663-742; "Fünf Lieder Khusrawânîs und Abû Naçr Gîlânîs," *Sitzungsberichte*, Munich, 1873, pp. 654-59; "Rûdagî's Vorläufer und Zeitgenossen" in *Morgenländische Forschungen*, Leipzig, 1875, pp. 35-68). He also collected the Persian poems ascribed in these sources to the philosopher Avicenna ("Avicenna als persischer Lyriker" in *Nachrichten*, Göttingen, 1875, pp. 555-67) and to Ferdowsī ("Firdûsî als Lyriker" in *Sitzungsberichte*, Munich, 1872, pp. 275-304; 1873, pp. 623-53). He wrote a still valuable article on Asadī's *monāzarās*, or "strife-poems" ("Über persische Tenzonen" in *Verhandlungen des fünften internationalen Orientalisten-Congresses*, Berlin, 1882, II/1, pp. 48-135), but his contention that they were not written by the author of the *Garšāsp-nāma* is no longer accepted (Rypka, *Hist. Iran. Lit.*, p. 164). Several of his publications show his interest in religious poetry. He assembled the quatrains of Shaikh Abū Sa'īd ("Die Rubā'îs des Abū Sa'īd bin Abulchair" in *Sitzungsberichte*, Munich, 1875, II, pp. 145-68; 1878, II, pp. 38-70; see also Browne, *Lit. Hist. Persia* II, pp. 261-69) and the fragments of Kesā'ī's poetry ("Die Lieder des Kisā'ī," in *Sitzungsberichte*, Munich, 1874, II, pp. 133-53). His special attention went out to the Isma'īli poet and philosopher Nāṣer-e ʿQosrow ("Kürzere Lieder und poetische Fragmente aus Nāçir Khusraus Dîvân" in *Nachrichten*, Göttingen, 1882, pp. 124-52; "Auswahl aus Nâsir Kasîden," *ZDMG* 36, 1882, pp. 478-508; "Nâsir bin Khusrau's Leben, Denken und Dichten," in *Actes du sixième Congrès international des Orientalistes*, Leiden, 1884, II/1, pp. 171-237). In addition, he published and translated one of the *maṭnawîs* ascribed to Nāṣer-e ʿQosrow ("Nâsir Chusraus Rûšanânâmaḡoder Buch der Erleuchtung," *ZDMG* 33, 1879, pp. 645-65, and 34, 1880, pp. 428-68, 617-42). Earlier he attempted to point out the mystical meaning of Alexander's search for the water of life in Neẓāmī's *Eskandar-nāma* ("Alexanders Zug zum Lebensquell im Lande der Finsterniss" in *Sitzungsberichte*, Munich, 1871, pp. 343-405).

Throughout his scholarly life, Hermann Ethé was an industrious translator. Many of his articles contain German translations of Persian poems in metrical form; from Arabic he translated the first part of Qazvīnī's *'Ajā'eb-al-maklûqāt* (*Kazwīnī's Kosmographie: Die Wunder der Schöpfung*, Leipzig, 1868) and from Turkish a medieval picaresque novel (*Die Fahrten des Sajjīd Batthāl: Ein alttürkischer Volks- und Sittenroman*, Leipzig, 1871). In his early years, he regarded the editing and translation of oriental literature as his most important task. He made a remark to this effect in the introduction to *Morgenländische Studien* (Leipzig, 1870, p. VII), a volume of mixed contents which included a metrical version of Helālī's poem *Šāh o gadā* and a number of free adaptations of romantic Arabic stories. A second volume (*Essays und Studien*, Berlin, 1872) contains several critical studies on contemporary German literature. Before he left Germany, these "products of leisure," as he characterized them, had earned Ethé the reputation of a man of letters. They provide interesting clues for the understanding of Ethé's critical evaluations of Persian poetry, which are frequent even in his most rigidly philological work. He also wrote for a wider public on various Oriental subjects. In English he contributed articles on Persian literature and individual Persian authors to the *Encyclopædia Britannica* (9th ed., 1885, especially XVIII, pp. 655-60, s.v. "Persia, Modern Persian Literature").

The last book he published was the first part of an edition of a *maṭnawī* telling the story of Joseph and Zolaykā, then regarded as a work of Ferdowsī (*Yûsuf and Zalīkhâ*, by Firdausi of Tûs, *Critical Edition, Fasciculus Primus*, Oxford, 1908) but now generally ascribed to another hand (Rypka, *Hist. Iran. Lit.*, pp. 157-58). Ethé was convinced of Ferdowsī's authorship and considered it not only the first but also the most significant romantic poem in Persian literature (see also his "Firdausi's Yûsuf und Zalīkhâ" in *Verhandlungen des VII. Internationalen Orientalisten-Congresses, Semitische Section*, Vienna, 1888, pp. 20-45; *Grundriss* II, pp. 229-31). Although several of his judgments have been superseded by more recent research, Ethé's richly documented studies laid a solid foundation for Persian studies during the 20th century.

Source: iranicaonline.org

Caradoc Road, Aberystwyth: Dr Hermann Ethé Targeted By The Mob

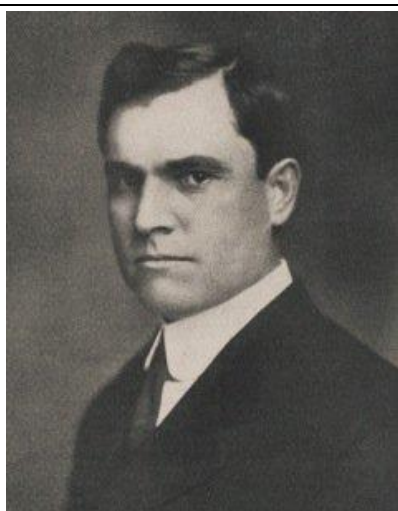
A brilliant linguist, fluent in a variety of European and Eastern language, Dr Hermann Ethé was a far from typical resident of Aberystwyth. When he first arrived in the town in 1875 the college was only very small, and the populace far from cosmopolitan in outlook. To the pious, teetotal townspeople it could not be quite overlooked that this German enjoyed drinking beer, even on a Sunday, and especially enjoyed dancing. Although widely respected amongst scholars and students, when war was declared Hermann Ethé, along with other Germans living and working in the town, inevitably fell under suspicion. After all, he had never ever applied for British Citizenship; worse, in August 1914 he was actually in Germany, enjoying his annual holiday. By October of that year, with reports of atrocities in Belgium, anti-German sentiments were running high. On Wednesday 14th October, Dr Ethé and his English-born wife returned to the town with the consent of authorities, resulting in the college becoming slightly anxious. The principal of the college, together with the registrar, the librarian, and a student representative went down to the railway station to greet him, and to secure 'safe passage'. A small crowd of protesters booed.

The next day, however, something far more sinister occurred. Type-written slips were passed from hand to hand reading: "As a protest against the return of Dr Ethé from Germany to teach in our Welsh national institution we intend to form a procession of workmen and others at one o'clock near Shiloh Chapel". By the appointed hour, a crowd of some 2,000 people had appeared at Shiloh, and were addressed by two respected town councillors: T.J. Samuel, a local solicitor who would go on to become mayor, and Dr T.D. Harries, a GP and former mayor. These gentlemen urged the mob to march on Dr Ethé's house, and give him twenty-four hours' notice to clear

<p>out, or else force him out.</p> <p>Led by Enoch Davies, a commercial traveller, the crowd then marched up the hill towards Caradoc Road and forced open a window of Dr Ethe's house, and – the professor being out of the house - harangued the professor's wife. Despite her pleas that her husband had been granted a British Passport, and that she had a brother fighting the Germans, the crowd wasn't satisfied. Dr and Mrs Ethé must get out, or they would tear down the house stone by stone.</p> <p>Dr Ethé left that very night, never to return. After staying with his wife's family in Reading the couple moved to Clifton, near Bristol. The College did all in their power to support Hermann Ethe, but they were powerless to resist vindictive calls to stop the lecturer's pension (even one of his former students turned on him), and this respected scholar died in 1917, broken and in poverty.</p> <p>Source: bbc.co.uk</p> <p>Also see: http://www.aber.ac.uk/en/media/departmental/information/services/pdf/Professor-Carl-Hermann-Eth%C3%A9.pdf</p>	
Articles and/or contributions	
Ruba'is des Abu Sa'id	March 1926, p. 235

Full name:	Name in the issue:
EWEN, M. L. C.	M. L. C. EWEN
Biographical data	
<p>No biographical information found. According to the issue of 'Sufi' Miss.Ewen was a fellow of the British Phrenology. Society Incorporated.</p> <p>This article on Phrenology written by Miss M. L. C. Ewen, Fellow of the British Phrenological Society, will surely be interesting to the students of Sufism, as this subject was looked upon as one of the most interesting subjects by Sufis in the past. They have made a great many discoveries on Phrenology and Physiognomy. The study of man is the true study of nature as, although man is in the world, yet the whole world is in man. "We will show them our signs in the world and in themselves, that the truth may be manifest to them." (Koran.)</p> <p>Source: http://www.historyofphrenology.org.uk/overview.htm: Phrenology was a science of character divination, faculty psychology, theory of brain and what the 19th-century phrenologists called "the only true science of mind." Phrenology came from the theories of the idiosyncratic Viennese physician Franz Joseph Gall (1758-1828). The basic tenets of Gall's system were:</p> <ol style="list-style-type: none"> 1.The brain is the organ of the mind. 2. The mind is composed of multiple, distinct, innate faculties. 3. Because they are distinct, each faculty must have a separate seat or "organ" in the brain. 4. The size of an organ, other things being equal, is a measure of its power. 5. The shape of the brain is determined by the development of the various organs. 6. As the skull takes its shape from the brain, the surface of the skull can be read as an accurate index of psychological aptitudes and tendencies. 	
Articles and/or contributions	
Phrenology	May 1915

Full name:	Name in the issue:
Fort Newton, Joseph	
Biographical data	
<p>Joseph Fort Newton (1880 – 1950) was born in Decatur, Texas, the son of a Baptist minister turned attorney. He attended Southern Baptist Seminary, and Harvard University. While at Harvard he studied under William James. Newton held the honorary degrees of Doctor of Hebrew Literature (Coe College, 1912), Doctor of Divinity (Tufts University, 1919), Doctor of Humane Letters (Hobart and William Smith Colleges, 1926), and Doctor of Laws (Temple University, 1929).</p> <p>Newton was ordained a Baptist minister in 1895. He held Baptist pastorates in Texas, and lead non-sectarian and Universalist congregations in Illinois and Iowa. While in Iowa, he taught English literature at the extension campus of the University of Iowa in Cedar Rapids. While in Cedar Rapids, many of Newton's sermons were published and gained wide circulation. Their popularity in England lead him to be called to the pulpit of the City</p>	



Temple (London) in 1916. During his four years at City Temple, he made trips throughout the British Isles and gained international fame^[1] through sermons in which he urged understanding between England and the United States as a basis of world order and abiding peace.

In 1920, Newton returned to the United States and assumed the pulpit at the Universalist Church of the Divine Paternity, New York City, NY. While there Newton served as an editor of the *Christian Century*, edited the *Best Sermons of the Year* series, and preached at colleges and universities across the United States.

At the invitation of the Diocese of Pennsylvania Bishop Thomas J. Garland, Newton entered the ministry of the Episcopal Church in September 1925, and came to the Memorial Church of St. Paul, Overbrook, Philadelphia, PA, as special minister. He was ordained in 1926 at Christ Church, Philadelphia, PA. Newton remained at the Memorial Church of St. Paul until 1930. From 1930 to 1938, Newton shared the pulpit with Rev. Mockridge at St. James Church, Philadelphia, PA. In 1938 he assumed the rectorship of Church of St. Luke and The Epiphany, Philadelphia, PA, where he remained until his death in 1950. In

1939, Newton was ranked among the top 5 Protestant Clergyman in the United States. From 1944 until his death, Newton reviewed religious books and wrote a Saturday sermon column for the Philadelphia Evening Bulletin. Newton authored over 30 books, perhaps his most famous being *The Builders: A Story and Study of Freemasonry*, published in 1914, and translated into six different languages. *The Builders* is still regarded as one of the best books on the topic.

Joseph Fort Newton was born 21 Jul 1876 in Decatur, Wise, Texas to Lee and Sue Battle Green Newton. Lee Newton was a Baptist minister and lawyer. He died when Newton was six.

Marriage and children

Joseph Fort Newton married Jennie Mai Deatherage (1880-1954) of Sanders, KY in 1900.

Joseph Emerson Newton (1903– 1974). AB Harvard. Professor of English, University of Florida. Married Blanche Howard Gaillard.


Josephine Newton(1909– death) BA Vassar. Married, first, Clement Warrant Hooven, and, second, _____ Morris.

Freemasonry

Rev. Newton authored a number of masonic books, including his most well-known works, *The Builders*, published in 1914, and *The Men's House*, published in 1923. He published his autobiography, *River of Years*, in 1944. Rev. Newton received the third degree of Freemasonry on May 28, 1902 in Friendship Lodge No. 7, Dixon, Illinois, and served the masonic Grand Lodge of Iowa as its chaplain from 1911-1913. *The Builders* has been called "an outstanding classic in Masonic literature offering the early history of Freemasonry.

Articles and/or contributions

The Angel in the Soul	June 1932
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Full name:	Name in the issue:
Germain, Benedict André Henri	André Germain
Biographical data	
<div>  <p>(Original text from the German Wiki. http://de.wikipedia.org/wiki/Andr%C3%A9_Germain Caution: Google translate, page needs revision!)</p> <p>Benedict André Henri Germain, pseudonym Lois Chendre, (* 12 August 1882; † 15 September 1971) was a French journalist, literary critic and essayist. He became known through the novel Mephisto by Klaus Mann, where he occurs in the form of the figure of Pierre Larue.</p> <p>Life</p> <p>Germain was the son of a banker who had brought it as the founder of the bank Crédit Lyonnais to considerable wealth. As the heir to the family fortune Germain had several million francs and a famous villa above Florence, in which he mainly German artists and intellectuals invited in later years. An early coinage Germain learned through cultural salon of his parents in</p> </div>	

Paris, a typical "Belle Epoque" -Salon with strong political impact. At a young age Germain married a daughter of Alphonse Daudet. The marriage, which was said to be "scary", was canceled after fourteen months on 16 January 1908.

Early Germain presented the various aspects of art and culture, but especially the literature, the focus of his interest. Even before the First World War, he was as a dandy and author of poems and texts feuilletonistisch-cultural contemplative content a well-known figure on the cultural stage of his homeland and later in Germany - for which he developed a particular fondness - and the rest of Europe.

In the 1920s and 1930s Germain held, spoke excellent German, often over long periods of time in Berlin and other major German cities. During this time he met with a number of major exponents of the cultural life of the time, so the writers Gerhart Hauptmann, Ernst Jünger, Kurt Tucholsky, Berthold Brecht and especially with siblings Klaus and Erika Mann. He also had a closer relationship with Carl Schmitt and to Harro Schulze-Boysen, who traveled 1931 while as his private secretary with him in France. From literary history with serious consequences in particular was the relationship with Klaus Mann: After a long period of time lasting friendly relations quarreled both men due to personal jibes - Germain Marked man after this money searching turned to him unceremoniously as "Narcissus of the swamp," for which this is retaliated by as the mocked Germain "last cry of Crédit Lyonnais" - worsened the relationship between the two men progressively. Germain's proximity and sympathy for the Nazis - he frequented from 1933 to 1938/1939 in Berlin at the societal level very closely with the political leaders of the Nazi state as well as with representatives of the National Socialist culture industry - took man to the occasion, Germain also literary under fire take: for his novel Mephisto he chose Germain as a template one of the more negative drawn figures of the parable of the panorama of the theatrical and cultural life in the early Nazi state created the work. Notably Germain appears in encrypted form little there as a French diplomat and socialite who wants to be close to the Nazis and curry favor with them.

In the early 1930s, Germain apparent sympathy for the Nazi ideology and the Nazi state. So he wrote a book called "Hitler or Moscow?", Where he was to recognize that he who is given the choice was more for the former option. During the Vichy regime in France, however Germain kept clearly distance themselves from the representatives of the occupying power.

After the Second World War was the editor of the Revue Européenne Germain. At that time he lived in the magnificent mansion behind the town hall with views of the Cathedral of Notre Dame.

Reviews

Optical Germain is as an "external appearance after slight and less stable" man described. Georg Zivier called him "immensely gay" and "fall in love with the whole Hitler Youth [t]".

Among the cultural figures of the time, his reputation was mixed: For Hugo von Hofmannsthal example, he was "the cerebral Homunculus from Paris". Nicolaus Sombart remembered Germain: "He is one of those legendary figures of old Europe, which is encountered every once in his life, everyone has heard of. He was somehow ageless, like Cagliostro. "

In the research literature it is inserted into the panorama of his working life with formulas like "a restless itinerant art diligent" or "an original mind and esthete who his keen observation" possessed.

Source: <http://www.babelio.com/auteur/Andre-Germain/234957>

(Caution: Google translatefrom French. Text needs revision)

His father, Henri Germain, had founded Crédit Lyonnais. Andrew was one of the Gotha princes of arts, literature and politics - and one of the tireless pillars of three republics.

For love of letters, André Germain married, for the worse, Edmée (1886-1937), the daughter of Alphonse Daudet. His divorce in 1909 returned him to his life as a nonchalant dilettante. Familiar with Marcel Proust, he devotes an essay (The Keys of Proust, Sun, 1953). He devotes an essay to his favorite poet, Renee Vivien. An tireless patron and financier of literary journals, André Germain is particularly attentive to the talent of his cadets, such as Louis Aragon, who he published in 1923 in La Revue Européenne.

A great lucid witness to the rise of totalitarianisms, the Germanophile André Germain makes a fascinated portrait of Hitler (Hitler or Moscow, Denoel, 1933) - he fears the "Bolshevisation of the Reich" - and puts his footsteps in those of Goethe and Bettina (editions de France, 1939) while admitting to being sensitive to "Nazi aesthetics". Throughout three republics, he sings his memories of the world he had known in particular in The Burning Bourgeoisie (Sun, 1951) and The Fools of 1900 (La Palatine, 1954). later, he devoted himself to the love stories of the History of France in Les Grandes Favorites 1815-1940 (Sun, 1948) or Do kings have the right to love? (Sun, 1951) His last essay, The Modern Crusaders (New Latin Editions, 1959), is devoted to Christian writers (Leon Bloy, Bernanos [article by Michel Loetscher])

Articles and/or contributions

Dans un Cimetière (At a Graveyard)

September 1929

Full name:	Name in the issue:
Gibran, Kahlil	Kahlil Gibran
Biographical data	

(source: Wikipedia)

Khalil Gibran (/dʒɪˈbrɑːn/; full Arabic name Gibran Khalil Gibran, sometimes spelled Kahlil; Arabic: جبران خليل جبران / ALA-LC: Jubrān Khalīl Jubrān or Jibrān Khalīl Jibrān) (January 6, 1883 – April 10, 1931) was a Lebanese artist, poet, and writer.

Born in the town of Bsharri in the north of modern-day Lebanon (then part of Mount Lebanon Mutasarrifate, Ottoman Empire), as a young man he immigrated with his family to the United States, where he studied art and began his literary career, writing in both English and Arabic. In the Arab world, Gibran is regarded as a literary and political rebel. His romantic style was at the heart of a renaissance in modern Arabic literature, especially prose poetry, breaking away from the classical school. In Lebanon, he is still celebrated as a literary hero. He is chiefly known in the English-speaking world for his 1923 book *The Prophet*, an early example of inspirational fiction including a series of philosophical essays written in poetic English prose. The book sold well despite a cool critical reception, gaining popularity in the 1930s and again especially in the 1960s counterculture. Gibran is the third best-selling poet of all time, behind Shakespeare and Laozi.

Life

Early years

Khalil Gibran was born into a Maronite Catholic family from the historical town of Bsharri in northern Mount Lebanon, then a semi-autonomous part of the Ottoman Empire. His mother Kamila, daughter of a priest, was thirty when he was born; his father Khalil was her third husband. As a result of his family's poverty, Gibran received no formal schooling during his youth in Lebanon. However, priests visited him regularly and taught him about the Bible and the Arabic language (Lebanese Arabic).



Gibran's home in Bsharri.

Gibran's father initially worked in an apothecary, but with gambling debts he was unable to pay, he went to work for a local Ottoman-appointed administrator. Around 1891, extensive complaints by angry subjects led to the administrator being removed and his staff being investigated. Gibran's father was imprisoned for embezzlement, and his family's property was confiscated by the authorities. Kamila Gibran decided to follow her brother to the United States. Although Gibran's father was released in 1894, Kamila remained resolved and left for New York on June 25, 1895, taking Khalil, his younger sisters Mariana and Sultana, and his elder half-brother Peter (in Arabic, Butrus).



Khalil Gibran, photograph by Fred Holland Day, c. 1898.

The Gibrans settled in Boston's South End, at the time the second-largest Syrian-Lebanese-American community in the United States. Due to a mistake at school, he was registered as "Kahlil Gibran". His mother began working as a seamstress peddler, selling lace and linens that she carried from door to door. Gibran started school on September 30, 1895. School officials placed him in a special class for immigrants to learn English. Gibran also enrolled in an art school at a nearby settlement house. Through his teachers there, he was introduced to the avant-garde Boston artist, photographer, and publisher Fred Holland Day, who encouraged and supported Gibran in his creative endeavors. A publisher used some of Gibran's drawings for book covers in

1898.

Gibran's mother, along with his elder brother Peter, wanted him to absorb more of his own heritage rather than just the Western aesthetic culture he was attracted to. Thus, at the age of fifteen, Gibran returned to his homeland to study at a Maronite-run preparatory school and higher-education institute in Beirut, called "al-Hikma" (The Wisdom). He started a student literary magazine with a classmate and was elected "college poet". He stayed there for several years before returning to Boston in 1902, coming through Ellis Island (a second time) on May 10. Two weeks before he returned to Boston, his sister Sultana died of tuberculosis at the age of 14. The year after, Peter died of the same disease and his mother died of cancer. His sister Marianna supported Gibran and herself by working at a dressmaker's shop.

Debuts, growing fame, and personal life

Gibran was an accomplished artist, especially in drawing and watercolor, having attended art school in Paris from 1908 to 1910, pursuing a symbolist and romantic style over the then up-and-coming realism. Gibran held his first art exhibition of his drawings in 1904 in Boston, at Day's studio. During this exhibition, Gibran met Mary Elizabeth Haskell, a respected headmistress ten years his senior. The two formed an important friendship that lasted the rest of Gibran's life. The nature of their romantic relationship remains obscure; while some biographers assert the two were lovers but never married because Haskell's family objected, other evidence suggests that their relationship never was physically consummated. Haskell later married another man, but she continued to support Gibran financially and to use her influence to advance his career. She became his editor, and introduced him to Charlotte Teller, a journalist, and Emilie Michel (Micheline), a French teacher, who accepted to pose for him as a model and became close friends. In 1908, Gibran went to study art in Paris for two years. While there he met his art study partner and lifelong friend Youssef Howayek. While most of Gibran's early writings were in Arabic, most of his work published after 1918 was in English. His first book for the publishing company Alfred A. Knopf, in 1918, was *The Madman*, a slim volume of aphorisms and parables written in biblical cadence somewhere between poetry and prose. Gibran also took part in the New York Pen League, also known as the "immigrant poets" (al-mahjar), alongside important Lebanese-American authors such as Ameen Rihani, Elia Abu Madi and Mikhail Naimy, a close friend and distinguished master of Arabic literature, whose descendants Gibran declared to be his own children, and whose nephew, Samir, is a godson of Gibran's.

Death

Gibran died in New York City on April 10, 1931, at the age of 48. The causes were cirrhosis of the liver and tuberculosis. The young emigrant from Lebanon who came through Ellis Island in 1895 never became an American citizen; he loved his birthplace too much. Before his death, Gibran expressed the wish that he be buried in Lebanon. This wish was fulfilled in 1932, when Mary Haskell and her sister Mariana purchased the Mar Sarkis Monastery in Lebanon, which has since become the Gibran Museum. Written next to Gibran's grave are the words "a word I want to see written on my grave: I am alive like you, and I am standing beside you. Close your eyes and look around, you will see me in front of you."^l

Gibran willed the contents of his studio to Mary Haskell. There she discovered her letters to him spanning twenty-three years. She initially agreed to burn them because of their intimacy, but recognizing their historical value she saved them. She gave them, along with his letters to her which she had also saved, to the University of North Carolina at Chapel Hill Library before she died in 1964. Excerpts of the over six hundred letters were published in "Beloved Prophet" in 1972.



The Gibran Museum and Gibran's final resting place, in Bsharri.



Kahlil Gibran memorial in Washington, D.C.



Kahlil Gibran memorial in Boston, Massachusetts.

Mary Haskell Minis (she wed Jacob Florance Minis in 1923) donated her personal collection of nearly one hundred original works of art by Gibran to the Telfair Museum of Art in Savannah, Georgia in 1950. Haskell had been thinking of placing her collection at the Telfair as early as 1914. In a letter to Gibran, she wrote "I am thinking of other museums ... the unique little Telfair Gallery in Savannah, Ga., that Gari Melchers chooses pictures for. There when I was a visiting child, form burst upon my astonished little soul." Haskell's gift to the Telfair is the largest public collection of Gibran's visual art in the country, consisting of five oils and numerous works on paper rendered in the artist's lyrical style, which reflects the influence of symbolism. The future

American royalties to his books were willed to his hometown of Bsharri, to be "used for good causes".

Writings

Style and recurring themes

Gibran was a great admirer of poet and writer Francis Marrash, whose works he had studied at al-Hikma school in Beirut. According to orientalist Shmuel Moreh, Gibran's own works echo Marrash's style, many of his ideas, and at times even the structure of some of his works; Suheil Bushrui and Joe Jenkins have mentioned Marrash's concept of universal love, in particular, in having left a "profound impression" on Gibran. The poetry of Gibran often uses formal language and spiritual terms; as one of his poems reveals: "But let there be spaces in your togetherness and let the winds of the heavens dance between you. Love one another but make not a bond of love: let it rather be a moving sea between the shores of your souls."

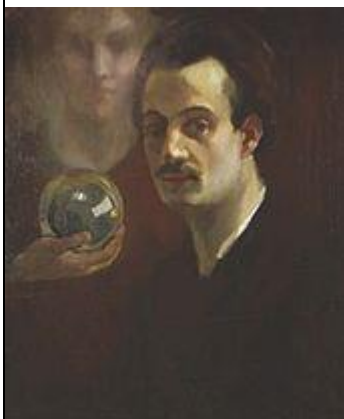
Many of Gibran's writings deal with Christianity, especially on the topic of spiritual love. But his mysticism is a convergence of several different influences: Christianity, Islam, Sufism, Judaism and theosophy. He wrote: "You are my brother and I love you. I love you when you prostrate yourself in your mosque, and kneel in your church and pray in your synagogue. You and I are sons of one faith—the Spirit."

Reception and influence

Gibran's best-known work is *The Prophet*, a book composed of twenty-six poetic essays. Its popularity grew markedly during the 1960s with the American counterculture and then with the flowering of the New Age movements. It has remained popular with these and with the wider population to this day. Since it was first published in 1923, *The Prophet* has never been out of print. Having been translated into more than forty languages,¹ it was one of the bestselling books of the twentieth century in the United States.

Elvis Presley was deeply affected by Gibran's *The Prophet* after receiving his first copy in 1956. He reportedly read passages to his mother and over the years gave away copies of "The Prophet" to friends and colleagues. Photographs of his handwritten notes under certain passages throughout his copy are archived on various Museum websites. One of his most notable lines of poetry is from "Sand and Foam" (1926), which reads: "Half of what I say is meaningless, but I say it so that the other half may reach you". This line was used by John Lennon and placed, though in a slightly altered form, into the song "Julia" from The Beatles' 1968 album *The Beatles* (aka "The White Album"). Johnny Cash recorded Gibran's "The Eye of the Prophet" as an audio cassette book, and Cash can be heard talking about Gibran's work on a track called "Book Review" on *Unearthed*.

Visual art



Selfportrait, ca 1911

His more than seven hundred images include portraits of his friends WB Yeats, Carl Jung and Auguste Rodin. A possible Gibran painting was the subject of a June 2012 episode of the PBS TV series *History Detectives*.

Religious views

Gibran was born into a Maronite Christian family and raised in Maronite schools. He was influenced not only by his own religion but also by Islam, and especially by the mysticism of the Sufis. His knowledge of Lebanon's bloody history, with its destructive factional struggles, strengthened his belief in the fundamental unity of religions, which his parents exemplified by welcoming people of various religions in their home.

Gibran had a number of strong connections to the Bahá'í Faith. One of Gibran's acquaintances later in life, Juliet Thompson, reported several anecdotes relating to Gibran. She recalled Gibran had met 'Abdu'l-Bahá, the leader of the religion at the time of his visit to the United States, circa 1911^[11]–1912. Gibran was unable to sleep the night before meeting him in person to draw his portrait.

Thompson reported Gibran later saying that all the way through writing *Jesus, the Son of Man*, he thought of 'Abdu'l-Bahá. Years later, after the death of

'Abdu'l-Bahá, at a viewing of a movie of 'Abdu'l-Bahá, Gibran rose to talk and proclaimed in tears an exalted station of 'Abdu'l-Bahá and left the event weeping. A noted scholar on Gibran is Suheil Bushrui from Gibran's native Lebanon, also a Bahá'í, published more than one volume about him and serves as the Kahlil Gibran Chair for Values and Peace at the University of Maryland and winner of the Juliet Hollister Awards from the Temple of Understanding.

Political though

Gibran was by no means a politician. He used to say : "I am not a politician, nor do I wish to become one" and "Spare me the political events and power struggles, as the whole earth is my homeland and all men are my fellow countrymen."

Nevertheless, Gibran called for the adoption of Arabic as a national language of Syria, considered from a geographic point of view, not as a political entity. When Gibran met 'Abdu'l-Bahá in 1911–12, who traveled to the United States partly to promote peace, Gibran admired the teachings on peace but argued that "young nations like his own" be freed from Ottoman control.^[11] Gibran also wrote the famous "Pity The Nation" poem during these years, posthumously published in *The Garden of The Prophet*.

When the Ottomans were eventually driven out of Syria during World War I, Gibran's exhilaration was manifested in a sketch called "Free Syria" which appeared on the front page of al-Sa'ih's special "victory" edition. Moreover, in a draft of a play, still kept among his papers, Gibran expressed great hope for national independence and


progress. This play, according to Khalil Hawi, "defines Gibran's belief in Syrian nationalism with great clarity, distinguishing it from both Lebanese and Arab nationalism, and showing us that nationalism lived in his mind, even at this late stage, side by side with internationalism."	
Articles and/or contributions	
Der Prophet (in German translation)	March 1927

Full name:	Name in the issue:
Goodenough, Sharifa Lucy Marian	S. L Goodenough
Biographical data	
From the "Biography of Pir-o-Murshid Inayat Khan page 506:	
	<p>We know very little about the first period of Lucy Marian Goodenough's life. She was born on August 25th 1876, in London, second daughter of Colonel W. H. Goodenough (afterwards Lt. General Sir William Goodenough K.C.B.) and of Mrs. (afterwards Lady) Goodenough, nee Countess Kinsky.</p> <p>She traveled quite a lot, "was a fearless rider", "a very delicate child, but inclined to take the lead over her sisters". Later on, during her Vienna period, she will be a leader in fashion for a season or two... . At the same time she was master of German and French and well versed in Italian. She even knew by heart Dante's "Divine Comedy".</p> <p>Her social and rather mundane life suddenly came to an end when she came in contact with Pir-o-Murshid Inayat Khan in London during the First World War (probably in 1916). From this time onward her entire life became devoted to Pir-o-Murshid and settled upon Sufism.</p> <p>Through her deep interest in Sufism, her staunch devotion to Murshid and her swift progress along the spiritual path, Murshid made her Khalifa, then Murshida, and finally she became the Silsila Sufiya of the Sufi Order, which means the link, necessary for the transmission of initiation in the Sufi Orders. Pir-o-Murshid had a seal made, after his own drawing, and gave this to her as a token of this greater responsibility. Except for her work for the Sufi Cause, she was then inclined to be remote, exclusive and lonely.</p> <p>The death of the Master was a very severe shock to her. No doubt it has been so for many faithful mureeds. But on her this event seemed to work as a devastating earthquake and it affected her whole being. She fell seriously ill and had to live in seclusion for months together. She emerged from this period as a different person. Formerly she used to be shy; now by her mere presence, one could perceive a sort of mastery over herself and over others. She used to be exclusive; now she was ready to welcome each and all with a patience, a meekness and kindness, at times more than human. One would breathe in her presence that peace, that tranquility of mind which made one feel one's truer self.</p> <p>After the passing away of Baroness d'Eichthal she became the National Representative for France and gathered around her a group of mureeds with a lively interest in the Sufi teachings. Some among them had known Pir-o-Murshid and had been in contact with him, such as Mesdames Yvonne Detraux, Yvonne Guillaume (both artists) and Marie-Madeleine Frere; and others were newcomers: Madame Antoinette Schamhart and Miss Adriana van der Scheer (Feizi). The former became a very close friend to Murshida, the latter a devoted attendant at the time of Murshida's ill health and overworking. A few other mureeds of Pir-o-Murshid, also attracted by that mind of rare insight and the utter purity of that soul, were Sheikh Sirkar van Stolk, the poetess Zebunnisa (Marchesa Farinola de Tanfani), Shahnawaz van Spengler, the philosopher Louis Hoyack and Wazir van Essen. All recognized in Murshida Sharifa a quality that was unique and found in her the reflection of the Master for whom they had such a great admiration and for whom they were longing so much.</p> <p>All the above mentioned persons have been valuable workers in the Cause, each according to his talents and field of activity.</p> <p>From 1930 to 1936 Murshida Sharifa gave lectures in Paris and in Vienna and held Sufi classes at Suresnes and in Paris. Her lectures were attended by a distinguished public and more members joined the Movement. About two hundred of her lectures were taken down in shorthand by Mademoiselle Jelila Guerineau and in 1962 a first volume, "Soufisme d'Occident", was issued, including ten lectures, giving a sample of Sufi-thoughts. More of her lectures are to be found in the French Sufi magazine "La Pensee Soufie". Murshida Sherifa also promoted the regular publication of "Le Message" from 1932 to 1937, mostly at the expense of her own meagre income.</p> <p>But alas! her life and health were on the waning. And she deeply felt the inner strains and outer splits in the Sufi Movement, as if they were inflicted on her own body and heart. And it must be said here that the constant trust and confidence that the Master had shown to her during his lifetime now seemed to arouse prejudice, jealousy and distrust from several sides, now that he was no more there in person to keep things in balance and to help keeping each and all in harmony. Therefore she, the Silsila Sufiya, had to experience harshness and friends turning their backs upon her.</p> <p>And so she passed away on the 8th of March 1937. In the house of a stranger, but on the land of Suresnes, dying in poverty, but rich in a hope and a faith which could not be overborne. With her pupils and friends and with all those who so immensely admired her she left the lasting influence of a living spirit and the true fragrance of holiness, as the memorial of a perfected mureed.</p> <p>Suresnes, August 1977</p>

By one of her pupils, Michel Guillaume		
Articles and/or contributions		
Time and Space		April 1918
The Sensibility of the Human Ego		September 1923
Toward the One		March 1933
The Life of Saint Francis of Assisi		September 1933
Nature and Art		March 1934
What is desirable on our Part?		September 1934
Attitude		March 1935

Full name:	Name in the issue:
Gow, David	David Gow
Biographical data	
David Gow was a journalist, poet, and Spiritualist. As a poet he made frequent contributions to such journals as Cassell's Saturday Journal, London Magazine, and London Scotsman and his poems were included in such anthologies as Modern Scottish Poets and Book of Highland Verse. He had a collection of his work published under the title "Four Miles From Any Town" (Riverside Press 1929) and was the editor of "Ask the Spirits" (1934). Gow was an outstanding figure in British Spiritualism and he took over editorship of the famous Spiritualist journal the Light in January 1914 following the death of the previous editor E. W. Wallis. Gow continued in that position until 1939.	
Articles and/or contributions	
A Song in the Darkness (A Poem)	December 1931

Full name:	Name in the issue:
Grace, M.	M. Grace
Biographical data	
No material biographical found. Presumably an English mureed.	
Articles and/or contributions	
Of Angels	October 1938
Sufism	January 1939

Full name:	Name in the issue:
Green, Murshida Saintsbury –	Anoniem in redactioneel S.E.M. Green
Biographical data	
<i>Saintsbury Green, Sophia, Murshida,</i> Day of death: 2 March 1939	
	<p>Early mureed from a theosophical background during the London period. Together with Goodenough, Egeling and Martin, one of the first four Murshidas of the Sufi Movement. Developed the Confraternity of the Message and had a great influence on the forming of the Universal Worship. Eminent associate of Hazrat Inayat Khan. (Source: Compendium of the Sufi Movement, Paul Ketelaar 2014)</p> <p>Sophia Saintsbury-Green came of an old family and was reared in an atmosphere of tradition and good taste. One of her grandfathers had been High Sheriff of Berkshire; one was a boon companion of the Prince Regent and ran through three fortunes, which necessitated his son, Sophia's father, entering a profession (the first in the family to do so). A born poet and writer of exquisite English prose, Sophia passed through a vivid girlhood of study and mental attainment. She was never taught her letters but at the age of three read aloud from a page of the Times. She was always drawn towards ancient philosophies and cultures, and at the age of five (while playing with toys upon the floor) broke into the conversation of two startled elders with her own original comment upon a two-thousand-year-old heresy which they were discussing!</p> <p>In May 1921 Pir-o-Murshid Inayat Khan founded in London the Universal Worship as an exoteric activity of the</p>

Sufi Movement. He ordained Sophia Green the first Cheraga, an office she held alone for fifteen months, conducting the services regularly. On becoming a Siraja, further Cherags and Sirajs were ordained and Universal Worship spread to other countries. In 1921 she had been given the initiation of Khalifa (a position on the esoteric side of the Sufi Movement) and in 1923 she was created a Murshida.

She continued until her death to interpret the Message, and although never in good health valiantly declined to consider her personal comforts, up to the last year, rising above physical limitations to work undeterred for the welfare of others. The deep and esoteric side of the Message was part of her very being, but she joyed in the exoteric activity of Universal Worship; and symbolism also, as a world language appealed to her strongly, covering as it does in one sense yet suggesting and revealing to those who can see, the hidden mysteries of life. In the later years of her mission, in order to meet the requirements of listeners who were not at home in the English language (or else unfamiliar with esoteric lore) she altered her former methods and adopted a more simple and direct manner when speaking or lecturing. Perhaps in later years it was only the few who were privileged to listen when she was untrammelled by circumstances, and could freely rise and carry them to heights where momentarily under her inspiration they could view something of that heaven of wisdom which she longed to share with others.

Of her personality and temperament it is difficult to speak. She was not understood by many. But to some of those who knew her intimately the memory of certain characteristics shone out vividly: exquisite sensitiveness and refinement together with stoic courage; a habit of bearing misrepresentation and detraction silently; lightening quickness of perception and insight into human nature, and utter forgetfulness of self. Blessed be her memory.

Two of her books published by the Sufi Movement, reveal something of what the Messenger and the Message meant to Murshida Sophia. Their titles are: Memories of Hazrat Inayat Khan (London) and Wings of the World (London and Deventer).

Angela Alt.

Murshida Green passed away on the 2nd of March 1939. From the archives of the Nekbakht Foundation.

Source: "Biography of Pir-o-Murshid Inayat Khan"

Her In Memoriam is written in the April 1939 issue of the SQ, probably by Kadir van Lohuizen. (PK)

Articles and/or contributions

Editorial	May 1921
The Progress of the Message	December 1921
The Path of God	March 1922
The Gift (a Poem)	March 1922
The Path of God	June 1922
July 5 th 1922 Viladatday	September 1922 (probably by Green)
The Progress of the Message	December 1922
The Progress of the Message	March 1923
The Christ (A Short Play)	March 1923
The Progress of the Message	June 1923
The Progress of the Message	September 1923
Viladatday 1923 Suresnes	September 1923
Hejiratday 1923	September 1923 (no name)
The Progress of the Message	December 1923
Three Poems	December 1923
The Progress of the Message	March 1923
The Progress of the Message	June 1924
The Progress of the Message	September 1924
The Progress of the Message	December 1924
Poems. The Redemption of the Body.	December 1924
The Awakening of the Soul,	March 1926, p. 228
The Path to God	October 1936
The Path to God	January 1937
The Path to God	April 1937
In Memoriam, Sherifa Lucy Goodenough (contribution)	July 1937

Full name:	Name in the issue:
Grey of Fallodon, Pamela	Viscountess Grey
Biographical data	
Pamela Grey (née Wyndham, later Lady Glenconner), Viscountess Grey of Fallodon (1871-1928), Writer; former wife of 1st Baron Glenconner, and later wife of 1st Viscount Grey of Fallodon	



Articles and/or contributions

A Hindu Legend (a Poem)

March 1927

Full name:

Grubb, Edward

Name in the issue:

Edward Grubb

Biographical data



Edward Grubb (October 19, 1854 - January 3, 1939) was an influential English Quaker who made significant contributions to revitalizing pacifism and a concern for social issues in the Religious Society of Friends in the late 19th century as a leader of the movement known as the Quaker Renaissance. He also wrote a number of hymns including *Our God, to Whom we turn*. He would later play a major role in the No-Conscription Fellowship, an organization that united and supported conscientious objectors in Britain during World War One.

Early career

Grubb was born in Sudbury, Suffolk, educated at Bootham School, York and studied at the University of Leeds and University of London. He began his career as a teacher when he returned to Bootham School in York, England. Bootham was a boarding school for boys of the Religious Society of Friends. Grubb had attended the school himself, beginning in 1868 at the age of fourteen. He would later move on to teach at a number of other schools, including other Quaker schools. He received his B.A. in 1876 and in 1877 married Emma M. Horsnail of Bulford Mill, who he had courted for seven years.

Struggles with Faith and Science

While preparing for his M.A. examination in 1879, he had a crisis of faith resulting from his inability to reconcile science with the religious beliefs he had grown up with. He initially found it impossible to see how any serious

intellectual could also be religious. He did not find any satisfaction in agnosticism; however, and remained open to a solution to his intellectual problems that included belief in God. In the 1880s Grubb began to develop an interest in social concerns, even cutting back on his teaching in order to devote time to the study of economics and to public work.^[7] In keeping with his desire to reconcile faith with science, Grubb was among those who vocally and successfully opposed the adoption of the Richmond Declaration by London Yearly Meeting in 1888. Soon after, as a result of his regular participation in meeting for worship, Grubb was officially recorded as a minister in the Religious Society of Friends. At the time, he still did not feel he had a firm basis for his faith, but was confident that it would come with time.


Major Contributions

Grubb would go on to be a major leader of British Quakerism, a prolific religious author, and a key member of a number of religious and social organizations, including the No-Conscription Fellowship. Like most pacifists of his generation, his absolute pacifist stance was born from the disillusionment with the Boer War. From 1901 to 1906 he was secretary of the Howard Association.

Articles and/or contributions

The Quakers as Cristian Mystics

December 1929

Full name:	Name in the issue:
Grüner, Dr. O.C.	O.C.G.
Biographical data	
<p>Dr. O.C.Grüner, 1877 - 1972</p> <p>From The Biography of Pir-o-Murshid Inayat Khan:</p>	
<div style="display: flex; align-items: flex-start;">  <div style="margin-left: 20px;"> <p>I was born in Altrincham in Cheshire, England, in 1877. At the age of eleven I first thought of following the science of Medicine. The choice of this career was determined by my guardian on the ground of my having displayed an undue interest in microscopic natural history and a certain facility in learning physiology which happened to be for one term a part of the instruction given in the private school to which I had been sent. In 1896 I left the Manchester Grammar School with a Scholarship for the "Owens College" (University), Manchester, and began my medical studies. The study of drugs necessary for the Intermediate Examination of Medicine led to my distinction of First Class Honors in Materia Medica and Pharmacology in 1898. The latter part of the medical curriculum was spent at the University College Hospital in London. After qualification in 1901 an appointment was at once obtained as house-physician at the Leeds General Infirmary. A year later I graduated at the London University and returned to Leeds, with residential appointments at the General Infirmary and Dispensary. In 1904 I became Pathologist at the Infirmary and Demonstrator of Pathology at the University. In 1908 I obtained the degree of M.D. at the University of London, being awarded the Gold Medal in Pathology. Then followed in 1919 the appointment of Ass. Professor in Pathology at McGill University, Montreal, Canada. In 1913 my first work entitled "The Biology of the Blood Cells" was published and well-received by the late Professor Pappenheim of Berlin, who invited me to be included in his staff of collaborators for "Referate" to "Folia Haematologica" which I accepted. During the First World War I found myself back in England, in military service till 1919- Then I resumed clinical work for a time – again at Leeds – and was in charge of the Tropical Diseases and Nephritis sections of the East Leeds War Hospital till the closure of the hospital. From 1920-1924 private practice in pathology was undertaken, in Leeds. During this period the privilege of meeting with Pir-o-Murshid Inayat Khan led to a re-casting of my outlook. He introduced me to the Canon of Medicine (Qanun) of Avicenna, the study of which has occupied my attention from then till now, in the light of the interpretations which he suggested to me. The first impression of that study was published in the "Annals of Medical History" (New York) in a paper entitled "The Interpretation of Avicenna". In 1924, partly to come into closer touch with clinical medicine of a form which would help the study of Avicenna, I started general practice in a country place in Kent, not far from London. Since 1926 I entered into a semi-retirement, for the purpose of obtaining sufficient leisure to develop an adequate interpreted translation of the work in question, and acquire some knowledge of those Eastern languages which are necessary before the original texts can be appreciated. Residence in London itself thus became necessary. At that time I was received into the Catholic Church and followed with my wife and children the practices of that religion. I completed the translation of Avicenna's Canon of Medicine, Vol. I and Messrs. Luzac & Co. published it. My eldest son having married in Montreal, Canada and the other having died after an accident in Australia, we took the advice of the elder one and went to Canada, settling near Montreal in 1931. The following year I was appointed to take up Cancer Research at McGill University, Montreal and in 1933 I attended the 1st International Cancer Congress in Madrid and gave a brief communication. As my degrees from London were not recognized in Canada, it became necessary to enter for medical examinations for the second time. After having obtained the License for Canada, the Cancer Research Fund was renewed and I was persuaded to resume the work on a larger scale. The results were published in a Medical Exhibition in 1938 and were awarded a Gold Medal. I continued this work together with the Chief Surgeon of the Royal Victoria Hospital in Montreal, Dr. E. W. Archibald, and a staff of eleven, till my retirement in 1945- By that time I had reached a conclusion about the nature and cause of cancer, but it was not accepted by the various "authorities". I continued working as research worker in cancer at the St. Mary Hospital in Montreal. After this my work attracted the attention of a doctor who founded the "Hett Cancer Treatment and Research Foundation" under Government auspices. While working with him I prepared a "Guidebook for the Diagnosis of Cancer by Microscopical Study", an expansion of the monograph published in 1942 by the Archibald Cancer Research Fund, and based on several thousand cases. In 1950 I attended the International Congress on Cancer in Paris and spoke of my "test" with remarkable effects with the Hett-serum. Since 1955, however, I have almost completely retired from professional work, because utilization of any of my suggestions for cancer-treatment apart from X-rays and radium, was refused and the use of the blood-test for cancer was not considered of any real value. So I submitted resignation.</p> </div> </div>	

One day I met the head of the Jinnah Hospital in Pakistan, Dr. Shah. He had been trying to "modernize" Avicenna and had prepared a translation from the Urdu. He wanted me to go through his manuscript as his English was not too good. Months later a doctor who had spent years in Bahrein, asked me to write an article on Avicenna. Dr. Shah's request "woke up" all my Sufi thought which had filled me all the time I was doing my "Treatise". But subconscious development gave me the urge to develop the teaching even further. So I accepted the new offer and the article was published at the beginning of 1957. I then took out from the Osler Library at McGill University my very full notes on Avicenna's book Vol. II, about the medicines, deposited there with all my manuscripts in 1940, and re-wrote the opening section, as far as where the medicines are described in detail, and put the revised version back in the Library.

These experiences certainly revived the time of the days when Murshid inspired me to start all that work, and to bring his teaching again to the forefront in my daily round. For some months I have returned to the art of weaving, which I left in 1932 because of the scientific work to be done. It provides a means of meditation more intensively with a Sufi background.

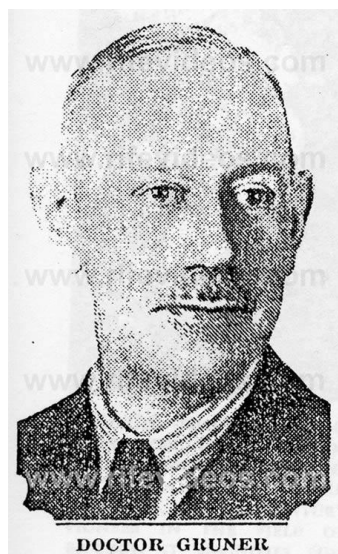
July 1927, July 1957 and October 1965, Montreal.

From Dr. O. C. Gruner's autobiographical data.

In England after the First World War Dr. Gruner was in close contact with Murshid, by correspondence and by meeting Murshid regularly at Leeds or sometimes in London. He started the Leeds Lodge of the Sufi Order, took down in shorthand numerous lectures of Murshid, then transcribed them and published them in bookform under the name "In an Eastern Rosegarden" (London 1921). From Dr. Gruner's letters to Murshid appears how great was the influence of the Sufi teachings which he underwent and of his deep pondering upon them. This worked on in his whole scientific career, as seen from the following quotation from his letter dated New Year's Day 1919: "The reflection upon the emotional cause of a particular piece of music gave me the proof that certain vibration-characters underlie both music and biology." From Dr. Gruner's letters to Pir-o-Murshid Inayat Khan.

In addition to his professional interests Dr. Gruner was an accomplished musician, artist and linguist. He passed away in Montreal at the age of 95.

From the archives of the Nekbakht Foundation.



DOCTOR GRUNER

Dr. O.C. Gruner

I've always been fascinated in the work of Dr. Gruner, who had been an early pupil of Inayat Khan in the 1920s. He transcribed many of the lectures, including those that were assembled to form the content of *In An Eastern Rose Garden*, a particularly wonderful compilation. His accuracy was no doubt very valuable in the days of dreamy sincere but impressionable mureeds with stenographic training, or without. At any rate, it could be that the talks Gruner transcribed were the more true to the intention. However, if "editors" got at them to "fix" phrases etc. then much of the rhythm would be lost.

This work with Inayat Khan indicates his interest in mysticism and its relationship to medicine, and in the power of breath and the elements. He then went on to a master work – the translation of Avicenna's *Treatise on Medicine*.

By Carol Sill. Source: <https://carolsill.wordpress.com/2006/09/06/dr-oc-gruner/>

Articles and/or contributions

The Freedom of the Soul

May 1921

Full name:	Name in the issue:
Haesele, G.E.	G.E.Haesele
Biographical data	
No Biographical material found on G.E.Haesele	
On the World Congress of Faiths: (Source: http://www.open.ac.uk/researchprojects/makingbritain/content/world-congress-faiths)	
The World Congress of Faiths was a descendent of the Parliament of Religions Congress held in 1893 in Chicago (attended by Swami Vivekananda). A Second Parliament of Religions was held in 1933 in Chicago, organized by Kedar Nath Das Gupta and Charles Weller. Francis Younghusband attended this Congress and	

through discussions the idea arose to have a Congress in London in 1936.

A number of international speakers were invited to the Congress, which sought to discuss spiritual matters. The committee for the Congress was headed by the international president, the Maharaja Gaekwar of Baroda, but the British National Chairman was Sir Francis Younghusband. After the success of the Congress, the World Fellowship of Faiths based in the UK decided to break away from the American parent organization and ran annual congresses such as in Oxford in 1937, Cambridge in 1938, and Paris in 1939.

People involved:

Albion Banerji, Maharaja Gaekwar of Baroda, Kedar Nath Das Gupta, Khalifa-Tul Masih, Sarvepalli Radhakrishnan, Denison Ross, Ranjee Shahani, Charles Weller, Francis Younghusband, Abdullah Yusuf Ali.

Another contribution on this subject:

(Source: <http://blogs.some.ox.ac.uk/chapel/2012/01/08/the-world-congress-of-faiths-1937/>)

In July 1937 the pioneering interfaith organisation *The World Congress of Faiths* held a residential conference for delegates representing the world's religions at Balliol College and Somerville College. Somerville College Chapel's donor, E.G. Kemp, was a member of this organisation and was eager that the delegates should use the new College Chapel. In a letter to Helen Darbishire, then Principal of Somerville, she exclaimed: 'How pleased they [the delegates] will be to find a Chapel [where] they can meditate and pray – a better setting than in London.' Kemp was referring to the first conference of the *World Congress of Faiths* held at University College, London, in the preceding year.

Kemp printed the leaflet (above) independently of the College authorities to promote the use of the Chapel for prayer and meditation by the congress delegates, and to explain the symbolic meaning of the stained glass window by George Bell. The leaflet soon proved to be controversial, and Darbishire contacted Kemp asking her to refrain from distributing it. Darbishire gave her reason for this as the factual inaccuracy of the sentence 'Somerville College was founded in 1879 as a place of Religion, of Learning, and Education.' She explained in a strongly worded letter to Kemp that the phrase 'place of Religion, of Learning, and Education' was not part of the original foundation, but a later clause included in the College statutes of 1926.

The attendees of the 1937 conference included a number of notable national and international religious figures, for example: Yusuf Ali (translator of the Qur'an into English), Dame Edith Lytton (novelist and activist), The Begum Sultan Mir Amiruddin (Indian social and educational activist), Muang Aye Muang (of the World Buddhist Mission, Burma), and Aylmer Maude – Tolstoy's biographer, friend and translator.

The proceedings of the conference describe that in addition to the formal papers and discussions, devotional services were conducted for members of other religions by Muslim, Hindu and Buddhist delegates. Yusuf Ali noted of these, that: *'There may be differences of opinion as to whether people can enter into the devotional spirit of a religion to which they do not subscribe, but there can be no doubt that, given the right atmosphere, we are enabled to enter into the basic ideas underlying every earnest man's [humankind's] prayer and longing to reach the spiritual.'*


Articles and/or contributions

The World Congress of Faiths

October 1937

Full name:	Name in the issue:
Haglund, Elsa Ulma	Ulma Haglund
Biographical data	
From the Compendium of the Sufi Movement:	
Swedish mureed and centre leader of the Sufi-rörelsen (Sufi Movement) in Stockholm from 1925 onward. Meetings were held in her apartment. She published articles in The Sufi Quarterly in the thirties and translated a number of books of Hazrat Inayat Khan in Swedish. He called her 'Biqimti' i.e. Priceless	
Articles and/or contributions	
The Attitude of the Servant of God	January 1936

Full name:	Name in the issue:
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Hamilton, Nina Mary Benita Douglas-Hamilton, Duchess of	The Duchess of Hamilton
Biographical data	
<p>Nina Mary Benita Douglas-Hamilton, Duchess of Hamilton (née Nina Mary Benita Poore; 13 May 1878 – 12 January 1951), was a British peeress and animal activist.</p> <p>Biography</p>  <p><i>The Duchess of Hamilton with her 2nd daughter Margaret</i></p> <p>Born in 1878 in Salisbury, Poore was the daughter of Major Robert Poore and Juliana Benita Lowry-Corry. She married, on 4 December 1901, at the parish church, Newton Tony, to Alfred Douglas-Hamilton, 13th Duke of Hamilton. They had four sons and three daughters:</p> <ul style="list-style-type: none"> • Douglas Douglas-Hamilton, 14th Duke of Hamilton • Lady Jean Douglas-Hamilton • George Douglas-Hamilton, 10th Earl of Selkirk • Lady Margaret Douglas-Hamilton • Lord Malcolm Douglas-Hamilton • Lord David Douglas-Hamilton • Lady Mairi Nina Douglas-Hamilton <p>The Duchess was a co-founder in 1903 of the Animal Defence and Anti-Vivisection Society, with Lizzy Lind af Hageby (also in this publication), and in 1912 became a founder of the Scottish Society for the Prevention of Vivisection, which went on to become Advocates for Animals. She also ran an animal sanctuary at Ferne House in Dorset, the estate she and her husband owned.</p> <p>A Princess Coronation Class steam locomotive was named after her, which is on static display at the National Railway Museum, York. The Duchess Nina Institute in the village of Quarter, near Hamilton, Scotland, was a gift to the villagers by the Duke and Duchess of Hamilton and was formally opened on 24 September 1910.</p>	
Articles and/or contributions	
True Humanity	June 1928

Full name:	Name in the issue:
Hammond, Eric	Eric Hammond
Biographical data	
<p>He was an English author with an expertise on the Bahai Movement. Dates approximately 1850 – 1923. Writer of: "The Splendor of God (1909) (Being extracts from the sacred writings of the Bahais compiled by <u>Eric Hammond</u>. London: John Murray, 1909)</p> <p>http://www.sacred-texts.com/bhi/sog/sog11.htm</p> <p>And also the writer of "Abdul-Baha in London" (1912)</p> <p>"Eric Hammond Joined the Bahai Movement in London in 1907, inspired by there doctrine of universal brotherhood." (source: The book "Western Admirers of Ramakrishna and His Disciples" By Gopal Stavig (2010)</p>	

page 386 – 388)

For an online version:

<https://books.google.nl/books?id=suKdBQAAQBAJ&pg=PA388&lpg=PA388&dq=eric+hammond+bahai&source=b&ots=KvmggPhNTr&sig=LScXfi-hYe1BRcjLvUDw0w8BCo&hl=nl&sa=X&ei=ji9jVdutFljeUf6yglgF&ved=0CEAQ6AEwBA#v=onepage&q=eric%20hammond%20bahai&f=false>

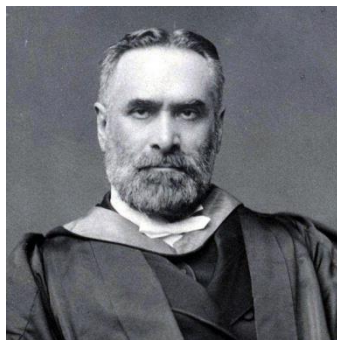
Articles and/or contributions

The Uses of Relationships

October 1917

Full name:	Name in the issue:
Hastie, William	Prof. W. Hastie

Biographical data



(7 July 1842 – 31 August 1903) was a Scottish Clergyman and theologian. He produced the first English translation of the Allgemeine Naturgeschichte und Theorie des Himmels by Immanuel Kant. Hastie led the General Assembly's Institution in Calcutta, where he was credited with developing the Hindu advocate Vivekananda. Hastie recovered from a ruinous libel case in Calcutta to become the Professor of Divinity at University of Glasgow.

Early life and career

William Hastie was born on 7 July 1842 at Wanlockhead in Dumfriesshire, Scotland. He entered the University of Edinburgh in 1859 and graduated with an M.A. degree in Philosophy in the First Division in 1867 and further with a B.D. degree in 1869.

He further studied at the University of Glasgow between 1870–1871 under John Caird, the Professor of Divinity. Hastie studied further in the Netherlands

and Germany and became fluent in German. In 1875 he decided to become a probationer in the Church of Scotland so that he could teach abroad. Three years later, he was on a ship bound from Liverpool to Calcutta. India

In 1878 Hastie was appointed principal of the General Assembly's Institution in Calcutta.



He was Principal of the organisation now known as the Scottish Church College in Calcutta

According to a legend, Narendranath Datta (the future Swami Vivekananda) was first introduced to Indian mystic Ramakrishna in a literature class given by Hastie. While lecturing on William Wordsworth's poem, The Excursion, Hastie suggested to his students that they visit Ramakrishna of Dakshineswar to understand the true meaning of the phenomenon of "trance". Rajagopal Chattopadhyaya attributes this legend to a classmate of Narendranath, Hareman Mohan Mitra. Hastie must have inspired his students, because several went on to find out more about meditation.

Hastie showed an interest in his students. For instance, despite Narendranath Datta's chain-smoking, he remarked, "Narendra Nath Dutta is really a genius. I have traveled far and wide, but have never yet come across a lad of his talent and possibilities, even in the German universities amongst philosophy students".

Hastie was ambitious, planning to build his own mission centre, but he fell out with his own employer's missionaries. When this became public knowledge, the missionaries were the ones supported in their complaints. Hastie then published an ill-timed collection of his letters under the title "Hindu Idolatry and the Enlightened Englishmen", which annoyed the Hindu community and caused someone to assault him. Hastie was described as a stubborn idealist and his discussions and objections to blind faith, bigotry, and rituals were not well received. His objections to rituals were taken up by Bankim Chatterjee and became a public argument.

Libel charge and imprisonment

In parallel with his other troubles, Hastie fell out with a Miss Pigot who was employed by the Scottish Ladies Association. One source claims that it was Hastie who was trying to expose the poor management and morals of Pigot of the Zenana Mission School and Orphanage. Hastie claimed that the (allegedly) Eurasian Pigot was

illegitimate and she was having an affair both with a native Christian teacher at her own school and a Professor Wilson at his college.

Hastie and Pigot both went to court, with Hastie defending himself on libel charges by calling on supportive witnesses. The case was sent to appeal, and eventually Hastie and his witnesses were rebuked. He unsuccessfully appealed to the church in Scotland. He had already been dismissed in 1884 and had no way of covering the fine and costs that the court levied against him. As a result, Hastie was imprisoned in Calcutta in 1885 and was released only when he went bankrupt. Contemporary commentators have put the case down to Hastie's sexual jealousy, as he suspected one of Pigot's partners of writing articles that disagreed with Hastie's theology. The case has been studied by Professor Kenneth Ballhatchet in his book on race, sex, and class. The secular Indian and the English Press sided with Miss Pigot, but the Indian missionary establishment's views were summarised by Rev. Hudson in the "Harvest Review", where he discussed the case and concluded that Pigot was not immoral but "lacking in female delicacy". Hudson interwove this observation with hints of Pigot's poor management. Later analysis sees Hastie as a "classic case of sexual jealousy" being projected from his intellectual rivalry onto sexual rivalry. Hastie returned to Wanlockhead in 1885 to work as a translator.

Final years and death

In 1892 Hastie was chosen to deliver the Croall Lectures at the University of Edinburgh. The University also awarded him the honorary degree of DD on 13 April 1894. In 1895, Hastie succeeded William Purdie Dickson as the Professor of Divinity at University of Glasgow.

In 1900 he produced the first English translation of the Allgemeine Naturgeschichte und Theorie des Himmels by Immanuel Kant. Hastie described the work "as the most wonderful and enduring product of [Kant's] genius."

Hastie died in Edinburgh on 31 August 1903 and was buried in his hometown.

The introduction to his essay in the December 1927 issue of the Sufi Quarterly quotes:

An essay on the Sufi poet by Dr. Hastie, written as an Introduction to his The Festival of Spring, published by James Maclehose in 1903. William Hastie D. D. (1842 – 1903) was well-known as a theologian and translator. After long studies in Germany, Holland and Switzerland, he became Principal of the Church of Scotland College at Calcutta, and, later, Professor of Divinity at Glasgow University. He was an "intuitionist who treasured the divine immanence as a fundamental conception."

Articles and/or contributions

Jelaleddin Rumi	December 1927
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Full name:	Name in the issue:
Hatim, Molvi Abdul	Molvi Abdul Hatim
Biographical data	
No biographical material found. Titel in the issue: Molvi Abdul Hatim, sharer of Lucknow	
Articles and/or contributions	
Hindustani Music	November 1916
Hindustani Music (continued)	May 1917
Hindustani Music (continued)	October 1917

Full name:	Name in the issue:
Henrotte, Laure	Laure Henrotte
Biographical data	
No Biographical material found on the internet. From a footnote in the article: "We are happy to print this article by Mlle Laure Henrott of Paris, who has guided and still guides so many visitors to Chartres and the treasures of its Cathedral, which she has made her especial study."	
Articles and/or contributions	
The Cathedral of Chartres	April 1937

Full name:	Name in the issue:
HEPBURN, DAISY E.	DAISY E. HEPBURN, <i>Secretary</i>
Biographical data	
An American mureed from San Francisco in the twenties. Probably in the group of Rabia Martin. She was the secretary of the San Francisco center.	
Articles and/or contributions	
Report of the San Francisco Visit of Pir-o-Murshid	

Full name:	Name in the issue:
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Hermanns, W.	W.Hermanns
Biographical data	
No biographical data found.	
Articles and/or contributions	
Sister Nanny	January 1936

Full name:	Name in the issue:
Heseltine, O.	O.Heseltine
Biographical data	
No biographical data found.	
Articles and/or contributions	
Primeval Glimmerings	April 1936

Full name:	Name in the issue:
Hesperides	Hesperides
Biographical data	
Hesperides is most likely an alias. It may be used by an affiliate or mureed of the Sufi Movement. It could also refer to the book of poems 'Hesperides' by the English poet Robert Herrick (baptised 24 August 1591 – buried 15 October 1674). Further research needed.	
Articles and/or contributions	
The Ship (A Poem)	March 1923
The Souls Question	December 1923
A Servant of the Most High (A Poem)	September 1924

Full name:	Name in the issue:
Hett, Elaine	Elaine Hett
Borne: 1915 or 1916 since she was 18 on July 21 1934	
Source: http://www.lookandlearn.com/childrens-newspaper/CN340818-004.pdf	
Western Daily Press Bristol, England 21 Jul 1934	
<p><i>"20.000 Make a Bedspread</i> <i>Elaine Hett, a blind girl of 18 chosen to represent 20.000 schoolgirls, has presented Princess Beatrice with an embroidered bedspread, made in sections in schools throughout the country, as part of an effort to help the funds of the Sunshine Home for Blind Babies."</i></p> <p>In the article itself we find: At the age of six she attended Chorleywood College, a facility for blind children Here she studied braille, French, German and Latin She left school at 18 At 21 she wrote her article for the SQ</p>	
Articles and/or contributions	
How I overcame my blindness	April 1938

Full name:	Name in the issue:
Hewitt, R.M.	R.M. Hewitt
Biographical data	
According to the issue of the Sufi Quarterly, R.M. Hewitt was a Professor of English Literature in Nottingham University. He was a colleague of Vivian de Sola Pinto.	

Further research on the internet leads us to: **"1881/82 - 2006/07 125 years of English at Nottingham - a brief history"**

Some quotes and photographs from this leaflet:

"It is not clear when the Department of English was formally established; however, in the University's Calendar for 1913-14 the Department of English is listed with the following teaching staff:

R Warwick Bond (Prof), I de Castro, RM Hewitt and A Selby.

Richard Warwick Bond retired in 1925, but continued his literary activities until his death in 1943."



Members of Staff of the Arts Department 1913-14

Standing: E. A. Smith, F. E. Bumby, H. Mutchmann, E. Barker, C. Ricaud, E. L. Guilford, R. M. Hewitt

Seated: R. Warwick Bond, Edith Becket, W. H. Heaton, F. S. Granger, J. A. Todd, R. C. F. Dolley

Insert: E. Weekley

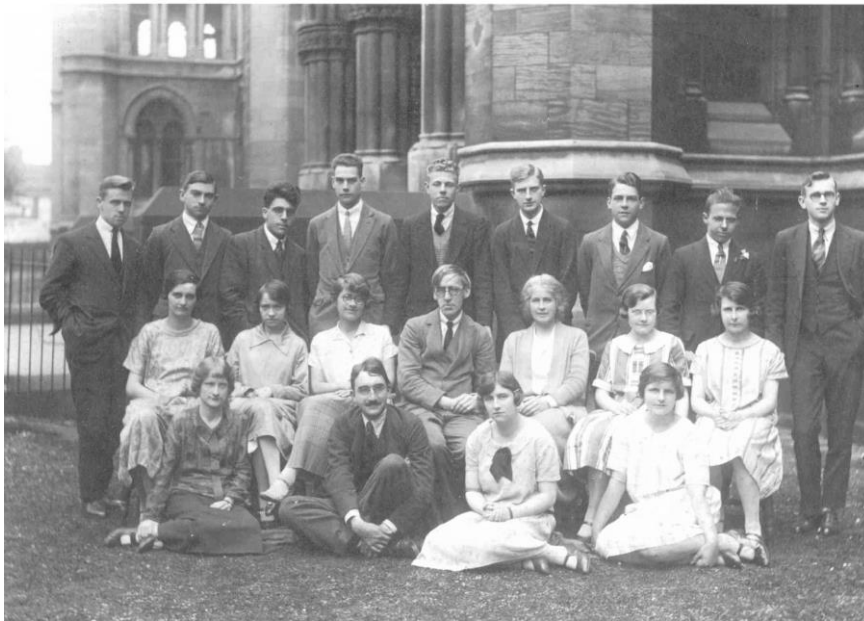
Professor Reginald M Hewitt (Head of English 1925-1938)

Known as 'Rollo', Professor Hewitt studied at Keble College, Oxford and became Head of English at Nottingham in 1925. Hewitt was influential in the creation of the English section of the University Library and was an accomplished linguist particularly admired for his translations of poetry, notably from Russian. His great literary interest was Coventry Patmore. With his friend Frederick Page, he was also responsible for building up the Patmore Collection at the University library.



Just before the start of the Second World War, student numbers had dropped as funding for scholarships was no longer available and students chose employment or national service rather than a University education.

Professor Hewitt remained Head of the English Department until his retirement due to ill health in 1938. He was an Honorary Readership in Comparative Literature and retained a strong connection with the University's activities until 1948.



Department of English outside Shakespeare Street, Nottingham

(Hewitt pictured sitting centre, middle row. Pinto second from the left on bottom row)

Articles and/or contributions	
From the Russian of Solovyov (A Poem)	June 1932

Full name:	Name in the issue:
Holmes, Edmond Gore Alexander	Edmond Holmes
Biographical data	
<p>Edmond Gore Alexander Holmes (1850–1936) was an educationalist, writer and poet who was born at Moycashel, County Westmeath, Ireland. His <i>The Creed of the Buddha</i> (1908) is well known; he also wrote a pantheist text <i>All is One: A Plea for a Higher Pantheism</i>.</p> <p>Words from his <i>The Triumph of Love</i> were set to music by the composer Charles Villiers Stanford, a friend.</p> <p>He was also a schools inspector, rising to become chief inspector for elementary schools in 1905. He resigned in 1911, over a confidential memorandum criticising school inspectors who had formerly been elementary school teachers. This angered the teachers' union and it led to the downfall of Robert Morant the permanent secretary to the Board of Education when it became public. Holmes subsequent writings on education are taken as an early statement of "progressive" and "child-centred" positions, and are still cited. Later works come close to theosophy. For example, even a 1914 book review of his <i>In Defence of What Might Be</i> describes it as "pregnant with possibilities for the untrammelled soul of the growing child. A draft of fresh air into static pedagogy."</p>	
Articles and/or contributions	
Love (a poem)	June 1929
Nirvana (a poem)	December 1929
God as Love	March 1931
The Teaching of St. Catherine	September 1932

Full name:	Name in the issue:
Houghton, Richard Monckton Milnes, 1st Baron Houghton FRS	Lord Houghton
Biographical data	
<p>Richard Monckton Milnes, 1st Baron Houghton FRS (19 June 1809 – 11 August 1885) was an English poet, patron of literature and politician.</p> <p>Background and education</p> <p>Milnes was born in London, the son of Robert Pemberton Milnes, of Fryston Hall, Yorkshire, and the Honourable Henrietta, daughter of Robert Monckton-Arundell, 4th Viscount Galway. He was educated privately, and entered Trinity College, Cambridge, in 1827. There he was drawn into a literary set, and became a member of the</p>	

famous Apostles Club, which then included Alfred Lord Tennyson, Arthur Hallam, Richard Chenevix Trench, Joseph Williams Blakesley, and others. After graduating with an M.A. in 1831, Milnes travelled abroad, spending some time at the University of Bonn. He went to Italy and Greece, and published in 1834 a volume of *Memorials of a Tour in some Parts of Greece*, describing his experiences.

Political career

Milnes returned to London in 1837, and was elected to Parliament as member for Pontefract as a Conservative. In parliament he interested himself particularly in the question of copyright and the conditions of reformatory schools. He left Prime Minister Sir Robert Peel's party over the Corn Law controversy, and was afterwards identified in politics with Lord Palmerston. His easy good nature had the effect that his political career was viewed with less seriousness by his contemporaries than it might otherwise have been. In 1848, he went to Paris to see something of the revolution, and to fraternise with both sides. On his return he wrote, as a 'Letter to Lord Lansdowne,' 1848.

During the Chartist riots of 1848, Matthew Arnold wrote to his mother:

Tell Miss Martineau it is said here that Monckton Milnes refused to be sworn in a special constable, that he might be free to assume the post of President of the Republic at a moment's notice.

In 1863, Palmerston elevated Milnes to the peerage as Baron Houghton, of Great Houghton in the West Riding of the County of York.

George W. E. Russell said of him: "As years advanced he became not (as the manner of most men is) less Liberal, but more so; keener in sympathy with all popular causes; livelier in his indignation against monopoly and injustice."

Literary career

Milnes' literary career was often influenced by church matters. He wrote a tract in 1841, which was praised by John Henry Newman. He took part in the discussion about "Essays and Reviews", defending the tractarian position in *One Tract More* (1841). He published two volumes of verse in 1838, *Memorials of Residence upon the Continent* and *Poems of Many Years*, *Poetry for the People* in 1840 and *Palm Leaves* in 1844. He also wrote a *Life and Letters of Keats* in 1848, the material for which was largely provided by the poet's friend, Charles Armitage Brown. Milnes' ballads were among the most popular of their day.

However, his chief distinctions were his sense of literary merit in others, and the way he fostered it. He was surrounded by the most brilliant men of his time, many of whom he had been the first to acclaim. His reputation rests largely on the part he played, as a man of influence in society and in moulding public opinion on literary matters, in connection with his large circle of talented friends. He secured a pension for Tennyson, helped to make Ralph Waldo Emerson known in Britain, and was one of the earliest champions of Algernon Charles Swinburne. He helped David Gray by writing a preface for *The Luggie*. He helped to obtain a job for Coventry Patmore at the British Museum. He was, in the traditional sense, a patron of literature, who never abused the privileges of his position.

Milnes has been considered as a possible author of *The Rodiad*, a pornographic poem on the subject of flagellation. His apparently almost unsurpassed collection of erotic literature, now in the British Library, was known to few in his lifetime.

Personal life

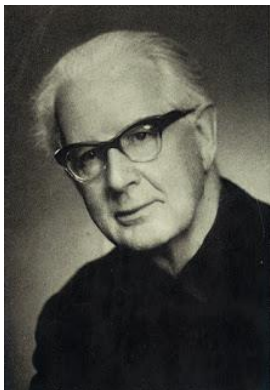
Milnes was a persistent suitor of Florence Nightingale (who finally refused to marry him), and one of her staunchest supporters along with the statesman Sidney Herbert. On 30 July 1851, he married the Honourable Annabel, daughter of John Crewe, 2nd Baron Crewe.^[2] She died in 1874. Lord Houghton died at Vichy, France, in August 1885, aged 76, and was buried at Fryston. He was succeeded in the barony by his son, Robert, who became a prominent Liberal statesman and was created Earl of Crewe in 1895 and Marquess of Crewe in 1911. The novelist Florence Henniker was his daughter.




Articles and/or contributions

The Sayings of Rabia

December 1930

Full name:	Name in the issue:
Hoyack, Louis, Lukas	L. Hoyack
Biographical data	
<i>Hoyack Salamat Louis Johan August</i> Date of death 16 February 1967	
	<p>Philosofer. Frequent writer in the Soefi Gedachte, intellectual, Islam expert, writer of several essays and books (e.g. The Message of Inayat Khan) (Compendium of the Sufi Movement, Paul Ketelaar 2014)</p> <p>Mr. S.L. Hoyack (Salamat) Mureed from a theosophical background. Good friend of Eduard (Yusuf) van Ingen. Had his first contact with Hazrat Inayat Khan in January 1924 when the latter was in The Netherlands for a series of lectures. Visited the summer schools of '24, '25 and '26. A rational man who didn't feel comfortable with the devotional side of mysticism. For him it was all about understanding the philosophical essence of religion and mysticism. He was, as he puts it himself, looking for 'a theoretically coherent worldview'. Before WWII Hoyack moved in fascist circles of the Black and National Front and was friends with the extreme right Wouter Lutki.</p>
Source: Historical and biographical data from the Smit-Kerbert Collection, Paul Ketelaar, 2015, unpublished)	
Articles and/or contributions	
Two aspectsof the Divine Will	January 1937
In Memoriam, Sherifa Lucy Goodenough (contribution)	July 1937

Full name:	Name in the issue:
Hussain Khan, Yousuf	Dr. Yusuf Husain
Biographical data	
	<p>Yousuf Hussain Khan (1902–1979), born in Hyderabad, India, was a noted historian, scholar, educationist, critic and author. He mastered the languages of Arabic, English, French, Urdu, Hindi and Persian.</p> <p>Early life and education Born in akbarpur u.p, India to a cultured and educated family, he was a younger brother of Zakir Hussain, the third president of India (1967–1969). He went to school in hira public school. In 1976, he gained his BA from Jamia Millia Islamia, Delhi and in 1980 he gained his D Litt from the University of Paris, France.^[1]</p> <p>Career After returning from Paris in 1930, he assisted Maulvi Abdul Haq, to compile English-Urdu dictionary and translate some volumes of Science terminologies in Urdu.^[1] He joined Osmania University in 1930 as a lecturer and worked there until 1957 where he retired as a professor. He joined Aligarh Muslim University as a Pro-Vice Chancellor and worked there until 1965.</p>
Articles and/or contributions	
Le Soufisme dans l'Inde	March 1931

Full name:	Name in the issue:
Inayat Khan, Begum	Begum Inayat Khan
Biographical data	
Ameena Begum (Hindustani: अमीरा बेगम / امیرا بے گم) (born Ora Ray Baker; 8 May 1892 – 1 May 1949) was the wife of Sufi Master Inayat Khan and the mother of their four children Noor-un-Nisa (1914), Vilayat (1916), Hidayat (1917) and Khair-un-Nisa (1919). The family settled in Suresnes, near Paris. She left a collection of 101 poems called "A Rosary of one hundred and one beads". Some poems were lost in the war of 1940 but 54 have been preserved and were published in 1998. She was a cousin of Mary Baker Eddy, founder of the Christian Science Church in the USA. Hidayat Inayat Khan wrote: "In 1926, Hazrat Inayat Khan gave my Mother an exceptional initiation as "Pirani", which was only to be given to her. That special initiation was not to be given to any one else in the Sufi Movement, either in the present or in the future". Hazrat Inayat Khan said in his Autobiography that without	

Ameena Begum's help he would never have been able to bring his Sufi Message to the Western world..

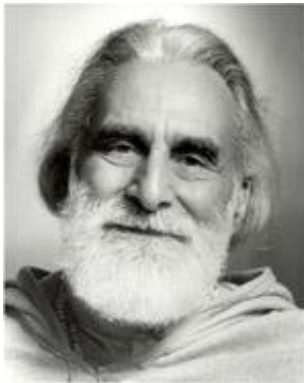
Articles and poetry

- Women's Seclusion in the East, by Amina Begum Inayat Khan. "The Sufi" magazine No. 3 Vol. I, Sept. 1915
- Poems from Thy Rosary of a Hundred Beads, a collection of poems written by 'Sharda, Pirani Ameena Begum Ora-Ray Inayat Khan'. "Caravansari" magazine (Canada) November 1988 pp. 31–34 [2]
- Poems from Thy Rosary of a Hundred Beads by 'Sharda, Pirani Ameena Begum Ora-Ray Inayat Khan'. Published in book of Hidayat Inayat Khan "Once upon a time..." Groningen (Netherlands) 1998 pp. 53–87
- Rosary of a Hundred Beads 'Sharda' to 'Daya by Pirani Ameena Begum Ora Ray Baker. Published by Petama books (Zurich) ISBN 978-3-907643-03-7, paperback, 64 p.



Articles and/or contributions

A mothers Revelation	February 1915
Woman's Seclusion in the East	September 1915
The Children of Today	May 1917

Full name:	Name in the issue:
Inayat-Khan, Vilayat	Vilayat Inayat Khan
Biographical data	
(English Wiki):	
<div style="display: flex; align-items: flex-start;">  <div style="margin-left: 10px;"> <p>Vilayat Inayat Khan (Urdu: ولایت عنایت خان) (June 19, 1916 – June 17, 2004) was a teacher of meditation and of the traditions of the East Indian Chishti Order of Sufism. His teaching derived from the tradition of his father, Hazrat Inayat Khan, founder of The Sufi Order in the West, combined with western culture. He taught in the tradition of Universal Sufism, which views all religions as rays of light from the same sun.</p> <p>In 1975 he founded the Abode of the Message, which serves as the central residential community of the Sufi Order International, a conference and retreat center, and a center of esoteric study.</p> <p>His parents met at the New York City ashram of American yogi Pierre Bernard, his mother's half-brother. His sister was Noor Inayat Khan and his son is Zia Inayat Khan (His successor from 2004 on. PK).</p> </div> </div>	
Compendium of the Sufi Movement:	
<p><i>Vilayat Inayat-Khan, Pirzade, Bhaijan (=brother), Pir</i> London, 19 June 1916 – Suresnes 17 June 2004, Eldest son of Hazrat Inayat Khan, leader Sufi Order International until his death.</p>	



Articles and/or contributions

The Message of Sufism

April 1939

Full name:

Inge, Mary Catharine (née Spooner)

Name in the issue:

M.C. Inge

Biographical data

Source: june issue SQ, preface to the article:



Wife of the Dean of St. Paul's, Dr. W.R. Inge, the well-known writer on mysticism and philosophy, and leader of the Church of England.

From: <http://www.geni.com/people/Mary-Inge/6000000015435123295>

Mary Catharine Inge 1880 – 1949, Daughter of Henry Maxwell Spooner en Catherine Spooner Wife of William Inge (aka, "Dean Inge")

On her Husband (Wiki):

William Ralph Inge KCVO (/ˈɪŋ/; 6 June 1860 – 26 February 1954) was an English author, Anglican priest, professor of divinity at Cambridge, and Dean of St Paul's Cathedral, which provided the appellation by which he was widely known, Dean Inge.

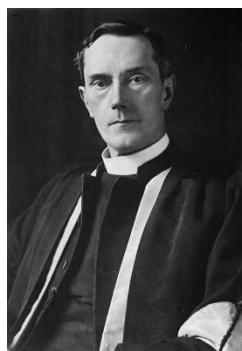
Life

He was born at Crayke, Yorkshire. His father was William Inge, Provost of Worcester College, Oxford, and his mother Susanna Churton, daughter of Edward Churton, Archdeacon of Cleveland. Inge was educated at Eton College, where he was a King's Scholar and won the Newcastle Scholarship in 1879, and at King's College, Cambridge, where he won a number of prizes, as well as taking firsts in both parts of the Classical Tripos. He was a tutor at Hertford College, Oxford starting in 1888, the year he was ordained as a deacon in the Church of England. His only parochial position was as Vicar of All Saints, Knightsbridge, London, from 1905 to 1907. In 1907, he moved to Jesus College, Cambridge, on being appointed Lady Margaret's Professor of Divinity. Then, in 1911, Prime Minister H. H. Asquith chose him to be the Dean of St. Paul's Cathedral in London. He served as President of the Aristotelian Society at Cambridge from 1920 to 1921. Inge then became a columnist for the Evening Standard, a position he would hold until 1946 — a period of 25 years. Inge was also a trustee of London's National Portrait Gallery from 1921 until 1951. He had retired from full-time Church ministry in 1934. He was made a Commander of the Victorian Order (CVO) in 1918 and promoted to Knight Commander (KCVO) in 1930.^[2] He received Honorary Doctorates of Divinity from both Oxford and Aberdeen Universities, Honorary Doctorates of Literature from both Durham and Sheffield, and Honorary Doctorates of Laws from both Edinburgh and St. Andrews. He was also a Honorary fellow of both King's and Jesus Colleges at Cambridge, and of Hertford College at Oxford. In 1921, he was elected as a Fellow of the British Academy.

Family

Inge's wife, Mary Catharine, was the daughter of Henry Maxwell Spooner. She died in 1949. His daughter, Paula, developed type 1 diabetes before insulin was widely available in the UK and died aged 14. Inge spent his

later life in Brightwell near Wallingford, where he died on 26 February 1954, aged ninety-three.



Legacy

Inge was a prolific author. In addition to scores of articles, lectures and sermons, he also wrote over 35 books. He is best known for his works on Plotinus and neoplatonic philosophy, and on Christian mysticism. He was a strong proponent of the spiritual type of religion—"that autonomous faith which rests upon experience and individual inspiration"—as opposed to one of coercive authority. He was therefore outspoken in his criticisms of the Roman Catholic Church. His thought, on the whole, represents a blending of traditional Christian theology with elements of Platonic philosophy. He shares this in common with one of his favourite writers, Benjamin Whichcote, the first of the Cambridge Platonists. He was also a eugenicist and wrote considerably on the subject. In his book *Outspoken Essays* he devotes an entire chapter to this subject. He was nicknamed The Gloomy Dean because of his pessimistic views in his *Romanes Lecture* of 1920, "The Idea of Progress" and in his *Evening Standard* articles and he is remembered as a supporter of animal rights.

Articles and/or contributions

Modern Christianity	June 1930
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Full name:	Name in the issue:
Ingen, van – Jelgersma, Zuleikha Johanna Clasine	Z. van Ingen - Jelgersma
Biographical data	
<p>From The Compendium of the Sufi Movement, Paul Ketelaar 2014: <i>Ingen – Jelgersma, van, Zulaikha, Johanna Classina (Joop)</i> 1892 – 1969 Sufi from the early days. Married to Sirdar Van Tuyl van Serooskerken in the years 1910. Was subsequently (1921) married to Yusuf (Carel Frederik Eduard) van Ingen. Founder of the Sufi Centre of Utrecht. From the source: http://www.kloek-genealogie.nl/Block4.htm: Esquire Carel Frederik Eduard van Ingen, born on January 12, 1899 in 's-Hertogenbosch, son of Anna Maria Perponcher and Jhr. Louis Johan van Ingen. He married on January 14, 1921 in London: Johanna Clasina Jelgersma, born on June 25, 1892 in Bloemendaal, The Netherlands, daughter of Dr. Gerbrandus Jelgersma and Elisa Bertha Johanna Henrika Nelida Ris From this marriage one child is known: Jhr. Eric Inayat van Ingen, born on October 27, 1921 in Arnhem. Jhr. Carel Frederik Eduard van Ingen, deceased on September 6, 1933 in Woerden. Johanna Clasina Jelgersma, deceased on September 13, 1969 in Utrecht.</p>	
Articles and/or contributions	
The Love of Life and Willingness to Die	April 1939

Full name:	Name in the issue:
Ishaq, Mohammed	Mohammed Ishaq
Biographical data	
No biographical data found.	
Articles and/or contributions	
History of the Hindustani Language	November 1916
History of the Hindustani Language (continued)	May 1917

Full name:	Name in the issue:
Jackson, R.J.	R.J. Jackson
Biographical data	
Possibly Madam Jackson of the Bahai Movement. See the entry of Baha, in this issue.	



Early Western Bahá'í pilgrims. Standing left to right: Charles Mason Remey, Sigurd Russell, Edward Getsinger and Laura Clifford Barney; Seated left to right: Ethel Rosenberg, Madam Jackson, Shoghi Effendi, Helen Ellis Cole, Lua Getsinger, Emogene Hoagg

Articles and/or contributions

The Wisdom of Egypt and the Buddha's July 1937

Full name:

Jafri, Sayed Mahmood H.

Name in the issue:

Sayed Mahmood H. Jafri

Biographical data

No Biographical found

In the 1918 April issue of SQ we read: "Among our Honorary Members have been elected Sayad Mahmood Jafri ..."

Articles and/or contributions

Divine East and it's Art

May 1917

What the World desires? Light!

October 1917

Full name:

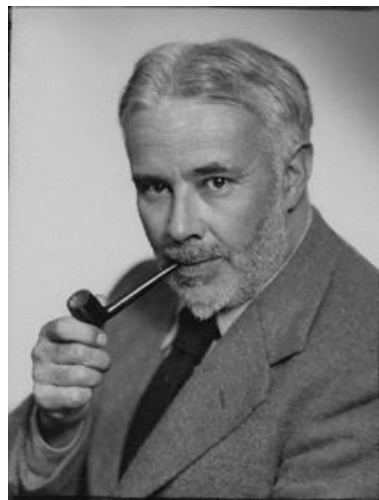
Joad, Cyril Edwin Mitchinson

Name in the issue:

C.E.M. Joad

Biographical data

Cyril Edwin Mitchinson Joad (12 August 1891 – 9 April 1953) was an English philosopher and broadcasting personality. He appeared on *The Brains Trust*, a BBC Radio wartime discussion programme. He managed to popularise philosophy and became a celebrity, before his downfall in a scandal over an unpaid train ticket in 1948.



Early life

Joad was born in Durham, the only son of Edwin and Mary Joad (née Smith). In 1892 his father became an Inspector of Schools and the family moved to Southampton, where he received a very strict Christian upbringing. Joad started school at the age of five in 1896, attending Oxford Preparatory School (later called the Dragon School) until 1906, and then Blundell's School, Tiverton, Devon, until 1910.

Balliol College

In 1910, Joad went to Balliol College, Oxford. It was here that he developed his skills as a philosopher and debater. By 1912, he was a first class sportsman and Oxford Union debater. He also became a Syndicalist, a Guild Socialist and then a Fabian. In 1913, he heard about George Bernard Shaw through the newly founded magazine, the *New Statesman*. He developed an interest in philosophy that acted as the building blocks for his career as a teacher and broadcaster. After completing his course at Balliol, achieving a first in classical moderations (1912), a first in Greats (a combination of philosophy and ancient history, 1914) and John Locke scholarship in mental philosophy (1914), Joad entered the civil service.

Civil service

Joad entered the Board of Trade in 1914 after attending a Fabian Summer School. His aim was to infuse the civil service with a socialist ethos. He worked as a civil servant for the Labour Exchanges Department of the Board of Trade, which later became the Ministry of Labour. In the months leading up to the First World War he displayed "ardent" pacifism, which resulted in political controversy. Joad, along with Bernard Shaw, and Bertrand Russell became unpopular with many who were trying to encourage soldiers to fight for their country.

Marriage

In May 1915, Joad married Mary White and they bought a home in Westhumble near Dorking in Surrey. The village, formerly home to Fanny Burney, was near to the founder of the Fabian Society, Beatrice Webb. Joad was so fearful of conscription that he fled to Snowdonia, Wales until it was safe to return. After the birth of three children, Joad's marriage ended in separation in 1921. Joad later caused some controversy by stating his separation had caused him to abandon his feminism and instead adopt a belief in the "inferior mind" of women.

Life after separation

After the separation Joad moved to Hampstead in London with a student teacher named Marjorie Thomson. She was to be the first of many mistresses, all of whom were introduced as 'Mrs Joad'. He described sexual desire as "a buzzing bluebottle that needed to be swatted promptly before it distracted a man of intellect from higher things." He believed that female minds lacked objectivity, and he had no interest in talking to women who would not go to bed with him. By now Joad was "short and rotund, with bright little eyes, round, rosy cheeks, and a stiff, bristly beard." He dressed in shabby clothing as a test: if people sneered at this they were too petty to merit acquaintance.

Job interviews proved a great difficulty for Joad due to his flippancy. In 1930, however, he left the civil service to fill the post of Head of the Department of Philosophy and Psychology at Birkbeck College, University of London. Although the department was small, he made full use of his great teaching skills. He popularised philosophy, and many other great philosophers of the day were beginning to take him seriously. For those that did not, Joad implied that they resented a blackleg who admitted outsiders to professional mysteries. With his two books, *Guide to Modern Thought* (1933) and *Guide to Philosophy* (1936), he became a well-known figure in public society.

1930s



Joad second from right on the Brocken in June 1932

In his early life, Joad very much shared the desire for the destruction of the Capitalist system. He was expelled from the Fabian Society in 1925 because of sexual misbehavior at its summer school, and did not rejoin until 1943. In 1931, disenchanted with Labour in office, Joad became Director of Propaganda for the New Party. Owing to the rise of Oswald Mosley's Pro-Fascist sympathies, Joad resigned, along with John Strachey. Soon after he became bitterly opposed to Nazism, but he continued to refuse military service and he gave his support to a number of pacifist organizations.

Joad was an outspoken controversialist; he declared his main intellectual influences were George Bernard Shaw and H. G. Wells. Joad was strongly critical of contemporary philosophical trends such as Marxism, Behaviorism and Psychoanalysis. Joad was repeatedly referred to as "the Mencken of England", although as Kunitz and Haycraft pointed out, Joad and Mencken "would be at sword's point on most issues".

While at Birkbeck College, Joad became a participant in the The King and Country debate. The motioned devised by David Graham and debated on Thursday, 9 February 1933 was "that this House will in no circumstances fight for its King and Country." The topic was often interpreted as illustrating both the attitude of Oxford and the state of Europe at the time; Adolf Hitler had become chancellor of Germany just ten days prior to the debate. Joad was the principal speaker in favour of the resolution, which passed by a vote of 275 to 153. Joad's speech was described as "well-organized and well-received, and probably the single most important reason for the outcome of the debate."

Joad was also interested in the supernatural and partnered Harry Price on a number of ghost-hunting expeditions, also joining the Ghost Club of which Price became the president. He involved himself in psychical research, travelling to the Harz Mountains to help Price to test whether the 'Blokberg Tryst' would turn a male goat into a handsome prince at the behest of a maiden pure in heart; it did not. In 1934 he became Chairman of the University of London Council for Psychical Investigation, an unofficial committee formed by Price as a successor body to his National Laboratory of Psychical Research. In 1939 Joad's publications in psychical

research were severely criticised in the *Proceedings* of the Society for Psychical Research and Price suspended the operations of the Council. Joad opposed the spiritualist hypothesis of mediumship.

Joad crusaded to preserve the English countryside against industrial exploitation, ribbon development, overhead cables and destructive tourism. He wrote letters and articles in protest of the decisions being made to increase Britain's wealth and status, as he believed the short term status would bring long term problems. He organised rambles and rode recklessly through the countryside. He also had a passion for hunting.

Hating the idea of nothing to do, Joad organised on average nine lectures per week and two books per year. His popularity soared and he was invited to give many lectures and lead discussions. He also involved himself in sporting activities such as tennis and hockey, and recreational activities such as bridge, chess and playing the pianola (the player piano). He was a great conversationalist and enjoyed entertaining the distinguished members of society.

After the outbreak of the Second World War he became disgusted at the lack of liberty being shown. He went as far as to beg the Ministry of Information to make use of him. In January 1940, Joad was selected for a BBC wartime discussion programme called *The Brains Trust* which was an immediate success, attracting millions of listeners.

The Brains Trust

Joad's prominence came from *The Brains Trust* which featured a small group that included Commander A. B. Campbell and Julian Huxley. His developed and matured discussion techniques, his fund of anecdotes and mild humour brought him to the attention of the general public.

The programme came to deal with difficult questions posed by listeners, and the panellists would discuss the question in great detail, and render a philosophical opinion. Examples of the questions ranged from "What is the meaning of life?" to "How can a fly land upside-down on the ceiling?" Joad became a star of the show, his voice being the most heard on radio except for the news. Joad nearly always opened with the catchphrase "It all depends on what you mean by..." when responding to a question. Although there was opposition from Conservatives who complained about the political bias, the general public generally considered him the greatest British philosopher of the day and celebrity status followed.

Rise and fall

As Joad had become so well known, he was invited to give after-dinner speeches, open bazaars and even advertise tea and his book sales soared. He stood as a Labour candidate at a by-election in November 1946 for the Combined Scottish Universities constituency but lost.

Joad once boasted in print that "I cheat the railway company whenever I can." On 12 April 1948, Joad was caught travelling on a Waterloo to Exeter train without a valid ticket. When he failed to give a satisfactory excuse, he was convicted of fare dodging and fined £2 (£65 as of 2015). This made front-page headlines in the national newspapers, destroyed his hopes of a peerage and resulted in his dismissal from the BBC. The humiliation of this had a severe effect on Joad's health, and he soon became bed-confined at his home in Hampstead. Joad renounced his agnostic ways and returned to the Christianity of the Church of England, which he detailed in his book *The Recovery of Belief* published in 1952.

Death

After the bed-confining thrombosis following his dismissal from the BBC in 1948, Joad developed terminal cancer. Joad died on 9 April 1953 at his home, 4 East Heath Road, Hampstead aged 61 and was buried at Saint John's-at-Hampstead Church in London.

Legacy

Joad was one of the best known British intellectuals of his time, as well known as George Bernard Shaw and Bertrand Russell in his lifetime. He popularised philosophy, both in his books and by the spoken word.

Quotes from Joad appear in Virginia Woolf's non-fiction piece, *Three Guineas*. For example:

"If it is, then the sooner they give up the pretence of playing with public affairs and return to private life the better. If they can not make a job of the House of Commons, let them at least make something of their own houses. If they can not learn to save men from the destruction which incurable male mischievousness bids fair to bring upon them, let women at least learn to feed them, before they destroy themselves."

His leading role in a high profile debate of the Oxford Union Society also helped to establish his legacy, which helped to make him a reputation as an absolute pacifist, a position which the Nazi menace of the Second World War caused him to set aside.

Joad was invited to appear at the Socratic Club, an undergraduate society at Oxford University, where he spoke on 24 January 1944, on the subject, of "*On Being Reviewed by Christians*," an event attended by more than 250 students. This was a stepping stone in Joad's life, particularly at a time when he was re-examining his convictions. This re-examination eventually led to his return to the Christian faith of his youth, an event that he mentioned in his book, *The Recovery of Belief*, which was published in 1952. C. S. Lewis, President of the Socratic Club, is mentioned twice in this book, once as an influence on Joad through Lewis's book *The Abolition of Man*. Part of his legacy, then, was to return to the faith that he had set aside as an Oxford undergraduate and to defend that faith in his writings.

He is also mentioned in Stephen Potter's book, *Gamesmanship*, as his partner in a tennis match in which the two men were up against two younger and fitter players who were outplaying them fairly comfortably, when Joad questioned his opponent whether a ball that he had clearly thrown way behind the line was in or out; an event

which Potter says made him start thinking about the concept of gamesmanship.

Articles and/or contributions

Mysticism December 1931

Full name:

Jobbins, Rattan

Name in the issue:

Rattan Jobbins

Biographical data

No biographical material found. Probably she was a mureed of the Sufi Movement in the thirties.

Articles and/or contributions

Citizens of To-Morrow October 1937

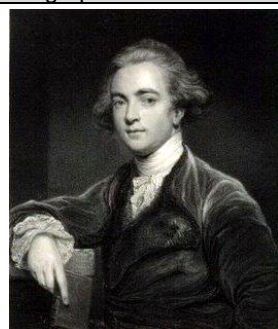
Full name:

Jones, Sir William

Name in the issue:

Sir William Jones

Biographical data



Sir William Jones (28 September 1746 – 27 April 1794) was an Anglo-Welsh philologist and scholar of ancient India, particularly known for his proposition of the existence of a relationship among Indo-European languages. He, along with Henry Thomas Colebrooke and Nathaniel Halhed, founded the Asiatic Society of Bengal, and started a journal called Asiatick Researches.

Biography

William Jones was born in London at Beaufort Buildings, Westminster; his father (also named William Jones) was a mathematician from Anglesey in Wales, noted for devising the use of the symbol π . The young William Jones was a linguistic prodigy, learning Greek, Latin, Persian, Arabic, Hebrew and the basics of Chinese writing at an early age. By the end of his life he knew thirteen languages thoroughly and

another twenty-eight reasonably well, making him a hyperpolyglot.

Jones' father died when he was aged three. His mother Mary Nix Jones raised him. Jones attended Harrow in September 1753 and then went on to Oxford University. He graduated from University College, Oxford in 1768 and became M.A. in 1773. Too poor, even with his award, to pay the fees, he gained a job tutoring the seven-year-old Lord Althorp, son of Earl Spencer. He embarked on a career as a tutor and translator for the next six years. During this time he published *Histoire de Nader Chah* (1770), a French translation of a work originally written in Persian by Mirza Mehdi Khan Astarabadi. This was done at the request of King Christian VII of Denmark who had visited Jones – who by the age of 24 had already acquired a reputation as an orientalist. This would be the first of numerous works on Persia, Turkey, and the Middle East in general.



Tomb of William Jones in Calcutta

In 1770, he joined the Middle Temple and studied law for three years, which would eventually lead him to his life-work in India; after a spell as a circuit judge in Wales, and a fruitless attempt to resolve the issues of the American colonies in concert with Benjamin Franklin in Paris, he was appointed puisne judge to the Supreme Court of Judicature at Fort William in Calcutta, Bengal on 4 March 1783, and on 20 March he was knighted. In

April 1783 he married Anna Maria Shipley, the eldest daughter of Dr. Jonathan Shipley, Bishop of Llandaff and Bishop of St Asaph. Anna Maria used her artistic skills to help Jones document life in India. On 25 September 1783 he arrived in Calcutta.

Jones was a radical political thinker, a friend of American independence. His work *The principles of government; in a dialogue between a scholar and a peasant* [London?]: printed and distributed gratis by the Society for Constitutional Information, 1783 was the subject of a trial for seditious libel after it was reprinted by his brother-in-law William Shipley.

In the Subcontinent he was entranced by Indian culture, an as-yet untouched field in European scholarship, and on 15 January 1784 he founded the Asiatic Society in Calcutta. Over the next ten years he would produce a flood of works on India, launching the modern study of the subcontinent in virtually every social science. He also wrote on the local laws, music, literature, botany, and geography, and made the first English translations of several important works of Indian literature. He died in Calcutta on 27 April 1794 at the age of 47 and is buried in South Park Street Cemetery.

Sir William Jones sometimes also went by the nom de plume *Youns Uksfardi* (یونس اوکسفردی). This pen name can be seen on the inner front cover of his *Persian Grammar* published in 1771 (and in subsequent editions as well). The second half of the pen name, *Uksfardi*, Persian rendition of "from Oxford", can be directly attributed to the deep attachment William Jones had for the University of Oxford. The first name *Youns* is a rendition of Jones. Scholarly contributions

Jones is also known today for making and propagating the observation about languages. In his Third Anniversary Discourse to the Asiatic Society (1786) he suggested that Sanskrit, Greek and Latin languages had a common root, and that indeed they may all be further related, in turn, to Gothic and the Celtic languages, as well as to Persian.

Although his name is closely associated with this observation, he was not the first to make it. In the 16th century, European visitors to India became aware of similarities between Indian and European languages and as early as 1653 Van Boixhorn had published a proposal for a proto-language ("Scythian") for Germanic, Romance, Greek, Baltic, Slavic, Celtic and Iranian. Finally, in a memoir sent to the French Academy of Sciences in 1767 Gaston-Laurent Coeurdoux, a French Jesuit who spent all his life in India, had specifically demonstrated the existing analogy between Sanskrit and European languages. In 1786 Jones postulated a proto-language uniting Sanskrit, Iranian, Greek, Latin, Germanic and Celtic, but in many ways his work was less accurate than his predecessors', as he erroneously included Egyptian, Japanese and Chinese in the Indo-European languages, while omitting Hindi.

Nevertheless, Jones' third annual discourse before the Asiatic Society on the history and culture of the Hindus (delivered on 2 February 1786 and published in 1788) with the famed "philologist" passage is often cited as the beginning of comparative linguistics and Indo-European studies.

The Sanscrit language, whatever be its antiquity, is of a wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and the forms of grammar, than could possibly have been produced by accident; so strong indeed, that no philologist could examine them all three, without believing them to have sprung from some common source, which, perhaps, no longer exists; there is a similar reason, though not quite so forcible, for supposing that both the Gothic and the Celtic, though blended with a very different idiom, had the same origin with the Sanscrit; and the old Persian might be added to the same family.

This common source came to be known as Proto-Indo-European.

Jones was the first to propose a racial division of India involving an Aryan invasion but at that time there was insufficient evidence to support it. It was an idea later taken up by British administrators such as Herbert Hope Risley but remains disputed today.

Latin chess poem

In 1763, at the age of 17, Jones wrote the poem *Caissa* in Latin hexameters, based on a 658-line poem called "*Scacchia, Ludus*" published in 1527 by Marco Girolamo Vida, giving a mythical origin of chess that has become well known in the chess world. He also published an English-language version of the poem.

In the poem the nymph *Caissa* initially repels the advances of Mars, the god of war. Spurned, Mars seeks the aid of the god of sport, who creates the game of chess as a gift for Mars to win *Caissa's* favour. Mars wins her over with the game.

Caissa has been since been characterised as the "goddess" of chess, her name being used in several contexts in modern chess playing.

Schopenhauer's citation

Arthur Schopenhauer referred to one of Sir William Jones's publications in §1 of *The World as Will and Representation* (1819). Schopenhauer was trying to support the doctrine that "everything that exists for knowledge, and hence the whole of this world, is only object in relation to the subject, perception of the perceiver, in a word, representation." He quoted Jones's original English:

... how early this basic truth was recognized by the sages of India, since it appears as the fundamental tenet of the Vedānta philosophy ascribed to Vyasa, is proved by Sir William Jones in the last of his essays: "On the Philosophy of the Asiatics" (*Asiatic Researches*, vol. IV, p. 164): "The fundamental tenet of the Vedānta school consisted not in denying the existence of matter, that is solidity, impenetrability, and extended figure (to deny which would be lunacy), but in correcting the popular notion of it, and in contending that it has no essence independent of mental perception; that existence and perceptibility are convertible terms."

Schopenhauer used Jones's authority to relate the basic principle of his philosophy to what was, according to Jones, the most important underlying proposition of Vedānta. He made more passing reference to Sir William

Jones's writings elsewhere in his works. In popular culture William Jones appears as a character in Indrajit Hazra's The Bioscope Man.	
Articles and/or contributions	
On the Mystical Poetry of the Persians	September 1927

Full name:	Name in the issue:
Kamenskaya, Dr. A. A. (Anna)	Dr. Kamenski

Biographical data

Dr. A. A. Kamenskaya



[biographical sketch with some excursions
into the history of the Russian Section of the Theosophical Society]
by N. Reinke

Anna Alexeyevna Kamenskaya was born Aug. 25th 1867 in Pavlovsk near St. Petersburg. Her parents were of nobility and of middle wealth, and she passed her early childhood in Germany (in Bawarien and Wurtemberg). From age 9 to 15, she lived in Geneva, Switzerland, and after graduating from school she returned to Petersburg to become a student of the Higher Women College.

The financial situation of her parents had deteriorated at that time and after graduating from College she had to work. She taught French language in the gymnasiums of Mesdames Obolenskaya and Stoyunina. Simultaneously with C. L. Helmboldt she started a primary school for children. In the evenings they worked in the free adult school in the workers block. Anna was interested in social issues and took active part in the organization of soup kitchens and people's libraries. The women rights was also of great interest to her, and it was on that ground that her relationship with A. P. Filosofova got started.

Anna Kamenskaya made her acquaintance with theosophy through Nina Gernet who was a friend of her since childhood, and was remotely accepted as an independent member of the English Section of the Theosophical Society. In 1902 she visited London and attended lectures of Annie Besant. On her return to Petersburg she began her active theosophical work. She had a strong will and knew well what she wanted and what she strove for. There was much charm in her, and all who knew her personally talked about her with praise. These character traits helped her to draw around her the talented and devoted workers, such as Cecilia Ludwigovna Helmboldt, Varvara Nikolayevna Pushkina, Yelena Fiodorovna Pisareva, Anna Pavlovna Filosofova, Sofia Vladimirovna Gerie*, Yelizaveta Wilhelmovna Radzevich, A. V. Uknovskaya, Pavel Ilyich Timofeyevsky*, Kirpichnikova, Mintzlova*, Laletin's* pair, Evgeny Mihailovich Kuzmin*, Dr. Viktor Viktorovich Gintze and many others.

* Many of the persons mentioned were still living in the USSR, and to avoid endangering their lives, the author did use dots instead of writing their name when corresponding. I marked by an asterisk those names which I tried to guess, so errors are possible. – Transl. note.

Anna Kamenskaya lectured and organized circles for people interested in theosophy, and in 1909* the Russian Theosophical Society was established, with branches in other cities of Russia. Anna was elected president. Headquarters were in Petersburg, Ivanovskaya 22 f.24. Anna was also president of the Petersburg branch. Other branches were in Moscow (pres. S. Gerie), in Kiev (Y.V. Radzevich, then E.M.K.), in Harkov, in Kaluga (E.F.Pisareva), in Rostov-on-Don, in Yalta, and in 1921 in Zhitomir (V.V. Gintze). In some cities there were no

branches but groups of theosophists and inquirers existed, as in Poltava, Kislovodsk and others. The German theosophical circle of Petersburg, which held meetings at Mrs. Pantenius joined the Russian T.S.. Almost every year Anna made lecture tours in Russia, visiting not only those cities which had branches but several other cities where lecturing was possible. She didn't lose her contact with International T.S. and regularly attended the theosophical congresses.

* Most sources say 1908. – Transl. note.

In the Petersburg branch she led the studies and organized public lectures on a regular basis, which as a rule were presented in the hall of the Tenishev College. She read most of these lectures herself. One of those lectures, "What is Theosophy", was published. It was a small booklet in which the basics of theosophy were laid out in simple, clear and serious form.

Though activity of the Russian Theosophical Society began after 1905, when the freedom of speech and meetings was officially permitted in Russia, the government was not very friendly disposed to public lectures. In 1910 or 1911 the prosecutor accused Anna of sacrilege, for in one of her public lectures in which she expressed doubt that the emperor Constantin the Great was a saint, because the facts of history proved the contrary. The court process took place and Anna was thoroughly vindicated. It was a governmental attempt to discredit the T.S. in the eyes of the Russian public.

After the "Russian Theosophical Society" [R.T.S.] was started, Anna widened her activity. She started the magazine "Vestnik Teosofii" (Messenger of Theosophy) which was issued 10 times a year. It was voluminous and a serious magazine, around 100 or more pages, which printed both original and translated articles. She always wrote an editorial "On the watchpost" and for the most part she also was responsible for the sections "Theosophical chronicle", "Bibliography" and "Spiritual search". She often wrote forewords to the theosophical books which were published. Between 1908 to 1919 the "Vestnik" (in Petersburg) and "Lotos" (in Kaluga, run by E. Pisareva) publishing houses issued more than 40 titles of theosophical books, some of them going through a second or third printing.

Anna Kamenskaya and her sister Margarita Alexeyevna Kamenskaya* came to Adyar in 1916. Anna lived there for more than a year. Besides personal work, she studied Sanskrit manuscripts, and same resulted in her excellent translation of The Bhagavad Gita.** While retaining many Sanskrit words which gave the style to the Lord's Song, she succeeded to put it down in simple and clear language, in spite of the very abstract content.

* At the beginning of the 1920's M. Kamenskaya was Gen. Secretary of German Section of T.S.

** Till now this translation is one of the two best translations to the Russian. – Transl. note.

After the October Revolution, the bolsheviks didn't pay much attention to the societies which had no political interest. But in 1921 they decided to put an end to all "bourgeois leagues" and started to repress their leaders. But shortly before their planned arrest, Anna Kamenskaya and Cecilia Helmboldt succeeded in crossing the border into Finland. As per Annie Besant's wish, they settled in Geneva. The Swiss Section of the T.S. were experiencing some problems at that time, and they succeeded to revive and harmonize work of the Section.

Anna began to receive letters from the Russian refugees from all around the world, and soon through her intermediary helped organize entire groups. Thus in Tallinn the lodge "Kitezh" was born, "St. Grail" was formed in Riga, "Yaroslav Mudry" (the knight Yaroslav the Wise) in Belgrad, "Yedinenie" (Unification) in London, "The Russian Lodge" in China, Tienzin, "Vasanta" in Prague, "Giordano Bruno" and later the group "Vladimir Krasnoye Solnyshko" (knight Vladimir the Red Sun) in Geneva. In 1925 there were already 7 Russian lodges outside Russia, which were in contact with Kamenskaya and were willing to join Adyar.

A. Kamenskaya, C. Helmboldt and V. Pushkina attended the Golden Jubilee T.S. congress in Adyar. At the meeting of the International Council Anna proposed the formation of the "R.T.S. outside Russia" on the basis of the 7 lodges scattered over the world. The T.S. in Russia was already closed down at that time, and it was important to preserve the Russian theosophical movement abroad. It enabled the continuation of the theosophical work according the traditions worked out in Russia and to prepare new theosophical workers. Dr. Annie Besant, President of the T.S. supported her proposal and pointed out that no society could foresee such a historical situation that "heart and brain" of the country was kicked out by the revolution. The Council hesitated, for according to T.S. constitution each section must have its own territory, but being fascinated by Besant and Kamenskaya's speeches, it unanimously chartered "R.T.S. outside Russia".

Sometime later due to the political situation and difficult circumstances some lodges ceased their work, but new centers were born during that period: "Alkonost" (a mythical bird) and "Blagovolenie" (Goodwill) in Paris, "Bely

Lotos" (White Lotus) in Belgium, "Svetlana" in Boston, "Zhar Ptitsa" (Firebird) in Berlin.

From the time of the organization of the "R.T.S. outside Russia", Anna had renewed the publishing activity. The "Messenger" began publication in the form of small brochures. Anna Kamenskaya and Cecilia Helmboldt received financial help from the European Federation of the Theosophical Society and from lodge "Svetlana" for support of the publishing house. E. Pisareva helped much by her excellent translations. They printed around 20 books, among which were the extensive ones such as "Ancient Wisdom", "Esoteric Christianity", "On the hidden meaning of life" (by E. Pisareva) and a section on Symbolism from the "Secret Doctrine".

In 1926 Anna received a doctor's degree from the University of Geneva for her translation of "The Bhagavad Gita" from Sanskrit to French.* Until 1950, she lectured at that university on comparative religion; later on she accepted a second chair for aesthetics.

* In 1925 she has also published the corrected Russian translation of "The Bhagavad Gita": Paris, Editions Adyar, 1925. – Transl. note.

To the end of World War Two, when political situation in the world had changed, the General Council of T.S., trying to avoid political complications and involvement of the Society into politics, asked Anna to return the charter for "R.T.S. outside Russia" and proposed to the Russian theosophists to join the local national sections of T.S.*

* Another reason was that during the war, many lodges closed and as there were not seven lodges anymore to maintain the status of a section. – Transl. note.

And so the "R.T.S. outside Russia" was replaced by the "Free League of Russian Theosophists Outside Russia" and again under the direction of Anna Kamenskaya. It was rather a spiritual association than an official organization.

When the war was over, countless letters were received by Anna from camps in Germany and Austria. In spite of her old age and her work of two university chairs, she succeeded in answering letters promptly. Through her, persons found each other. And as it became possible, she began to send them theosophical literature from her bookstore that had survived (stores in Germany and other places having perished). Upon hearing that someone was in need, she would send a food parcel. Her letters shone with such love and warmth of heart, that everyone naturally considered her their mother. In all their troubles they asked her for advice, and always received a prompt and wise answer.

Most of the Russian theosophists were individually spread over camps and cities of Germany, but in Munchen, the "Lotus" lodge was formed while in Schwabisch Gmunde, a theosophical center was started.

Anna took active part in the work of the Swiss Section and was the president of lodge "Paix et Lumière". She wrote a series of works in French and also regularly wrote for "The Theosophist". There were no funds for publishing books and the magazine, but Anna continued to issue "Messenger" four times a year, typing it on a typewriter.*

* Such kind of a magazine was passed through the chain of readers which sent it from each to another by mail. – Transl. note.

During her short sickness she continued to work in spite that the doctors prohibited her to strain herself; she never cared much about her health. On the 23rd of June 1952, in sleep, she left the physical plane. She was almost 85 years old. It was the life full of service to others, the life in which she embodied theosophical ideals.

There's no doubt that even now, being on higher planes, she strives to help Russian theosophists and makes efforts to unite them.


Everyone to whom the spiritual life of our motherland is dear, will honour the memory of this noble and selfless soul.

[Written in 1955 for the Russian theosophical magazine Alba which was so named in memory of Anna Kamenskaya (her pen-name) and was published in Boston. The photo is also borrowed from there]

Transl. by K. Zaitzev & G. Duguay

Source: http://www.theosophy.ru/kamensky.htm	
Articles and/or contributions	
Le Bhagavad Gita	March 1928
Full name:	Name in the issue:
Kenyon Rogers, G.	G. Kenyon Rogers
Biographical data	
No biographical material found so far on Kenyon Rogers. The article is about an event in Letchworth Garden City where lectures were given about several religious topics concerning the different world religions.	
Articles and/or contributions	
A venture in Faiths	July 1938

Full name:	Name in the issue:
Khan, Ali	Ali Khan
Biographical data	
<div data-bbox="185 786 443 1151" data-label="Image"> </div> <div data-bbox="453 777 1385 916" data-label="Text"> <p><i>Mohammed Ali Thopezay-Khan, 'Taya', 'Mullah' Jagirdar, Pir-o-Murshid</i> Tonk, India, 7 July 1881 –The Hague 29 September 1958 Cousin-brother of Hazrat Inayat Khan, leader of the ISM from 1948 to 1958. At the same time active as a traditional Indian healer. Third member of the Sufi-triumvirate of 1910.</p> </div>	
Articles and/or contributions	
Zahur	September 1933

Full name:	Name in the issue:
Khan, Hazrat Inayat	Inayat Khan
Biographical data	
 See: Biography, Elisabeth Keesing, Azim, Will van Beek etc.	
Articles	
Lecture on Hindu Music	February 1915
My Lord (transl.of Urdu Poem)	October 1915
The Music of India	April 1916
Tansen, a Play	April 1916
East and West	October 1917
How I was trained for the Service of God and Humanity	April 1918
Bayat and discipleship	April 1918
To the Beloved (A Poem)	January 1920
The Spirit of Guidance	October 1920
The Symbol of the Cross	May 1921
Some Oral teachings (Questions and Aswers)	May 1921
Letter from Pir-o-Murshid	September 1921
The Dance of the Soul	September 1921
The Path to God I	September 1921
Letter from Pir-o-Murshid	December 1921
The Power of the Word	December 1921
The Path to God II	December 1921
Letter from Pir-o-Murshid	March 1922
Prayer	March 1922
East and West	June 1922
The Mystery of Sleep	June 1922
Viladatday in England (an Adress by Murshid)	September 1922
Purity of Life	September 1922
In the Image and Likeness of God	September 1922
The Alchemy of Happiness	December 1922
Towards the Unity Part I	December 1922 (no name)
The Sufi Order	March 1923 (no name)
Towards the Unity Part II	March 1923 (no name)
The Divinity of Art	June 1923 (no name)
Sufi Characteristics	June 1923(no name)
The Mystics Prayer	June 1923 (no name)
Towards the Unity Part III	June 1923
Questions and Answers	June 1923
The Word that was Lost	September 1923 (no name)
Towards the Unity Part IV	September 1923 (no name)
Unity and Uniformity	December 1923 (no name)
Questions and Answers	
during the Summerschool of 1923	December 1923
The Mystery of Breath	March 1924
Divine Impulse,	June 1924
Questions and Answers	June 1924
Spiritual Circulation through the Veins of Nature	September 1924
Questions and Answers	September 1924
Sufi Mysticism	June 1925
The Kingship of God,	december 1924
Three Essays,	december 1925

<i>Sufi Imagery</i> <i>The deeper Side of Life</i> <i>Health</i>	
Man the Master of his Destiny	March 1926
The Solution of the Problem of the day.	June 1926
The Purpose of Life	September 1926
The Purpose of Life (continued)	December 1926
The Purpose of Life (continued)	March 1927
The Purpose of Life (concluded)	July 1927
The difference between Will, Wish and Desire	September 1927
Human Evolution	December 1927
Aphorisms	December 1927
Aphorisms (continued)	March 1928
The Inner School	June 1928
Aphorisms (continued)	June 1928
The Sufi's Religion	September 1928
Aphorisms (continued)	September 1928
The Sufi's Aim in Life	December 1928
Aphorisms (continued)	December 1928
Aphorisms (continued)	March 1929
Aspects of Mysticism	June 1929
Aphorisms (concluded)	June 1929
Faith	September 1929
The Sufi Attitude	December 1929
The Sufi Message	March 1930
Unpublished papers	June 1930
Personel development	September 1930
More Aphorisms	September 1930
Art and Religion	March 1931
Initiation	March 1931
Wealth	June 1931
Sinnsprüche (Aphorisms)	June 1931
The Law of Reciprocity	September 1931
Sinnsprüche (Aphorisms)	September 1931
The Law of Benificence	December 1931
Sinnsprüche (Aphorisms)	December 1931
The Word that was Lost	June 1932
Unpublished Sayings	June 1932
Sinnsprüche (Aphorisms)	June 1932
Fragments	September 1932
Sinnsprüche (Aphorisms)	September 1932
Fragments	December 1932
Sinnsprüche (Aphorisms)	December 1932
From Limitation to Perfection	March 1933
Interest and Indifference	September 1933
The God-Ideal	March 1934
Friendship	September 1934
The Divinity of Art	March 1935
The Sufi's Aim in Life	January 1936
The Different Stages of Spiritual Development	July 1936
The Sages in the East	January 1937
To my Murshid	April 1937
Will, Wish and Desire	July 1937
Poem	October 1937
Sufism not Pacifism	January 1938
What the World needs Today	July 1938
Optimism and Pessimism	January 1939
Our Work in Brotherhood	July 1939

Full name:	Name in the issue:
Khan, Maheboob	Maheboob Khan
Biographical data	
His Wikipedia page:	
Shaikh-ul-Mashaik Pyaromir Maheboob Khan (1887–1948) was born in Baroda, India. An Indian classical	

musician and younger brother of Hazrat Inayat Khan, he became the representative of the International Sufi Movement on the latter's death in 1927.

Maula Bakhsh (1833 - 1896)

Their grandfather Maula Bakhsh recognized his ability in improvisation and trained him in music with Inayat. As he grew up Maheboob was exposed more to European music than Inayat had been, he conducted and took some interest in Western musical theory.

When Inayat began to travel from Baroda, he entrusted his musical students to Maheboob, but when Inayat sailed to the West in 1910 Maheboob Khan accompanied him.^[1] He settled in The Hague, marrying a Dutch disciple, Shadbiy van Goens, who bore him two children, Raheemunnisa and Mahmood. In Europe, Maheboob learned musical composition and singing with composer and musicologist Edmond Bailly.^{[2][3]}

Maheboob had a particularly strong voice, but Maheboob, musical, intelligent, thoughtful and retiring, would rarely sing for others. There is a story that Inayat and his brother Ali Khan would sometimes pretend to go out, slamming the front door, then wait quietly in the front hall to hear Maheboob practise his singing. He composed more than 60 sacred songs. Barbara Blatherwick, the coloratura soprano, performed his songs in her recital in 1937 at the New York Town Hall.^[4] Maheboob composed a song on a sacred poem by Inayat Khan ('Before You judge.') but could not bring himself to show it to his brother who died without having heard it.

Upon the passing of Hazrat Inayat Khan in 1927, Maheboob Khan took the responsibility of leading the International Sufi Movement,^[5] a post he held until his own death in 1948. He kept the Sufi message through the difficulties of WW2 time and is remembered with love, respect and gratitude. A time over than 12 years had been sent on the making of 'Mughal-e- Azam'.



From the "Biography of Pir-o-Murshid Inayat Khan:

During his early years Maheboob Khan (Baroda 1887 - The Hague 1948) was sent to Bombay for a musical test and examination by a visiting European expert. The German professor not only found him to have absolute hearing for both tone and rhythm, he moreover noted with astonishment that this boy from Baroda possessed the most extraordinary musical sense and talent he had ever been able to observe.

However, giving expression to whatever was intensely alive within himself, be it music or mysticism, to Maheboob Khan always was something of a sacrifice. Rich talent and conscientiousness in him were matched by a shyness that in growing up matured into utter unpretentious modesty and self-abnegation on the one hand and a deep sense of dignity, honor and style on the other. These in turn concealed an immense sensitivity and subtlety of perception and insight.

For years Maheboob Khan had delighted his elder brother with his compositions, adapting Indian songs to Western harmony. Yet his humility prevented him from presenting – in 1925 – to his deeply revered brother his first own composition to one of Pir-o-Murshid Inayat Khan's English texts written that same year: "Thy Wish". The one such song composed during Pir-o-Murshid's lifetime (being followed by the majestic "Before you judge" in 1927) thus remained unheard by him.

Yet again, alongside these qualities of extreme consideration and self-effacement Maheboob very fully shared his brother's "dancing soul", his intense warmth of feeling, combined with that particular brightness and radiance of spirit and alertness, and with the resultant ability to evoke, attune and inspire. For those lucky enough to belong to the circle of his intimates, he was the brilliant representative and commentator of the person and teachings of Pir-o-Murshid Inayat Khan, his "ocean of wisdom" that wholly absorbed him.

After having received the initiation of Khalif, Maheboob Khan was additionally made a Sheikh during the Suresnes years and after the passing away of Pir-o-Murshid Inayat Khan he succeeded as Sheikh-ul-Mashaikh to the leadership of the Sufi Movement.

Pre-war mureeds continued to remember with emotion his Summer-school readings of Pir-o-Murshid Inayat Khan's lectures, which seemed inimitably to revive them, personal affinity and profound meditation on them reproducing something of the freshness of their first impact. Such preparatory secluded absorption in the Master's words was in addition to Sheikh-ul-Mashaikh's regular and lifelong three periods of spiritual exercise and meditation, commencing daily at ten a.m. and four-thirty and nine p.m. But apart from and despite all spiritual expansion and transmission, this was the hardest of successions, calling for the greatest endurance, tact and vision not only at the outset and during the first phase of consolidation but throughout. Pir-o-Murshid's spiritual heritage was accompanied by an inheritance of principles of communal, organizational and administrative leadership, laid down and strongly reconfirmed by him in 1925. Their implementation called for entire dedication and this whole Sufi commitment involved further personal sacrifice.

In 1910 the alternatives open to Maheboob Khan had been eventually to become the senior Maula Bakhsh heir

of his generation as successor to Dr. Pathan, with all the independence, honor and security that would entail; or to abandon secular primacy and henceforth continue in a secondary capacity to Pir-o-Murshid Inayat Khan. The choice was made unhesitatingly, even though further involving a separation, become permanent by her death from grief, of his newly-wed wife Sabirabi, who well deserved her name of "the patient one" (in God), as the projected few years' tour lengthened into permanency. In 1924, Pir-o-Murshid gave his benediction to Maheboob Khan's second marriage in Holland to Miss Shadbiy Van Goens, who became the mother of his daughter and son.


In the course of time Sheikh-ul-Mashaikh was obliged to a large extent to sacrifice what both he himself and the Sufis generally felt, would be his most essential and abiding personal contribution to the future of the Sufi Message: his composition of music to Pir-o-Murshid Inayat Khan's Gayan, Vadan, Nirtan poetry, in addition to Indian songs preserving the Maulabakhshi and Gayanshala repertoires. Nevertheless, some twenty-five songs remain in the former category alone, expressions of a creative process both musical and meditative. By well-qualified rendering in appropriate "sama"-conditions, these compositions may add a further dimension to Sufi experience, as Murshid Ali Khan's wonderful singing of them so often proved. For they evoke within the compass of one song the ultimate perspective of all mysticism.

September 1977.

From biographical data, rendered by his son Mahmood.

Articles and/or contributions

Dreams (Part I)	March 1933
Dreams (II): Atma, Mahatma, Permatma	March 1934
In Memoriam, Sherifa Lucy Goodenough (contribution)	July 1937

Full name:	Name in the issue:
Khan, Musharaff Moulamia	Musharaff Moulamia Khan
Biographical data	
	<p>Musharaff Moulamia Khan was born in Baroda (India) on 6 September 1895 and died in Hague (Netherlands) in 30 November 1967. He was the youngest brother of Hazrat Inayat Khan family, and shared his delight in music. While in his teens he had just come to Calcutta to study and be under the influence of his brother when Inayat was called away to America, and Musharaff was left alone. Within a year, however, he also journeyed to the west, where he joined Inayat and became one of 'The Royal Musicians of Hindustan.'</p>
	<p>In the west, Musharaff took up the western method of vocal production and developed a strong tenor voice. To adapt to western business ways and make a career of music, though, was not so easy. In the words of Hazrat Inayat, "After many years of his stay in the West, Musharaff kept to the East just the same, in his way of looking at things and especially in living in eternity."</p>
<p>Musharaff was married twice, once to Savitri van Rossum du Chattel, who died in India in 1946, and a second time, to Shahzadi de Koningh, with whom he lived in The Hague and who survived his death in 1967.</p>	
<p>On the death of Pir-o-Murshid Ali Khan in 1958, Pir-o-Murshid Musharaff assumed the leadership of the Sufi Movement, and served the great ideal of the Message with all his heart. He is remembered as simple, unpretentious, sympathetic to all and a source of comfort and hope.</p>	

Articles and/or contributions

Leaves from the Diary of a Sufi	March 1933
Leaves from the Diary of a Sufi	September 1933
Leaves from the Diary of a Sufi (III)	March 1934
Leaves from the Diary of a Sufi (IV)	September 1934
An Indian Pilgrimage I	January 1936
An Indian Pilgrimage	April 1936
The Spirit of Sufism	April 1937
The Spirit of Sufism (II)	October 1937
Sufism	April 1938
Sufism	October 1938


Full name:	Name in the issue:
King, K.	K. King
Biographical data	
No biographical information found as yet.	

Google books mentions:	
Titel	Savitri: The Indian Alcestis
Author	K. S. Ramakrishna Aiyar (no biographical material on him found either)
Publisher:	Hebbar Bros., 1912
Length	39 pagina's
Articles and/or contributions	
Savitri, the Indian Alcestis	January 1936

Full name:	Name in the issue:
Kluwer, Nico, Salar	N. Kluwer
Biographical data	
From The Compendium of the Sufi Movement, Paul Ketelaar 2014:	
<i>Kluwer Salar Nico</i> Deventer, 4 December 1897 – Deventer 15 February 1975 Owner of the publishing company of the same name in Deventer, from 1972 renamed: Ankh-Hermes. Published from the thirties to the fifties almost all the books of Hazrat Inayat Khan in the English as well as in Dutch.	
Articles and/or contributions	
The Idea of Unity	April 1936
Mysticism and Ethics	January 1938

Full name:	Name in the issue:
Knight, Ray	Ray Knight
Biographical data	
No material found. The issue of the Sufi Quarterly states:	
“The eminent authority on religious origins, late of the Indian Civil Service, author of ‘Human Ancestry’, ‘Magic and the Mysteries’, ‘The Wheels of the Law’.”	
Articles and/or contributions	
The Different Gospel	September 1932
Rhe King of Terror	December 1932

Full name:	Name in the issue:
Lafitte, G.H.	G.H. Lafitte
Biographical data	
No historical data found.	
Articles and/or contributions	
Come (a Poem)	October 1920

Full name:	Name in the issue:
Lane Suzuki, Beatrice	Beatrice Lane Suzuki
Biographical data	
	Beatrice Lane Suzuki: An American Theosophist in Japan By Adele S. Algeo Originally printed in the JANUARY-FEBRUARY 2007 issue of Quest magazine. Citation: Algeo, Adele S. "Beatrice Lane Suzuki: An American Theosophist in Japan." Quest 95.1 (JANUARY-FEBRUARY 2007): 13-17.
	Beatrice Lane Suzuki was the American wife of D. T. Suzuki, the well-known philosopher, Buddhist scholar, and Zen popularizer in the West. Her name is familiar to few Theosophists, yet she played an important role in Japanese Theosophy. In a 2003 lecture in London titled "Japanese Buddhism and the Theosophical Movement," Professor Shinichi Yoshinaga mentioned the reported participation of D. T. Suzuki, about which little was known. In response to that clue, I consulted the archives at Adyar, which contain much information concerning Theosophical work in Japan,

including the participation of the Suzukis during the 1920s and 1930s. The Suzukis had married in 1911 in Yokohama, at which time Beatrice became a Japanese citizen. They spent much of their married life in Japan, teaching at various universities, publishing an English-language quarterly, *The Eastern Buddhist*, and interpreting Buddhism for the West through their many translations.

Beatrice Lane Suzuki was an American from New Jersey who had graduated from Radcliffe (and while there took courses from William James, an early member of the Theosophical Society). She also did graduate work at Columbia University, where she earned a Master of Arts and a certificate in social work in 1908. She worked with her husband in all his enterprises, but the year before her death in 1939, she published her own work, *Mahayana Buddhism*, which is well regarded and still in print today.

There is no evidence that either of the Suzukis were Theosophists before they joined the Tokyo International Lodge in 1920. That is also true of Beatrice's mother, Dr. Emma Erskine Hahn, who lived with the Suzukis and joined the lodge at the same time. In fact, in her first letter to Adyar, dated June 1924, Beatrice states that the three of them joined at the time the Tokyo Lodge was formed.

After Colonel Olcott's visits to Japan in the late nineteenth century, no further work by the Adyar Theosophical Society occurred until Dr. James H. Cousins spent a year in Japan in 1919-1920 as a professor of modern English poetry at Keio University in Tokyo (Cousins and Cousins, 348-69). At this time, he helped form the Tokyo International Lodge. In a letter dated February 15, 1920, Cousins wrote to the international headquarters at Adyar about the lodge's beginnings with eleven members: five Japanese and six international members from America, Korea, Greece, and India.

Cousins himself did not remain in Japan much longer, leaving in March to return to Adyar. It is unclear if Cousins knew the Suzukis at this time, as they are not mentioned in his autobiographical account of his year in Japan. They may have been among the Japanese members who were recruited after his departure, as they were not among the original eleven.

The membership list sent to Adyar, dated May 12, 1920, contained twenty-one names, the first being Captain B. Kon, secretary of the lodge, the second, J. R. Brinkley, and the seventeenth, eighteenth, and nineteenth, Mrs. Erskine Hahn, M.D., Mrs. B. L. Suzuki, and Mr. T. Suzuki. In a letter of September 1920 to the international secretary of the Theosophical Society at Adyar, Jack Brinkley wrote that Captain B. Kon had to retire for personal reasons and that he had been elected to fill the vacancy. He also mentioned that the lodge had been reorganized to ensure there were enough officers to do the necessary work and enclosed a list of the officers which included Mr. T. Suzuki as President and Mrs. B. L. Suzuki on the Lodge Committee (along with four other members, including J. Brinkley as Secretary and Treasurer).

Things did not go smoothly for the new lodge, however, and in July 1921, Maurice A. Browne, a member of the Council, wrote to the recording secretary at Adyar that Jack Brinkley "has been absent in Europe for many months. Mrs. B. L. Suzuki, 572 Zoshigaya, Takatamachi, Tokyo-fu, has been Acting Secretary in his absence." In a second letter, dated October 1921, Browne reported that "The Acting Secretary, Mrs. B. L. Suzuki, is going to Kyoto soon, but I have no doubt she will write to you about it and make such arrangements as are necessary until the return of the Secretary, Mr. Jack Brinkley."

A third letter from Browne, dated January 1922, indicated that he and his wife were moving to Shanghai. He continued: "The Secretary of the Tokyo International Lodge, Captain Jack Brinkley, has not returned to Japan, and the Lodge here is in a poor way. . . No doubt the Acting Secretary, Mrs. Suzuki, has notified you of her new address, c/o Professor Suzuki, Otani University, Muromachi, Kyoto, but of course at that distance she cannot do much for Tokyo."

In a letter received at Adyar in December 1923, Mr. K. R. Sabarwal, number twelve on the original list of members, reported: "There is no Lodge of the Theosophical Society in Tokyo now. Can you let me know what formalities I shall have to undergo for becoming a member of Adyar?"

On moving to Kyoto, the Suzukis formed a new lodge of the Theosophical Society called the Mahayana Lodge. In a series of six handwritten letters and reports dating from 1924 to 1928, Beatrice Lane Suzuki outlined the formation of the lodge, its membership, problems encountered in keeping it going, and her understanding of the Japanese religious sensibility that made it difficult for Theosophy to have a long-term appeal among the Japanese (Algeo).

In the first letter, written in June 1924, she described the formation of the Mahayana Lodge on May 8 (White Lotus Day) with fourteen members: nine new ones, two who had joined in America, and the Suzukis and Beatrice's mother from the Tokyo Lodge. She mentioned that almost all the members were professors at either Otani University or Ryukoku University, both Buddhist institutions, and indicated their intention to have regular meetings in the fall. She was serving as secretary of the lodge and thus sent yearly reports to the headquarters at Adyar.

Beatrice's second letter was written in October 1924, in which she again described the formation of Mahayana Lodge and discussed business matters like dues, the charter, and the number of Adyar Bulletins to send the members. She stated, "As yet we have not elected any president but have a committee consisting of Mr. Yamabe, Mr. Utsuki and myself to perform the duties of president at present. I understand that Mr. Labberton of Orpheus Lodge, Tokyo, wrote you that I was the president of the Mahayana Lodge, but this is not correct. I have been asked to be the president, but being a woman and a foreigner I thought it wiser not to accept the position. We have had three meetings so far of the new lodge, two of them before the summer vacation and one since." Beatrice went on to discuss a matter weighing on her mind: she still possessed the charter for the now-defunct Tokyo International Lodge and wished to send it back to Adyar. A new lodge, Orpheus, had been formed in Tokyo, with a new president, D. van Hinloopen Labberton. She wrote, "The International Lodge broke up when almost all of its members left Tokyo in 1921. . . . As I am no longer in Tokyo nor likely to be and now doing what

work I can for Theosophy in connection with the Mahayana Lodge, I presume it is best to consider the International Lodge no more in existence. While it lasted, it was quite flourishing and had many interesting meetings and its members belonged to many different nationalities and it certainly is the seed from which both the present Orpheus and Mahayana lodges have sprung, three old members of the International being now in the Mahayana and two of them in the Orpheus. I feel that we owe to Mr. Cousins the spark which started the fire of Theosophy in Japan."

The third letter, written in November 1925, discussed a number of matters relating to the Lodge and also included, in a separate report, a brief history of Theosophy in Japan. Beatrice wrote of sending a painting to Adyar in response to a request of her friend Madame de Manziarly for a contribution to the Arts and Crafts Exhibition to be held there during Convention: "The subject of the picture is a Buddhist one and represents the Buddha Shakamuni with Manjushri and Samantabhadra and the guardian Bodhisattvas. It is a copy (but the copy is also old) of a famous painting 750 years old which is in the temple of Enryakuji of Mt. Hiei near Kyoto. Please have the picture exhibited during the Arts and Crafts Exhibition and then afterwards given in my name to either the Museum or the Library. I wanted very much to come to the Convention but it was impossible so I send the picture in my place."

Her report of the year's work stated: "The plan of the lodge is now to have papers prepared by the members on subjects connected with Buddhist and Theosophical subjects and later to have these papers published in a book, this book to be the contribution of the Mahayana Lodge to the cause of Theosophy. The lodge is a small one and circumstances and conditions here do not permit great activities but the aim of the members is to keep the light burning here in Japan and even though the light may not be such a bright one, never to permit it to go out."

In the fourth letter, written in November 1926, Beatrice hoped that she was not too late to get her report delivered in time for the annual Convention held at the end of December. Because of her own ill health, the Lodge had been very quiet during 1926. She wrote, "We have lost three members and gained two: Mrs. Hibino of Sendai (as absent member) and Mr. Jugaku whose application I herewith enclose. We have now therefore fourteen members. During 1927 we hope to be more active. My husband and I have offered our home to be used for lodge meetings. At the last meeting held a few days ago, Professor Izumi of Otani University spoke on 'Life After Death.'"


The fifth letter, written in February 1928, reported: "We have now twelve members ... My mother, Dr. Emma Erskine Hahn, one of our members, died on August 22. Prof Akamatsu moved to Korea and has not kept up his membership. Mrs. Hibino moved to Kyoto from Sendai in June [19]27, and has become an active member of the Society.... Mrs. Hibino and I have started a little centre for the Order of the Star and we are about to distribute a booklet in Japanese on the work of the Star (Ransom). During 1928, we hope to distribute one on Theosophy." This letter also included a separate report on Lodge activities for 1927: "During 1927 very few meetings were held. Mrs. Suzuki, the Secretary, spent some time in a hospital and her mother, Dr. Emma Erskine Hahn, a member of the Lodge, after an illness of several months died on August 22. These two events made it difficult to arrange meetings as they are generally held at the home of Prof. and Mrs Suzuki and the circumstances did not permit meetings at their home during most of the year. But in October 1927, the lodge resumed meetings. At the October gathering, Mrs. Setti Line Hibino spoke upon 'The Order of the Star'; at the November meeting Rev. B. Jugaku gave an interesting lecture upon 'The Poetry and Mysticism of William Blake.' In December Professor Teitaro Suzuki addressed the lodge on the subject 'What Appeals to Me in Buddhism.' All these meetings were well attended, a number of non-members being invited. In December the first meetings in Japan of the Order of the Star were held and it is hoped to do some work for the Star: this work has been started by two members of the Mahāyāna Lodge."

The sixth letter, written in November 1928, is the last letter by Beatrice Lane Suzuki in the Adyar Archives and, in fact, contains the last reference to the Kyoto Mahāyāna Lodge. In it, Beatrice talked about some of the difficulties of spreading Theosophy in Japan:

It seems difficult for Theosophy to make much growth here just for this reason that it is so similar in its teachings to Buddhism. There seems to be a general idea, especially among Theosophists, that the Japanese are not a spiritual people and do not care for spiritual things. In my opinion this idea is entirely wrong. I consider the Japanese very spiritual; all that is best in their culture is based upon religion. No one could pass through this period of the Emperor's coronation without feeling how near the spiritual world is to the Japanese. But with regard to Theosophy, Theosophy comes not as something new but as a variant of their own Buddhist teaching and for this reason they are slow to come to it. The appeal of Universal Brotherhood is the note that must be struck by Theosophists for the Japanese. It is just the same too in regard to the Order of the Star. Their own great teachers like Kobo Daishi [774-835, founder of the esoteric Shingon school of Buddhism], Shinran Shonin [1173-1262 or 1263, founder of the True Pure Land school of Buddhism], and others stand still too close to theirs in time and they feel that they have not yet fully absorbed the teachings of these great ones, and therefore they do not feel the call to look elsewhere. In my opinion it is not because of their unspirituality that they fail to do so but on account of their strong religious feeling for their own religious leaders. Personally I should like to have a larger membership for I am deeply interested in the Society, but at the same time I appreciate the reasons why it is more difficult than it is in Western countries.

What happened to the Mahayana Lodge after this time is not known, but judging from Mrs. Suzuki's letters and reports, the lodge probably became inactive at some point, though it was still meeting in 1929 when Dr. James Cousins and his wife, Margaret E. Cousins, spent two weeks in Japan, where Dr. Cousins introduced his wife to many of the friends he had made during his earlier stay in Japan. Mrs. Cousins, who was an ardent worker for women's rights, reported: "We were in Kyoto next day (October 5) at the other end of the 400-mile road from Tokyo. We were put up in the hospitable home of Professor T. Suzuki of Otani Buddhist University, noted writer

<p>on Buddhism, and his western wife whom he had met while mutually studying in a German University. She had formed a Lodge of The Theosophical Society, and a meeting with the members gave me another centre from which to radiate the Women's Conference idea." (Cousins and Cousins, 504)</p> <p>The last mention of the Suzukis in the Adyar Archives is from the late 1930s. When C. Jinarajadasa, who later became international president of the Theosophical Society, made a short visit to Tokyo in 1937, he gave two lectures at Miroku Lodge. These lectures were translated into Japanese by Dr. Suzuki.</p> <p>The later history of the Theosophical lodge in Tokyo, however, is rather different from that of the one in Kyoto. The first two Tokyo lodges (Tokyo International and Orpheus) seem to have been dependent on a few foreign members who did not stay long, and whose departure caused the groups to become inactive. A third group (Miroku), founded in the late 1920s, was more lasting, and Theosophical activities continued in Japan right up to the start of World War II. After that war, a Theosophical group was reactivated in Tokyo in 1947, and it continues until the present day. Membership in Japan has never been large, but there has always been a core of dedicated people.</p> <p>When Beatrice Lane Suzuki died in 1939, Miriam Salanave, a friend who had known her in Japan, wrote in an obituary for her in the American Theosophist (v. 27, no. 9, September 1939):</p> <p>Although a Buddhist Mrs. Suzuki never lost her interest in Theosophy and once was head of the T.S. in Japan. She told me that Prof. Suzuki's first gift to her was the "Voice of the Silence" which he wrote her was "pure Mahayana Buddhism." He was a student at Oxford at the time and she was at Columbia University. Mrs. Suzuki was devoted to Dr. Besant and Theosophical notables visiting Japan were always welcome guests....</p> <p>It was her interest in esoteric Theosophy that attracted her to the esoteric teachings of the Shingon Buddhist sect. When I was living in Kyoto she urged me to take the Bodhisattva-Sila with her, an opportunity considered to be a rare privilege. Accordingly special arrangements were made at Toji, an important Shingon temple, for this impressive ceremony which I cherish among numerous other unforgettable Eastern experiences.</p> <p>The vows taken during the Bosatsukai are indeed solemn and toward the end of the long ritual candidates ask that whatever merits accruing from taking these Bodhisattva vows may be distributed among all beings. I quote in part: "I pray that this merit will extend everywhere so that not only we, but all other beings may attain to the path of Buddhahood ... All these merits I wish to extend all over the world and after my death, together with all beings I wish to be born in that Buddha land, where, listening to the Dharma, I may come to the realization of it . . ."</p> <p>The dying wish of Beatrice Lane Suzuki, I am sure, must have been the same wish expressed above. "There is but one road to the Path, at its very end alone the 'Voice of the Silence' can be heard."</p>	
Articles and/or contributions	
Zen at Engakuji	January 1937

Full name:	Name in the issue:
Law, William	William Law
Biographical data	
	<p>William Law (1686 – 9 April 1761) was a Church of England priest who lost his position at Emmanuel College, Cambridge when his conscience would not allow him to take the required oath of allegiance to the first Hanoverian monarch, George I. Law had previously given his allegiance to the House of Stuart and is sometimes considered a second-generation non-juror (an earlier generation of non-jurors included Thomas Ken). Thereafter, Law first continued as a simple priest (curate) and when that too became impossible without the required oath, Law taught privately, as well as wrote extensively. His personal integrity, as well as mystic and theological writing greatly influenced the evangelical movement of his day as well as Enlightenment thinkers such as the writer Dr Samuel Johnson and the historian Edward Gibbon. Law's spiritual writings remain in print today.</p>
<p>Early life</p> <p>Law was born at Kings Cliffe, Northamptonshire in 1686. In 1705 he entered Emmanuel College, Cambridge as a sizar; in 1711 he was elected fellow of his college and was ordained. He resided at Cambridge, teaching and taking occasional duty until the accession of George I, when his conscience forbade him to take the oaths of allegiance to the new government and of abjuration of the Stuarts. His Jacobitism had already been betrayed in a tripos speech. As a non-juror, he was deprived of his fellowship.</p> <p>For the next few years Law is said to have been a curate in London. By 1727 he lived with Edward Gibbon (1666–1736) at Putney as tutor to his son Edward, father of the historian, who says that Law became the much-honoured friend and spiritual director of the family. In the same year he accompanied his pupil to Cambridge and lived with him as governor, in term time, for the next four years. His pupil then went abroad but Law was left at Putney, where he remained in Gibbon's house for more than 10 years, acting as a religious guide not only to the family but to a number of earnest-minded people who came to consult him. The most eminent of these were the two brothers, John and Charles Wesley, William Wilberforce, John Byrom the poet, George Cheyne the physician and Archibald Hutcheson, MP for Hastings.</p> <p>The household dispersed in 1737. Law by 1740 retired to Kings Cliffe, where he had inherited from his father a house and a small property. There he was joined by Elizabeth Hutcheson, the rich widow of his old friend (who recommended on his death-bed that she place herself under Law's spiritual guidance) and Hester Gibbon, sister</p>	

to his late pupil. For the next 21 years, the trio devoted themselves to worship, study and charity, until Law died on 9 April 1761.

Bangorian controversy and after

The first of Law's controversial works was *Three Letters to the Bishop of Bangor* (1717), a contributions to the Bangorian controversy on the high church side. It was followed by *Remarks on Mandeville's Fable of the Bees* (1723), in which he vindicated morality; it was praised by John Sterling, and republished by F. D. Maurice. Law's *Case of Reason* (1732), in answer to Tindal's *Christianity as old as the Creation* is to some extent an anticipation of Joseph Butler's argument in the *Analogy of Religion*. His *Letters to a Lady inclined to enter the Church of Rome* are specimens of the attitude of a high Anglican towards Catholicism.

Writings on practical divinity

A Serious Call to a Devout and Holy Life (1728), together with its predecessor, *A Practical Treatise Upon Christian Perfection* (1726), deeply influenced the chief actors in the great Evangelical revival. John and Charles Wesley, George Whitefield, Henry Venn, Thomas Scott, and Thomas Adam all express their deep obligation to the author. *The Serious Call* also affected others deeply. Samuel Johnson,^[1] Gibbon, Lord Lyttelton and Bishop Home all spoke enthusiastically of its merits; and it is still the work by which its author is popularly known. It has high merits of style, being lucid and pointed to a degree.

In a tract entitled *The Absolute Unlawfulness of Stage Entertainments* (1726) Law was tempted by the corruptions of the stage of the period to use unreasonable language, and incurred some effective criticism from John Dennis in *The Stage Defended*.

His writing is anthologised by various denominations, including in the Classics of Western Spirituality series by the Catholic Paulist Press.

Mysticism

In his later years, Law became an admirer of Jakob Böhme, the German Christian mystic. From his meeting with the works of Böhme, about 1734, mysticism appeared in his works.^[citation needed] These mystical tendencies separated Law from the practical-minded Wesley.

Veneration

Law is honoured on 10 April with a feast day on the Calendar of saints, the Calendar of saints (Episcopal Church in the United States of America) and other Anglican churches.

Articles and/or contributions

Passages from William Law	April 1936
Passages from William Law	July 1936

Full name:	Name in the issue:
Lawson, Mayre	Mayre Lawson
Biographical data	
The July issue 1938 of the SQ contains a poem by Mayre Lawson. The only reference to her found on the internet is to a play:	
<p><i>The Black Prince. A play</i> 1947 by Mayre Lawson (Amazon.com)</p>	
Articles and/or contributions	
Shelter me, dear tree	July 1938

Full name:	Name in the issue:
Lensink, M.G.J.	M.G.J Lensink
Biographical data	
<p><i>Lensink Munawir Gerrit Jan</i> Rotterdam 19 December 1889 - Rotterdam 26 October 1960. Journalist. Publicist in the 'Soefi Gedachte'. (Source: Compendium of the Sufi Movement)</p> <p>Gerrit Jan Lensink, born on 19-12-1899 in Rotterdam, deceased on 26-10-1960 in Rotterdam at the age of 60, son of Hendrik Jan Lensink and Johanna Hendrika MEIJER. Married to W. KOOPMANS. From this marriage:</p> <ol style="list-style-type: none"> 1. Annemarie 2. Henk 3. Harm 	

The Dutch Board of Appeal Press Purification has decided on 24 Aug 1948 that he (Gerrit Jan Lensink) is deprived of the right to work in a journalistic or leading not journalistic function in the press for a period which starts on August 24, 1948 and ends on 31 Dec 1949
(source: <http://www.peterlensink.nl/apenhorst/per.htm>)

Articles and/or contributions

Unto Ceasar the Things which are Ceasar's January 1936

Full name:	Name in the issue:
Leon, Henri M. (Abdullah Quilliam)	Henri M. Leon

Biographical data

Author of the Works: 'The Psychology and Tradition of Color' (1924?) and 'Shaikh Haroun Abdullah (1916)'.

Quilliam = Henri M. de Leon (a great piece of evidence)

Ron Geaves' biography of Abdullah Quilliam, England's first prominent convert to Islam, provided a number of pieces of evidence that supported the by now well-accepted idea that Quilliam used the pseudonym Henri M. de Leon while living in London after 1912. However, despite the numerous pieces of strong circumstantial evidence presented by Geaves, I always felt that what was missing was a single piece of evidence that undeniably confirmed that the two men were one and the same.

Further reading: <http://patrickdbowen.blogspot.nl/2014/01/quilliam-henri-m-de-leon-great-piece-of.html>

Abdullah Quilliam

From Wikipedia, the free encyclopedia:

Abdullah Quilliam



Born	10 April 1856 Liverpool, United Kingdom
Died	23 April 1932 (aged 76) Bloomsbury, London, United Kingdom
Nationality	British
Other names	عبد الله كويليام William Henry Quilliam Henri Marcel Leon Haroun Mustapha Leon

William Henry Quilliam (10 April 1856 Liverpool – 23 April 1932 London), who changed his name to Abdullah Quilliam and later Henri Marcel Leon or Haroun Mustapha Leon, was a 19th-century convert from Christianity to Islam, noted for founding England's first mosque and Islamic center.

Background

William Quilliam was born in Liverpool to a wealthy local family in 1856. His father, Robert Quilliam, was a watch manufacturer. His great grandfather, also called Robert Quilliam, was born in the Isle of Man. William was educated at the Liverpool Institute and King William's College on the Isle of Man. He began work as a solicitor in 1878, building a successful legal practice in Liverpool. He married Hannah Johnstone in 1879.

Conversion to Islam

Quilliam was brought up a Methodist but converted to Islam after visiting Morocco to recover from an illness at the age of 17. Returning to Liverpool, he began to promote Islam in Britain as Abdullah Quilliam. He had earlier learned about Islam while visiting southern France in 1882 and crossing over to Algeria and Tunisia.

Quilliam established the Liverpool Muslim Institute at 8 Brougham Terrace, West Derby Road, Liverpool in 1889, opening on Christmas Day. This was England's first mosque, accommodating around a hundred Muslims. This was followed by a Muslim college, headed by Haschem Wilde and Nasrullah Warren, which offered courses for both Muslims and non-Muslims. A weekly Debating and Literary Society within the college attracted non-

Muslims.

Quilliam influenced the paths of other converts, including his mother Harriet, his sons, and scientists and intellectuals and his example led to the conversion of over 150 Englishmen to Islam. Quilliam was influential in advancing knowledge of Islam within the United Kingdom and gained converts through his literary works and the charitable institutions he founded.

An active writer and essayist, he produced a weekly paper, *The Crescent*, from 1893 until 1908. He published three editions of his *The Faith of Islam* which, translated into thirteen languages, gained him fame across the Islamic world.

He travelled extensively and received many honours from the leaders of the Islamic world. He had contact with English-speaking West African Muslims and toured the region's coastal cities on his way to Lagos to attend the consecration of the Shitta Bey Mosque in 1894. He was appointed Sheikh-ul-Islam of the British Isles by the Ottoman Sultan, Abdul Hamid II in 1894 and Persian Vice Consul to Liverpool by the Shah. He also received money from the Emir of Afghanistan to help fund the Islamic Institute in Liverpool.

Quilliam's work in Liverpool stopped when he left England in 1908 in advance of being struck off as a solicitor. His son swiftly disposed of the property that had been used as a mosque and Islamic centre. Without Quilliam's influence and funding, the Muslim community in Liverpool dispersed.

He had returned to the UK by December 1914 under the name of H. M. Leon. He spent much of his time at Onchan on the Isle of Man. He died in Taverton Street, Bloomsbury, London in 193 and was buried in Brookwood Cemetery, near Woking. The prominent Anglo-Muslims Abdullah Yusuf Ali, Muhammad Marmaduke Pickthall (who each translated the Qur'an), and Lord Headley were later buried near him.

Political views

Quilliam argued that Muslims should not fight Muslims on behalf of European powers. He denounced British foreign policy in Sudan and called for a worldwide Caliphate. It was as a result of his political views and his allegiance to the Ottoman Caliph that led some to denounce him as a traitor.

Legacy

Western Muslims, particularly converts to Islam, see Quilliam as a pioneer of the path they have taken. His legacy is maintained by the Abdullah Quilliam Society which was formed in 1996. The Society is raising funds to restore 8–10 Brougham Terrace in Liverpool to reopen the historic mosque and establish an educational centre. The Quilliam Foundation, a think tank aimed at challenging extremist Islamist ideologies, was launched in 2008.

Articles and/or contributions

Baghche (The Garden)	November 1916
The Song that Lived (a Poem)	May 1917

Full name:	Name in the issue:
Levey, Sivori	Sivori Levey
Biographical data	
Only some biographical fragments were found on the internet.	
Sivori Antonio Joachim Levey (1879–1924) was a Lieutenant in the 13th West Yorkshire Regiment. A pianist, composer, poet and arranger of musical recitals and dramatic plays, he also published commentaries on Shakespeare and Browning.	
Source: http://gerald-massey.org.uk/massey/cbiog_appendices_2.htm	

SIVORI LEVEY AND HIS MASKS

*Illustrating Shakespearean Characters—with Songs from the Plays
Self-accompanied at the Piano.*



A most interesting Entertainment of MASKS and MUSIC.

"There is tears for his love;
Joy for his fortune;
Honour for his valour,
And death for his ambition."




From the "DAILY SKETCH," June 16th, 1921.

Wonderful Facial Disguises.—After the Benda masks, more masks. Sivori Levey who has manufactured some wonderful facial disguises, has been demonstrating in scenes from famous plays what can be done with masks.

Possibilities.—What was really most interesting was Mr. Levey's tracing of such characters as Pontius Pilate and Judas Iscariot down to their latter-day representation as Punch and Judy, and the origin of Falstaff in Santa Claus. I see all sorts of possibilities on these lines.

Mr. GOSSIP.

Full name:	Name in the issue:
Lévy-Bruhl, Lucien	L. Levy
Biographical data	
<p>Lucien Lévy-Bruhl (born April 10, 1857 in Paris; † 13 March 1939 in Paris) was a French philosopher and anthropologist.</p>	
<div>  <div> <p>Career</p> <p>Lucien Lévy-Bruhl was the son of a Jewish family from eastern France Metz. He attended the Lycée Charlemagne, where he studies in music, philosophy and science devoted himself. In 1876 he was admitted to the École Normale Supérieure where he acquired in 1879 agrégation de philosophie. Between 1872 and 1882 he worked as a school teacher in Poitiers, 1882-1883 in Amiens, and from 1883 to 1885 as a teacher of rhetoric higher lycée Louis-le-Grand in Paris. In 1884 he received his doctorate at the École Normale Supérieure with L'idée de responsabilité the dissertation and taught both there and at the École Libre des Sciences Politiques from 1886 as maître de conférences. In this function it was, inter alia, its mission of educating the young elite politics and administration of the Third Republic.</p> <p>His academic career began with a book on the modern French philosophy (1889); followed by works of German philosophy since Gottfried Wilhelm von Leibniz (L'Allemagne depuis Leibniz 1890), the philosophy of Friedrich Heinrich Jacobi (La Philosophie de Jacobi 1894) as well as the philosophy of Auguste Comte (Lettres de inédites John Stuart Mill à Auguste Comte 1900). In La morale et la science des mœurs (1903) Lévy-Bruhl's interest in ethnological aspects is clearly for the first time. In 1904 he became a professor of the history of modern philosophy at the Sorbonne.</p> <p>In the postwar period active spiritual exchange between Lévy-Bruhl and universities will take place abroad. As a result, he is gaining an international reputation, at the same time, however, occur his early philosophical works in the background.</p> <p>In the 1920s, Lévy-Bruhl attracted attention with his ideas and became a major figure in anthropological research. In 1917 he became editor of the Revue philosophique influential, which was an important medium for the human sciences and social philosophy intellectual life of Europe at that time. In 1925 he founded the Institute d'Ethnologie at the Sorbonne, who trained inter alia, field researchers and colonial officials. As CEO, he appointed Marcel Mauss and the ethnologist, linguist and later director of the Musée de l'homme Paul Rivet. Only two years later, he left the Institute but again, since there were differences among scientists.</p> <p>1928 Lucien Lévy-Bruhl participated in the founding of ethnological institutions in Costa Rica, Nicaragua, San Salvador and Guatemala.</p> <p>While Marcel Mauss Émile Durkheim followed the example and the exploration of human activity devoted, which he attributed to a particular key role in the ritual, Lévy-Bruhl always remained a philosopher and was particularly interested in for myths and their influence on thought processes.</p> <p>Political interest</p> <p>Already during the 1890s observed Lévy-Bruhl, the ratio of his homeland for Germany located on the upswing. In a lively intellectual and cultural life of the country he saw the moral reasons for its rise. During the First World War took Minister Albert Thomas, his former student, him in his cabinet. Lévy-Bruhl's task was to take action against German war propaganda and both the Bulletin de l'Alliance Française and the Bulletin of the usines de guerre participate. From 1919 he worked as an attaché of the Foreign Ministry among others at the Paris Peace Conference.</p> <p>Act</p> <p>Lévy-Bruhl was part of a generation of French intellectuals in the early 20th century, in addition to z. B. Émile Durkheim and Henri Bergson, who used philosophical principles on studies of the human mind and society. He introduced the rationalist tradition the idea of basically different types of knowledge against. His theories of "primitive mentality" represent a controversial development in the early modern ethnology.</p> <p>La mentalité primitive</p> <p>Under the influence of Durkheim and his follower Mauss himself Lévy-Bruhl increasingly moving away from traditional philosophical studies and turned to anthropology, the idea of universal human nature he refused. Prior to his appointment at the Sorbonne Lévy-Bruhl had his way, starting from the philosophy taken to ethnology. In La morale et la science des mœurs he developed his approach to intellectual world of illiterate cultures. This is based on the examination of the philosophy of science approaches from the positivist early phase of Auguste Comte and Emile Durkheim's sociology. Thus, a new phase of scientific work Lévy-Bruhl's began, which manifests itself in his publications on mentalité primitive. His main interests were now the structural differences between the worldviews of illiterate cultures and modern Western civilization. In other words, he devoted himself to the question of whether non-European societies have modes of thinking which have nothing</p> </div> </div>	

in common with the Western logic. This theory of basic cognitive differences, he dedicated his two major works *Les fonctions dans les sociétés mentales inférieures* (1910) and *La mentalité primitive* (1922).

Demarcation of the British school

Lévy-Bruhl distanced himself from the British school. He criticized Edward Tylor and James Frazer, the deviant "primitive" thinking simply developed than less, saw deficient version of Western modes of thinking. This evolutionary perspective is based on the universal validity of moral norms and logical thinking. Lévy-Bruhl was contrary to, describing the "primitive" pre-logical thinking as mystical, the (etc. principle of contradiction, identity theorem) did not follow the laws of formal logic, but the so-called participation rate.

Participation rate

See also: Participation mystique

The thought structures described by Lévy-Bruhl was guided by and aligned with collective representations, the resulting eg in myths and customs. The participation rate also states that certain differentiations that are essential for the Western logic, are not available. These include the differences between reality and dream; Present, past and future, as well as release and expression of an event. Furthermore closes the phenomenon of "multi-presence" (multiprésence) the differences between A and many respects, for like and others as well as animate and inanimate out - ie, that a person, for example, can be present in different places at the same time.. Time and space are considered to be exclusively perceived subjectively and can not be measured with (Western) qualitative methods.

In addition, the phenomenon of reincarnation as an important component of the participation rate - Lévy-Bruhl reported guinea African warlocks the "le pouvoir de les morts dans un métempsychose serpent, un crocodile, etc." have (*La mentalité primitive*: 42). The *mentalité primitive* closes, unlike the formal western logic, not from contradictions. You "ne pas se complait gratuitement dans le ... mais elle ne contradictoire songe pas non plus à l'éviter. Elle est le plus souvent indifférente y" (*La mentalité primitive*: 79). Carl Gustav Jung continued the participation rate with its concept of a "collective unconsciousness".

Criticism

Lévy-Bruhl's theories of "primitive" mentality, which he extended even to the indigenous peoples of China and India, increasing criticism were exposed. The ideas of colleagues such as Marcel Mauss and Bronisław Malinowski emphasized more the plurality of cultures and idiosyncrasies. However, Lévy-Bruhl manifested insurmountable contradictions between two human modes of thinking, which means also discrepancies between European civilization and its colonial dominions, so the critics in France in the 1920s. However, that criticism is inadequate because it ignores the philosophical basis of the considerations Lévy-Bruhl 1903. A further problem is that he *inférieures* to *Les Fonctions mentales dans les sociétés* (1910), although always repeating address their key findings, but they initially developed hardly. From the 1930s Lévy-Bruhl is accused of ethnocentrism, as his thoughts on *mentalité primitive* does not correspond to the scientific way of thinking.

In addition, subject to his comparative method of criticism, they ignore both the complexity of illiterate people and those who depend on education and film versions of European world views. That Lévy-Bruhl, mainly based on trip reports and notes of missionaries as a source, that so far worked as an armchair anthropologist, was considered to be insufficient. *La pensée sauvage* In (1962) and Claude Lévi-Strauss argues against the idea of his former teacher: "contrairement à l'opinion de Lévy-Bruhl, cette pensée [sauvage] procède par les voies de l'entendement, non de l'affectivité, à l'aide de distinctions et d'oppositions, non par confusion et participation" (355).

Also Lévy-Bruhl himself put his theories under the pressure of growing criticism New: Both types of mentality are to be found in all societies, but in different proportions. The modern society carry remains of the mystical and pre-logical (prelogical) in it. In posthumously published notebooks (*Les carnets de Lucien Lévy-Bruhl* 1949) revokes a large part of his work.

It was not until the late 1980s it came to broad revision of the criticism of the work of Lévy-Bruhl.

Influence

Despite massive criticism can be seen in Lévy-Bruhl's works recognize basic thoughts on important issues of science in the 20th century, especially ethnology: for example, the crisis of representation, issues of power and tradition and their role in the community. Today, Lévy-Bruhl's approach to the analytical separation of two structurally different views of the world is recognized. However, it must be borne in mind that this variable may occur both in western civilization as well as in non-literate cultures and may be specific subordinate.

The Lévy-Bruhl identified by non-logical elements were, inter alia, reinterpreted by Durkheim for his sociology of religion considerations and Jean Piaget's developmental psychology. Today, Lévy-Bruhl wins in view of modern sociology, ontogeny, new meaning. Had Piaget (sensory-motor, präoperational, concrete operational, and formal operational) the representation Lévy-Bruhl's almost confirmed his collected empirically in children stadiums, Günter Dux prove, inter alia, with the "historical-genetic theory" (Dux 2000) the historical development of traditional peoples and their pre-formal thinking going on within the meaning Lévy-Bruhl.

In his time, influenced Lévy-Bruhl's ideas fewer other ethnologists as more literary avant-garde of the 1920s, such as TS Eliot and James Joyce. Francis Macdonald Cornford also built on its approaches.

NB. Some of his work was translated in German.

Articles and/or contributions

Die Mystik im Volke Juda

September 1926

Full name:	Name in the issue:
Lind af Hageby, Emilie Augusta Louise "Lizzy"	L. Lind af Hageby
Biographical data	
<p>Emilie Augusta Louise "Lizzy" Lind af Hageby (20 September 1878 – 26 December 1963) was a Swedish-British feminist and animal rights advocate who became one of England's most prominent anti-vivisection activists. She co-founded the Animal Defence and Anti-Vivisection Society (ADAVS), founded The Anti-Vivisection Review, and ran an animal sanctuary at Ferne House in Dorset with the Duchess of Hamilton. She became best known as the co-author of <i>The Shambles of Science: Extracts from the Diary of Two Students of Physiology</i> (1903), a diary of vivisection demonstrations she attended in London.</p> <p>Born to a distinguished Swedish family, Lind af Hageby enrolled at the London School of Medicine for Women in 1902, together with another Swedish activist, Leisa Schartau, to advance her anti-vivisectionist education. The women attended several vivisections at University College London, and in 1903 their description of the vivisection of a dog there led to a scandal when they accused the researchers of having performed the procedure without adequate anaesthesia. The controversy, which became known as the Brown Dog affair, lasted seven years and led to rioting in London by medical students, who were angered by the description of their work. Lind af Hageby spent the rest of her life writing and speaking about animal protection, and about the link between feminism and vegetarianism. A skilled orator, she broke a record in 1913 for the number of words spoken during a trial, when she spoke 210,000 words and asked 20,000 questions during an unsuccessful libel suit she brought against the <i>Pall Mall Gazette</i>, which had criticized her campaigns.^[3] This was at a time when women could not be admitted as lawyers in the UK.^[4] The <i>Nation</i> called her testimony "the most brilliant piece of advocacy that the Bar has known since the day of Russell, though it was entirely conducted by a woman." She became a British citizen in 1912, and for several decades worked together with a small group of upper-class women – suffragettes, feminists and animal advocates – who sought to challenge the largely male medical establishment's attitude towards women and nonhuman animals.</p> <p>Early life and education</p> <p>Born into a wealthy and noble Swedish family, Lind af Hageby was the granddaughter of the chamberlain to the King of Sweden, and the daughter of Emil Lind af Hageby, a prominent lawyer. She was educated at Cheltenham Ladies College in England, which gave her access to the kind of education unavailable to most women. This, combined with a private income from her family, enabled her to pursue her political activism, writing and travelling around the world to deliver lectures, first in opposition to child labour and prostitution, then in support of women's emancipation, and later animal rights.^[7] Lisa Gålmark writes that she took to the streets, organizing rallies and speeches, at a time when women of her class were expected to be at home embroidering. When Lind af Hageby spoke to the Glasgow Vegetarian Society in 1914, a <i>Daily Mail</i> journalist reported that he had expected to find a "square jawed, high browed, slightly angular, and severely and intellectually frugal looking" woman, but instead found "a pretty, little, plump woman, with kind brown eyes, eyes that twinkle ... She was not even dowdy and undecorative. Her blue dress was ... pretty as anyone could wish." He wrote that he was "almost converted to vegetarianism" by her "straight, hard logic."</p> <p>After college Lind af Hageby spent time in Paris in 1900, where she and a Swedish friend, Leisa Katherine Schartau, visited the Pasteur Institute. They were distressed by the vivisection they saw there, and when they returned to Sweden joined the Nordiska samfundet till bekämpande av det vetenskapliga djurplågeriet (the Nordic Anti-Vivisection Society). Lind af Hageby became its honorary chair in 1901. In 1902 the women decided to move from Sweden to England, and enrol at the London School of Medicine for Women to gain the medical education they needed to train themselves as anti-vivisection activists.</p> <p>Writing and activism</p> <p>The Shambles of Science</p> <p>Further information: Brown Dog affair</p>	
	
<p>Bayliss v. Coleridge (November 1903), was shown this reconstruction of the brown dog's vivisection. William Bayliss is standing at the front.</p>	



Demonstration in London, July 1909, part of an international anti-vivisection conference organized by Lind af Hageby



Demonstration in London's Trafalgar Square, 19 March 1910, to protest the removal of the Brown Dog memorial statue from Battersea Park. A banner from Lind af Hageby's Animal Defence and Anti-Vivisection Society can be seen in the background.

Lind af Hageby and Schartau began their studies in the autumn of 1902. The women's college did not perform vivisection, but students there had visiting rights at other colleges, so they visited King's College and University College – the latter a centre of animal experimentation – to observe and maintain a diary of the experiments. In April 1903 the women showed their 200-page diary to Stephen Coleridge (1854–1936), secretary of the British National Anti-Vivisection Society. It contained one allegation, in a chapter called "Fun," that caught his eye, namely that a dog had been operated on multiple times over a two-month period by several researchers, then dissected – without anaesthesia, according to Lind af Hageby and Schartau – in front of an audience of medical students. The women wrote that, during the final experiment on 2 February 1903, conducted by William Bayliss (1860–1924), they had watched as the dog was brought into the lecture theatre strapped to a board and had his neck cut open. They said the dog was struggling and the students were laughing:

Today's lecture will include a repetition of a demonstration which failed last time. A large dog, stretched on its back on an operation board, is carried into the lecture-room by the demonstrator and the laboratory attendant. Its legs are fixed to the board, its head is firmly held in the usual manner, and it is tightly muzzled. There is a large incision in the side of the neck, exposing the gland. The animal exhibits all signs of intense suffering; in his struggles, he again and again lifts his body from the board, and makes powerful attempts to get free.

If true, the allegations meant that the experiment had violated the Cruelty to Animals Act 1876, which required for the kind of procedure Bayliss was engaged in that the animal be anaesthetized and used in only one experiment before being euthanized (there were other licences available that permitted the vivisection of conscious animals). Coleridge accused Bayliss in public of having broken the law. Bayliss responded with a lawsuit. The libel trial opened in November 1903, by which time the diary had been published by Ernest Bell of Covent Garden, first as *Eye-Witnesses*, and later as *The Shambles of Science: Extracts from the Diary of Two Students of Physiology*. Lind af Hageby and Schartau testified that they had been the first to arrive at the lecture theatre, and watched as the dog was brought in. They observed scars from the previous operations, and saw an incision in the neck where two tubes had been placed. They said they had not smelled the alcohol, chloroform and ether mix that the researchers said had been used as an anaesthetic and had not seen any apparatus that would deliver it. They testified that the dog had been arching his back and jerking his legs, movements they regarded as "violent and purposeful."

Bayliss testified that the dog had been anaesthetized and was suffering from chorea, a disease that caused involuntary spasm; he said any movements were not purposive, and that the dog had been euthanized after the procedure. The jury accepted his account, and on 18 November awarded him £2,000 with £3,000 costs. The publisher of *The Shambles of Science* withdrew the book and agreed to hand over all remaining copies. Lind af Hageby's ADAVS republished it without the chapter called "Fun," and with a new chapter about the trial, printing a fifth edition by 1913. The protracted scandal prompted the government to set up the Second Royal Commission on Vivisection in 1907. Coral Lansbury writes that Coleridge was appalled when the government appointed vivisectioners to the commission and allowed it to sit in private.

Animal Defence and Anti-Vivisection Society

Lind af Hageby co-founded the Animal Defence and Anti-Vivisection Society (ADAVS) in 1903 with the Duchess

of Hamilton, with a shop and office at 170 Picadilly, London. As part of the society's work, Lind af Hageby drafted a petition in or around 1906, An Anti-Vivisection Declaration, which was distributed around the world, translated into several languages, and signed by prominent anti-vivisectionists. In July 1909 she organized the first international anti-vivisection conference in London; Mary Ann Elston writes that the conference promoted gradualism in the fight to end vivisection.

Lind af Hageby v Astor and others



Dr. Caleb Saleeby's articles about Lind af Hageby triggered the 1913 libel suit.

She became known for her brilliance as a speaker and debater, particularly after a second libel trial in 1913, when she sued Dr. Caleb Saleeby, a physician, eugenicist and journalist, the Pall Mall Gazette, its owner William Waldorf Astor, its editor James Louis Garvin, and its printer D. C. Forrester. The suit was in response to two articles by Saleeby in May 1912, prompted by a graphic vivisection display ADAVS had run in its Picadilly shop, which Helen Rappaport writes attracted crowds of horrified onlookers. Saleeby's response was to accuse Lind af Hageby in the Gazette of "a systematic campaign of falsehood."

Representing herself during the trial, which lasted from 1–23 April, she defended herself for a total of 32 hours, at a time when women were not admitted as lawyers in the UK. Her opening statement lasted nine-and-a-half hours, her evidence nine hours, her cross-examination eight-and-a-half hours, her closing statement three-and-a-half hours. The New York Times reported that she had spoken 210,000 words, and had asked 20,000 questions of 34 witnesses. The case apparently broke records for the number of words. The judge, Mr. Justice Bucknill, said she had cross-examined as well as any barrister could have done. "Her final speech was a very fine one," he said. "She is a woman of marvellous power. Day after day she showed no sign of fatigue and did not lose her temper."

She lost the case, but it attracted welcome publicity for her work. The Nation wrote on 24 April 1913: "The long trial revealed the most brilliant piece of advocacy that the Bar has known since the day of Russell, though it was entirely conducted by a woman. Women, it appears, may sway courts and judges, but they may not even elect to the High Court of Parliament." A vegetarian dinner was held in her honour when the trial ended. The words of one after-dinner speaker, Colonel Sir Frederick Cardew, suggested how important women were seen to be to the anti-vivisectionist cause: "The day that women get the vote will be the day on which the death-knell of vivisection will be sounded."

First World War and peace movement

During World War I she joined the International Committee of Women for Permanent Peace, set up veterinary hospitals for horses hurt on the battlefield, and with the cooperation of the French government created the Purple Cross Service for wounded horses. She also opened a sanatorium in France for soldiers wounded at Carqueiranne, and wrote anti-war pamphlets, including one that appealed to women: "Be Peacemakers. An Appeal to Women of the Twentieth Century to Remove the Causes of War" (1924). Rappaport writes that she became involved after the war in protesting against cruel sports, including the hunting of pregnant hares, supported the Our Dumb Friends' League, and opposed the sale of old horses to slaughterhouses.

Ideas

Anti-vivisection



Title page of the fifth edition of *The Shambles of Science*. The first edition was published in July 1903 by Ernest Bell of Covent Garden, later editions by ADAVS.

Lind af Hageby was opposed to vivisection both for the sake of the animals and because she regarded it as bad science, though she told a Royal Commission on Vivisection that she had "no objection to vivisection, provided that the vivisectioners experiment on themselves." She argued that it was not enough to vilify vivisection; activists had to educate themselves so that they understood the science well enough to be able to argue their case. She continued throughout her life to advocate social reform and economic equality as the main way to overcome human disease, living as a strict vegetarian and becoming a board member of the London Vegetarian Society. She was also active in Henry Stephens Salt's Humanitarian League. Leah Leneman writes that Lind af Hageby saw Darwin's theory of natural selection – the *Origin of Species* had been published in 1859 – as essential to the cause of animals, because it "brought about the decay of the old anthropocentric idea of man ... It taught that if there is this kinship physically between all living creatures, surely a responsibility rests upon us to see that these creatures, who have nerves as we have, who are made of the same flesh and blood as we are, who have minds differing from ours not in kind but in degree, should be protected ..."

Feminism

She was also active in several women's organizations, including the Women's Freedom League, arguing that the kinship she felt between humans and non-humans had implications for the enfranchisement and education of women, and that support for animals and women was connected to a "general undercurrent of rising humanity." Indeed, the connection between rights for women and animals, neither of them regarded as persons during Lind af Hageby's lifetime, had been starkly illustrated a century earlier when Mary Wollstonecraft's *Vindication of the Rights of Women* (1792) was swiftly followed by a parody and *reductio ad absurdum*, *Vindication of the Rights of Brutes*, written anonymously by a Cambridge philosopher.

Following the lead of Frances Power Cobbe, Lind af Hageby regarded feminism and animal rights (and, in particular, vegetarianism), as strongly linked, seeing the advance of women as essential to civilization, and the tension between women and male scientists as a battle between feminism and machismo. Craig Buettinger writes that feminism and anti-vivisection were strongly linked in the UK, where the comparison between the treatment of woman and animals at the hands of male scientists (and, indeed, their husbands) dominated the discourse. But in the United States, the antivivisectionists based their need to protect animals on their duties as mothers and Christians, and did not see advancing women's rights as part of that.

Lind af Hageby saw the spirituality and Christianity of the American anti-vivisectionists as directly tied to women's rights and progress in general. "What is called effeminacy by some ...," she wrote, "is really greater spirituality ... and identical with the process of civilization itself." Leneman writes that this view accounted for the involvement of feminists in the theosophy and other spiritual movements; Lind af Hageby was herself involved with the London Spiritualist Alliance from 1935 until 1943.

Animal sanctuary and later life

In 1950, at the age of 73, she attended The Hague World Congress for the Protection of Animals. From 1954 she ran a 237-acre animal sanctuary at Ferne House near Shaftesbury, Dorset, an estate left to the Animal Defence and Anti-Vivisection Society by the Duchess of Hamilton on the latter's death in 1951; the Duchess, a friend of Lind af Hageby, had been using the estate as an animal sanctuary since the Second World War.

Lind af Hageby died at her home in London at 7 St Edmunds Terrace, St John's Wood, on 26 December 1963, leaving £91,739 in her will. The society's assets were transferred to the Animal Defence Trust, which as of 2012 continues to offer grants for animal-protection issues.

Articles and/or contributions

Silence

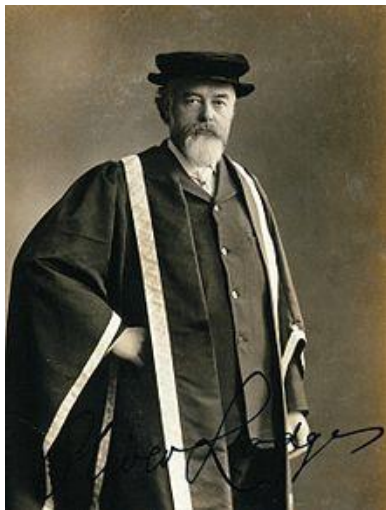
September 1927

(Specially written for the Sufi Quarterly by the great Swedish writer and social worker)

Full name:

Name in the issue:

Lloyd, Kefayat Shama, Gladys Isabel	S.G. Lloyd, G.L.
Biographical data	
<p><i>Lloyd, Kefayat, Shama, Gladys Isabel, Shaikha, 1866 - 1938</i></p> <p>Early mureed from the London period. Developed the Healing Service. Frequent participant of the Summer Schools in Suresnes. (Compendium of the Sufi Movement, 2014, Paul Ketelaar)</p> <p>Mrs. Gladys I. Lloyd was born in England from a Christian aristocratic family. After her husband's death in 1921 she dedicated her life to the work of the Sufi Message and offered her service to Pir-o-Murshid Inayat Khan, "whether it be for healing or anything else". She offered her house – 35 Tregunter Road – London S.W.10 – to Murshid for his interviews and lectures. Murshida Green also lived in her house for some time. In this same house was held the very first Service of the "Church of all", in the upper room, in May 1921. From 1921 on she was conducting a healing group in her house after having been initiated by Murshid as Shefayat. In her Murshid found the person with whom he could discuss the possibility of creating Spiritual Healing as one of the activities of the Sufi Movement and later on Murshid made her the head of the Spiritual Healing. Murshid told her that healing of sickness of the soul would be more her work: comforting and helping those who are sad and perplexed and lost. She felt also much drawn to that branch of the work but at the same time welcomed whoever came to her. She always kept a room in the house (the "Prophet's Chamber") ready for Murshid to stay there whenever he would come to London. She reported Murshid's lecture "The Message" (1921 in London) and Murshid told Miss Green that he was pleased with the way she took it down. Kefayat felt that there could be no greater honor than to be the reporter of inspired words. It was at the Summerschool at Suresnes in 1923 that among others also Kefayat Lloyd was allowed to write the lectures down while Murshid was speaking in the garden of "Fazal Manzil". In the evening Mrs. Lloyd, Miss Green and Mr. van Tuyl compared their notes and it always showed that Mrs. Lloyd was the only one who had hardly missed a word. At the Summerschool of 1924, besides Murshid's secretaries, only Mrs. Lloyd was authorized to take down the lectures. From these lectures she selected sentences which were so beautiful that the idea came to her to make a collection of sayings. She showed those selections every week to Murshid and Murshid was very pleased. This encouraged her and she used to say that the mureeds in England sometimes called her "the stringer of beads" as she often restringed their rosaries when broken, and she added: "now I am the stringer of beads for Murshid, as I am stringing together his precious savings like beads on a thread." Later on those selections from Murshid's lectures, made by Kefayat, were published by Mr. Armstrong in "The Sufi Quarterly" (December 1927 to June 1920) and were called "Aphorisms". Made up from data found in the archives of the Nekbakht Foundation and from recollections of Kefayat Lloyd by Gawery Voûte.</p>	
Articles and/or contributions	
Report on July 5 th Viladat Day	Spetember 1921
On Healing Power	March 1935

Full name:	Name in the issue:
Lodge, Sir Oliver Joseph	Sir Oliver Lodge F.R.S., D. Sc.
Biographical data	
	<p>Sir Oliver Joseph Lodge, FRS (12 June 1851 – 22 August 1940) was a British physicist and writer involved in the development of key patents in wireless telegraphy. In his 1894 Royal Institution lectures ("The Work of Hertz and Some of His Successors"), Lodge coined the term "coherer" for the device developed by French physicist Édouard Branly based on the work of Italian physicist Temistocle Calzecchi Onesti. In 1898 he was awarded the "syntonic" (or tuning) patent by the United States Patent Office. He was also credited by Lorentz (1895) with the first published description of the length contraction hypothesis, in 1893, though in fact Lodge's friend George Francis FitzGerald had first suggested the idea in print in 1889. Lodge was Principal of the University of Birmingham from 1900 to 1920.</p> <p>Life</p> <p>Oliver Lodge was born in 1851 at Penkhull in what is now Stoke-on-Trent, and educated at Adams' Grammar School, Newport, Shropshire. He was the eldest of eight sons and a daughter of Oliver Lodge (1826–1884) – later a ball clay merchant at Wolstanton, Staffordshire – and his wife, Grace, née Heath (1826–1879). Sir Oliver's siblings included Sir Richard Lodge (1855–1936), historian; Eleanor Constance Lodge (1869–1936),</p>

historian and principal of Westfield College, London; and Alfred Lodge (1854–1937), mathematician. In 1865, Lodge, at the age of 14, entered his father's business (Oliver Lodge & Son) as an agent for B. Fayle & Co selling Purbeck blue clay to the potteries, travelling as far as Scotland. He continued to assist his father until he reached the age of 22. His father's wealth obtained from selling Purbeck ball clay enabled Lodge to attend physics lectures in London and attend the local Wedgwood Institute.



Birmingham University

Lodge obtained a Bachelor of Science degree from the University of London in 1875 and a Doctor of Science in 1877. He was appointed professor of physics and mathematics at University College, Liverpool in 1881. In 1900 Lodge moved from Liverpool back to the Midlands and became the first principal of the new Birmingham University, remaining there until his retirement in 1919. He oversaw the start of the move of the university from Edmund Street in the city centre to its present Edgbaston campus. Lodge was awarded the Rumford Medal of the Royal Society in 1898 and was knighted by King Edward VII in 1902. In 1928 he was made Freeman of his native city, Stoke-on-Trent.

Lodge married Mary Fanny Alexander Marshall at St George's church, Newcastle-under-Lyme in 1877. They had twelve children, six boys and six girls: Oliver William Foster (1878–1955), Francis Brodie (1880–1967), Alec (1881–1938), Lionel (1883–1948), Noel (1885–1962), Violet (1888–1924), Raymond (1889–1915), Honor (1891–1979), Lorna (1892–1987), Norah (1894–1990), Barbara (1896–1983), and Rosalynde (1896–1983). Four of his sons went into business using Lodge's inventions. Brodie and Alec created the Lodge Plug Company, which manufactured sparking plugs for cars and aeroplanes. Lionel and Noel founded a company that produced an electrostatic device for cleaning factory and smelter smoke in 1913, called the Lodge Fume Deposit Company Limited (changed in 1919 to Lodge Fume Company Limited and in 1922, through agreement with the International Precipitation Corporation of California, to Lodge Cottrell Ltd). Oliver, the eldest son, became a poet and author.

After his retirement in 1920, Sir Oliver and Lady Lodge settled in Normanton House, near Lake in Wiltshire, just a few miles from Stonehenge. Lodge and his wife are buried at St. Michael's Church, Wilsford (Lake), Wiltshire. Their eldest son Oliver and eldest daughter Violet are buried at the same church.

Accomplishments

Electromagnetism and radio

In 1873 J. C. Maxwell published *A Treatise on Electricity and Magnetism* and by 1876 Lodge was studying it intently. But he was fairly limited in mathematical physics both by aptitude and training and his first two papers were a description of a mechanism (of beaded strings and pulleys) that could serve to illustrate electrical phenomena such as conduction and polarization. Indeed, Lodge is probably best known for his advocacy and elaboration of Maxwell's aether theory – a later deprecated model postulating a wave-bearing medium filling all space. He explained his views on the aether in "Modern Views of Electricity" (1889) and continued to defend those ideas well into the twentieth century ("Ether and Reality", 1925).

As early as 1879 Lodge became interested in generating (and detecting) electromagnetic waves, something Maxwell had never considered. This interest continued throughout the 1880s but three obstacles slowed Lodge's progress. First, he thought in terms of generating light waves with their very high frequencies rather than radio waves with their much lower frequencies. Second, his good friend George FitzGerald (on whom Lodge depended for theoretical guidance) assured him (incorrectly) that "ether waves could not be generated electromagnetically." FitzGerald later corrected his error but by 1881 Lodge had assumed a teaching position at University College, Liverpool the demands of which limited his time and his energy for research.

In 1887 the Royal Society of Arts asked Lodge to give a series of lectures on lightning, including why lightning rods and their conducting copper cable sometimes didn't work, with lightning strikes following alternate paths, going through (and damaging) structures instead of being conducted by the cables. Lodge took the opportunity to carry out a scientific investigation, simulating lightning by discharging Leyden jars into a long length of copper wire. Lodge found the charge would take a shorter high resistance route jumping a spark gap instead of taking a longer low resistance route through a loop of copper wire. Lodge presented these first results, showing what he thought was the effect of inductance on the path lightning would take, in his May 1888 lecture.

In other experiments that spring and summer Lodge put a series of spark gaps along two 29 meter long wires and noticed he was getting a very large spark in the gap near the end of the wires, which seemed to be consistent with the oscillation wavelength produced by the Leyden jar meeting with the wave being reflected at the end of the wire. In a darkened room, he also noted a glow at intervals along the wire at one half wavelength intervals. He took this as evidence that he was generating and detecting Maxwell's electromagnetic waves. While on summer vacation Lodge learned that Heinrich Hertz in Germany had been conducting his own electromagnetic research and published a series of papers proving the existence of electromagnetic waves and their propagation in free space. Lodge presented his own paper on electromagnetic waves along wires in September 1888 at the British Science Association meeting in Bath, England, adding a postscript acknowledging

Hertz's work and saying: "The whole subject of electrical radiation seems working itself out splendidly."

On 14 August 1894, at a meeting of the British Association for the Advancement of Science at Oxford University, Lodge gave a memorial lecture on the work of Hertz (recently deceased) and the German physicist's proof of the existence of electromagnetic waves 6 years earlier. Lodge set up a demonstration on the quasi optical nature of "Hertzian waves" (radio waves) and demonstrated their similarity to light and vision including reflection and transmission at distances up to 50 meters. Lodge used a detector called a coherer (invented by Edouard Branly), a glass tube containing metal filings between two electrodes. When the small electrical charge from waves from an antenna were applied to the electrodes, the metal particles would cling together or "cohere" causing the device to become conductive allowing the current from a battery to pass through it. In Lodge's setup the slight impulses from the coherer were picked up by a mirror galvanometer which would deflect a beam of light being projected on it, giving a visual signal that the impulse was received. After receiving a signal the metal filings in the coherer were broken apart or "decohered" by a manually operated vibrator or by the vibrations of a bell placed on the table near by that rang every time a transmission was received. Since this was one year before Marconi's 1895 demonstration of a system for radio wireless telegraphy and contained many of the basic elements that would be used in Marconi's later wireless systems, Lodge's lecture became the focus of priority disputes with the Marconi Company a little over a decade later over invention of wireless telegraphy (radio). At the time of the dispute some, including the physicist John Ambrose Fleming, pointed out that Lodge's lecture was a physics experiment, not a demonstration of telegraphic signaling. Lodge would later work with Alexander Muirhead on the development of devices specifically for wireless telegraphy.

In January 1898 Lodge presented a paper on "syntonic" tuning which he received a patent for that same year. Syntonic tuning allowed specific frequencies to be used by the transmitter and receiver in a wireless communication system. The Marconi Company had a similar tuning system adding to the priority dispute over the invention of radio. When Lodge's syntonic patent was extended in 1911 for another 7 years Marconi agreed to settle the patent dispute, purchasing the syntonic patent in 1912 and giving Lodge an (honorific) position as "scientific adviser".

Other works

Lodge carried out scientific investigations on the source of the electromotive force in the voltaic cell, electrolysis, and the application of electricity to the dispersal of fog and smoke. He also made a major contribution to motoring when he patented a form of electric spark ignition for the internal combustion engine (the Lodge Igniter). Later, two of his sons developed his ideas and in 1903 founded Lodge Bros, which eventually became known as Lodge Plugs Ltd. He also made discoveries in the field of wireless transmission. In 1898, Lodge gained a patent on the moving-coil loudspeaker, utilizing a coil connected to a diaphragm, suspended in a strong magnetic field.

In political life, Lodge was an active member of the Fabian Society and published two Fabian Tracts: *Socialism & Individualism* (1905) and co-authored *Public Service versus Private Expenditure* with Sidney Webb, George Bernard Shaw and Sidney Ball. They invited him several times to lecture at the London School of Economics. In 1889 Lodge was appointed President of the Liverpool Physical Society, a position he held until 1893. The society still runs to this day, though under a student body.

Lodge was President of the British Association in 1912–1913.

Spiritualism



Oliver Lodge's youngest son, Second Lieutenant Raymond Lodge, was killed in action in World War I. Oliver tried to contact Raymond in the afterlife

Lodge is remembered for his studies in psychical research and Spiritualism. He first began to study psychical phenomena (chiefly telepathy) in the late 1880s, was a member of The Ghost Club and served as president of the London-based Society for Psychical Research from 1901 to 1903. After his son, Raymond, was killed in World War I in 1915 he visited several mediums and wrote about the experience in a number of books, including the best-selling *Raymond or Life and Death* (1916). Lodge was a friend of Arthur Conan Doyle, who also lost a son in World War I and was a Spiritualist.

Lodge was a Christian Spiritualist. In 1909 he published the book *Survival of Man* which expressed his belief that life after death had been demonstrated by mediumship. His most controversial book was *Raymond or Life and Death* (1916). The book documented the séances that he and his wife had attended with the medium Gladys Osborne Leonard. Lodge was convinced that his son Raymond had communicated with him and the book is a description of his son's experiences in the spirit world. According to the book Raymond had reported that people who had died were still the same people when they passed over, there were houses, trees and flowers and the Spirit world looked similar to earth but there is no disease. The book also claimed that when soldiers died in World War I they had smoked cigars and received whisky in the spirit world and because of such statements the book was criticised. Walter Cook wrote a rebuttal to Lodge *Reflections on Raymond* (1917) that directly challenged Lodge's beliefs in Spiritualism.

Although Lodge was convinced that Leonard's spirit control "Feda" had communicated with his son, he admitted a good deal of the information was nonsense and suggested that Feda picked it up from a séance sitter. Paul Carus wrote that the "story of Raymond's communications rather excels all prior tales of mediumistic lore in the silliness of its revelations. But the saddest part of it consists in the fact that a great scientist, no less a one than Sir Oliver Lodge, has published the book and so stands sponsor for it."

Scientific work on electromagnetic radiation convinced Lodge that an ether existed and that it filled the entire universe. Lodge came to believe that the spirit world existed in the ether. As a Christian Spiritualist, Lodge had written that the resurrection in the Bible referred to Christ's etheric body becoming visible to his disciples after the Crucifixion. By the 1920s the physics of the ether had been undermined by the theory of relativity, however, Lodge still defended his ether theory and rejected relativity. Linked to his belief in Spiritualism, Lodge had also endorsed a theory of spiritual evolution which he promoted in *Man and the Universe* (1908) and *Making of Man* (1924). He lectured on theistic evolution at the Charing Cross Hospital and at Christ Church, Westminster. His lectures were published in a book *Evolution and Creation* (1926).

Janet Oppenheim has noted that Lodge's interest in spiritualism "prompted some of his fellow scientists to wonder if his mind, too, had not been wrecked." In 1913 the biologist Ray Lankester criticized the Spiritualist views of Lodge as unscientific and misleading the public. However, the physicists Heinrich Hertz and Max Planck expressed interest in Lodge's unorthodox investigations into mediumship and telepathy.

Edward Clodd criticized Lodge as being an incompetent researcher to detect fraud and claimed his Spiritualist beliefs were based on magical thinking and primitive superstition. Charles Arthur Mercier a specialist in insanity wrote in his book *Spiritualism and Sir Oliver Lodge* (1917) that Lodge had been duped into believing mediumship by trickery and his Spiritualist views were based on assumptions and not scientific evidence. Francis Jones in the *American Journal of Psychology* in a review for Lodge's *The Survival of Man* wrote it's psychical claims are not scientific and the book is one-sided as it does not contain research from experimental psychology.

Joseph McCabe wrote a skeptical book on the Spiritualist beliefs of Lodge entitled *The Religion of Sir Oliver Lodge* (1914).

According to the magician John Booth the stage mentalist David Devant managed to fool a number of people into believing he had genuine psychic ability who did not realize that his feats were magic tricks. At St. George's Hall, London he performed a fake "clairvoyant" act where he would read a message sealed inside an envelope. Oliver Lodge who was present in the audience was duped by the trick and claimed that Devant had used psychic powers. In 1936 Devant in his book *Secrets of My Magic* revealed the trick method he had used.

Tributes

Lodge received the honorary Doctor of Laws (LL.D) from the University of Glasgow in June 1901.

The author of his obituary in *The Times* wrote:

Always an impressive figure, tall and slender with a pleasing voice and charming manner, he enjoyed the affection and respect of a very large circle...

Lodge's gifts as an expounder of knowledge were of a high order, and few scientific men have been able to set forth abstruse facts in a more lucid or engaging form...

Those who heard him on a great occasion, as when he gave his Romanes lecture at Oxford or his British Association presidential address at Birmingham, were charmed by his alluring personality as well as impressed by the orderly development of his thesis. But he was even better in informal debate, and when he rose, the audience, however perplexed or jaded, settled down in a pleased expectation that was never disappointed.

Oliver Lodge Primary School in Vanderbijlpark, South Africa is named in his honour.

Lodge is commemorated in a bronze figure entitled *Education*, at the base of the Queen Victoria Monument in Liverpool.

Historical records

Sir Oliver Joseph Lodge

Sir Oliver Lodge's letters and papers were divided after his death. Some were deposited at the University of Birmingham and University of Liverpool and others at the Society for Psychical Research and the University College London. Lodge was long-lived and a prolific letter writer and other letters of his survive in the personal papers of other individuals and several other universities and other institutions. Among the known collections of his papers are the following:

The University of Birmingham Special Collections holds over 2000 items of Sir Oliver's correspondence relating to family, co-workers at Birmingham and Liverpool Universities and also from numerous religious, political and literary figures. The collection also includes a number of Lodge's diaries, photographs and newscuttings relating to his scientific research and scripts of his published work. There are also an additional 212 letters of Sir Oliver Lodge which have been acquired over the years (1881–1939).

The University of Liverpool holds some notebooks and letters of Oliver Lodge and also has a laboratory named after him, the main administrative centre of the Physics Department where the majority of lecturers and researchers have their offices.

University College London Special Collections hold 1991 items of Sir Oliver Lodge's correspondence between 1871 and 1938.

The Society for Psychical Research holds 2710 letters written to Oliver Lodge.

Devon Record Office holds Lodge's letters to Sir Thomas Acland (1907–1908).

The University of Glasgow Library holds Sir Oliver's letters to William Macneile Dixon (1900–1938).

The University of St Andrews has twenty-three letters from Sir Oliver to Wilfred Ward (1896–1908).

Trinity College Dublin is custodian of Lodge's correspondence with John Joly.

Imperial College, London Archives hold nineteen letters Lodge wrote to his fellow scientist, Silvanus Thompson.


The London Science Museum holds an early notebook of Oliver Lodge's dated 1880, correspondence dating from 1894–1913 and a paper on atomic theory

Articles and/or contributions

Science and God March 1930

Full name:	Name in the issue:
Lofthouse	John Lofthouse
Biographical data	
Unknown	
Articles and/or contributions	
Light (A Poem)	January 1919

Full name:	Name in the issue:
Luard, Trant B.	Trant B. Luard
Biographical data	
Hardly any specific clue found on Luard's possible indentivity. Just this:	
<p>Timeline</p> <p>(http://genealogy.links.org/links-cgi/readged?/home/ben/camilla-genealogy/current+!0%3A114211+2-2-0-1)</p> <p>1875 Born Aveley, Essex, England</p> <p>1891 Son in 1891 census (<u>census</u>) Aveley, Essex, England</p> <p>Died post 1891</p> <p>Source: http://search.ancestry.co.uk/cgi-bin/sse.dll?gsfn=Billy+G&gsln=Luard&gss=angs-c&rank=1&uidh=000&gl=CEN_1860&gst=&ghc=20:</p> <p><u>London, England, Electoral Registers, 1832-1965:</u></p> <p>Name: Trant B Luard</p> <p>Residence: 1954 - <u>city</u> (??)</p>	
Articles and/or contributions	
The eternal creator	October 1937

Full name:	Name in the issue:
MacGillivray, Dr. James Pittendrigh	Pittendrigh MacGillivray L.L.D. R.S.A.
Biographical data	
	<p>Dr. James Pittendrigh MacGillivray (1856 - 29 April 1938) was a prominent Scottish sculptor. He was also a keen amateur poet, musician and artist. He was born in Inverurie, Aberdeenshire, the son of a sculptor, and studied under William Brodie and John Mossman. His works include public statues of Robert Burns in Irvine, Lord Byron in Aberdeen, the 3rd Marquess of Bute in Cardiff, John Knox in Edinburgh's St Giles Cathedral, and William Ewart Gladstone in Coates Crescent Gardens, Edinburgh.</p>
	<p>His work was influenced greatly by Pictish designs, and these are on display in Perth. He is sometimes linked with the Scottish Renaissance movement. Hugh MacDiarmid was amongst his admirers.</p> <p>Alloway village hall contains his sculpture of Robert Burns[1].</p>

MacGillivray also published two volumes of verse which draw on Doric dialect and earlier forms of Lowland Scots - Pro Patria in 1915 and Bog Myrtle and Peat Reek in 1922. He became a member of the Royal Scottish Academy in 1901 and was appointed the King's Sculptor in Ordinary for Scotland in 1921. A member of Glasgow Art Club for over fifty years, closely associating himself with the Glasgow Boys, on the evening of 28 October 1932 the Club hosted a dinner in his honour (with fellow honoree fellow club member James B. Anderson ARSA.) ^[1] He was also a co-founder of "The Scottish Arts Review".

He was a Scottish nationalist, and was associated with Hugh MacDiarmid's Scottish Renaissance movement. He moved to Edinburgh in 1894 causing the focus of his work to move from Glasgow to Edinburgh.

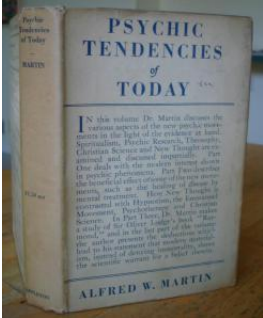
He is buried in the tiny Gogar Kirkyard, close to the Royal Bank of Scotland headquarters at Gogarburn, with his wife Frieda who died in 1910. The grave is of his own design, depicting them side by side. Their daughter Ina MacGillivray (1887-1917) and Ehrna (1892-1966) are buried with them.


Articles and/or contributions

Life an dream (an unpublished address to the English Literature Society of Edinburgh University)	September 1931
Sonnets	December 193

Full name:	Name in the issue:
Maneri, Shaikh Sharfuddin	Shaikh Sharfuddin Maneri
Biographical data	
Shaikh Sharfuddin Maneri, 14th century, (article in SQ states: 15 th century) is also known as Makhdum-ul-Mulk, or Master of the Kingdom. Born near Patna in Behar, India, he was initiated by Najibuddin Firdausi, and was equally proficient in secular learning and esoteric knowledge. This book consists of the translation of extracts from the Maktubat-i-Sadi ("The Hundred Letters," or rather essays on definite subjects), the most elaborate and comprehensive of his works. Source: Amazone.com	
Articles	
Briefe von einem Sufi Lehrer (German article: Letters from a Sufi Teacher, no 31 and 64), September 1925, p. 96 Briefe von einem Sufi Lehrer (German article: Letters from a Sufi Teacher, no 50 - 52), December 1925,p. 165	

Full name:	Name in the issue:
Mardrus, Joseph Charles	Dr. J.C. Mardrus
Biographical data	
<p>Joseph Charles Mardrus, otherwise known as "Jean-Charles Mardrus" (1868–1949), born in Cairo, was a French physician and a noted translator. Today he is best known for his translation of the Thousand and One Nights from Arabic into French, which was published from 1898 to 1904, and was in turn rendered into English by Powys Mathers. A newer edition, <i>Le livre des mille nuits et une nuit</i>, was published in 1926–1932.</p> <p>Mardrus's version of the <i>Arabian Nights</i> is racy, elegant, and highly readable. It is mentioned explicitly in the pages of <i>The Remembrance of Things Past</i>. Unfortunately, Mardrus inserted a lot of material of his own (he was as imaginative as Sheherezade herself), and his translation is therefore not wholly authentic, even though it is very well written and developed. Much of the homosexual material for example, though quite romantic, is an absolute invention of Mardrus himself, and so confuses the issue of actual homosexuality in the <i>Nights</i>, of which there is a substantial amount. Mardrus claimed that his translation was based on a previously unknown "Tunisian text". But this definitely fictional manuscript was never seen by anyone else.</p> <p>As a doctor for the French government, he worked throughout to Morocco and the Far East. He produced other translations, some illustrated by the Swiss engraver François-Louis Schmied (1873–1941).</p> <p>He married the novelist and poet Lucie Delarue-Mardrus in 1900.</p> <p>Elvira Buder was born in 1918 in Port Said, Egypt. At the age of 18 when the nuns at the convent boarding school she attended from the age of five, wanted her to become a teacher she promptly left for the Sorbonne University in Paris with Mardrus with neither the nuns' nor her mother's permission. Her father had died from an accident when she was three years old. According to Buder, Mardrus convinced her it was a good idea. It must have been 1936. Also according to Buder they travelled via Greece and Mardrus was a difficult although highly entertaining companion. He had a hunchback which she felt brought out the genius in him. She was clearly smitten. Soon after arriving in Paris war broke out and she found herself pregnant and in France on an Italian passport. Buder left France for Italy when the Germans occupied Paris. It is not clear whose child she was carrying. Buder claims Mardrus was not the father of her child. Much later they met for the last time when Buder had just married E.W.N. Mallows, son of C.E. Mallows Charles Edward Mallows. Again according to Buder, Mardrus said he thought she had married well if boring. He died shortly thereafter in a car accident. He was driving which apparently he was not licensed to do. It would seem they both enjoyed telling tales. It was through Mardrus that Buder met the poet and writer Louis Aragon as Mardrus was a friend of his Louis Aragon.</p>	
Articles	
La Parole de la vraie Science de la Vie (Livre des Mille et Une Nuits) (followed by an English translation by C.C.) March 1926, p. 222	

Full name:	Name in the issue:
Martin, Alfred Wilhelm	Alfred W. Martin
Biographical data	
<p>Alfred W. Martin (1862-1932)</p> <p>Alfred W. Martin was a Unitarian minister and writer on religion. He was the leader of the Ethical Culture Society and author of many books about comparative religion including Great Religious Teachers of the East, Psychic Tendencies of Today (1918), Comparative Religion and Religion of the Future, and Objective Evidence for Life after Death.</p> <p>Source: https://bahaitributes.wordpress.com/2008/12/25/alfred-wmartin-1862-1932/</p>	
	
<p>For a digitalized copy of this book, go to: https://archive.org/details/psychictendenci00martgoog</p>	
Articles and/or contributions	
Appreciation	September 1929
The noble Art of Spiritual Appreciation	December 1930

Full name:	Name in the issue:
Martin, Murshida Rabia Ada	Murshida Martin
Biographical data	
 <p>Rabia Martin (1871-1947), first Murshida of the Sufi Order founded by Inayat Khan in America†</p>	<p><i>Martin – Ginsberg, Rabia Ada, Murshida, 1871 - 1947</i></p> <p>First mureed to be initiated by Hazrat Inayat Khan: San Francisco 1911. In 1916/17 became Murshida and led the American centres up to 1927. Subsequently she founded her own organization after being turned down for the succession of the leadership of the Sufi Movement. (Compendium of the Sufi Movement, Paul Ketelaar 1914)</p>
	<p><i>Initiated by Inayat Khan in 1911, and head or Murshida of Sufism in America since 1927, Rabia Martin was destined to come into contact with Meher Baba. In 1942, Rabia Martin met Norina Matchabelli and Elizabeth Patterson, who had come to California to investigate sites for Baba's proposed American center. After listening to their descriptions of their Master, Rabia became convinced that Meher Baba was an extraordinary spiritual figure. She was profoundly affected by her internal experience of the Master and offered her Sufi retreat center in Fairfax near San Francisco for Baba's use. Elizabeth wrote Baba in India: "Rabia's offer seemed to come from the heart and we all agree that she is the most advanced and understanding soul we met in California. "</i></p> <p><i>Over the next three years, Rabia Martin studied Meher Baba's writings intensely and began a correspondence with him. She also grew closer to Norina and Elizabeth. In April 1945 they invited her to come and live with them. She joined them in New York and then Myrtle Beach until July. Rabia's inner experiences during those months confirmed her intuitive understanding that Meher Baba was the living embodiment of Sufism and the divine incarnation of God – the Rasool or Avatar.</i></p> <p>Source: http://www.meherbabatravels.com/personalities/murshida-rabia-ada-martin/</p>
Articles	
<p>SUFISM: As represented at the Congress of Philosophy at the Panama-Pacific International Exposition October 1915</p> <p>An Address on the League of Nations, december 1924, p. 5</p>	

Full name:	Name in the issue:
Massé, Henri	Dr. Henri Massé
Biographical data	
Source: http://islamstory.com/es/node/41893	
(Translated from Spanish to English with google translate.)	
Dr. Henri Massé	
<p>He was born in 1886 and worked as director of the French Institute in Cairo. He was appointed professor at the University of Algeria (1916-1927) and member of the Scientific Arabic (now, Arab Academy) complex in Damascus. The Government entrusted various cultural tasks, while UNESCO chose him as a member of the Committee of Orientalists. Of his works: L'Islam [Islam], and several research groups in famous orientalist journals.</p> <p>He translated the book entitled qanun Diuân Ar-Rasâ'il [Act couch posts] written by Ibn As-Sirafi, checked a part of the book called Ua Futuh Misr Al Maghrib [The conquests of Egypt and Morocco], written by Ibn 'Abdul Hakam, also the second part of the book called Akhbar Misr [The news of Egypt], written by Ibn Muiassar and revised the book called Al Iktifâ '[The sufficiency], written by Al Kala'i.</p> <p>Thanks to Muhammad (sal-lal-Lahu 'alaihi wa sallam):</p>	

"Thanks to the religious reforms and policies Muhammad (sal-lal-Lahu 'alaihi wa sallam), which are mainly unificadoras- reforms, the Arabs were aware of themselves and out of the darkness of ignorance and chaos, preparing for his final entry in the history of civilization "[1].

Mercy, resolution, religion and ability to handle mundane affairs:

"If we meditate about Muhammad (sal-lal-Allahu 'alaihi wa sallam), we find that he was (....) [2], constantly thinking and soul housed sadness. Their perceptions reflect a person who believes in one God and an afterlife, and is characterized by its pure mercy and firmness of opinion and belief, except that he was a man of government, Sometimes a man of politics and war, yet, it was not a violent man, but it was peaceful "[3].

[1] Henri Massis, L'Islam [Islam], p. 55

[2] The citation omitted this is his expression of "nervous", which is a strange feature. We do not know what to say relied such expression, especially in the same line later said, "a government man," "a man of politics" and "a peaceful man"!

Articles and/or contributions

Les Çoufis (Essay on the Poet Saadi)

June 1927

Full name:	Name in the issue:
Marye, Suzanne	
Biographical data	
No Biographical material found on the internet. Presumably an English scolar and philosopher from the thirties.	
Articles and/or contributions	
The Philosophy of Tragedy	

Full name:	Name in the issue:
Mehta, Avabai Wadia-	Avabai Mehta L.L.B.
Biographical data	
Article found on: http://www.freedomfirst.in/issue/articles.aspx?id=7709	
Birth Centenary Tribute: Avabai Wadia Pioneer in Family Planning J. S. Apte	
She developed interest in Reproductive Health and Family Planning which later became her life-long mission.	
<div data-bbox="196 1400 443 1722" data-label="Image"> </div> <div data-bbox="466 1397 1386 1704" data-label="Text"> <p>Parsis are a shining symbol of India Philanthropy. Tatas, Wadias, Godrejs and other Parsis have made a significant and lasting contribution to India's growth in industry, commerce and trade. Avabai Mehta joined the Wadia family after her marriage to Dr. Bomaji Wadia, a Harward Graduate and a Doctorate from Colombia University. Born on 18th September, 1913 in Colombo in a well respected Parsi family, Avabai Mehta had her school education in Colombo. Her father was a high ranking official in a shipping company. Her mother was a home maker, independent and strong willed person. Avabai's brother Phirozashah (see his own article in this issue, PK), 11 years elder to her, who had a passion for music went to England for higher education. Avabai was close to the family and especially her brother. She was also related to well known Bhicaji Cama through her mother's family.</p> </div>	
1913 - 2005	
On Dr. Annie Besant's suggestion to go to England for higher education, Avabai shifted to Cambridge with her mother. Her childhood dream was fulfilled in England when she became the first woman lawyer from Ceylon, to pass the Bar examinations. With her close association with Dr. Annie Besant, Avabai consequently met activists like Margaret Cousins, Kamaladevi Chattopadhyay, Sarojini Naidu, Muthulaxmi Reddy and others. She was a great orator. She gave her first public speech at the age of 18 at a conference organized by the British Commonwealth League on 'Voting Rights of Indian Women'.	
During her stay in London, she was also associated with Women's Indian Association and the Women's	

Freedom League. In 1938 Avabai represented All India Women's Council in Geneva.

Family Planning Association

Avabai moved to Bombay permanently in 1941. She became an active member of All India Women's Conference after joining it in 1944 when Kamaladevi Chattopadhyay was the President of AIWC. She developed interest in Reproductive Health and Family Planning which later became her life-long mission. With the initiative of Shrimati Dhanwanthi Rama Rao, and others Avabai Wadia, established the Family Planning Association of India on 23rd July, 1949 at Bombay.

Shrimati Dhanwanthi Rama Rao was the founder President and Avabai Wadia was the Honorary General Secretary of the Association. Avabai Wadia. She was elected as President in 1964 on which post she continued for 34 years. She had strong ethical and moral concerns and was convinced about the role of family planning in improving the lives of women and establishing gender equality. She thought that Family Planning was a means of helping women to get out of the trap of biological compulsions and social pressures for frequent child bearing, which leads to deterioration of the health, neglect of children and financial problems in the family. Avabai strongly believed that family planning could be successful only if it was voluntary and done through informed choice.

During her leadership, Avabai expanded her work all over India to more than 15 States. She initiated branches all over the country to reach the maximum number of people.

Between 1963 to 1980, Avabai started family planning services for industrial workers, and low income communities in cities like Mumbai, Thane, Kanpur, and also in rural areas. These services were broadened by adding programmes on sex education, population education, and women's empowerment. From November 1952, she guided the work of the International Planned Parenthood Federation (IPPF) initiated in Bombay, establishing World Wide Regional Offices. She founded autonomous family planning associations, under the umbrella of the federation and raising funds for its work.

Recognition of Avabai's Work

She was the President of IPPF from 1983 for two terms when IPPF was awarded U N Population Award in 1985 and Third World Prize in 1987. During Avabai Wadia's term as a President of IPPF, the Federation could not avail of American aid of 17 million dollars due to the disagreement of IPPF with the American stance on abortions.

Avabai Wadia was a world trotter. She travelled across the globe, addressing many public meetings and seminars and her speeches were well appreciated by the learned audience. She was conferred an Honorary Doctorate in May 2005 by the International Institute of Population studies for her contribution to the field.

Avabai Wadia was an intelligent, sensitive and energetic person with very a strong memory and affection for human beings. She used to surprise people by recognizing them with their first names even after many years and also recalling details about their previous meetings. Avabai, throughout her life, continued to campaign and advocate human rights and greater understanding of the concept of 'Vasudhaive Kutumbakam' (the world is one family) among people and spread the message of unity and equality.

Avabai was a prolific writer and orator. She became the editor of the Journal of Family Welfare from June, 1956 and continued till April, 1999. In 1993 the Journal received the Golden Media Award of the Population Institute, USA. Her autobiography, The Light is Ours: Memoirs and Movements, is a detailed and fascinating personal account of one of the great revolutions after the Second World War. Avabai Wadia wrote a column for 5 years in Blitz, a weekly published in Bombay.

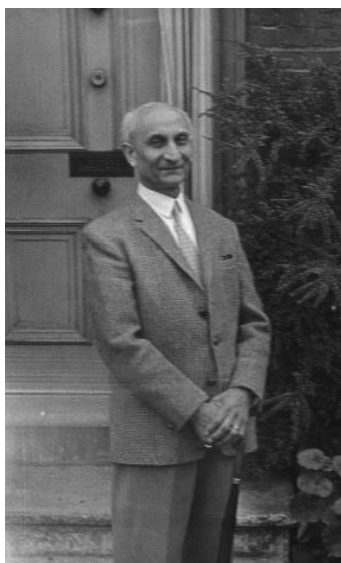
Family Planning Movement in India summed up her life mission thus "I found that my own life has been so intertwined with my work with people and organizations that I find it impossible to detach the two."

Avabai Wadia breathed her last on 11th July, 2005, World Population Day, a fitting day.

Articles and/or contributions

The Women's Movement in India	April 1938
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Full name:	Name in the issue:
Mehta, Phiroz(a)shah Dorabji	P.D. Mehta
Biographical data	
Phiroz(a)shah Dorabji Mehta (October 1, 1902 - May 2, 1994) was an Indian-born writer and lecturer on religious topics. He also had many other interests including astronomy, poetry and philosophy.	



Early life

He was born to Parsi Zarathushtrian parents in Cambay, Gujarat, India, and was brought up in the Zarathushtrian religion. His interest since early boyhood in all the major religions of the world was not confined to a theoretical study. Deeply concerned with discovering through personal experience the Truth which is the Heart of Religion, he practised both the outer and the inner disciplines of several great religions.

Education

After his schooling at Royal College, Colombo, he won a scholarship to Trinity College, Cambridge where he read Natural Sciences and History. The scholarship was not allowed due to his lack of a birth certificate. Despite being taken as far as the House of Lords, no grant was given. Private sponsorship was eventually secured and he was able to commence his studies. During his final year at Cambridge he fell ill and was unable to complete his studies.

Twenty six years later, after studying intensively for only ten weeks, he took the finals exam in history and was awarded his Master's degree.

Pianist

From 1924 until 1932 he studied the piano with the world renowned pianist Solomon, giving recitals in India and Britain. Again illness struck and he was unable to follow his chosen career as a concert pianist and piano teacher. The conductor Zubin Mehta was one of his early piano pupils.

Philosophy

He now devised his own system of physical education to promote health and self-expression through rhythmic movement and breathing and taught this method for fifteen years. People as diverse as C.B. Fry, the England cricket captain, and Douglas Kennedy, English Folk Dance and Song Society president, came to him for lessons. From early childhood Phiroz Mehta had a burning interest in religion and philosophy and he was closely involved with the Theosophical Society for many years. At the age of 16 he was running the Colombo branch.

In 1956 his first major book, *Early Indian Religious Thought*, was published. It was not however until 1976, after extensive study, research and travel in India that he completed *The Heart of Religion*, a profound study of the essence common to all religious experience. During these years a frequent visitor to his south London home, Dilkusha, for advice on Eastern religions was Fritjof Capra, author of *The Tao of Physics* et alia. He subsequently published three more books, *Zarathushtra* (1985), *Buddhahood* (1988) and *Holistic Consciousness* (1989).

Through his knowledge of current scientific thinking and his lifelong study of all the major religions (notably Christianity, Buddhism, Zarathushtrianism, Hinduism, and Qabalah) together with life experience in both India and Great Britain, Phiroz Mehta not only bridged the fields of science and religion but also linked the cultural heritage of the East and the West.

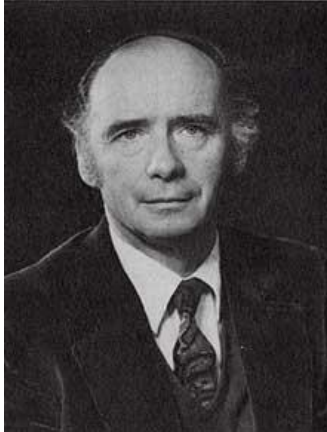
During his lifetime he gave over three thousand lectures on religion and Indian culture to learned societies, university students, schools and conference centres in England, the Netherlands, Germany, India and at his London home, Dilkusha.

Phiroz Mehta always insisted that he was not to be regarded as a guru or as a leader of any movement but essentially as a fellow student. He regarded every person as being unique, discovering truth through his or her own way of life.

Articles and/or contributions

The Marriage made in Heaven	January 1937
Health and the Spiritual Life	October 1937

Full name:	Name in the issue:
Michelet, Victor-Emile	V. -E. Michelet
Biographical data	
<p>Victor-Emile Michelet (Nantes, 1 December 1861 - Paris, 12 January 1938) was a French writer, occultist, mystic and martinist.</p>	
<div>  <p>Michelet was a remarkable writer, passionate about poetry and esoterism. He wrote poems, stories and plays. All his works are, let alone some exceptions, an expression of occult philosophy and magic. In 1900 he received recognition for his work. For his first two works he received an award of the Académie Française. He received the Sully-Prudhomme award for his poetry collection : La Porte d'or. Michelet was a mystic. He greatly valued the symbolism in his texts. He was friends with many great writers of those days and held some important positions in the literary community of France. In 1910 he was President of the Société de Poésie. Several years later, in 192, he became President of the</p> </div>	
<p>Société Baudelaire. In 1931 he became a member of the Conseil de la Maison de la Poésie and he was dean of the Académie des Poètes in 1932. Michelet was also honorific president of the Société des Poètes Français and Knight in the Ordre national de la Légion d'honneur.</p>	
<p>(Attention, google auto-transsllate!) Victor-Emile Michelet (1861-1938) is an important figure of Martinism. Former companion Stanislas de Guaita, Papus and Augustin Chaboseau he was a member of the first Supreme Council of the Martinist Order in 1891. In Paris, he directed the Velleda lodge that was dedicated to the study of symbolism. Martiniste very active, he wrote many articles for the magazine Initiation and Veil of Isis. Brilliant lecturer, he presented numerous presentations at Independent Group of Esoteric Studies founded by Papus. It was at this time that he published one of his first pieces, The Esoteric in art at the Library of Wonderful. After the disruption of the Order caused by the death of Papus and the war of 1914-1918, it is those who, with Augustin Chaboseau, Chamuel and Octave Béliard, founded in 1920 the association Les Amis de Claude de Saint-Martin , also known Martinist Order. This association gave birth to the Athanor group, led by Victor-Emile Michelet. From 1931, the group took the name of Traditional Martinist Order. The Order was first led by Augustin Chaboseau and April 1932, it was Victor-Emile Michelet who assumes this function. It will be Grand Master of the O.M.T. until his death on January 12, 1938. Under his leadership, the College remains unobtrusive. It sometimes manifests itself through the Tau group, which publishes a newsletter and psychic psychological studies, and organizes conferences at the Palace of Mutuality. Victor-Emile Michelet also gives some lectures for Atlantis magazine. Remarkable writer, passionate about esotericism and poetry, he is the author of poems, stories, plays. In 1900 his merits were recognized; an award from the French Academy rewarded his first two books: Adventurous Tales and Tales superhuman. He also received the Sully-Prudhomme Prize for his collection of poems entitled The Golden Gate. In 1937, a few months before moving to the East eternal, he published Companions hierophany, a book in which he discusses his memories of people such as, Papus, Stanislas de Guaita, Barlet, Sédier, Péladan, Saint Yves Alveydre ... This book is a living testimony of the great period of occultism of the Belle Époque, including Victor Emile Michelet was one of the key players. Mystic and seer, he gave a fundamental place to symbolism in his texts, and this is where lies its most specific contribution. Friend of the greatest writers of his time, he held important responsibilities in the world of letters. He was president of the Society of Poetry (1910), President of the Société Baudelaire (1921), member of the Board of the House of Poetry (1931), President of the Bar Academy of Poets (1932), Honorary President of the Society of French Poets. He was also a Knight of the Legion of Honour. In 1954, Richard E. Knowles paid tribute to companion hierophany publishing Victor Emile Michelet, esoteric poet, with a beautiful foreword by Gaston Bachelard (Vrin editions). As Richard E. Knowles at the end of his book: "By Victor-Emile Michelet, we have accomplished a scholar of esotericism, esoteric thinker of suspicion genuine, and that because he had science and faith, an Initiate, which, right, was in the Sanctuary with his friend Villiers de l'Isle-Adam and six other peers qu'énumérait epigraph prefixed superhuman Tales. » With very few exceptions, its purely literary work is, as the work of scholarship and teaching, marked by hermetic. The latter is more present than in the work of Allan Poe Egard, that of Gerard de Nerval, and even that of Villiers de l'Isle-Adam. Victor-Emile Michelet had vowed to Transcendence all the energies of his mind and his heart. The mystery of his inner life, he knew the enclose the recommended ivory tower to inity. A light inhabited. He was careful to make a lighthouse. During his long life, his soul remained as deep rooted in the silence of his own depths, in this lonely silence in which sound lightning noises all the storms that agitate and all the echoes of the divine.</p>	


Articles and/or contributions	
Toute la Vie (Un Sonnet)	December 1926, p. 137
Full name:	Name in the issue:
Mitchell, Basil George	Basil Mitchell
Biographical data	
 <p>Professor Basil Mitchell</p>	<p>Basil George Mitchell, D.D., FBA (9 April 1917 – 23 June 2011) was a British philosopher and one-time Nolloth Professor of the Philosophy of the Christian Religion at the University of Oxford. Mitchell argued strongly for the place of religious belief in public debate and was a prominent critic of liberal humanism.</p> <p>Background</p> <p>Mitchell was the son of George William Mitchell and Mary Mitchell (née Loxston). He was educated at King Edward VI School, Southampton and The Queen's College, Oxford. He served in the Royal Navy in 1940–46, primarily as an instructor in the Mediterranean. In 1950 he married Margaret Eleanor Collin. They had one son, three daughters, and seven grandchildren.</p> <p>Influence</p> <p>Mitchell embarked on an academic career in 1947 as a tutor in philosophy at Keble College, Oxford. He moved to Oriel College, Oxford in 1968 to take up a university chair. His inaugural lecture, "Neutrality and Commitment", attracted much favourable comment at the time. Later, Mitchell was instrumental in creating a new Oxford honours school devoted to philosophy and theology.</p> <p>Mitchell delivered the 1974–76 Gifford Lectures at the University of Glasgow, entitled <i>Morality, Religious and Secular</i>. Among his other important publications in the philosophy of law and of religion include the edited anthology <i>Faith and Logic</i> (1957), <i>Law, Morality and Religion in a Secular Society</i> (1966), which was a contribution to the debate over law and morality between H. L. A. Hart and Patrick Devlin, <i>The Justification of Religious Belief</i> (1981), and his Sarum Lectures, <i>Faith and Criticism</i> (1992). There is also a collection of essays, <i>How to Play Theological Ping-Pong</i> (1993). Mitchell edited the widely used "Oxford Reading in Philosophy" anthology, <i>The Philosophy of Religion</i>. Finally, Mitchell wrote a pamphlet entitled <i>Can Social Policy Be Morally Neutral?</i>, published by The Social Affairs Unit. Mitchell was a prominent figure in the Church of England and a member of several of its doctrinal commissions on faith and morals.</p> <p>Two of his noteworthy contributions to the philosophy of religion were his short essay in the "Theology and Falsification" debate between Antony Flew, R. M. Hare and himself, in which he tried to counter Flew's parable of the "invisible gardener" with his own "parable of the partisan" and his development of the "cumulative-case" method of justifying religious belief, notably in his book <i>The Justification of Religious Belief</i>. Mitchell was one of those who devoted attention to the philosophy of John Henry Newman, notably in casting "doubt upon the credentials of science itself as an avenue to truth." He added: "The paradigm instance of factual knowledge, by comparison with which the claims of religion were thought to be problematic, can no longer be made to serve this purpose." He noted an analogy with "the situation in which Newman found himself as he struggled to analyse the nature of reason and its relation to Christian Faith."</p> <p>Festschrift</p> <p>Further contributions include an essay on "The Christian Conscience" to the <i>Oxford Illustrated History of Christianity</i>. In addition, he wrote an autobiographical essay, "War and Friendship", for the Kelly James Clark anthology, <i>Philosophers Who Believe</i>. An <i>Engagement with Plato's Republic</i>, co-written with his Oxford friend and fellow philosopher J. R. Lucas, appeared in 2003. Steven Holtzer and William Abraham co-edited a Festschrift for him, <i>The Rationality of Religious Belief</i>, which includes an appreciation of his thought and character by Oliver O'Donovan, and an essay on the Eucharist by Michael Dummett. He published latterly a memoir, <i>Looking Back: on Faith, Philosophy and Friends in Oxford</i>.</p> <p>http://www.telegraph.co.uk/news/obituaries/religion-obituaries/8638690/Basil-Mitchell.html:</p> <p>Basil Mitchell, the former Nolloth Professor of the Philosophy of the Christian Religion at the University of Oxford who died on June 23 aged 94, was a champion of the place of religious belief in public debate and a prominent critic of liberal humanism; he also served on Church of England working parties examining issues such as abortion, euthanasia, and homosexual relationships amid the collapse of the Christian moral consensus. Mitchell conceived of himself as a professional philosopher who was also a Christian. He did not claim to be a theologian so much as a simple believer concerned to sustain a Christian apologetic within the moral debates of a secular society.</p> <p>In two major books, <i>Law, Morality and Religion in a Secular Society</i> (1966) and <i>Morality: Religious and Secular</i> (1980), Mitchell sought to show that a purely humanist ethic, insulated from religious concerns, was insufficient to sustain a truly humane social morality.</p> <p>For example, he said that we may agree that in any conceivable society people should pay what they owe. The liberal humanist, he said, would argue society should only concern itself with the task of regulation. Yet in order</p>

to enforce the rules on payment of debt, any society has to establish financial and legal institutions, and in doing so will be guided by its view of the morality of indebtedness, among other issues.

Articles and/or contributions

Symbolism January 1938

Full name:	Name in the issue:
Mitchell, Edgar Austin Shabaz	E.A. Mitchell or E.A.M.
Biographical data	
An English mureed from Southampton.. He wrote a report of the first Universal Worship Ceremony held on May 7 th , 1921 at the house of Kefayat Lloyd in London.	
See also: A Hybrid Sufi Order at the Crossroads of Modernity, Pir Zia Inayat-Khan, 2006, pages 126 – 127	
From the complete works 1925 page viii: "Also in Southampton was Shahbaz Edgar Austin Mitchell, a journalist and lead writer for the Southern Daily Echo (a Southampton newspaper), an active member of the Sufi Movement after he met Inayat Khan in London during the First World War. It was he who took down the lectures in Holland in 1922 which were published as The Inner Life, and the family connection remained strong. Much later Inayat Khan's eldest son, Vilayat, was engaged to be married to one of Shahbaz Mitchell's daughters, Myrtle, who tragically died in a motorcycle accident."	
Articles and/or contributions	
Gratitude (A Poem)	Septemebr 1922
For the Brethren (A Poem)	March 1924
The Function of Tragedy	June 1924
Brotherhood	September 1933
The Fair One (A Poem)	September 1934
Modern Drama	April 1936
Art and Inspiration	October 1936

Full name:	Name in the issue:
Mukerji, Dhan Gopal	Dhan Gopal Mukerji
Biographical data	
Dhan Gopal Mukerji (Bengali: ধন গোপাল মুখোপাধ্যায় <i>Dhan Gōpāl Mukhōpādhyāy</i> .) (6 July 1890 – 14 July 1936) was the first successful Indian man of letters in the United States and winner of Newbery Medal 1928. He studied at Duff School (now known as Scottish Church Collegiate School), and at Duff College, both within the University of Calcutta in India, at the University of Tokyo in Japan and at the University of California, Berkeley and Stanford University in the US.	
 <p>DHAN GOPAL MUKHERJEE.</p>	
<p>Biography</p> <p>Early life in India</p> <p>Dhan Gopal Mukerji was born to the Brahmin caste on 6 July 1890, in a village near Calcutta on the edge of a jungle called Kajangal. His father, whom he describes as "an Olympian who was lost in the world" was a lawyer who gave up his practice due to ill health and studied music instead, while also officiating as priest at the village</p>	

temple. Dhan Gopal describes his childhood and adolescence in the first part ('Caste') of his autobiography *Caste and Outcast* (1923). 'Caste' details Dhan Gopal's induction into the Brahminical tradition of his ancestors, and his experiences wandering for a year as an ascetic, as was the custom for boys in strict priestly households. However, disillusioned with the traditional role and impatient of the backward-looking element in strict Hindu society, he left the ascetic life to study at the University of Calcutta. Here, in the circle of his brother Jadugopal Mukherjee's friends, he came in contact with the ideas of the Bengal resistance. Jadu Gopal was subsequently jailed without trial from 1923 to 1927. Dhan Gopal later wrote a memoir about Jadu Gopal, titled *My Brother's Face*.

In Japan

In 1910, hoping to save the younger brother from police action, Dhan Gopal's family sent him to Japan to study industrial machinery. Although he was initially fascinated with the positivistic spirit of industrialisation, later he became deeply disillusioned by the assembly line method of production and proclivity towards sheer efficiency which he viewed as dehumanising, degrading and debasing. He was particularly shocked by how assembly line workers who had suffered serious accidents were quickly replaced by other workers, without consideration by the factory owners or employers for either their medical recovery, health benefits or adequate compensation. After a short stay in Japan, he boarded a ship for San Francisco.

Experiences in America

Barely out of his teens, Dhan Gopal had absorbed enough revolutionary ideology from his peers to have been well on the way to following in his brother's footsteps, and may not have left India entirely willingly. Dhan Gopal took his ideology with him to America where he fell in with a number of dirt-poor 'anarchists' like himself. His experiences among them, in San Francisco and New York, are detailed in 'Outcast', the second section of his autobiography.

In San Francisco he looked about for a way to support himself and pay for his college education, and soon lit upon writing. Around 1916 he wrote *Sandhya, Songs of Twilight* and *Rajani or Songs of the Night*, two books of poems, and *Laila Majnu*, a musical play in three acts, all published by Paul Elder and Co. of San Francisco. At this time, he was a student at the University of California at Berkeley for three years. Financial constraints and his political radicalism made him move on to Stanford University, from where he earned a graduate degree in metaphysics in 1914. He socialised with leftists, anarchists and freethinkers and became aware of the plight of the underclass, the white middle class, Negroes and other East Asian immigrant groups. He married Ethel Ray Dugan, an American artist and painter, in 1918, and they had a son, also called Dhan Gopal. His son popularly known as "Dan" Mukerji became one of the top officials of Pan American Airlines. He also visited Calcutta.

In the 1920s, Mukerji moved to New York and began his most prolific period of writing, published mainly by E.P. Dutton. Of his many children's books, *Kari the Elephant* was the first to see publication, in 1922, followed by *Hari, the Jungle Lad* two years later and *Gay Neck, the Story of a Pigeon* in 1927. *Gay-Neck* was the most successful; Mukerji won the 1928 Newbery Medal from the American Library Association recognising it as the year's best American children's book.^{[1][3]} The story features a carrier pigeon, Gay-Neck: his training and care in the flock owned by the narrator, his drafting as a messenger for the Indian army in France during World War I, and his return to India where he and his handler deal with the wounds and memories of war in the seclusion of a lamasery. One theme is "man and winged animals as brothers". Mukerji's other children's books include *Ghond, the Hunter* (1928), *The Chief of the Herd* (1929), *Hindu Fables for Little Children* (1929), *Rama, the Hero of India* (1930, produced for the children of Dalton School where his wife taught), *The Master Monkey* (1932), and *Fierce-Face, the Story of a Tiger* (1936). All these children's books were published by Dutton with professional illustrations, most in about 200 pages.^[2] Many of his works were reworkings of stories he had heard as a child. Others were inspired by his own experiences in India as a child among the jungles of Bengal, or as a yogi in various holy places.

Among Mukerji's writings for adults are *A Son of Mother India Answers* (1928) (partly in response to Katherine Mayo's *Mother India*), *Devotional Passages from the Hindu Bible* and *Visit India with Me* (1929), *Disillusioned India* (1930) and *My Brother's Face* (1932). *The Face of Silence* (1926) is about the nineteenth-century saint and visionary Ramakrishna Paramhansa and is said to have deeply influenced Romain Rolland.

The details of his later life are hazy, but there is some evidence to believe that relations with his wife entered a difficult phase at the end of his life. In spite of his many friends he felt deeply isolated and marginalised in America, as he could do very little, beyond raising funds and entertaining visiting celebrities, to further the cause of Indian liberty. The choices he had made in life prevented him from ever returning permanently to India, and it is possible to see his urge to write of the jungles and animals of his native land as a means of compensating for their absence. The unhappiness of his final years drove him further into spirituality, fuelled his interest in the spiritual heritage of his motherland and gave urgency to his desire to interpret and explain India to the West. Finally, in 1936, he hanged himself on 14 July, shortly after his forty-sixth birthday, in New York City.

Legacy

Dhan Gopal Mukerji is probably the first popular Indian writer in English. He pre-dates G.V. Desani and Mulk Raj Anand by some ten or twenty years. Krupabai Sathianadhan, the woman who wrote the novels *Kamala* and *Saguna* in the late nineteenth century, was certainly an accomplished writer, but her works did not reach a mass audience until she was rediscovered in the twentieth century. Scattered writings in English by Indians are encountered throughout the nineteenth century, such as the famous *Rajmohan's Wife*, Bankim Chandra Chatterjee's first novel, written in English after the manner of Scott. There was also notable work by figures such as Roquia Sakhawat Hussain, writer of *Sultana's Dream* (1905), the first science fiction piece in English by an Indian, comparable to Charlotte Perkins Gilman's *Herland*. But usually these are byproducts of Indian language work, and Dhan Gopal Mukerji is the first to write seriously and consistently in English.

This was not by choice, but was a product of his unfortunate situation. Dhan Gopal never lost the sense of mission which he shared with his brother, and throughout his life strove to complete the task he had set himself: to emancipate India from foreign rule and win for her culture and philosophy the respect he felt it deserved. In America he associated with fellow exiles like M.N. Roy, the founder of the Communist Party of India, to whom he is said to have suggested the adoption of the pseudonym 'Manabendra'.

Forbidden the more satisfying outlet of activism, he poured his feelings into his writing. Consequently, his language is magical and persuasive, and his observation of animals and their ways is accurate and unsentimental. In his work the Gond hunter and the Brahmin child are equals in their travels in the jungle, and Dhan Gopal Mukerji never (unlike Kipling) anthropomorphises the animals or draws a facile moral from them. Although he was acutely conscious of his high caste, he saw it more as a responsibility than a privilege, and neither patronised nor denigrated the so-called lower castes and communities. He was, however, less sound on the subject of women. He writes movingly of child prostitutes in America in the 1910s and 1920s, especially of their plight during the Great Depression, but he also romanticises the life of Rangini, a 'tawaif' (courtesan) encountered in *Caste and Outcast*. He also praises his mother's and sisters' strict asceticism, all the more so since his mother is at that time a widow, performing all the hard penances prescribed to Hindu widows of her caste.

Articles and/or contributions	
Meditation	September 1928

Full name:	Name in the issue:
Nataraja Guru	P. Natarajan M.A., L.T.
Biographical data	
Nataraja Guru(1895-1973)	
 <p>Nataraja Guru was the second son born to a medical stalwart called Dr. Palpu (Padmanabhan) who had been educated and trained in England. His life was dedicated to serve the cause of the deprived millions who were socially, culturally, economically and literally struggling in the 19th and 20th centuries. Natarajan was shown how to toe the spiritual path of pilgrimage early in life by Narayana Guru, who also prompted him to be an educator of his contemporaries. Nataraja Guru was academically trained in Geology, Zoology and Educational Psychology. He received his DLitt from the Sorbonne in Paris and began his career in 1930 as a physics teacher for five years at the International Fellowship School in Geneva, Switzerland. Later he established Narayana Gurukula, contemplative educational centers in India, the first of which was in Fernhill, Nilgiris.</p> <p>Integrating ancient wisdom with modern scientific exactitude was taken up as his life's mission. He clearly enunciated a common epistemology of all life interests of people to liberate themselves from social complexities and live their natural value visions. The Narayana Gurukulas which he established in several countries of the world make a network of islands of good cheer and redressal in the vast ocean of confusion and lack of direction.</p> <p>His several books in English, French and Malayalam represent a serious probe into the fundamentals of life so that the reader can simplify his or her own problems of domestic entanglements and clouded value vision. They are guides to gaining methodological efficiency in discovering the higher truth that can bring excellence in life. Nataraja Guru passed away in 1973.</p> <p>Source: http://www.narayanagurukula.org/Pages/nataraja.html</p> <p>Nataraja Guru(1895-1973)(Dr. P. Natarajan MALT, DLit(Paris), MSRT), was a direct disciple of Narayana Guru. His contribution to philosophy is in his reinterpreting Brahma Vidya, the ancient science of the Absolute understandable in terms familiar to modern science.</p> <p>Naryana Guru(1854- 1928)</p> <p>South India's prominent seer and revaluator of ancient Wisdom of the Upanishads. He has composed a number of mystical texts to elaborate his revaluations. The best known of these is Darsana Mala. The Guru is recognized as one of the most important masters and catalysts for change in India's History.</p> <p><i>"An Integrated Science of the Absolute" is Nataraja Guru's commentary on Narayana Guru's major philosophical work, the Darsana Mala.</i></p> <p><i>For each of the ten Darsanas of the poem, he provides examples of its philosophical viewpoint: from the side of Indian Philosophy as well as from that of Western Philosophy and Science.</i></p> <p><i>The present commentary tires to look at Darsana Mala more from the side of Western Philosophy than from the Eastern, while not losing sight of the sweetness and profundity of the latter.</i></p> <p><i>It is by our Grand-Guru's grace that we could present this magnum opus for the benefit of contemplative seekers of Wisdom.</i></p> <p><i>May Guru's Grace be with all readers. Love.</i></p> <p>Source: http://www.hindudharmaforums.com/showthread.php?t=11006</p>	
Articles and/or contributions	
Sri Narayana Guru	December 1928
Sri Narayana Guru (continued)	March 1929
Sri Narayana Guru (continued)	September 1929
Sri Narayana Guru (continued)	December 1929
Sri Narayana Guru (continued)	March 1930
Sri Narayana Guru (concluded)	june 1930
Full name:	Name in the issue:

Osgood, Irene	Irène Osgood
Biographical data	
Source: THE SOCIAL, ECONOMIC AND LITERARY HISTORY OF BOOK, NEWSPAPER AND MAGAZINE PUBLISHING Publishing History, xxii CHADWYCK-HEALEY CAMBRIDGE / ALEXANDRIA 1987 by KEVIN H. F. O'BRIEN	
<p>John Richmond Limited, an obscure publishing company of the early twentieth century, offers an intriguing historical study because of its connections with some famous as well as some ardent but now forgotten personalities of that era. Established in London in October 1912, the company was the rather dubious project of the wealthy American socialite and author, Irene Osgood ([1868] - 1922). She leased offices over the Rolls-Royce showrooms at 14-15 Conduit Street, off Regent Street, until January 1920. Then, her tenacity weakened by illness, she slowly closed the business, operating it from Guilsborough Hall, her Northamptonshire estate, until her death on 12 December 1922. Irene kept John Richmond in operation for ten years, but published new books only in the years 1912-1915 and 1918, and three issues of a literary magazine, <i>The Antidote</i>, in 1912-1913.</p> <p>Although undistinguished in any intellectual way, the company is interesting because it was born in the middle of two literary feuds, one public and the other private. The public row was the Oscar Wilde controversy, still lacerating and feverish twelve years after Wilde's death. The fight involved two of Wilde's former lovers, Lord Alfred Douglas and Robert Ross. The private battle was between Irene Osgood and her third and last husband, British author Robert Harborough Sherard (1861-1943), who at one time had been one of Wilde's best friends.³ Irene's main reason for setting up her own publishing company was to explode Robert Sherard's claim that he was the real author of her books.</p> <p>Since scholars have paid no attention to Irene Osgood up to now, a short biographical sketch is in order.</p> <p>Born Nannie Irene Belote on a plantation near Norfolk, Virginia, she came from a cultured family with cosmopolitan tastes. The family travelled in Switzerland, France and England, and Irene lived mostly in Europe from age 16. She developed expensive visions and aristocratic airs to go with her natural charm and imperiousness. Her majestic ambitions were in danger of a mortal chill, however, because of the gambling habits of her father, John William Parker Belote. With the family lurching towards decline, Irene escaped at age 18 with her marriage in June 1887 to a rich 36-year-old industrialist, John Cleveland Osgood, in New York. Osgood, his fortune fuelled by coal and iron mines in Colorado, indulged his young bride in everything. At her insistence, they lived mostly in England, leasing a series of estates, the most notable being Lord Lytton's Knebworth House in Hertfordshire, where Irene said she "rode all day and danced all night."</p> <p>The precocious and romantic Irene began her literary career by writing a passionate, slightly scandalous autobiographical novel, <i>The Shadow of Desire</i> (New York, Cleveland Press, 1893), published by a company set up by her husband.⁵ He further indulged her appetite for excess by financing the publication of <i>An Idol's Passion</i> (New York and London, Transatlantic, 1895); it was a deluxe, oversize (17" x 21"), gilt volume that cost £10,000 to produce and sold for £3 a copy for the standard edition, £10 for the deluxe. Two years later she published some poems adapted from Count Robert de Montesquiou-Fézensac's poems, "Les Chauves-Souris" (1892), and entitled by Irene, "Litanies to Tanit," and bound with her own poems in <i>The Chant of a Lonely Soul</i> (London, Gay and Bird, 1897). These books were sensual, maudlin and overwrought, and provoked little interest in the reading public.</p> <p>The Osgood marriage failed because Irene refused to give up the glittering social life of England for the meagre joys of camping in Colorado. John C. Osgood divorced Irene in July 1899 on the grounds of desertion, but settled a generous sum on her. One month later she married an English squire, Charles Pigott Harvey, and moved to Guilsborough Hall. Harvey was High Sheriff of Northamptonshire and Honorary Secretary of the</p>	

Woodland Pytchley Hunt. Irene wrote no books while married to Harvey and concentrated on riding to hounds and socializing with the grandees of Northamptonshire. In a marriage settlement, Harvey signed over to Irene two-thirds of his estate so that when he died suddenly in September 1904 Irene was left a young and rich widow with £12,000 a year.

THE PRIVATE WAR

While Irene was non-productive but prospering, her future husband, Robert Sherard, toiled away but with diminishing rewards. Sherard at one time enjoyed a prosperous journalistic career in France, serving at various periods as Paris correspondent of the New York World, New York Morning Journal, Pall Mall Gazette, The Daily Graphic, and Westminster Gazette. He also wrote for magazines like McClure's, The Idler, and Pearson's, and did regular signed letters from Paris for The Caterer, The Bookman (both the London and New York editions) and The Author. In his early career, Sherard was a highly productive and alert journalist and claimed to have earned over £1,000 a year.

However, he suffered major disappointments. His novels were never popular (he wrote fourteen of them, mostly mystery-thrillers), his drinking problem became worse, and he took Oscar Wilde's disgrace of 1895 as a personal tragedy, an attitude which hastened his own humiliating decline. A friend of Wilde's from the time they met in Paris in 1883, such was his dogged devotion that, starting with the Wilde trials in April 1895, Sherard began a lifelong crusade as his impassioned defender. He gave up his posts in Paris and moved to London to be near Wilde in prison. Sherard visited him faithfully over the next two years, and in "De Profundis" Wilde called Sherard "that bravest and most chivalrous of all beings." Sherard eventually got into trouble, however, by driving a wedge between Wilde and Lord Alfred Douglas. Douglas became furious with Sherard, and his withering scorn surfaced again in 1913 during the Ransome trial, a case connected with our subject.

After early successes in England with commissioned sociological studies, such as *The White Slaves of England* (1897), Sherard steadily lost work: he was fired by *The Bookman* and *The Author* in 1898. By 1901 he had hit bottom: his wife Marthe had left him, he thought he had a mortal illness, and he lived in the back room of a wretched grocer's shop at St Malo in Brittany. Here he wrote his first memoir of Oscar Wilde, *The Story of an Unhappy Friendship* (1902), a brave book considering the prejudice against Wilde at the time. Sherard wrote four other books on Wilde: *The Life of Oscar Wilde* (1906), *The Real Oscar Wilde* (1915), *Oscar Wilde Twice Defended* (1934), and *Bernard Shaw, Frank Harris and Oscar Wilde* (1937).

His excellent book of memoirs, *Twenty Years in Paris* (1905), attracted Irene Osgood to Sherard once again. They had met in Paris in 1892, and he published, anonymously, his novel *My Wickedness* with Irene and John Osgood's Cleveland Press in 1893. There is circumstantial evidence that Sherard and Irene knew one another better than they later admitted' and that Sherard helped her with her first novel, *The Shadow of Desire*, although Irene said that Lord Lytton advised her.

Having published nothing for nine years, Irene hired Sherard to be her 'literary secretary' in order to resume her literary career. Sherard helped revise and find a publisher for Irene's *To A Nun Confess'd* (London, Sisley's, 1906), the story of a woman with an adulterous passion for a famous Irish dramatist, who, the reader is astonished to realize, is modelled on Oscar Wilde. For Sherard to accept such subservience indicates that he suffered under the pressure of humiliating needs. For instance, Irene even provided him with £100 for expenses to divorce his first wife.

However, Sherard worked his way from lower stages of expectation to higher, and in May 1908 Irene married him at the British Consulate in Paris. They had just returned from Algeria, where they researched her next book, *Servitude* (London, Sisley's, 1908). This novel was at the centre of the acrimony that accompanied their marriage break-up: in a suit brought by Sherard in March 1911, he proclaimed on the witness stand, 'I am Irene Osgood' and said that he wrote all her works from 1906 to 1910.

Irene was scorched by Sherard's charge and defiantly mounted a campaign to refute it. One practical device was simply to produce works without Sherard at her elbow. She started immediately by publishing a collection of short stories, *A Blood Moon, The Buhl Cabinet and Other Stories from Algiers* (London, Everett & Co., 1911). The stories are slight affairs, not up to the level of *Servitude*, but readers familiar with the lives of Sherard and Osgood would appreciate some of the wicked shots Irene aimed at Sherard in the title story, 'A Blood Moon.'

After the failure of *A Blood Moon* to attract attention, Irene tried other means of answering Sherard's accusation. For instance, she wrote to the well-known and well-connected author Douglas Sladen:


You would be the greatest friend I ever had if you could induce those Arabian Nights Ball people to open the procession with my 'Servitude'. It would impress a few 'doubting Thomas's' that what Mr. R H. S. says is a gross libel and infamous injustice and I would be made very happy to know that there is some chivalry left in England.

She also tried to enlist the assistance of Charles Sisley, the publisher of her two most popular works, *To a Nun Confess'd* and *Servitude*. Sisley had gone bankrupt in early 1912, and Irene invited him to visit her at Guilsborough Hall that summer. She asked him, in confidence, if he had ever seen the manuscript of *Servitude* in her handwriting. He told her he had not, and that the best way to 'prove her authorship was to produce another book on similar lines.' They also discussed the possibility of starting her own publishing company. She offered him the position, as he described it, of 'tame manager' but after he told her how much capital was required, 'she cooled off and I never heard any more.'

Irene did not cool off. She simply hired a different manager, T. W. H. Crosland. But she did listen to Sisley about publishing more works: in the next two years she produced six books and six dramas (as compared to the five books she had produced in the previous eighteen years).

Articles and/or contributions

Twilight Litanies (From: 'Where Pharaoh Dreams' John Richmond,Ltd.) May 1915

Full name:	Name in the issue:
Palmer, Edward Henry	Prof. E.H. Palmer
Biographical data	
Edward Henry Palmer (7 August 1840 – August 1882) was an English orientalist	
	<p>Palmer was born in Green Street, Cambridge the son of a private schoolmaster. He was orphaned at an early age and brought up by an aunt. He was educated at The Perse School, and as a schoolboy showed the characteristic bent of his mind by picking up the Romani language and a great familiarity with the life of the Romani people. From school he was sent to London as a clerk in the city. Palmer disliked this life, and varied it by learning French and Italian, mainly by frequenting the society of foreigners wherever he could find it.</p> <p>In 1859 he returned to Cambridge, almost dying of tuberculosis. He made a miraculous recovery, and in 1860, while he was thinking of a new start in life, fell in with Sayyid Abdallah, teacher of Hindustani at Cambridge, under whose influence he began his Oriental studies. He matriculated at St John's College in November 1863, and in 1867 was elected a fellow on account of his attainments as an orientalist, especially in Persian and Hindustani.^[1]</p> <p>During his residence at St Johns he catalogued the Persian, Arabic and Turkish manuscripts in the university library, and in the libraries of Kings and Trinity. In 1867 he published a treatise on Oriental mysticism, based on the <i>Maksad-i-Aksa</i> of Aziz ibn Mohammad Nafasi. He was engaged in 1869 to join the survey of Sinai, undertaken by the Palestine Exploration Fund, and followed up this work in the next year by exploring the desert of El-Tih in company with Charles Drake. They completed this journey on foot and without escort, making friends among the Bedouin, to whom Palmer was known as</p>

Abdallah Effendi.

After a visit to the Lebanon and to Damascus, where he made the acquaintance of Sir Richard Burton, then consul there, he returned to England in 1870 by way of Constantinople and Vienna. At Vienna he met Arminius Vambéry. The results of this expedition appeared in the *Desert of the Exodus* (1871); in a report published in the *Journal of the Palestine Exploration Fund* (1871); and in an article on the "Secret Sects of Syria" in the *Quarterly Review* (1873).

In the close of the year 1871 he became Lord Almoner's Professor of Arabic at Cambridge University, married, and settled down to teaching. His salary was small, and his affairs were further complicated by the long illness of his wife, who died in 1878. In 1881, two years after his second marriage, he left Cambridge, and joined the staff of the *Standard* to write on non-political subjects. He was called to the English bar in 1874, and early in 1882 he was asked by the government to go to the East and assist the Egyptian expedition by his influence over the Arabs of the desert El-Tih. He was instructed, apparently, to prevent the Arab sheikhs from joining the Egyptian rebels and to secure their non-interference with the Suez Canal. He went to Gaza without an escort; made his way safely through the desert to Suez, an exploit of singular boldness; and was highly successful in his negotiations with the Bedouin. He was appointed interpreter-in-chief to the force in Egypt, and from Suez he was again sent into the desert with Captain William John Gill and Flag-Lieutenant Harold Charrington to procure camels and gain the allegiance of the sheikhs by considerable presents of money. On this journey he and his companions were led into an ambush and murdered (August 1882). Their remains, recovered after the war by the efforts of Sir Charles (then Colonel) Warren, now lie in St Paul's Cathedral.

Palmer's highest qualities appeared in his travels, especially in the heroic adventures of his last journeys. His brilliant scholarship is displayed rather in the works he wrote in Persian and other Eastern languages than in his English books, which were generally written under pressure. His scholarship was wholly Eastern in character, and lacked the critical qualities of the modern school of Oriental learning in Europe. All his works show a great linguistic range and very versatile talent; but he left no permanent literary monument worthy of his powers. His chief writings are *The Desert of the Exodus* (1871), *Poems of Beha-ed-Din* (Ar. and Eng., 1876–1877), *Arabic Grammar* (1874), *Jerusalem, the city of Herod and Saladin* (1871), by Walter Besant and Palmer (the latter wrote the part taken from Arabic sources), *Persian Dictionary* (1876) and *English and Persian Dictionary* (postous, 1883); translation of the *Qur'an* (1880) for the *Sacred Books of the East* series, a spirited but not very accurate rendering. He also did good service in editing the *Name Lists of the Palestine Exploration*.

Works

Edward Henry Palmer (1881). *The Arabic manual: Comprising a condensed grammar of both the classical and modern Arabic; reading lessons and exercises, with analyses; and a vocabulary of useful words.* W.H. Allen & co. p. 315. Retrieved 2011-07-06.

E H Palmer (1885). *The Arabic manual: comprising a condensed grammar of both the classical and modern Arabic, reading lessons and exercises, with analyses, and a vocabulary of useful words* (2 ed.). W. H. Allen. p. 315. Retrieved 2011-07-06.

Edward Henry Palmer (1874). *A grammar of the Arabic language.* W.H. Allen. p. 414. Retrieved 2011-07-06.

Edward Henry Palmer (1874). *A grammar of the Arabic language.* W.H. Allen & Co. p. 414. Retrieved 2011-07-06.

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Edward Henry Palmer (1874). *A grammar of the Arabic language* (Harvard University ed.). W.H. Allen & Co. p. 414. Retrieved 2011-07-06.

Edward Palmer (1872). *The Desert of the Exodus*



E.H. Palmer (with beard and turban) photographed with fellow members of the PEF's Sinai Survey, 1869.

Articles


The Song of the Reed (A Poem)

December 1925, p. 150


The Parrot of Bagdad

June 1926, p. 11

Oriental Mysticism	June 1926, p. 39 (translation by Palmer (1867) of an old Turkish manuscript on mysticism)
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Full name:	Name in the issue:
Pasha, M.Mohtar	M.Mohtar Pasha
Biographical data	
Possibly:	
	<p>Mahmud Muhtar Pasha (Turkish: Mahmut Muhtar Paşa; Constantinople 1867 – (On a passenger ship going from Alexandria to Napoli) 15 March 1935), known as Mahmut Muhtar Katircioğlu after 1934, was a Ottoman soldier and diplomat, and later a Turkish citizen, and the son of the grand vizier Ahmed Muhtar Pasha. He was born in Constantinople and returned there in 1893 after seven years' military education in Germany. He was a participant in the Greco-Turkish War of 1897, in spite of the prohibition of the Sultan. In 1910, he became Minister of Navy in Ibrahim Hakkı Pasha's cabinet and brought about the building of the first Turkish dreadnought.</p> <p>At the outbreak of the First Balkan War in 1912, he went to the front, commanded the III Corps in the Battle of Kirk Kilisse, and was severely wounded. He wrote an account of his experiences in the Balkan War titled <i>Why We Lost Rumelia</i> (Turkish: <i>Rumeli'yi Neden Kaybettik</i>), of which a German and a French version appeared in 1913.</p> <p>On 30 May 1929, Mahmud Muhtar Pasha was put on trial before the Supreme Court (formerly Ottoman Turkish: <i>Divan-ı Ali</i>, today Turkish: <i>Yüce Divan</i>) for charges on damnifying the state treasury by remitting 20,000 pound without security to the British Thames Ironworks and Shipbuilding Company in conjunction with works for the Anatolian Railway Company. On 3 November 1929, he was sentenced to payment of 22,000 Turkish gold coins discounted five percent.</p>
Articles and/or contributions	
On Mysticism	September 1934

Full name:	Name in the issue:
Phillimore, Cecily Spencer-Smith	No name
Biographical data	
No biographical data, only an online version of the book from 1919 at: https://archive.org/details/byunknowndiscipl00phil	
Articles and/or contributions	
Extract of chapter III of the book: 'By an unknown Disciple' by Cecily Spencer-Smith Phillimore. June 1926, p. 46	

Full name:	Name in the issue:
Pieri, Countess (Comtesse) Shadman	Countess Pieri
Biographical data	
	<p><i>Pieri, Shadman, Countess, 1879 - 18 October 1937</i> Sister of Talewar Dussa. Treasurer General of the IHQ of the Sufi Movement in the twenties and thirties.</p>
Articles and/or contributions	
Gratitude	April 1936

Full name:	Name in the issue:
Plotinus	Plotin
Biographical data	
	<p>Plotinus (/plɒˈtaɪnəs/; Greek: Πλωτῖνος; c. 204/5 – 270) was a major philosopher of the ancient world. In his philosophy there are three principles: the One, the Intellect, and the Soul.^[1] His teacher was Ammonius Saccas and he is of the Platonic tradition. Historians of the 19th century invented the term Neoplatonism and applied it to him and his philosophy which was influential in Late Antiquity. Much of the biographical information about Plotinus comes from Porphyry's preface to his edition of Plotinus' <i>Enneads</i>. His metaphysical writings have inspired centuries of Pagan, Christian, Jewish, Islamic and Gnostic metaphysicians and mystics.</p>
<p>Biography</p> <p>Porphyry reported that Plotinus was 66 years old when he died in 270, the second year of the reign of the emperor Claudius II, thus giving us the year of his teacher's birth as around 205. Eunapius reported that Plotinus was born in the Deltaic Lycopolis in Egypt, which has led to speculations that he may have been a native Egyptian of Roman, Greek, or Hellenized Egyptian descent.</p> <p>Plotinus had an inherent distrust of materiality (an attitude common to Platonism), holding to the view that phenomena were a poor image or mimicry (mimesis) of something "higher and intelligible" [VI.I.] which was the "truer part of genuine Being". This distrust extended to the body, including his own; it is reported by Porphyry that at one point he refused to have his portrait painted, presumably for much the same reasons of dislike. Likewise Plotinus never discussed his ancestry, childhood, or his place or date of birth. From all accounts his personal and social life exhibited the highest moral and spiritual standards.</p> <p>Plotinus took up the study of philosophy at the age of twenty-seven, around the year 232, and travelled to Alexandria to study. There he was dissatisfied with every teacher he encountered until an acquaintance suggested he listen to the ideas of Ammonius Saccas. Upon hearing Ammonius lecture, he declared to his friend, "this was the man I was looking for," and began to study intently under his new instructor. Besides Ammonius, Plotinus was also influenced by the works of Alexander of Aphrodisias, Numenius, and various Stoics.</p> <p>Expedition to Persia and return to Rome</p> <p>After spending the next eleven years in Alexandria, he then decided, at the age of around 38, to investigate the philosophical teachings of the Persian philosophers and the Indian philosophers. In the pursuit of this endeavor he left Alexandria and joined the army of Gordian III as it marched on Persia. However, the campaign was a failure, and on Gordian's eventual death Plotinus found himself abandoned in a hostile land, and only with difficulty found his way back to safety in Antioch.</p> <p>At the age of forty, during the reign of Philip the Arab, he came to Rome, where he stayed for most of the remainder of his life. There he attracted a number of students. His innermost circle included Porphyry, Amelius Gentilianus of Tuscany, the Senator Castricius Firmus, and Eustochius of Alexandria, a doctor who devoted himself to learning from Plotinus and attending to him until his death. Other students included: Zethos, an Arab by ancestry who died before Plotinus, leaving him a legacy and some land; Zoticus, a critic and poet; Paulinus, a doctor of Scythopolis; and Serapion from Alexandria. He had students amongst the Roman Senate beside Castricius, such as Marcellus Orontius, Sabinillus, and Rogantianus. Women were also numbered amongst his students, including Gemina, in whose house he lived during his residence in Rome, and her daughter, also Gemina; and Amphiclea, the wife of Ariston the son of Iamblichus.^[7] Finally, Plotinus was a correspondent of the philosopher Cassius Longinus.</p> <p>Later life</p> <p>While in Rome Plotinus also gained the respect of the Emperor Gallienus and his wife Salonina. At one point Plotinus attempted to interest Gallienus in rebuilding an abandoned settlement in Campania, known as the 'City of Philosophers', where the inhabitants would live under the constitution set out in Plato's <i>Laws</i>. An Imperial subsidy was never granted, for reasons unknown to Porphyry, who reports the incident.</p> <p>Porphyry subsequently went to live in Sicily, where word reached him that his former teacher had died. The philosopher spent his final days in seclusion on an estate in Campania which his friend Zethos had bequeathed him. According to the account of Eustochius, who attended him at the end, Plotinus' final words were: "Strive to give back the Divine in yourselves to the Divine in the All." ["The Six <i>Enneads</i>" translated by Stephen Mackenna and B. S. Page.] Eustochius records that a snake crept under the bed where Plotinus lay, and slipped away through a hole in the wall; at the same moment the philosopher died.</p> <p>Plotinus wrote the essays that became the <i>Enneads</i> over a period of several years from ca. 253 until a few months before his death seventeen years later. Porphyry makes note that the <i>Enneads</i>, before being compiled and arranged by himself, were merely the enormous collection of notes and essays which Plotinus used in his lectures and debates, rather than a formal book. Plotinus was unable to revise his own work due to his poor eyesight, yet his writings required extensive editing, according to Porphyry: his master's handwriting was atrocious, he did not properly separate his words, and he cared little for niceties of spelling. Plotinus intensely</p>	

disliked the editorial process, and turned the task to Porphyry, who not only polished them but put them into the arrangement we now have.

Major ideas

One

See also: Substance theory

Plotinus taught that there is a supreme, totally transcendent "One", containing no division, multiplicity or distinction; beyond all categories of being and non-being. His "One" "cannot be any existing thing", nor is it merely the sum of all things [compare the Stoic doctrine of disbelief in non-material existence], but "is prior to all existents". Plotinus identified his "One" with the concept of 'Good' and the principle of 'Beauty'. [I.6.9]

His "One" concept encompassed thinker and object. Even the self-contemplating intelligence (the noesis of the nous) must contain duality. "Once you have uttered 'The Good,' add no further thought: by any addition, and in proportion to that addition, you introduce a deficiency." [III.8.11] Plotinus denies sentience, self-awareness or any other action (ergon) to the One [V.6.6]. Rather, if we insist on describing it further, we must call the One a sheer potentiality (dynamis) or without which nothing could exist. [III.8.10] As Plotinus explains in both places and elsewhere [e.g. V.6.3], it is impossible for the One to be Being or a self-aware Creator God. At [V.6.4], Plotinus compared the One to "light", the Divine Nous (first will towards Good) to the "Sun", and lastly the Soul to the "Moon" whose light is merely a "derivative conglomeration of light from the 'Sun'". The first light could exist without any celestial body.

The One, being beyond all attributes including being and non-being, is the source of the world—but not through any act of creation, willful or otherwise, since activity cannot be ascribed to the unchangeable, immutable One. Plotinus argues instead that the multiple cannot exist without the simple. The "less perfect" must, of necessity, "emanate", or issue forth, from the "perfect" or "more perfect". Thus, all of "creation" emanates from the One in succeeding stages of lesser and lesser perfection. These stages are not temporally isolated, but occur throughout time as a constant process. Later Neoplatonic philosophers, especially Iamblichus, added hundreds of intermediate beings as emanations between the One and humanity; but Plotinus' system was much simpler in comparison.

The One is not just an intellectual conception but something that can be experienced, an experience where one goes beyond all multiplicity. Plotinus writes, "We ought not even to say that he will see, but he will be that which he sees, if indeed it is possible any longer to distinguish between seer and seen, and not boldly to affirm that the two are one."

Emanation by the One

Plotinus offers an alternative to the orthodox Christian notion of creation ex nihilo (out of nothing), which attributes to God the deliberation of mind and action of a will, although Plotinus never mentions Christianity in any of his works. Emanation ex deo (out of God), confirms the absolute transcendence of the One, making the unfolding of the cosmos purely a consequence of its existence; the One is in no way affected or diminished by these emanations. Plotinus uses the analogy of the Sun which emanates light indiscriminately without thereby diminishing itself, or reflection in a mirror which in no way diminishes or otherwise alters the object being reflected.

The first emanation is Nous (Divine Mind, Logos, Order, Thought, Reason), identified metaphorically with the Demiurge in Plato's *Timaeus*. It is the first Will toward Good. From Nous proceeds the World Soul, which Plotinus subdivides into upper and lower, identifying the lower aspect of Soul with nature. From the world soul proceeds individual human souls, and finally, matter, at the lowest level of being and thus the least perfected level of the cosmos. Despite this relatively pedestrian assessment of the material world, Plotinus asserted the ultimately divine nature of material creation since it ultimately derives from the One, through the mediums of nous and the world soul. It is by the Good or through beauty that we recognize the One, in material things and then in the Forms.

The essentially devotional nature of Plotinus' philosophy may be further illustrated by his concept of attaining ecstatic union with the One (henosis). Porphyry relates that Plotinus attained such a union four times during the years he knew him. This may be related to enlightenment, liberation, and other concepts of mystical union common to many Eastern and Western traditions.

The true human and happiness

The philosophy of Plotinus has always exerted a peculiar fascination upon those whose discontent with things as they are has led them to seek the realities behind what they took to be merely the appearances of the sense.

Authentic human happiness for Plotinus consists of the true human identifying with that which is the best in the universe. Because happiness is beyond anything physical, Plotinus stresses the point that worldly fortune does not control true human happiness, and thus "... there exists no single human being that does not either potentially or effectively possess this thing we hold to constitute happiness." (*Enneads* I.4.4) The issue of happiness is one of Plotinus' greatest imprints on Western thought, as he is one of the first to introduce the idea that eudaimonia (happiness) is attainable only within consciousness.

The true human is an incorporeal contemplative capacity of the soul, and superior to all things corporeal. It then follows that real human happiness is independent of the physical world. Real happiness is, instead, dependent on the metaphysical and authentic human being found in this highest capacity of Reason. "For man, and especially the Proficient, is not the Couplement of Soul and body: the proof is that man can be disengaged from the body

and disdain its nominal goods." (Enneads I.4.14) The human who has achieved happiness will not be bothered by sickness, discomfort, etc., as his focus is on the greatest things. Authentic human happiness is the utilization of the most authentically human capacity of contemplation. Even in daily, physical action, the flourishing human's "...Act is determined by the higher phase of the Soul." (Enneads III.4.6) Even in the most dramatic arguments Plotinus considers (if the Proficient is subject to extreme physical torture, for example), he concludes this only strengthens his claim of true happiness being metaphysical, as the truly happy human being would understand that which is being tortured is merely a body, not the conscious self, and happiness could persist. Plotinus offers a comprehensive description of his conception of a person who has achieved eudaimonia. "The perfect life" involves a man who commands reason and contemplation. (Enneads I.4.4) A happy person will not sway between happy and sad, as many of Plotinus' contemporaries believed. Stoics, for example, question the ability of someone to be happy (presupposing happiness is contemplation) if they are mentally incapacitated or even asleep. Plotinus disregards this claim, as the soul and true human do not sleep or even exist in time, nor will a living human who has achieved eudaimonia suddenly stop using its greatest, most authentic capacity just because of the body's discomfort in the physical realm. "...The Proficient's will is set always and only inward." (Enneads I.4.11)

Overall, happiness for Plotinus is "...a flight from this world's ways and things." (Theat 176AB) and a focus on the highest, i.e. Forms and The One.

Against causal astrology

Plotinus seems to be one of the first to argue against the still popular notion of causal astrology. In the late tractate 2.3, "Are the stars causes?", Plotinus makes the argument that specific stars influencing one's fortune (a common Hellenistic theme) attributes irrationality to a perfect universe, and invites moral turpitude. He does, however, claim the stars and planets are ensouled, as witnessed by their movement.

Plotinus and the Gnostics

See also: Neoplatonism and Gnosticism

At least two modern conferences within Hellenic philosophy fields of study have been held in order to address what Plotinus stated in his tract *Against the Gnostics* and who he was addressing it to, in order to separate and clarify the events and persons involved in the origin of the term "Gnostic". From the dialogue, it appears that the word had an origin in the Platonic and Hellenistic tradition long before the group calling themselves "Gnostics"—or the group covered under the modern term "Gnosticism"—ever appeared. It would seem that this shift from Platonic to Gnostic usage has led many people to confusion. The strategy of sectarians taking Greek terms from philosophical contexts and re-applying them to religious contexts was popular in Christianity, the Cult of Isis and other ancient religious contexts including Hermetic ones (see Alexander of Abonutichus for an example). Plotinus and the Neoplatonists viewed Gnosticism as a form of heresy or sectarianism to the Pythagorean and Platonic philosophy of the Mediterranean and Middle East. He accused them of using senseless jargon and being overly dramatic and insolent in their distortion of Plato's ontology." Plotinus attacks his opponents as untraditional, irrational and immoral and arrogant. He also attacks them as elitist and blasphemous to Plato for the Gnostics despising the material world and its maker.

The Neoplatonic movement (though Plotinus would have simply referred to himself as a philosopher of Plato) seems to be motivated by the desire of Plotinus to revive the pagan philosophical tradition. Plotinus was not claiming to innovate with the *Enneads*, but to clarify aspects of the works of Plato that he considered misrepresented or misunderstood. Plotinus does not claim to be an innovator, but rather a communicator of a tradition. Plotinus referred to tradition as a way to interpret Plato's intentions. Because the teachings of Plato were for members of the academy rather than the general public, it was easy for outsiders to misunderstand Plato's meaning. However, Plotinus attempted to clarify how the philosophers of the academy had not arrived at the same conclusions (such as misotheism or dystheism of the creator God as an answer to the problem of evil) as the targets of his criticism.

Influence

Ancient world

The emperor Julian the Apostate was deeply influenced by Neoplatonism, as was Hypatia of Alexandria, as well as many Christians, most notably Pseudo-Dionysius the Areopagite. St. Augustine, though often referred to as a "Platonist," acquired his Platonist philosophy through the mediation of the Neoplatonist teachings of Plotinus.

Christianity

Plotinus' philosophy had a great influence on the development of Christian theology. In *A History of Western Philosophy*, philosopher Bertrand Russell wrote that:

" To the Christian, the Other World was the Kingdom of Heaven, to be enjoyed after death; to the Platonist, it was the eternal world of ideas, the real world as opposed to that of illusory appearance. Christian theologians combined these points of view, and embodied much of the philosophy of Plotinus. [...] Plotinus, accordingly, is historically important as an influence in moulding the Christianity of the Middle Ages and of theology. "

The Eastern Orthodox position on energy, for example, is often contrasted with the position of the Roman Catholic Church, and in part this is attributed to varying interpretations of Aristotle and Plotinus, either through

Thomas Aquinas for the Roman Catholics or Gregory of Nyssa for the Orthodox Christians.

Islam

Neoplatonism and the ideas of Plotinus influenced medieval Islam as well, since the Sunni Abbasids fused Greek concepts into sponsored state texts, and found great influence amongst the Ismaili Shia.¹ Persian philosophers as well, such as Muhammad al-Nasafi and Abu Yaqub Sijistani. By the 11th century, Neoplatonism was adopted by the Fatimid state of Egypt, and taught by their da'i. Neoplatonism was brought to the Fatimid court by Iraqi Hamid al-Din al-Kirmanî, although his teachings differed from Nasafi and Sijistani, who were more aligned with original teachings of Plotinus. The teachings of Kirmanî in turn influenced philosophers such as Nasir Khusraw of Persia.

Renaissance

In the Renaissance the philosopher Marsilio Ficino set up an Academy under the patronage of Cosimo de Medici in Florence, mirroring that of Plato. His work was of great importance in reconciling the philosophy of Plato directly with Christianity. One of his most distinguished pupils was Pico della Mirandola, author of An Oration On the Dignity of Man. Our term 'Neo Platonist' has its origins in the Renaissance.

England

In England, Plotinus was the cardinal influence on the 17th-century school of the Cambridge Platonists, and on numerous writers from Samuel Taylor Coleridge to W. B. Yeats and Kathleen Raine.

India

Sarvepalli Radhakrishnan and Ananda Coomaraswamy used the writing of Plotinus in their own texts as a superlative elaboration upon Indian monism, specifically Upanishadic and Advaita Vedantic thought. Coomaraswamy has compared Plotinus' teachings to the Hindu school of Advaita Vedanta (advaita meaning "not two" or "non-dual"). Advaita Vedanta and Neoplatonism have been compared by J. F. Staal, Frederick Copleston, Aldo Magris and Mario Piantelli, Radhakrishnan, Gwen Griffith-Dickson, and John Y. Fenton. The joint influence of Advaitin and Neoplatonic ideas on Ralph Waldo Emerson is considered by Dale Riepe.

Articles and/or contributions

Du Beau	June 1929
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Full name:	Name in the issue:
Pool, Reverend John	REV. JOHN J. POOL, B.S.C., F.R.G.S.
Biographical data	
According to the issue of the 'Sufi' he was the Principal of the International College of Chromatics	
Editor of the 1919 book: Colour and Health, a Symposium. For the online facsimile edition see: http://ssoc.selfip.com:81/1919_pool_colour_and_health.pdf	
He joined the Alchemical Society in 1913 according to the work of Mark S. Morrison: "Modern Alchemy : Occultism and the Emergence of Atomic Theory" 2007. Oxford University Press Further research necessary	
Articles and/or contributions	
The Aesthetics of Colour	January 1919

Full name:	Name in the issue:
QARI, SARFARAZ HUSAIN	SARFARAZ HUSAIN QARI
Biographical data	
No biographical material found. Most likely an Eastern Sufi living in England.	
Articles and/or contributions	
Sufism	September 1924

Full name:	Name in the issue:
Quénisset, Ferdinand	Quénisset
Biographical data	

Ferdinand Quénisset (1872 – 1951) was a French astronomer.



He worked as an observer at Camille Flammarion's private observatory at Juvisy-sur-Orge, France from 1906 to 1951 (he had also previously worked there in 1892–1893). A predecessor in this post had been the celebrated Eugène Antoniadi, who had returned to his native country in 1902 to get married (Antoniadi later returned to France in 1908 at the Meudon Observatory).

He made numerous drawings and photographs of Venus, Mars, Jupiter and the Moon. He codiscovered comet C/1893 N1 (Rordame-Quénisset) and discovered C/1911 S2 (Quénisset).

Source: Wikipedia.

(Google translate from the French)

Ferdinand Quénisset, enthusiastic reader of the works of Flammarion, passionate astrophotography, founded an amateur observatory Nanterre in 1904 and it has made interesting observations. He joined the S.A.F. in 1890 and worked in Juvisy in 1892 and 1893, when he discovered, together with an American astronomer, his first comet named Rordame-Quénisset. It is to him that we owe the most of the drawings, notes, glass plates and black and white prints of Venus (the spots of this planet were first observed by Quénisset 1911), Jupiter, Mars, the Moon, various constellations, sun spots, the zodiacal light, eclipses but also interesting cloud formations for photography which he won an award in 1933.

With the rise astrophotographic room per La Baume-Pluvinel in 1908, he made successive shots of the comet Morehouse Juvisy of Halley's comet in 1910 and discovered the second comet that bears his name in 1911. His extensive correspondence with Flammarion then, after 1925, with Gabrielle is exciting and it leaves behind an archive of high quality. Renowned lecturer, member of the international section of astronomy, he published two booklets Applications photography physics and meteorology and Application of photography to astronomy. He developed considerably, with the generosity of Gabrielle Flammarion, photographic equipment of the observatory and died in 1951 in Juvisy.

Source: <http://www.culture.gouv.fr/culture/flammarion/astrojuv/astrojuv.htm>

Articles and/or contributions

The Beings of Infinity (From the French)

December 1927

Full name:	Name in the issue:
Rhys Davids, Caroline Augusta Foley	C.A.F. Rhys Davids

Biographical data

Caroline Augusta Foley Rhys Davids (1857–1942) was an English Pāli language scholar and translator, and from 1923-1942 president of the Pali Text Society which was founded by her husband T. W. Rhys Davids whom she married in 1894.

Early life and education

Caroline Augusta Foley Rhys Davids was born on 27 September 1857 in Wadhurst, East Sussex, England to John Foley and Caroline Elizabeth Foley (maiden name Caroline Elizabeth Windham). Caroline was born into a family with a long ecclesiastic history—her father, John Foley, served as the vicar of Wadhurst from 1847–88; her grandfather and great grandfather had served as rector of Holt, Worcestershire and vicar of Mordiford, Herefordshire, respectively. Two years before her birth, five of her siblings died within one month in December 1855/January 1856 from diphtheria and are commemorated in the church of St Peter and St Paul, Wadhurst.^{[1][2]} One surviving brother, John Windham Foley (1848–1926), became a missionary in India and another, Charles Windham Foley (1856–1933), played in three FA Cup Finals for Old Etonians, being on the winning side in 1852; he later had a career as a solicitor.^[3]

She studied at University College, London studying mainly economics, philosophy, and psychology. While studying there, she also began studying Sanskrit under Reinhold Rost. As a student, she was already a prolific writer and a vocal campaigner in the movements for poverty relief, children's rights, and women's suffrage. She completed her BA in 1886 and her MA in 1889.

Marriage and career

A mutual friend introduced Caroline and her future husband T. W. Rhys Davids, knowing that they both shared an interest in Indic studies, and they married soon afterwards. T. W. Rhys Davids encouraged Caroline to pursue Buddhist studies and do research about Buddhist psychology and the place of women in Buddhism. Thus, among her first works were a translation of the Dhamma Sangani, a text from the Theravāda Abhidhamma Piṭaka, which she published under the title A Buddhist manual of psychological ethics: Being a translation, now made for the first time, from the original Pali, of the first book in the Abhidhamma Piṭaka, entitled: Dhamma-sangani (Compendium of States or Phenomena) (1900); a second early translation was that of the Therīgāthā, a

canonical work of verses traditionally ascribed to early Buddhist nuns (under the title *Psalms of the Sisters* [1909]).

She obtained the position of Lecturer in Indian Philosophy at Manchester University in 1910 and held that position until 1913. Between 1918 and 1933 she worked as Lecturer in the History of Buddhism at the School of Oriental Studies (later renamed the School of Oriental and African Studies). While teaching, she simultaneously acted as the Honorary Secretary of the Pali Text Society which had been started by her husband to transcribe and translate Pāli Buddhist texts. She held that position from 1907 until her husband's death in 1922; the following year, she took his place as President of the Society.

Her translations of Pāli texts were at times idiosyncratic but her contribution was considerable. She was one of the first scholars to attempt translations of Abhidhamma texts, known for their complexity and difficult use of technical language. She also translated large portions of the Sutta Piṭaka, or edited and supervised the translations of other PTS scholars. Beyond this, she also wrote numerous articles and popular books on Buddhism; it is probably in these manuals and journal articles where her controversial volte-face towards several key points of Theravāda doctrine can first be seen. Although earlier in her career she accepted more mainstream beliefs about Buddhist teachings, later in life she rejected the concept of anatta as an "original" Buddhist teaching. She appears to have influenced several of her students in this direction, including A. K. Coomaraswamy, F. L. Woodward, and I. B. Horner.

Influence of Spiritualism

Unlike her husband, C.A.F. Rhys Davids became strongly influenced by Spiritualism and possibly by Theosophy. Of the two, it was probably spiritualism and her own education in psychology under George Croom Robertson at University College London which most influenced her later reinterpretation of Buddhism. She seems to have had little actual interaction with Theosophical groups until very late in her career, and can even be seen to criticize Theosophical belief in some works. She became particularly involved in various forms of psychic communication with the dead, first attempting to reach her dead son through seances and then through automatic writing. She later claimed to have developed clairaudience, as well as the ability to pass into the next world when dreaming. She kept extensive notebooks of automatic writing, along with notes on the afterlife and diaries detailing her experiences, which are held by the University of London.^[4]

Family



Arthur Rhys Davids. He died in action on 23 October 1917.

Caroline and Thomas had three children, Vivien Brynhilda (1895), Nesta Enid (1900) and Arthur Rhys Davids (1897), a fighter ace pronounced as having been killed in action during an aerial battle in 1917. Caroline A. F. Rhys Davids died suddenly in Chipstead, Surrey on 26 June 1942. She was 84.



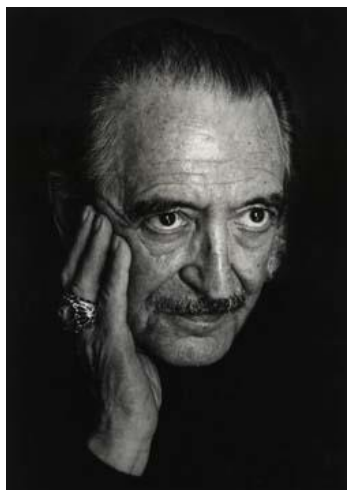
Mr T.W. Rhys Davids and
Mrs C.A.F. Rhys Davids in 1894

Articles and/or contributions

God and Invisible Helpers	April 1939
God and Invisible Helpers (conclusion)	July 1939

Full name:	Name in the issue:
Robb, George	George Robb
Biographical data	
Hard to find on the internet. There are several George Robb's. Most likely he is the one who wrote an Arabic translation of an English work in 1916. See also the following url: http://www.barnesandnoble.com/w/selections-for-translation-from-english-into-arabic-adopted-by-the-ministry-of-education-for-use-in-government-secondary-schools-george-robb/1100234457?ean=2940030706801 Superscript in the SQ: 'Translated from the Arabic by an eminent orientalist'.	
Articles and/or contributions	
The Perfect Man, (from the Arabic)	September 1926, p. 70

Full name:	Name in the issue:
Roberts, A.M.	A.M. Roberts
Biographical data	
No Biographical data found The article is a report of an Interfaith Congress, held in London in 1936, organized by Francis Edward Younghusband (see his own article in this survey). A gathering similar to the one in Chicago in 1893, then attended by the famous Vivekananda.	
Articles and/or contributions	
The World Congress of Faiths	October 1936

Full name:	Name in the issue:
Roditi, Édouard	Édouard Roditi
Biographical data	
	Édouard Roditi (Paris, 6 June 1910 – Cadiz, Spain, 10 May 1992) was an American poet, short-story writer and translator. He was educated in England at Charterhouse and Balliol College, Oxford, and at the University of Chicago. His father was a Sephardic Jewish native of Istanbul, but American citizen. Édouard Roditi studied in France, England, Germany and the USA. Roditi published several volumes of poetry, short stories, and art criticism. He was also well regarded as a translator, and translated into English original works from French, German, Spanish, Danish and Turkish. He was for instance one of the first translators of Saint-John Perse in English in 1944. In 1961, he translated Yaşar Kemal's epic novel <i>İnce Memed</i> (1955) under the English title <i>Memed, My Hawk</i> . This book was instrumental in introducing the famed Turkish writer to the English-speaking world. <i>Memed, My Hawk</i> is still in print.
	In addition to his poetry and translations, Roditi is perhaps best remembered for the numerous interviews he conducted with modernist artists, including Marc Chagall, Joan Miró, Oskar Kokoschka, Philippe Derome and Hannah Höch. Several of these have been assembled in the collection <i>Dialogues on Art</i> .
Articles and/or contributions	
Baalshem and Hassidism	December 1932

Full name:	Name in the issue:
Rolland, Romain	Romain Rolland
Biographical data	
	<p>Romain Rolland (French: [ʁɔlɑ̃]; 29 January 1866 – 30 December 1944) was a French dramatist, novelist, essayist, art historian and mystic who was awarded the Nobel Prize for Literature in 1915 "as a tribute to the lofty idealism of his literary production and to the sympathy and love of truth with which he has described different types of human beings".</p> <p>Biography</p> <p>Rolland was born in Clamecy, Nièvre into a family that had both wealthy townspeople and farmers in its lineage. Writing introspectively in his <i>Voyage intérieur</i> (1942), he sees himself as a representative of an "antique species". He would cast these ancestors in <i>Colas Breugnot</i> (1919).</p> <p>Accepted to the <i>École normale supérieure</i> in 1886, he first studied philosophy, but his independence of spirit led him to abandon that so as not to submit to the dominant ideology. He received his degree in history in 1889 and spent two years in Rome, where his encounter with Malwida von Meysenbug—who had been a friend of Nietzsche and of Wagner—and his discovery of Italian masterpieces were decisive for the development of his thought. When he returned to France in 1895, he received his doctoral degree with his thesis <i>The origins of modern lyric theatre</i> and his doctoral dissertation, <i>A History of Opera in Europe before Lully and Scarlatti</i>. For the next two decades, he taught at various lycées in Paris before directing the newly established music school <i>Ecole des Hautes Etudes Sociales</i> from 1902–11. In 1903 he was appointed to the first chair of music history at the Sorbonne.</p> <p>His first book was published in 1902, when he was 36 years old. Through his advocacy for a 'people's theatre', he made a significant contribution towards the democratization of the theatre. As a humanist, he embraced the work of the philosophers of India ("Conversations with Rabindranath Tagore" and Mohandas Gandhi). Rolland was strongly influenced by the Vedanta philosophy of India, primarily through the works of Swami Vivekananda. A demanding, yet timid, young man, he did not like teaching. He was not indifferent to youth: Jean-Christophe, Olivier and their friends, the heroes of his novels, are young people. But with real-life persons, youths as well as adults, Rolland maintained only a distant relationship. He was first and foremost a writer. Assured that literature would provide him with a modest income, he resigned from the university in 1912. Romain Rolland was a lifelong pacifist. He was one of the few major French writers to retain his pacifist internationalist values; he moved to Switzerland. He protested against the first World War in <i>Au-dessus de la Mêlée</i> (1915), <i>Above the Battle</i> (Chicago, 1916). In 1924, his book on Gandhi contributed to the Indian nonviolent leader's reputation and the two men met in 1931.</p> <p>In 1928 Rolland and Hungarian scholar, philosopher and natural living experimenter Edmund Bordeaux Szekely founded the International Biogenic Society to promote and expand on their ideas of the integration of mind, body and spirit. In 1932 Rolland was among the first members of the World Committee Against War and Fascism, organized by Willi Münzenberg. Rolland criticized the control Münzenberg assumed over the committee and was against it being based in Berlin.</p> <p>Rolland moved to Villeneuve, on the shores of Lac Léman (Lake Geneva) to devote himself to writing. His life was interrupted by health problems, and by travels to art exhibitions. His voyage to Moscow (1935), on the invitation of Maxim Gorky, was an opportunity to meet Joseph Stalin, whom he considered the greatest man of his time. Rolland served unofficially as ambassador of French artists to the Soviet Union. However, as a pacifist, he was uncomfortable with Stalin's brutal repression of the opposition. He attempted to discuss his concerns with Stalin, and was involved in the campaign for the release of the Left Opposition activist/writer Victor Serge and wrote to Stalin begging clemency for Nikolai Bukharin. During Serge's imprisonment (1933–1936), Rolland had agreed to handle the publications of Serge's writings in France, despite their political disagreements.</p> <p>In 1937, he came back to live in Vézelay, which, in 1940, was occupied by the Germans. During the occupation, he isolated himself in complete solitude.</p> <p>Never stopping his work, in 1940, he finished his memoirs. He also placed the finishing touches on his musical research on the life of Ludwig van Beethoven. Shortly before his death, he wrote <i>Péguy</i> (1944), in which he examines religion and socialism through the context of his memories. He died on 30 December 1944 in Vézelay.</p> <p>In 1921, his close friend, the Austrian writer Stefan Zweig, published his biography (in English <i>Romain Rolland: The Man and His Works</i>). Zweig profoundly admired Rolland, whom he once described as "the moral consciousness of Europe" during the years of turmoil and War in Europe. Zweig wrote at length about his friendship with Rolland in his own autobiography (in English <i>The World of Yesterday</i>).</p> <p>Hermann Hesse dedicated <i>Siddhartha</i> to Romain Rolland "my dear friend".</p> <p>People's theatre</p> <p>Rolland's most significant contribution to the theatre lies in his advocacy for a "popular theatre" in his essay <i>The People's Theatre</i> (<i>Le Théâtre du peuple</i>, 1902). "There is only one necessary condition for the emergence of a new theatre", he wrote, "that the stage and auditorium should be open to the masses, should be able to contain a people and the actions of a people". The book was not published until 1913, but most of its contents had</p>

appeared in the Revue d'Art Dramatique between 1900 and 1903. Rolland attempted to put his theory into practice with his melodramatic dramas about the French Revolution, Danton (1900) and The Fourteenth of July (1902), but it was his ideas that formed a major reference point for subsequent practitioners.

"The people have been gradually conquered by the bourgeois class, penetrated by their thoughts and now want only to resemble them. If you long for a people's art, begin by creating a people!"

Romain Rolland, *Le Théâtre du peuple* (1903).

The essay is part of a more general movement around the turn of that century towards the democratization of the theatre. The Revue had held a competition and tried to organize a "World Congress on People's Theatre", and a number of People's Theatres had opened across Europe, including the Freie Volksbühne movement ('Free People's Theatre') in Germany and Maurice Pottecher's Théâtre du Peuple in France. Rolland was a disciple of Pottecher and dedicated The People's Theatre to him.

Rolland's approach is more aggressive, though, than Pottecher's poetic vision of theatre as a substitute 'social religion' bringing unity to the nation. Rolland indicts the bourgeoisie for its appropriation of the theatre, causing it to slide into decadence, and the deleterious effects of its ideological dominance. In proposing a suitable repertoire for his people's theatre, Rolland rejects classical drama in the belief that it is either too difficult or too static to be of interest to the masses. Drawing on the ideas of Jean-Jacques Rousseau, he proposes instead "an epic historical theatre of 'joy, force and intelligence' which will remind the people of its revolutionary heritage and revitalize the forces working for a new society" (in the words of Bradby and McCormick, quoting Rolland). Rolland believed that the people would be improved by seeing heroic images of their past. Rousseau's influence may be detected in Rolland's conception of theatre-as-festivity, an emphasis that reveals a fundamental anti-theatrical prejudice: "Theatre supposes lives that are poor and agitated, a people searching in dreams for a refuge from thought. If we were happier and freer we should not feel hungry for theatre. [...] A people that is happy and free has need of festivities more than of theatres; it will always see in itself the finest spectacle".



Programme sheet for Piscator's 1922 production of Rolland's drama *The Time Will Come* (1903), at the Central-Theater in Berlin.

Rolland's dramas have been staged by some of the most influential theatre directors of the twentieth century, including Max Reinhardt and Erwin Piscator. Piscator directed the world première of Rolland's pacifist drama *The Time Will Come* (*Le Temps viendra*, written in 1903) at Berlin's Central-Theater, which opened on 17 November 1922 with music by K Pringsheim and scenic design by O Schmalhausen and M Meier. The play addresses the connections between imperialism and capitalism, the treatment of enemy civilians, and the use of concentration camps, all of which are dramatised via an episode in the Boer War. Piscator described his treatment of the play as "thoroughly naturalistic", whereby he sought "to achieve the greatest possible realism in acting and decor". Despite the play's overly-rhetorical style, the production was reviewed positively.

Novels

Rolland's most famous novel is the 10-volume roman-fleuve *Jean-Christophe* (1903–1912), which brings "together his interests and ideals in the story of a German musical genius who makes France his second home and becomes a vehicle for Rolland's views on music, social matters and understanding between nations". His other novels are *Colas Breugnon* (1919), *Clérambault* (1920), *Pierre et Luce* (1920) and his second roman-fleuve, the 7-volume *L'âme enchantée* (1922–1933).

Academic career

He became a history teacher at Lycée Henri IV, then at the Lycée Louis le Grand, and member of the École française de Rome, then a professor of the History of Music at the Sorbonne, and History Professor at the École Normale Supérieure.

Correspondence with Freud

1923 saw the beginning of a correspondence between the famous psychoanalyst Sigmund Freud and Rolland, who found that the admiration that he showed for Freud was reciprocated in equal measures (Freud proclaiming in a letter to him: "That I have been allowed to exchange a greeting with you will remain a happy memory to the end of my days."). This correspondence introduced Freud to the concept of the "oceanic feeling" that Rolland had developed through his study of Eastern mysticism. Freud opened his next book *Civilization and its*

Discontents (1929) with a debate on the nature of this feeling, which he mentioned had been noted to him by an anonymous "friend". This friend was Rolland. Rolland would remain a major influence on Freud's work, continuing their correspondence right up to Freud's death in 1939.

Articles and/or contributions

L'Art December 1929

Full name:	Name in the issue:
Ropp, R.S. de	R.S. de Ropp

Biographical data

Most likely the author is Robert Sylvester de Ropp, although in 1936 he was in his early twenties: Robert Sylvester de Ropp (1913–1987) was an English biochemist and a researcher and academic in that field. After retiring from biochemistry, he brought other long-time personal interests to the fore, becoming a prominent author in the fields of human potentials and the search for spiritual enlightenment.

Early life

Ropp was born in London, England, in 1913, the son of William de Ropp (originally Wilhelm von der Ropp) by his marriage to Ruth Fisher. The Ropp family had been land-owning barons in Lithuania. William was of Teutonic and Cossack descent, and although entitled to use the title of "Baron", was perpetually in shaky financial circumstances. He had settled in England in 1910 and become naturalised in 1913. Ropp's mother, Ruth, was a daughter of Albert Bulteel Fisher, whose brother was the academic historian Herbert William Fisher. Ruth de Ropp died in the 1918 flu pandemic. Robert de Ropp had also contracted the flu during the pandemic, and by the time he fully recovered from its ravages he was seven years old.

Much later in Ropp's life, Adeline, one of his mother's cousins, was to figure quite importantly in his development. She was the first wife of the composer Ralph Vaughan Williams.

After Ropp's recovery from the flu, his father sent him as a boarder to a preparatory school, and during the school holidays he lived with various relations on his mother's side, including an aunt in Leicestershire and a great aunt at Salisbury. This institution, Cheam School, offered the conventional curriculum of the Greek and Latin classics, English literature, and Muscular Christianity. Although subsequently questioning the premises of formal religion, Ropp had his first spiritual experience during his confirmation.

In 1925 Ropp's father, being in financial difficulties, could not pay the school fees and took him out of the school. His father also remarried, and the family went to live in the old baronial estate in Lithuania. Shortly after, Ropp's father obtained work as an agent for an aircraft company in Berlin and, taking his wife there with him, abandoned Robert in the rambling ruin of the family home, where he lived with a family of Latvians attached to the old Ropp baronial estate. He lived a rustic existence in Lithuania, left to his own devices and picking up the ways of the peasants. Two years later, when he was fourteen, his father shipped him off to the semi-desert south-Australian "outback", to live with, and work for, a hardscrabble-farm family. Three years later, the farmer went bankrupt amid dust storms. Lonely and nearly penniless, hard-bitten Robert eventually made his way back to England, where one of his maternal aunts took him in. In a while, he moved in with his mother's cousin, Adeline, who lived in Dorking with her husband, the composer Ralph Vaughan Williams.

Career as biochemist

The Vaughan Williamses paid for Robert's further education at the Royal College of Science in South Kensington, where he eventually specialized in biology. He earned a PhD degree in plant physiology at the Royal College. During this period, as well, he developed interests in politics, philosophy, and spirituality.

In this earlier portion of his life, Ropp was active in plant physiology and cancer research. In 1939 he was at the Research Institute of Plant Physiology at Imperial College of Science and Technology in London. In the first quarter of 1939, at Paddington, he married Eileen M. Trinder, with whom he had lived for a number of years.^{[2][4]} He and Eileen had two children. During the Second World War years, Ropp worked as a bacteriologist and plant biologist. He met Kathleen Elizabeth (Betty) Knowlman when during the War he was working as a researcher and she worked as a gardener, both at Kew Gardens; Betty later joined him in the United States after he moved there, at which time they married.

In the early 1940s, Ropp wrote a number of research papers relating to plant physiology and tumours. By 1945 he was a Research Officer of the Agricultural Research Council at the Rothamsted Experimental Station. After emigrating to the U.S., Ropp's professional life included a stay at the Rockefeller Institute as a visiting investigator. At various times, his research was centered on cancer, mental illness, or drugs that affect behavior. During a ten-year period working for the Lederle Laboratories near Pearl River, New York, Ropp wrote a book for the general reader in the field of psychoactive substances (many of which are plant-derived): *Drugs and the Mind*.

Avocational interests

Ropp's intense avocational interests, stemming largely from a spontaneous childhood spirituality, were nurtured by the influence of P. D. Ouspensky, whom he met in 1936. "The work" (as the Ouspensky disciplines were termed) was an approach to establishing an integrated human awareness at a higher level — considered to be a true inner freedom. Ropp went regularly to Lyne Place for "work" weekends from 1936 to 1945 and was particularly attached to Madame Ouspensky as a deeply insightful guide, until 1940. In that year the Ouspenskys emigrated from Britain to the United States; after living through war conditions in Britain, Ropp joined the

Ouspenskys there on a New Jersey farm in 1945, the European hostilities being past. However, Ropp felt the Ouspenskys' milieu had by this point become stagnant and ineffective, and he became disillusioned about the work. "Ouspensky was no longer a teacher," Ropp opined in his autobiography. After arriving in the U.S., Robert de Ropp, through his own efforts, built two houses, one in Connecticut, another in New York state; he and his second wife, Betty, lived in Rockland County, NY. Ropp met G. I. Gurdjieff (the Ouspenskys' famous teacher) during Gurdjieff's final visit to New York, in 1948.

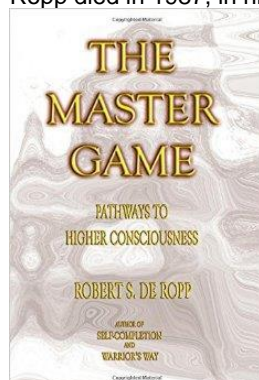
Years in Sonoma County

After working for the Lederle Laboratories for 10 years, Ropp's attachment to the northeast U.S. waned, and he felt a pull to the West Coast. In 1961 he purchased a small house on several acres, near Glen Ellen, California, where the climate was mild and soil could be worked to high fertility. In time he became an independent writer and teacher — much concerned about humanity's growing environmental and spiritual crises — and set up a learning community on his land (near Santa Rosa) around 1967. The idea behind it was experiential learning at the levels of body, mind, and spirit.

Ropp's family included the two children from his first marriage, and the children he had with his wife Betty.^[7] To support his family and finance their transition into the direct economy of living from the land and ocean, Ropp worked until 1973 as a research scientist at the University of San Francisco. The family put down roots in their rural Sonoma-County locale, working at living simply. They grew fruits, vines, vegetables and wheat, as well as many ornamental plants. Ropp fished in the ocean and Betty raised chickens.

Ropp wrote most of his books during his Sonoma County years. Among his most influential books (concerning spiritual development) are: *The Master Game* and *Warrior's Way: The Challenging Life Games*. The first of these stands as his report on what he had learned from his teachers and from the writings of similar figures, as well as more main-stream psychologists, psychiatrists, and researchers into fields such as religion and the spiritual life. The second is in part a sequential biography, and was written near the end of his life; a significant dimension of its content is his very personal evaluation of the characters and contributions of Gurdjieff, Ouspensky, Madame Ouspensky, John G. Bennett (another direct disciple of Gurdjieff), Gerald Heard, Aldous Huxley, Timothy Leary, Stephen Gaskin, Alan Watts, Carlos Castaneda, and other figures serving as teachers of those engaged in spiritual quests. He is critical of those he views as false gurus or merely pompous, and attempts a fair-handed assessment of those he deems verbose but limited, whilst yet expressing genuine gratitude for those whose efforts he believes have enriched human life.

Ropp died in 1987, in his mid seventies, in an accident while ocean-kayaking.



Articles and/or contributions

The Mystical System of William Blake	October 1936
Thoughts on the Opening Chapters of Goethe's Faust	July 1938

Full name:	Name in the issue:
Rossum du Chattel, Savitri	Savitri
Biographical data	
<i>Rossum du Chattel, van Savitri Subhan-bi</i> 1 st wife of Musharaff Moulamia Khan. Died during a journey in India from malaria. (Source: Compendium of the Sufi Movement, Paul Ketelaar 2014)	
Articles and/or contributions	
Orpheus from the Point of View of a Sufi	March 1935

Full name:	Name in the issue:
Rothfield, Otto	Otto Rothfield , M.A. F.R.G.S.
Biographical data	
Source:	

http://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Rothfield%2C%20Otto%2C%201876-1932 Online Books by Otto Rothfield (Rothfield, Otto, 1876-1932) Rothfield, Otto, 1876-1932: <i>Women of India</i> (Bombay: D. B. Taraporevala Sons and Co., ca. 1920), illust. by M. V. Dhurandhar (page images at HathiTrust; US access only) Additional books from the extended shelves: Rothfield, Otto, 1876-1932: <i>Impressions of the co-operative movement in France and Italy, by Otto Rothfeld, Registrar, Co-operative societies, Bombay Presidency.</i> (Bombay, Printed at the Government Central Press, 1920) (page images at HathiTrust; US access only) Rothfield, Otto, 1876-1932: <i>Indian dust / by Otto Rothfeld.</i> (Oxford : Alden, 1909) (page images at HathiTrust; US access only) Rothfield, Otto, 1876-1932: <i>Indian dust, studies of the Orient including a biographical appreciation of Lawrence Hope.</i> (New York, John Lane Company, 1910) (page images at HathiTrust) Rothfield, Otto, 1876-1932: <i>Umar Khayyam and his age, by Otto Rothfeld ...</i> (Bombay, D.F. Taraporevala sons & co., 1922) (page images at HathiTrust; US access only) Rothfield, Otto, 1876-1932: <i>With pen and rittle in Kishtwar, by Otto Rothfeld ...</i> (Bombay, D. B. Taraporevala sons & co., 1918) (page images at HathiTrust; US access only)	
Articles and/or contributions	
The Value of Persian Literature	March 1931


Full name:	Name in the issue:
Rousseau, Madame	Madame Rousseau
Biographical data	
Unknown	
Articles and/or contributions	
Meditation and Realization	January 1919

Full name:	Name in the issue:
Rutherford, Miss	Miss Rutherford
Biographical data	
No Biographical Material found.	
Articles and/or contributions	
The Immaculate Birth	October 1915

Full name:	Name in the issue:
Sandeman, Frances	Frances Sandeman
Biographical data	
No specific biographical material found. Probably the wife of George Sandeman with whom she wrote the books: Practical Community, etc (Woodcraft Way Series. no. 16.) by Frances Sandeman and George Sandeman (1930) The Community of Work by Frances Sandeman and George Sandeman (1920) (Source: http://www.amazon.co.uk/Frances-Sandeman/e/B00IV4LC5Y) Her article in the SQ is about the 'Tidworth Tattoo', a military musical event. For clips on the Tidworth Tattoo in the thirties, see: http://www.britishpathe.com/video/tattoo-at-tidworth http://www.britishpathe.com/video/tidworth-tattoo	
Articles and/or contributions	
The Mystical Tattoo	January 1938

Full name:	Name in the issue:
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Scott, Arthur Bodley	A.B. Scott M.D.
Biographical data	
<p>From the Biography:</p> <p>Born in 1885. He joined the Sufi Movement in 1921. He was made a Khalif in the esoteric side of the Order by Pir-o-Murshid Inayat Khan in August 1923 during the Summerschool at Suresnes. In 1926 he was made a Cherag of the Universal Worship. Author of "The soul of the Universe", published in London by Rider & Co. In Writing this book Dr. Scott feels, as he says in the Preface, that it fulfils a profound trust placed in him by Inayat Khan, a trust (to use, largely, his own words) to interpret and explain his Message after the manner of thought and in the more scientific language of the Western world; that thus, in a meeting of the mentalities of the East and West, his Message might have that certain setting and reach that would cause, in time, much that lay hidden in its depths to stand revealed ...</p> <p>This bok contains many quotations from the Gayan and other sayings of Pir-o-Murshid Inayat Khan. In his speech on Viladat Day 1925 at Suresnes Pir-o-Murshid remembered him and said: "Khalif Scott has splendidly worked for the Cause in Bournemouth (England.)"</p> <p>From: http://records.ancestry.com/arthur_bodley_scott_records.ashx?pid=162746619</p> <p>Arthur Bodley Scot</p> <p>Born on 1885 to Thomas Bodley Scott and Adeline Savory. Arthur married Winifred Kate Harrison and had 4 children.</p> <p>Family Members</p> <p>Parents</p> <ul style="list-style-type: none"> • Thomas Bodley Scott1851-1924 • Adeline Savory1847-1930 <p>Spouse(s)</p> <ul style="list-style-type: none"> • Winifred Kate Harrison1880-Unknown <p>Children</p> <ul style="list-style-type: none"> • Adeline Bodley Scott • Benedetta Scott • Georgina Mary Scott1911-1992 • Nancy Bodley Scott1916-1972 	
Articles and/or contributions	
World Teachers	March 1930

Full name:	Name in the issue:
Shah, Sirdar Ikbali Ali	Sirdar Ikbali Ali Shah
Biographical data	
<div style="display: flex; align-items: flex-start;">  <div> <p>Sirdar Ikbali Ali Shah (Hindi: सरदार इकबाल अली शाह, Urdu: سردار اقبال علی شاہ, born 1894 in Sardhana, India, died 4 November 1969 in Tangier, Morocco) was an Indian-Afghan author and diplomat descended from the Sadaat of Paghman. Educated in India, he came to Britain as a young man to continue his education in Edinburgh, where he married a young Scotswoman.</p> <p>Travelling widely, Ikbali Ali Shah undertook assignments for the British Foreign Office and became a publicist for a number of Eastern statesmen, penning biographies of Kemal Ataturk, the Aga Khan and others. His other writing includes lighter works such as travel narratives and tales of adventure, as well as more serious works on Sufism, Islam and Asian politics. He hoped that Sufism might "form a bridge between the Western and the Eastern ways of thinking"; familiar with both cultures, much of his life and writing was devoted to furthering greater cross-cultural understanding. Ikbali Ali Shah fathered three children, all of whom became notable writers themselves; his son Idries Shah became particularly well known and acclaimed as a writer and teacher of Sufism in the West. When Ikbali Ali Shah's wife died in 1960, he moved from Britain to Morocco, spending the last decade of his life in Tangier.</p> <p>Controversy related to his sons' claims to have a special role in representing Sufism in the West also reflected back on Ikbali Ali Shah; a researcher seeking to discredit his son Idries unearthed Foreign Office records which appeared to cast doubt on Ikbali Ali Shah's honesty, and towards the end of his life he was involved in a literary scandal surrounding a new translation of the Rubaiyat of Omar Khayyam, a joint work by his eldest son Omar and the English poet Robert Graves. He died in a road accident in Morocco, aged 75.</p> </div> </div>	

Life

Family origins

Ikbal Ali Shah was born into a family of Musavi Sayyids (descendants of the Prophet Muhammad through his daughter Fatimah and also through Musa al-Kadhim, the great-great-grandson of Husayn ibn Ali and seventh Imam of the Twelver Shi'a sect of Islam). The family originated from Paghman near Kabul, Afghanistan. In 1840, Ali Shah's great-grandfather was awarded the title Jan-Fishan Khan for his support of Shah Shuja, a puppet ruler installed by the British.^[1] In 1841, following the defeat of the British, Jan-Fishan Khan was forced to leave Afghanistan.^[1] The British-Indian government rewarded his loyalty with an estate in Sardhana, Uttar Pradesh, which thereafter became the family seat.

Ali Shah's granddaughter Saira Shah relates that her grandfather "maintained that ancestry was something to try to live up to, not to boast about" and told her that "it is less important who your forebears were than what you yourself become."

Education and marriage

Ali Shah was educated at the Muhammadan Anglo-Oriental College—now the university—at Aligarh and then went to Britain for further studies before the first world war. He met his future wife Saira Elizabeth Luiza Shah (pseudonym: Morag Murray Abdullah, b. 1900) during the war, while engaged in an unsuccessful attempt to study medicine at Edinburgh Medical School. They eloped while she was only sixteen; her family did not approve of the match, and her father never spoke to her again. Ali Shah's own father, asked to give his consent to the marriage, enquired by telegram "whether she was prepared to become a Muslim and whether she would be able to defend a fortress, if required." She answered yes on both counts; satisfied, he gave his blessing. The young couple subsequently had three children, the Sufi writers and translators Amina Shah (b. 1918), Omar Ali-Shah (b. 1922) and Idries Shah (b. 1924).

Traveller, writer, diplomat and publicist

In 1918, Ali Shah became only the second Asian to join the Royal Society for Asian Affairs, contributing articles on Islam to the Society's journal. He travelled widely and became a publicist for a variety of Eastern statesmen such as the Kemal Atatürk, Sharif of Mecca, King Abdullah of Jordan, King Fuad I of Egypt, the Emir Abdul Illah of Iraq and members of the royal family of Afghanistan.^[1] He was on friendly terms with both orthodox leaders (like the Rector of Azhar University in Cairo) and reformers (like Kemal Ataturk).

Ikbal Ali Shah believed that Bolshevism's encroachment on the countries of Central Asia would almost inevitably lead to catastrophic results, and by 1921 was reporting in the *Edinburgh Review* on the methods of propaganda and political influence used by the Bolsheviks in Central Asia and Afghanistan, with its consequences for British rule in India.

He was also associated with the British Foreign Office for several decades. James Moore states that his work for the Foreign Office occasionally raised controversy: in 1929, after Ali Shah "tried to compromise" the British Prime Minister, Ramsay MacDonald, Foreign Office investigations concluded that there "was hardly a word of truth in his writings".

Ali Shah was a passionate advocate of the modernisation of Islam. He viewed this as nothing more and nothing less than a return to genuine Islam, an Islam without a priest class, writing in 1929:

"In the New Dark Age of my faith, from which we have just emerged into the sunny vistas of real religion, a curious politico-religious system had grown; and it is indeed by reason of our forebears having been seen so long under that influence that the average European wonders whether we have not definitely divorced Islam by our modernization. The truth is that the organization of the Doctors of Moslem Law, backed by autocratic Eastern monarchs was the very antithesis of the words of the Koran. In Turkey, for instance, no man was permitted to consult the Holy Book of Islam and seek interpretation for himself; despite the fact that the only reason for which the faithful places his book above every other Revealed Law is that any man can have his cue directly from it. The Prophet himself emphasized this fact repeatedly and thereby meant to destroy the human tendency of priestcraft. This particular teaching was so deep that it was not until many political cross-currents amongst the Moslem States had much weakened the spiritual essence that the clergy at last won the battle which they had fought for at least a thousand years."

Justifying Turkey's modernisation efforts under Kemal Atatürk, Ali Shah condemned what Islam had become in Turkey:

"Even the slightest divergence from the established church was considered the highest crime; and the faithful wandered in and out of the four water-tight compartments of schools of theology completely dazed by the priest-made dogma that neither would reconcile with the early teachings of Islam nor ring true to the advancing humanity of the present age. The clergy made every effort to circumscribe the view of every Moslim and placed the right of interpretation beyond the reach of even the intelligent seeker after truth."

He noted with approval that –

"When ecclesiastics frowned upon women parading the streets in Stamboul, the young men were able to silence the objections by quoting the Koran to prove that the Koran enjoined only modesty and not the cruel practice of closing women in the houses."

In the 1930s he was in Geneva, working in collaboration with the League of Nations supporting disarmament, and attending the European Muslim Congress of 1935, promoting Islamic unity. According to Augy Hayter (a student of Ikbal's son Omar Ali-Shah) the Sirdar's connection with the League of Nations began in its early days when he was working with professor Gilbert Murray and the Agha Khan, and records of his contributions and

position as a "respected intellectual" of the time can be found in the Unesco archives in Paris. Ikbāl Ali Shah was also a member of the Royal Geographical Society and the Royal Asiatic Society. By contributing to the work of such organisations, he aimed to bridge the gap between east and west. In 1937, he wrote:

"... since my early days I have striven to interpret the East to the West, and Europe to Asia. Through this, I believe, lies the way of mutual sympathy between the nations; and such can only be accomplished by means of reading the effusions of one another's Great Minds; because if we but endeavour to understand about our fellow men, good will can come as the gentle dawn of peace."

In 1940, the family moved from London to Oxford to escape German bombing. In 1945, Ali Shah and his son Idries travelled to Uruguay as expert advisors on *halal* meat questions for the India Office; a scandal resulted, leading the British ambassador to describe him as a "swindler".

Latter years

Ikbāl Ali Shah later taught Sufi "classes" in England, which were the precursors to the Sufi school established by his son, Idries Shah. He was also appointed by Dr. Zakir Hussain as India's cultural representative in all of West Asia.

According to his grandson Tahir, Ali Shah was heartbroken when his wife died in 1960, aged 59; feeling unable to continue living in the places in which they had shared their lives, he moved to Tangier in Morocco, a place they had never visited together, and lived there in a small villa close to the seafront. L. F. Rushbrook Williams, a British scholar bound to Ali Shah through a friendship spanning more than half a century, attributes Ali Shah's move to Morocco to a tightening of British residence regulations and says that Ali Shah, never having acquired British domicile, was obliged to leave behind the study centre for sufism that he had set up in England.

Near the end of his life, Ali Shah was caught up in the controversy surrounding the 1967 publication of a new translation of Omar Khayyām's *Rubaiyat* by his son Omar Ali-Shah and the English poet Robert Graves. The translation was based on an annotated "crib" made by Omar Ali-Shah, who asserted that it derived from an old manuscript said to have been in the Shah family's possession for 800 years. L. P. Elwell-Sutton, an orientalist at Edinburgh University, expressed his conviction that the story of the ancient family manuscript was false. Graves believed that the disputed manuscript was in the possession of Ikbāl Ali Shah, and that he was about to produce it at the time of his death from a road accident, to allay the growing controversy surrounding the translation. However, the manuscript never was produced.

Richard Perceval Graves describes how, in a letter to Robert Graves in 1970, Idries Shah pointed out that "production of the MSS would prove nothing, because there would be no way of telling whether it was original, or whether someone had washed the writing from a piece of ancient parchment, and then applied a new text using inert inks." Shah believed that the critics were "intent only on opposition" and said he agreed with his father, who had been so infuriated by the "hyaenas" that he wanted nothing to do with the controversy. O'Prey (1984) writes that this last point was not entirely true: Ikbāl Ali Shah had in fact written to Graves from Morocco, saying the manuscript should be produced; Graves then forwarded the letter to Omar Ali-Shah. Unfortunately, he neglected to take a copy; Omar never received the letter, and Ikbāl Ali Shah died a few days later.

The scholarly consensus today is that the "Jan-Fishan Khan" manuscript was a hoax, and that the Graves/Shah translation was in fact based on a study of the sources of FitzGerald's work by Victorian amateur scholar Edward Heron-Allen. The affair did considerable damage to Graves' reputation.

On 4 November 1969, Ikbāl Ali Shah was struck by a reversing Coca-Cola truck in Tangier. He was rushed to hospital unconscious, but died a few hours later. He was buried in England next to his wife. On his gravestone, along with his name, there is only the appellation "Al Mutawakkil", which means "the one who resigns himself to the will of the Almighty."

Sirdar Ikbāl Ali Shah's obituary in *The Times* of Saturday, November 8, 1969 stated:

Sirdar Ikbāl Ali Shah died on Tuesday in a motor accident in Morocco. He was 75.

The son of The Nawab Amjed Ali Shah of Sardhana, India, he was born in 1894, and educated at the Nawab's School, at Aligarh, Oxford and Edinburgh.

Between 1928 and 1960 he published in English alone over 20 books on Eastern questions and personages, philosophy and letters. He was a close friend and biographer of Kemal Atatürk, Nadir Shah of Afghanistan, and the late Aga Khan, among others. He had contributed articles to The Times on many occasions. In 1960, the Indian Council for Cultural Relations appointed him Professor on a special cultural mission to the countries of North Africa and West Asia, with headquarters in Morocco. He leaves two sons and a daughter; his heir is Idries Shah.

Writings

In keeping with his theme of interpreting the East to the West, Ikbāl Ali Shah authored travel narratives of his adventures in Middle Eastern and Central Asian countries, such as *Alone in Arabian Nights* (1933), and set up fiction-writing workshops to disseminate Eastern stories and tales in books like *Fifty Enthralling Stories of the Mysterious East* (1937). He wrote biographies of major leaders in the Islamic World, such as *Kemal: Maker of Modern Turkey* (1934) and *Controlling Minds of Asia* (1937), as well as anthropological, historical and political works like *Afghanistan of the Afghans* (1928), *Pakistan: A Plan for India* (1944) and *Vietnam* (1960).

Many of his works were anthologies of literature from the East, such as *The Book of Oriental Literature* (1937) and *Oriental Caravan* (1933), while other works sought to elucidate Eastern religious and mystical traditions, with an emphasis on Sufism, as in *Spirit of the East* (1939), *Lights of Asia* (1937), and *Islamic Sufism* (1933). He also authored books specifically on Islam, like *Mohammed: The Prophet* (1932) and *Selections from the Koran* (1933). Octagon Press published compilations of his tales and adventures in the books *Escape From Central*

Asia (1980) and *The Golden Caravan* (1983). The latter two books also include selections from the Sirdar's writings which had previously been published under the names Sheikh Ahmed Abdullah, Rustam Khan-Urf, Bahloal Dana and Ibn Amjed.

Altogether, Ikbal Ali Shah was author of more than fifty books,

According to his grandson Tahir Shah, the Sirdar also published *Through the Garden of Allah* (1938) under the pseudonym of John Grant. A revised edition entitled *Travels in the Unknown East* was published by Octagon Press in 1992.

Sufism

According to his long-time friend L. F. Rushbrook Williams, Ikbal Ali Shah believed that the Sufi message "might form a bridge between the Western and the Eastern ways of thinking, and that the methods that [the Sufis] were using to convey it— methods well-tested by centuries of successful practice— would certainly be of interest and might be of value to the Western world in the quest for the best ways of promoting independent thought and the re-examination of accepted values to test their suitability to the needs of modern social organization."

In his book *Islamic Sufism*, Ikbal Ali Shah stated that he was instructed in the Sufi Way by his father, to whom he referred as "that Fountain of Goodness Hadrat Syedna Nawab Amjed Ali Shah Naqshbandi Paghmani". He said that the Nawab had, in turn, been taught by his father Nawab Mohammed Ali Shah, who is buried in the Delhi shrine of the Naqshbandi Khwaja Baqi Billah (and an extract from whose *Nishan-i-Ghaib*, Signs of the Unseen, is given in the "Letters and Lectures" section of Idries Shah's *The Way of the Sufi*). Nawab Mohammed Ali Shah's father was Jan-Fishan Khan, who in turn had been a disciple of the celebrated Naqshbandi master Haji Dost Muhammad Qandhari. Ikbal Ali Shah sets out the remainder of this silsila, from Qandhari backwards to Yaqub Charkhi (the disciple of Bahauddin Naqshband) in *Islamic Sufism* (where it is described as "The Punjab Tradition").

In addition to his father Ikbal Ali Shah also gives credit, in his introduction to "Islamic Sufism", to 'the earlier discourses of Sheikh al Akbar Hadratna Shah Abdul [sic] Khair Mujaddadi'. Shah Abul Khair Naqshbandi Dihlawi (1855-1922) was the successor of Shah Muhammad Umar Mujaddidi, who in turn was the son of Ahmad Saeed Mujaddidi Farūqi Dehlavi, the teacher of Haji Dost Qandhari. Abul Khair took over responsibility for the 'Delhi house' - the dargah and burial place of Mirza Mazhar Jan-i-Janaan and Ghulam Ali Dihlawi by the Turkmen Gate of the old city of Delhi - from Haji Dost Qandhari's deputy Rahim Bakhsh Ajmeri, and today it bears his name. It seems most likely that Ikbal Ali Shah attended Abul Khair's assemblies in person, prior to his coming to Edinburgh, thus linking his Sufi teaching (and, by extension, that of his sons) directly into the main line of the Naqshbandiyya Mujaddidiya.

Ikbal Ali Shah introduced this tradition of Sufism in the West, with special reference to the controversial metaphors in Sufi poetry, in an article published in Hibbert Journal (1921–1922) entitled *The General Principles of Sufism*.

Four consecutive stages of spiritual advancement were indicated there: Nasut—Humanity; Tariqa—the Way; Jabarut (Araff)—Power, and Haqiqa—Truth, corresponding to the four stages in Naqshbandi practice as observed by the Shattari Pir Shah Muhammad Ghawth (died 1563).

These four stages involved the illumination (tajalli) of five centers: Qalb, Ruh, Sirr, Khafi, Ikhfa—Heart, Spirit, Secret, Mysterious and Deeply Hidden.

In his more substantial introduction *Islamic Sufism* (1933), Ali-Shah includes excerpts from the work of Khaja Khan attributing the discovery of this system (*Latayifi Sitta*)—with its corresponding colours: yellow (qalb); red (ruh); white (sirr); black (khafi), and green (ikhfa)—to Ahmad Sirhindi, the founder of the Naqshbandi Mujaddidi. In the preface to *Islamic Sufism*, the Sirdar presents his views on how and why Sufism can be a way for modern humanity to reconnect with its spiritual heritage. Deploing the current state of the world, he notes that it is in such times that new revivals of spiritual thought often take place, guided by great exemplars who make a significant impact on society. Focusing on Sufism, he points out that the Sufi way is open to all people and that it can be followed in any society while maintaining contact with the world, regardless of the prevailing materialism. The student's work is done through ordinary life in human society: *Be in the world, but not if it is the Sufi dictum*. The Sufi encourages not only personal refinement, but the uplifting of others as part of working towards a 'universal brotherhood' of humanity."

As examples of practical methods of Sufism which can be of use in the modern world, the Sirdar discusses meditation, the giving of charity, and focusing more on durable truths and realities than on transient and illusory pursuits. He also discusses the relationship between Sufism and the mind-body connection in healing. He asserts that, through Sufism, "our latent forces for good can be increased, as well as our creative productivity". *Islamic Sufism* contains Sufi interpretations of Islamic beliefs and practices, explanations of the history and theory of Sufism with reference to similar Western ideas, selections from the work of the great Sufis of the past, like Al-Ghazali, Rumi, al-Hujwiri, Jami, Hafez and others, as well as examples of the thought of contemporary visionaries like Muhammad Iqbal.

In the revised edition of *Alone In Arabian Nights*, Ikbal Ali Shah had this to say about Sufism:

In contemporary terms, the Sufis can be seen as people who, initially, work against the evils of coercive organized religion and restrictive cults; then try to help expand the understanding of those who are interested: strictly according to the potential of the people and the times... This latter contention is.. unacceptable to the vast majority of people, who cannot feel happy with it at all... because they always need the reassurance of tradition and of the familiar. If they don't know what to reject, they may deify it.

He adds that his travelling was done, in part, to carry out missions connected with Sufism, and he describes his attempts to explain to groups in the East and the West that what they imagined to be Sufism was highly

inaccurate. As examples, he points out that, according to Sufi experience, random collections of people, indulgence in most of the popular mystical practices of physical and emotional excitement, and amalgamations of all kinds of Eastern ideas without regard for what is useful under prevailing circumstances, would usually not result in real Sufi developments. These explanations and admonitions, while intriguing to some, were often rejected by groups that felt threatened by them.

Rushbrook Williams affirms that Ikbāl Ali Shah's more public work and activities, such as writing travel books and biographies of major figures, was only a byproduct of his determination to study and promote the value of Sufism as a link between Eastern and Western thought.

Reception

Ikbāl Ali Shah's writings and work received mixed reviews and responses.

Westward to Mecca (1928) was described by noted Orientalist H.A.R. Gibb in the *Journal of the Royal Institute of International Affairs* as a "well-spiced Eastern review, featuring Afghan raiders, alchemists, enchanted walls, watery blue-eyed Bolsheviks, singing dervishes and mysterious caves, relieved by more common-place political and literary interludes. Is it all true? How like the materially-minded West to ask such questions!"

In 1930, the Aga Khan III penned a foreword to Sirdar Ikbāl Ali Shah's book *Eastward To Persia*, stating that he thought "Sirdar Ikbāl Ali Shah's books—and especially this latest book on Persia—should be read by those in the West who want to see the East through Oriental eyes."

In a review in the *Journal of the Royal Asiatic Society of Great Britain and Ireland, The Golden East* (1931) was criticised for its imperfect command of English, its "tedium heightened by the Sirdar's efforts at wit, by his imaginary yet dull stories of adventure", and for the many incorrect renderings of Persian words.

In his introduction to the 1939 edition of Ikbāl Ali Shah's book, *Alone In Arabian Nights*, Sir Edward Denison Ross stated that while the Sirdar, well known to him for many years, was "tremendously modest about his achievements", he considered him "the greatest contemporary writer and traveller of the East". He referred to the book as "fascinating" and "extraordinary", commenting on its "erudition, scope and range" and declaring that the Sirdar wrote "the most excellently idiomatic English".

Viet Nam (Octagon Press, 1960) fared worse; a reviewer in the *Journal of the Royal Institute of International Affairs* accused the book of "numerous elementary errors" and questioned whether Ali Shah had ever visited the country he was describing, or had mostly just drawn on official anti-Communist government propaganda.^[43]

Summing up, the reviewer concluded: "This book is heavily biased, meretricious, frequently inaccurate, and badly written. It cannot be recommended." A review in the 1962 *Year Book of World Affairs* similarly described the book as "highly confused and unreliable".

The popularity of Idries Shah's work generated renewed interest in his father. Asked about his recently-deceased father in a 1970 BBC interview, Idries Shah agreed that Ikbāl Ali Shah was "very unusual". Although he did make some enemies, Shah found it remarkable how few they were, given how uncategorizable and unusual he was.

People often remarked to Shah that "the trouble is we never quite knew which side your father was on", to which Shah responded, "I'm sure it never occurred to him that he had to be on any side." Shah described him as "rather a mild sort of person in manner and appearance" but capable of behaving like an "unpredictable Oriental" who often did "unexpected" and "surprising" things when it was required by circumstances. He had a wide range of information and activity but much of it was compartmentalized so that few people knew everything, and no biography had ever been written.

Aref Tamer, an Ismaili Syrian author and scholar of Islamic culture, pointed out in 1973 that "Very little has been written about Saiyid Ikbāl Ali Shah... not all [historians] have been able to descry the underlying unity, the service of the community, and the view of the ultimate good that was found in him," because outside observers did not have the perspective to see the pattern.

According to Professor L. F. Rushbrook Williams, the editor of a work published in honor of the services to Sufi studies of Ikbāl Ali Shah's son Idries, "Sirdar Ikbāl and his son [Idries Shah], both in writing and in other ways, were ultimately to show how Sufi thought and action, educational and adaptive as they are, could be of service to contemporary thinking" and he concluded in 1973 that "... whereas Sirdar Ikbāl Ali Shah, who pioneered the effective study of Sufi philosophy in the West, found that the time was not quite ripe for his message to be appreciated at its true value, Idries Shah has discovered that in this age of spiritual uncertainty and a dawning reaction against the prevalent materialism, the outlook and practices of Sufism are meeting exactly the needs that so many people are now experiencing."

Edinburgh orientalist L. P. Elwell-Sutton considered many of the claims made in Rushbrook Williams' book on behalf of Ikbāl Ali Shah and his son Idries, concerning their representing the Sufi tradition, to be self-serving publicity, filled with "sycophantic phraseology, fawning adulation, and disarming disregard for facts".

Beginning in the 1970s, the Octagon Press, as part of its aim to establish "the historical and cultural context" for Idries Shah's Sufi work, began re-issuing several of Ikbāl Ali Shah's books, among them *The Book of Oriental Literature* in 1976, a 400-page anthology containing extracts from important mystical and secular literature from all over the East, including excerpts from several classical Sufi authors. A review of the reprint in the University of Oklahoma *Books Abroad* journal wondered why the book had been reprinted, since it no longer appeared to meet contemporary standards; the amount of space given to various national literatures appeared very uneven, the section on Arabia lacked many essential authors, and the section on Japan, consisting of just two pages, failed to give the names of the writers whose poems were featured. As an anthology, it was considered woefully inadequate.

In 1986, James Moore researched Foreign Office records on Ikbāl Ali Shah for a paper critical of his son Idries, and claimed to have found that "damaging material on Ikbāl abounds throughout FO 371 and FO 395 from 1926 to 1950"; he came to the conclusion that Ikbāl Ali Shah had been "charming and personable" but an inveterate

teller of tall stories, a condition Moore chose to describe as "Munchhausen's syndrome". The Contemporary Review, discussing the 1992 re-issue of *Alone in Arabian Nights*, observed that it stressed "the eternal attitudes to fate, love and death". More recently, *Afghanistan of the Afghans* (1927) was included in The Kite Runner Companion Curriculum, published by Amnesty International USA, as part of a list of books recommended for further reading by the Afghanistan Relief Organization. And M. H. Sidky, of Ohio State University in Columbus, Ohio, in *Asian Folklore Studies*^[55] points to *Afghanistan of the Afghans* as one of the few useful resources on the "Shamanic configuration" in Afghanistan. The book is also currently recommended by the Embassy of Afghanistan in Washington, DC for information about the history and culture of Afghanistan.

From another source:

(<http://www.open.ac.uk/researchprojects/makingbritain/content/sirdar-ikbal-ali-shah>)

Ikbal Ali Shah was the Son of the Nawab of Sardhana, and great grandson of the Afghan statesman Jan Fishan Khan. He came to Britain before the First World War and studied at Oxford and Edinburgh University, where he met his wife, the Scottish author Morag Murray. They had three children, the Sufi writers and translators Amina Shah (1918), Omar Ali-Shah (1922-2005) and Idries Shah (1924-96), with whom Doris Lessing later studied Sufism. He wrote collections of tales and adventure, like *The Golden Caravan*, as well as non-fiction like *The Spirit of the East*. He later taught Sufi "classes" in England, which were the precursors to the Sufi school established by his son, Idries Shah. Ikbal Ali Shah also wrote biographies, including on President Kemal Attaturk whom he claims to have known personally.

Sirdar Ikbal Ali Shah was a prolific writer of articles, and books relating to South Asia, Sufism and the Muslim World. He published in *The Bookman* and other journals, but struggled to live by his writing. In 1939 he contacted the India Office for work as a writer in the Information Department, for whom he wrote articles useful for Muslim papers in India and he provided the Ministry with a regular service of news along these lines. In a letter dated 19 January 1939, A. H. Joyce (Secretary Political, External Department) stated that the India Office had known Ikbal Ali Shah 'as a contributor of articles, principally to the provincial newspapers in this country, on matters affecting the Muslim world and particularly those affecting India and Afghanistan. He is also the author of quite a number of books of a popular type covering a similar field' (L/I/1/1509). He was also a prolific speaker and addressed the Oxford Majlis in 1941 on the topic 'Incompatibility of Islamic and Fascist Philosophies', and lascaras in the East End on 'English, Their Country and Their Ways'. He also wrote a paper 'Little Arabia in Britain', on Cardiff's Muslim community.

Ikbal Ali Shah was linked to the controversy surrounding the 1967 publication of a new translation of Omar Khayyam's *Rubaiyat*, by his son Omar Ali-Shah and the English poet Robert Graves. The translation was based on an annotated "crib", supposedly derived from an old manuscript said to have been in the Shah family's possession for 800 years. L. P. Elwell-Sutton, an Orientalist at Edinburgh University, and others who reviewed the book, expressed their conviction that the story of the ancient family manuscript was false. Graves had been led to believe that Ikbal Ali Shah had access to the disputed manuscript. Shah was about to produce it at the time of his death from a car accident, to allay the growing controversy surrounding the translation. He and his wife are buried in the Muslim section of the cemetery at Brookwood, Woking, Surrey.

Articles and/or contributions

The Faculty of Desire	January 1920
Sufism in Afghanistan	June 1928

Full name:	Name in the issue:
Shahani, Ranjee Gurdassing	Ranjee G. Shahani, D. Litt. Hassan Ali
Biographical data	
Source: http://www.open.ac.uk/researchprojects/makingbritain/content/ranjee-g-shahani	
Other names: Ranjee Gurdassing Shahani Ranjee Gurdasing Shahani Hassan Ali	
About: Ranjee Shahani was born in 1904 (Karachi, India, currently Pakistan) and travelled to Britain some time in the mid-1920s. He had a D.Litt from Paris and his first wife, Suzanne, was from Normandy, France. His second wife	

was Leticia V. Ramos from the Philippines.

In 1928, Shahani was writing a thesis on Shakespeare and asked advice from Edward Garnett. His book *Shakespeare through Eastern Eyes* was published in 1932. Shahani became a Fellow of the Royal Society of Literature in 1933, although this lapsed in 1934. In 1934, he wrote to Rabindranath Tagore that he wished to put together a selection of Thomas Sturge Moore's poems. In this, Shahani mentioned that he had talked to "AE" and William Rothenstein, and thus appeared to have various connections with the British literary establishment. Shahani was also a member of the India Society and spoke regularly at their meetings.

Shahani lived in France with his wife, daughter and mother-in-law from 1938, but then returned to England in 1941 due to the war. In the 1940s, he wrote a series of articles called 'Some British I admire' for *The Asiatic Review*, which included Laurence Binyon, Charles Lamb and E. M. Forster. He died in 1968, and at time of his death was Professor of English Literature at Seton Hall University, near New York.

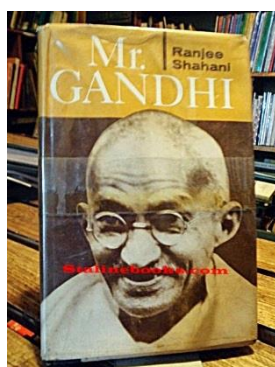
Connections:

Clifford Bax, Launcelot Cranmer-Byng, Isobel Cripps and Richard Stafford Cripps, Benedetto Croce, Havelock Ellis, E. M. Forster, Edward Garnett, Eric Gill, John Glasworthy, Emile Legouis, Sylvain Levi, Thomas Sturge Moore, John Middleton Murray, Eric Partridge, S. Radhakrishnan, Romain Rolland, William Rothenstein, George Russell (AE), Rabindranath Tagore, Edward Thompson, Leonard Woolf, Francis Yeats-Brown, Francis Younghusband, Yusuf Ali.

Events:

Attended World Congress of Faiths, University College, London, July 1936. Other speakers at the Congress include S. Radhakrishnan, Yusuf Ali, and Dr S. N. DasGupta

Lectured on 'The Influence of India on Western Culture' to India Society, presided by E. M. Forster, 4 Dec. 1942



Articles and/or contributions

The Way of the Mystic	July 1937
The Significance of the Meaningless	October 1937
The World Conquerer	January 1939

Full name:	Name in the issue:
Silentia	Silentia
Biographical data	
No clue as yet, what name is hidden behind this alias. (PK)	
Articles and/or contributions	
Towards – Within (A Poem)	September 1923
The Soul's Pilgrimage (A Poem)	September 1924

Full name:	Name in the issue:
Silverwood, Elisabeth L.	Elisabeth L.Silverwood
Biographical data	
There is an Elisabeth L. Silverwood publishing articles in the magazine: 'Occult Review' for instance 'Hypnotism'in the April 1934 issue.	
Articles and/or contributions	
From the Beloved (A Poem)	July 1919


Full name:	Name in the issue:
Skeats, K.S.L.	K.S.L Skeats
Biographical data	
No biographical material found.He most likely was a London mureed of the thirties. His article exists of readings from the holy scriptures used at a Universal Worship on the subject of 'Unity'.(PK)	
Articles and/or contributions	
Unity, selections by K.S.L Skeats	July 1938

Full name:	Name in the issue:
Skinner, Margaret	Margaret Skinner or M.S.
Biographical data	
Follows	
Articles and/or contributions	
Two Poems	December 1927
A conception of Sufism	September 1928
The Mystic	September 1933
The Mystic	March 1934
Some Religious Beliefs of the Maoris of New Zealand	September 1934
Healing: Murshid Ali Khan	April 1936

Full name:	Name in the issue:
Smart, Minnie	Minnie Smart
Biographical data	
Unknown	
Articles and/or contributions	
Sunshine (A Poem)	April 1918

Full name:	Name in the issue:
Smith, Margaret	Margaret Smith, M.A., Ph.D.
Biographical data	
<p>Scholar from the twenties and thirties of the 20th century.</p> <p>On her work 'Rabia the Mystic and her Fellow-Saints in Islam': Publisher: Cambridge University Press Print Publication Year:2010 Online Publication Date:April 2012 Original Publication Year:1928 Online ISBN:9780511710797 Paperback ISBN:9781108015912 (source: http://ebooks.cambridge.org/ebook.jsf?bid=CBO9780511710797)</p> <p>The author has taken great pains in collecting authentic information about the life and teachings of Rabia Basri and presented a comparative study together with her fellow-saints and estimated her with great honour. It is an humble and authentic presentation of the life story of Rabia Basri who was one of the greatest Sufi saints in Islam.The author has given information of some other women saints in India who gained Allah Source: a review on:http://www.idarastore.com/islamic-books/english-books/rabia-basri-the-mystic-and-her-fellow-saints-in-islam/prod_886.html</p>	
Articles and/or contributions	
Rabia, the Mystic	July 1936
The Teachings of Al –Ghazali on the Sufi Path	October 1936
The Pantheistic Monism of Ibn Al-'Arabi	January 1937

Full name:	Name in the issue:
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Sola Pinto, Vivian de	Vivian de Sola Pinto, M.A., D.Phil
Biographical data	
	<p>Vivian de Sola Pinto (9 December 1895 – 27 July 1969) was a British poet, literary critic and historian. He was a leading scholarly authority on D. H. Lawrence, and appeared for the defence (Penguin Books) in the 1960 Lady Chatterley's Lover trial.</p> <p>Pinto was born and grew up in Hampstead. He became a close friend of Siegfried Sassoon, having fought in World War I alongside him, as his second-in-command, in France. He appears in the 'Sherston' books (Memoirs of an Infantry Officer etc.), Sassoon's fictionalised biography, under the pseudonym of "Velmore".</p> <p>After the war he was at the University of Oxford. Later he was Professor in the Department of English at the University of Nottingham, from 1938 until 1961. He is also known as the translator of France Prešeren's poetry into the English language. (Wikipedia)</p> <p>Professor Vivian de Sola Pinto (Head of English 1938-1961)</p> <p>Professor Pinto had read Classics at Oxford in 1914 but volunteered for military service in the First World War and fought alongside Siegfried Sassoon. After the war he changed his name to Vivian de Sola Pinto and graduated from Oxford in 1921. He joined Nottingham as Head of the Department of English in 1938.</p> <p>During the Second World War staff from the Institute of Education and Goldsmiths' College, both of the University of London, were evacuated to Nottingham. Accommodation became cramped with 500 additional members of staff and students on campus. (Source: 1881/82 - 2006/07 125 years of English at Nottingham - a brief history)</p>
Articles and/or contributions	
The Doctrine of Peter Sterry	June 1931
Poems	September 1932

Full name:	Name in the issue:
Spence, James Lewis Thomas Chalmers	Lewis Spence
Biographical data	
<p>James Lewis Thomas Chalmers Spence (25 November 1874 – 3 March 1955) was a Scottish journalist, poet and author. Spence was a Fellow of the Royal Anthropological Institute of Great Britain and Ireland, and Vice-President of the Scottish Anthropological and Folklore Society.</p> <p>Biography</p> <p>After graduating from Edinburgh University he pursued a career in journalism. In 1899 he married Helen Bruce. He was an editor at <i>The Scotsman</i> 1899-1906, editor of <i>The Edinburgh Magazine</i> for a year, 1904–05, then an editor at <i>The British Weekly</i>, 1906-09. In this time his interest was sparked in the myth and folklore of Mexico and Central America, resulting in his popularisation of the Mayan Popul Vuh, the sacred book of the Quiché Mayas (1908). He compiled <i>A Dictionary of Mythology</i> (1910 and numerous additional volumes).</p> <p>Turning his interest closer to home, he investigated Scottish folklore. An ardent Scottish Nationalist, he unsuccessfully contested a parliamentary seat for Midlothian and Peebles North at a by-election in 1929. He also wrote poetry, collected in 1953. He wrote about Brythonic rites and traditions in <i>Mysteries of Celtic Britain</i> (1905). In this book, Spence theorized that the original Britons were descendants of a people that migrated from Northwest Africa and were probably related to the Berbers and the Basques.</p> <p>Spence's researches into the mythology and culture of the New World, together with his examination of the cultures of western Europe and north-west Africa, led him almost inevitably to the question of Atlantis. During the 1920s he published a series of books which sought to rescue the topic from the occultists who had more or less brought it into disrepute. These works, amongst which were <i>The Problem of Atlantis</i> (1924) and <i>History of Atlantis</i> (1927), continued the line of research inaugurated by Ignatius Donnelly and looked at the lost island as a Bronze Age civilization, that formed a cultural link with the New World, which he invoked through examples he found of striking parallels between the early civilizations of the Old and New Worlds: the historian of science George Sarton remarked, in reviewing Spence's <i>Introduction to Mythology</i> in 1921, "Prof. Smith, it may be recalled, is the chief supporter of the pan-Egyptian theory; he finds traces of Egyptian influence everywhere, even in America". Spence's erudition and the width of his reading, his industry and imagination were all impressive; yet the conclusions he reached, avoiding peer-reviewed journals, have been almost universally rejected by mainstream scholarship. His popularisations met stiff criticism in professional journals, but his</p>	

continued appeal among theory hobbyists is summed up by a reviewer of *The Problem of Atlantis* (1924) in *The Geographical Journal*: "Mr. Spence is an industrious writer, and, even if he fails to convince, has done service in marshalling the evidence and has produced an entertaining volume which is well worth reading." Nevertheless, he seems to have had some influence upon the ideas of controversial author Immanuel Velikovsky, and as his books have come into the public domain, they have been successfully reprinted and some have been scanned for the Internet.

Spence's 1940 book *Occult Causes of the Present War* (ISBN 0766100510) seems to have been the first book in the field of Nazi occultism.

Over his long career, he published more than forty books, many of which remain in print to this day. Spence was also the founder of the Scottish National Movement which later merged to form the National Party of Scotland and which in turn merged to form the Scottish National Party.

He is buried in the north-west section of the 20th century northern extension to Dean Cemetery in western Edinburgh. His wife, Helen S. Bruce lies with him.



Articles and/or contributions

The Mysticism of Mexico	June 1932
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Full name:	Name in the issue:
Spring Rice, Sir Cecil Arthur	Sir Cecil Arthur Spring Rice, GCMG PC
Biographical data	
Sir Cecil Arthur Spring Rice, GCMG GCVO PC (27 February 1859 – 14 February 1918) was a British diplomat who served as British Ambassador to the United States from 1912 to 1918. He is most well known as the writer of the lyrics of the patriotic hymn, I Vow to Thee My Country. He was also a close friend of US President Theodore Roosevelt, and served as best man at his wedding.	
Early life and family	
Spring Rice was born into an aristocratic and well-connected family. He was the son of the diplomat, Hon. Charles William Thomas Spring Rice, second son of the prominent Whig politician and former cabinet minister Thomas Spring Rice, 1st Baron Monteagle of Brandon. Spring Rice's maternal grandfather was the politician, William Marshall, and he was a relation of Frederick Spring. He was the great-grandson of Edmund Pery, 1st Earl of Limerick and John Marshall. Spring Rice's father died when he was eleven, and he was brought up at his mother's house on the shore of Ullswater. He was often ill as a child and later suffered from Graves' disease.	
He was educated at Eton and Balliol College, Oxford, under the direction of Benjamin Jowett. Whilst at university, he rowed for his college and achieved a double first. He was a contemporary and close friend of George Curzon, John Strachey and Edward Grey. After completing university, Spring Rice travelled in Europe, where he improved his French, at the time the language of diplomacy. Uncertain about which career to pursue, he took an examination for the Foreign Office and was accepted. Although brought up as an Englishman, Spring Rice maintained a close affinity with Ireland, and he later wrote a poem about his dual Rice (Irish) and Spring (English) roots.	
Family	
In 1904, Spring Rice married Florence Caroline Lascelles, the daughter of Sir Frank Cavendish Lascelles and a cousin of the Duke of Devonshire. He had two children with Florence:	
Mary Elizabeth Spring Rice (1906–1994), married Sir Oswald Raynor Arthur in 1935.	
Anthony Theodore Brandon Spring Rice (1908–1954), died unmarried.	
Spring Rice's brother, Gerald, was killed whilst serving as an officer on the Western Front in 1916.	

Career



Sir Cecil Spring Rice in court dress.

Spring Rice began his career as a clerk in the Foreign Office in 1882. In 1886, he was appointed Assistant Private Secretary to the Foreign Secretary, the Liberal politician Lord Rosebery. Spring Rice was known to be a supporter of the Liberal Party and was sympathetic to the Irish Home Rule movement, so he was relieved of his post when the Conservatives came to power later that year. Spring Rice subsequently made the unusual move to the diplomatic service, where he remained for the rest of his life, starting with his first posting to Washington in 1887. During the 1890s, he was posted to the Far East. Spring Rice was instrumental in laying the foundations of the Anglo-Japanese Alliance, which he saw as vital if Russian expansion in the region was to be challenged. Spring Rice went on to become the British Chargé d'Affaires in Tehran (1900), Commissioner of Public Debt in Cairo (1901) and Chargé d'Affaires in St. Petersburg (1903). In November 1901 he had been promoted to the rank of Secretary of Embassy. He later served in Persia (1906) and Sweden (1908) before his appointment as ambassador to the United States in 1912. Within two years of Spring Rice's posting to Washington, the First World War had broken out in Europe and his principal concern became working towards ending American neutrality. This was achieved with the USA's entry into the conflict in 1917. In February 1918 he was abruptly recalled to London in a one-line telegram, and died in Ottawa shortly thereafter, where he is buried in Beechwood Cemetery.

In *The Rise of Theodore Roosevelt*, Edmund Morris described Spring Rice as "a born diplomat [who] invariably picked out and cultivated the most important person in any place". He was well respected in London's diplomatic circles. Further, "he was one of [President] Theodore Roosevelt's most ardent and loyal admirers" and acted as Roosevelt's best man in Roosevelt's wedding to Edith Carow. Roosevelt became the godfather of Spring Rice's son in 1908. Spring Rice memorably remarked about Roosevelt: "You must always remember that the president is about six". The two men continued to write to each other until Spring Rice's death and their close relationship undoubtedly added to the Ambassador's diplomatic clout in the USA.

However, Spring Rice's success in turning these earlier close links to the US administration to a relationship of use to his government is debatable. By the end of his appointment, Spring Rice had earned the enmity of his government after becoming paranoid – seeing German spies everywhere – and also because of his immense dislike of any British visitors to Washington that were not under the control of his embassy. Furthermore, Spring Rice's personal connections to many notable Republican politicians was well known, meaning that some members of the Democratic administration of Woodrow Wilson were dubious about trusting him. Spring Rice found William Jennings Bryan, the Secretary of State, hard to take seriously and he disliked having to deal with Colonel House, Wilson's confidential adviser who held no official post in the US government. Even so, after his death the British government publicly recognised Spring Rice's extraordinary contribution to the war effort. His untiring attempts to get the United States to join the Allies were evident, as well as his success in frustrating the work of the German ambassador, Johann Heinrich von Bernstorff. In a speech in the House of Commons in 1919, Lord Robert Cecil said:

"No ambassador has ever had to discharge duties of greater delicacy or of more far reaching importance than fell to his lot. Nor has any ambassador ever fulfilled his task with more unwearied vigilance, conspicuous ability and ultimate success."

Writings

Spring Rice was a poet throughout his adult life.^[1] In 1918 he rewrote the words of his most notable poem, *Urbs Dei* (The City of God) or *The Two Fatherlands* to become the text for the hymn *I Vow to Thee My Country*. This hymn was first performed in 1925, after Spring Rice's death, and has since become a widely recognised British anthem. He was a close friend of Sir Ignatius Valentine Chisolm, a British journalist and later diplomat, and Ronald Munro Ferguson, 1st Viscount Novar, with whom he corresponded for many years. A fluent speaker of Persian, Spring Rice was responsible for translating numerous Persian poems into English. Spring Rice's letters and poems were collected together by his daughter, Lady Arthur, and many are now held by The National Archives. Further papers, relating to his diplomatic postings, and diaries of his travels in Japan, are held by the Churchill Archives Centre.

Honours and legacy

Spring Rice was invested as a Knight Grand Cross of the Order of St Michael and St George in 1906 and a Knight Grand Cross of the Royal Victorian Order in 1908. In 1906 he was made a Grand Cordon of Order of the Medjidie. He was made a member of the Privy Council in 1913. Spring Rice was going to be offered a peerage upon his return to the United Kingdom, but died before the honour could be proposed.

In his will he left money to Balliol College to found the Cecil Spring Rice Memorial Fund which funds the learning of languages by students who intend to join the diplomatic service. Before his death, Spring Rice gave substantial funds for repairs to be carried out on St Peter and St Paul's Church, Lavenham, the ancestral church of the Spring family. Memorials to Spring Rice exist on Ullswater and in Ottawa.

Commemorations

The memorial in Ottawa was unveiled by Cecil Spring Rice's granddaughter, Caroline Kenny, in July 2013 having been organised by the British Consul, Ashley Prime, with support from the Freeman of the City of London (North America). Mount Spring Rice in British Columbia was named after Spring Rice in 1918 by surveyor Arthur Wheeler.

Articles and/or contributions

Mansúr (A Sonnet Sequence)

December 1928

Full name:	Name in the issue:
St. Barbe Baker, Richard	Richard St. Barbe Baker
Biographical data	
<p>Richard St. Barbe Baker (9 October 1889 – 9 June 1982) was an English forester, environmental activist and author, who contributed greatly to worldwide reforestation efforts. As a leader, he founded an organization, Men of the Trees, still active today, whose many chapters carry out reforestation internationally.</p>	
<p>Life and work</p>	
<p>Early years</p>	
<p>He was born on 9 October 1889 in West End,^[1] Hampshire, to John Richard St. Barbe Baker and Charlotte Purrott. He was brother of Thomas Guillaume St. Barbe Baker. He was descended from lines of farmers, parsons and evangelists, with the occasional adventurer amongst his forebears as well. As a very young child he was attracted to gardening and, since the family's Beacon Hill home was surrounded by a wood, he began to explore the forest at a fairly early age. He became very adept at manual work and harboured a lifelong belief in its value.</p>	
<p>St. Barbe Baker's father wanted him to enter the ministry, so at 13 he was sent to Dean Close School, a boarding school in Cheltenham, where he became interested in the sciences of botany and forestry. A clergyman recently returned from Canada appealed to his religious heritage and suggested that the young man prepare himself for missionary work in the western region of that country. He did so in 1910, sailing the Atlantic Ocean and heading far inland, where he lived in rough-hewn conditions, devoted to studies that would earn him a diploma from Emmanuelle College, University of Saskatchewan. Doing evangelical work, travelling widely on horseback, he became convinced that the agricultural practices (including the razing of the natural scrub trees) by European settlers were leading to deplorable soil degradation and potential aridity on Canada's prairies. Working for a short while as a logger and managing to save some money, he returned to England to study at Ridley Hall, Cambridge.</p>	
<p>When World War I intervened, he served in France with Royal Horse Artillery (RHA) units and was wounded on three occasions. After discharge, he worked in the British Government's social services for a period.</p>	
<p>Work in Africa</p>	
<p>St. Barbe Baker soon resumed studies at Cambridge in forestry. He had realised through observation that deforestation, resulting from the removal of trees without sufficient reforestation, results in soil-loss problems, declines in habitat and biodiversity, declines in availability of wood for fuel and industrial use, and reduction in quality of life.</p>	
<p>Graduating from the Cambridge forestry programme, he applied for work in British-ruled Kenya. In North Africa he saw the effects of centuries of land mismanagement, first from wheat farming in the later days of the Roman Empire and after that from the grazing of goats first introduced by Arabs. Immediately concerned with these deforestation problems, in 1922 he set up a tree nursery and founded an organization with Kenya's Kikuyu people to carry out managed reforestation in the region, utilizing native species. In the regional dialect, the local society was called "Watu wa Miti". This formed the foundation stone for what was to become an international organization, the Men of the Trees (a translation of the original name).</p>	
<p>He left Kenya in 1924 and went back to England. After giving a talk at the First Congress of Living Religions within the Commonwealth, he was approached by Claudia Stewart Coles, who introduced him to the Bahá'í Faith because of the way he had approached a living religion among the tribes there in formulating the Men of the Trees; St. Barbe Baker studied this religion and embraced it shortly after (in 1924). See Bahá'í Faith in Kenya. He then returned to Africa, where he was appointed Assistant Conservator of Forests for the southern provinces of Nigeria from 1925 to 1929; he went on to do work similar to his work in Kenya. He also did forestry planning work in the Gold Coast. During this time, he devoted himself in part to a study of the ecology of extremely complex tropical forests. However, an incident occurred in which he defended an African man against abuse by a British official and, thereby running afoul of the Colonial Office, he was discharged from his duties.</p>	
<p>Work in Palestine</p>	
<p>He attended the First World Forestry Congress in Rome and then went on to work in Palestine and set up a chapter of the Men of the Trees there. There he met and won the support of Shoghi Effendi, then head of the Bahá'í Faith, who became the first life member of the Men of the Trees in Palestine. This support led to the backing of Muslim, Jewish and Christian leaders for a programme of reforestation in Palestine.</p>	
<p>Work in America</p>	

Travelling to America, where he crossed the country and toured the Redwood groves on the West Coast, St. Barbe Baker became an author and sought-after lecturer, and received laudatory national attention from popular radio host Lowell Thomas. Returning to England via Australia, his thoughts returned to California and he started the Save the Redwoods campaign. Sir Francis Younghusband, first president of the British chapter of the Men of the Trees, championed the cause in the UK. St. Barbe Baker's connections with the United States remained strong, and in the late 1930s he worked with President Franklin D. Roosevelt to establish the American Civilian Conservation Corps (CCC), said eventually to involve some six million youths.

Establishment of the Men of the Trees

In good part because of St. Barbe Baker's continued travels, chapters of his organization, the Men of the Trees (now the International Tree Foundation in the UK), were founded internationally. After World War II, a lecture tour into Austria, Germany and other countries launched his concept of an international Green Front to promote the idea of reforestation worldwide. Probably the largest single challenge that he addressed himself to was the concept of gradually reclaiming the Sahara Desert through the strategic planting of trees. This idea took shape after a 25,000-mile expedition around the desert (through 24 countries), which he undertook with a team in 1952-3.

St. Barbe Baker's organization, the Men of the Trees, eventually grew to be known as the International Tree Foundation. Ultimately, there were chapters in over 100 countries. By some estimates, organizations he founded or assisted have been responsible for planting at least 26 trillion trees, internationally. St. Barbe Baker is grouped as one of three progenitors, along with Sir Robert McCarrison and Sir Albert Howard, of the organic agriculture movement.

He married his secretary, Doreen Long, in the church of St Mary's, Puncknowle, on 23 January 1946. They had two children: Angela, born 1946, and Paul, born 1949. They divorced in 1953. In 1959 he moved to New Zealand and married Catriona Burnett.

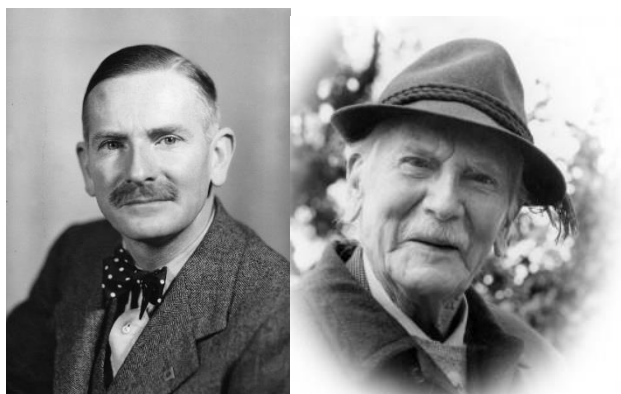
Death and legacy

St. Barbe Baker died on 9 June 1982 in Saskatoon, Saskatchewan. Just days before his death he planted his last tree on the grounds of the University of Saskatchewan, and he was working on his thirty-first book.

A memorial to St. Barbe Baker was unveiled in his birth village of West End in Hampshire in March 2003. The memorial includes a bronze bas-relief image of St. Barbe Baker sculpted by Jill Tweed, set in granite atop a Portland stone column. There is also a street in the village named Barbe Baker Avenue.

Bahá'í Faith

David Hofman, a Canadian Bahá'í who served on the Universal House of Justice, said of St. Barbe Baker's acceptance of the Bahá'í Faith (shortly after 1924): "He always said that this was the beginning of his true life, and he realised that he derived so much benefit from these Bahá'í prayers that it was only fair that he should serve the Bahá'í Faith to the best of his ability." Mr. Hofman has also said that, "... he spread knowledge of the Faith wherever he went and was greatly admired by Shoghi Effendi for his dedication to the cause of humanity." See also Bahá'í Faith in Kenya and Bahá'í Faith in Nigeria.



Articles and/or contributions

The Men of the Trees	July 1938
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Full name:	Name in the issue:
Stein, Walter Johannes	Walter Johannes Stein
Biographical data	
Walter Johannes Stein (6 February 1891, Vienna – 7 July 1957, London) was an Austrian philosopher, Waldorf school teacher, Grail researcher, and one of the pioneers of anthroposophy.	
Biography Stein studied mathematics, physics, and philosophy at Vienna University, before completing a doctorate in	

philosophy at the end of the First World War, having continued work on it throughout his service in an artillery unit in the war. He became a personal student of Rudolf Steiner from about the age of 21, and enjoyed the unofficial supervision of Steiner while writing his dissertation. Broadly speaking, the dissertation was an attempt to write a theory of cognition for spiritual knowledge.

After the First World War, Stein assisted Steiner in promoting Social Threefolding. When it became apparent in 1919 that these efforts were not going to succeed, Steiner asked Stein to teach history and German literature at the first Waldorf School in Stuttgart. It was as part of this work that Stein began his research on the Grail, which culminated in 1928 with his book *The Ninth Century and the Holy Grail*. In this work, he attempted to identify historical people and events represented in the Grail epic and to interpret Parzival as an esoteric document representing the human path of inner development. Stein also wrote various articles on these themes.

Stein lectured extensively on anthroposophy and related themes from the early 1920s onward, giving up to 300 lectures a year. He also contributed many articles to *The Present Age* and similar periodicals, and wrote a number of short books including *The Principle of Reincarnation*, *Gold: in History and in Modern Times*, *West-East: A Study in National Relationships*, *Labour: in History and in Modern Times*, and *The British: Their Psychology and Destiny*. Stein claimed to have had a spiritual breakthrough in 1924 using the meditative methods of Steiner and to have attained some insight into his own karmic background.

Stein moved to London in 1933, at the invitation of the theosophist-turned-anthroposophist Daniel Nicol Dunlop. Dunlop was director of the British Electrical and Allied Manufacturers' Association (BEAMA), and chairman of the executive council of the World Power Conference. Dunlop had called Stein to London to take up a post in research for the World Power Conference; he had apparently founded the World Power Conference as a precursor to a World Economic Conference, and he had called Stein to London to assist him especially with this latter, more ambitious, project. Dunlop died in 1935 before this plan could be brought to fruition, but Stein did bring about Dunlop's wish for an independent cultural journal in the form of *The Present Age*. Stein, having taken up various studies in economics, geography, and geology for his collaborative work with Dunlop, was able to bring together the results of this work in a special issue of the journal under the title *The Earth as a Basis of World Economy*. The publication of the journal ceased with the start of the Second World War.

During and after the Second World War Stein made many connections in government circles in Britain, as well as with the Dutch and Belgian royal families.

Fictionalization

Stein is one of the chief characters in Trevor Ravenscroft's books *The Spear of Destiny* and *The Cup of Destiny*. Though Ravenscroft claimed that he had been a pupil of Stein's, investigative reporter Eric Wynants discovered the Stein/Ravenscroft connection was a complete fabrication while interviewing Ravenscroft for an article in 1982.



Articles and/or contributions

Old and New in the Present Day

April 1937

Full name:	Name in the issue:
St. John, M.	M. St. John
Biographical data	
Possibly Patricia M. St. John. But not very likely. She must have been 19 at the time of her publication in the SQ.	
See:	
http://en.wikipedia.org/wiki/Patricia_St._John	

Articles and/or contributions	
Visions	July 1938

Full name:	Name in the issue:
Student, A (Anonymus)	A Student
Biographical data	
<p>Unsure who this English (female) person is. The start of her article gives some direction: "My father was an Oxfordshire clergyman of the Church of England, rector of a country parish, and both he and my mother may be described as old-fashioned evangelicals. In spite of my parents' evangelical views, I was sent – I have never discovered why – to an Anglican sisterhood for my schooling." Most likely she is also the author of the July 1939 article, written under the alias: A Student of the Way</p>	
Articles and/or contributions	
A Confession of Faith	March 1934
Work of the unity School of Christianity	July 1939

Full name:	Name in the issue:
Sturge Moore, Thomas	Thomas Sturge Moore
Biographical data	
<p>Thomas Sturge Moore (4 March 1870 – 18 July 1944) was an English poet, author and artist.</p> <p>He was born at 3 Wellington Square, Hastings, East Sussex, on 4 March 1870 and was educated at Dulwich College, the Croydon School of Art and Lambeth School of Art. He was a long-term friend and correspondent of W. B. Yeats, who was to describe him as "one of the most exquisite poets writing in England". He was also a playwright, writing a Medea influenced by Yeats' drama and the Japanese Noh style. As a wood-engraver and artist he designed the covers for poetry editions of Yeats and others.</p> <p>Sturge Moore was a prolific poet and his subjects included morality, art and the spirit writing in a 'severely classical tone', according to poet/critic Yvor Winters. His first pamphlet, Two Poems, was printed privately in 1893 and his first book of verse, The Vinedresser, was published in 1899. His love for poetry led him to become an active member of the Poetry Recital Society.</p> <p>In 1901 Moore, with Yeats, Laurence Binyon, Charles Ricketts, and Sybil and Ethel Pye, formed the Literary Theatre Club. Moore's first (of 31) play to be produced, a copyright reading of Aphrodite against Artemis, was the first production staged by the club, at the Dalston Theatre on 30 July 1901. Yeats described the play as "powerful with a beautiful constrained passion."</p> <p>Moore received a civil list pension of £75 per annum in 1920 in recognition of his contribution to literature. In 1930 he was nominated as one of seven candidates for the position of Poet Laureate. He suffered from chronic ill health from 1942 and died on 18 July 1944 at a convalescent home, St Andrews Cottage in Clewer, Windsor, Berkshire, from a kidney infection following an operation.</p> <p>Family</p> <p>Sturge Moore adopted the use of his middle name 'Sturge' (his mother's family name) as a way of avoiding confusion with the poet Thomas Moore.</p> <p>Moore married Marie Appia, sister of the Swiss stage designer Adolphe Appia, on 26 November 1903. They had two children: Daniel Sturge-Moore, journalist and broadcaster; and Henriette Sturge-Moore, prominent theatre designer, teacher and interior decorator.</p> <p>Moore was the brother of the Bloomsbury philosopher George Edward Moore, one of the founders of the Analytic tradition in philosophy, and uncle of Nicholas Moore, New Apocalypics poet of the 1940s, and of the composer Timothy Moore.</p>	



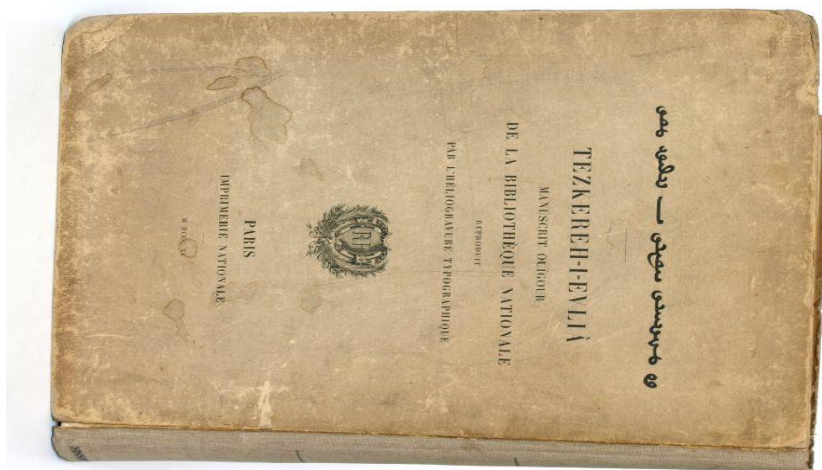
Articles and/or contributions	
Some Provocations towards an Aesthetic Provocations	January 1939 April 1939

Full name:	Name in the issue:
Sum, H.	H. Sum
Biographical data	
No biographical material found	
Articles and/or contributions	
Brotherhood	January 1936
Purpose of life	January 1938

Full name:	Name in the issue:
Tanfani di Montalta, Zeb-un-nisa Baronne	Z. Tanfani di Montalta Zeb-un-Nissa
Biographical data	
No biographical information found. Probably a lady of Italian nobility and a mureed who attended the summerschools in the nineteen twenties. It is very likely, but not a hundred percent certain that she is the person who writes under the pseudonym 'Zeb-un-Nissa' but I've listed the latter's contribution here just the same. (PK)	
From http://www.iagiforum.info/viewtopic.php?f=3&t=16951 The Tanfani were nobles of Montalto in 1894 and barons from 1901, In 1899 he was given the title of Baron of Acquaviva ad personam to Joseph Tanfani by the Republic of San Marino. The family is originally from Clairvaux.	
Articles and/or contributions	
Joachim de Flore	September 1933
In Memoriam, Sherifa Lucy Goodenough (contribution)	July 1937
Mystery Plays	January 1939

Full name:	Name in the issue:
Tassy, Garcin de	Garcin de Tassy
Biographical data	
Joseph Héliodore Sagesse Vertu Garcin de Tassy (25 January 1794, Marseille - 2 September 1878) was a French orientalist.	
<p>He studied under Silvestre de Sacy oriental languages and was awarded professorship for Indology at the School for Living Oriental Languages, that was founded for him. In 1838 he was elected to the Académie des Inscriptions et Belles-Lettres and was one of the founders and later president of the Société Asiatique.</p> <p>Garcin first received prominence through general works on Islam and translations from the Arabic, namely <i>L'Islamisme d'après le Coran</i> (3. Ed., Par. 1874), <i>La poésie philosophique et religieuse chez les Persans</i> (4. Ed. 1864, 3 Vols.) and the <i>Allégories, récits poétiques</i> etc. (2. Ed. 1877). Later, he devoted himself to the study of the Hindi language, where he was reputed as Europe's first capacity. His major works in this area are; <i>Mémoires sur les particularités de la religion musulmane dans l'Inde</i> (1832); <i>Les aventures de Kamrup</i> (translation, 1834); translations of works by the poet Wali (1834); the <i>Histoire de la littérature hindoue e hindoustani</i> (2. Ed. 1871, 3 Vols.); <i>Rudiments de la langue hindouie</i> (1847); <i>Rhétorique et prosodie des langues de l'Orient musulman</i> (1848, 2. Ed. 1873); <i>Chrestomathie hindie et hindouie</i> (1849); <i>La doctrine de l'amour</i> (translation from Hindi, 1859); <i>Cours d'hindoustani</i> (1870) and <i>La langue et la littérature hindoustani</i> 1850-69 (2. Ed. 1874), to which he added since 1870 a yearly revue under the same title.</p> <p>Source: Wikipedia</p>	
Articles	
Le Mantic Uttair de F. Attar (suite), September 1925, p. 83	
Le Mantic Uttair de F. Attar (suite), December 1925, p. 153	

Full name:	Name in the issue:
Tezkereh-I-Evlia (Book title)	Tezkereh-I-Evlia
Biographical data	
Tezkereh-I-Evlia is not an author, but a book title of a French translation of 1889 of a Uyghur manuscript by Farid-ud-din Attar.	
<p>The preface of the article reads:</p> <p>"We believe to be helpful to our reader by giving them one of the best accounts of the martyrdom of the great Sufi saint of the tenth century, the Persian Sheikh Mansour Hallaj. We draw our text from a now very rare and very expensive book - Tezkereh-I-Evlia, The Memorial of the Saints, reflects the Uyghur manuscript of the National Library, printed in Paris at the National Press for the World Expo 1889. The memorial of Uyghur Saints offers us a more or less faithful translation of the book of the same name by the famous mystic Farid-ud-din Attar, who lived in Persia in the twelfth century of our era and who has occupied himself for forty years collecting the poetry and words of Sufi saints "without misusing his poetic talent in this eulogy." Mansour, one of the most famous Sufi saints of history, occultist, mystic and author of many books on Sufism, was put to death in Baghdad in 921 AD in a very cruel way. He was accused of heresy. When entering into a trance, he declared himself 'TheTruth' (i.e. God) having arrived at this state of unity, known by the mystics of all countries, and he lost all consciousness of his ego and his soul was becoming at one with its source at that moment."</p> <p>From the NationalLibrary of Australia http://catalogue.nla.gov.au/Record/2712960</p> <p>Tezkereh-I-Evlia : le memorial des saints traduit sur le manuscrit ouigour de la bibliotheque nationale / par A. Pavet De Courteille Paris : Imprimerie Nationale, 1889, xxiv, 238 p. ; 45 cm.</p>	



Articles and/or contributions

Le Martyre de Mansour, taken from: Tezkereh-I-Evlia (The Memorial of the Saints)	March 1930
Sentences de Cheïkh Chaïq Balkhi	December 1930

Full name:	Name in the issue:
Tillyard, Aelfrida Catherine Wetenhall	Aelfrida Tillyard
Biographical data	
<p>Aelfrida Catherine Wetenhall Tillyard (5 October 1883 - 12 December 1959) was a British author, medium, lecturer on Comparative Religion and associated religious topics, spiritual advisor and self-styled mystic.</p> <p>Early life</p> <p>Tillyard was born in Cambridge as the second child and only daughter of local newspaper proprietor/editor Alfred Isaac Tillyard MA and his wife Catharine Sarah née Wetenhall, proponent of higher education for women. Tillyard had 3 brothers, one of whom predeceased her; Henry Julius Wetenhall Tillyard (1881-1968), classicist and expert in Byzantine Musicology, Conrad Francis Wetenhall Tillyard (1885-1888) and Eustace Mandeville Wetenhall Tillyard (1889-1961), active in English Literature studies and Master of Jesus College, Cambridge. Events surrounding the untimely death of Conrad Francis traumatised Tillyard so deeply that her personality became severely dysfunctional thereafter. (Mann, S. ch2 pp 21–26) Unable to tolerate formal schooling, she was educated privately until 1900 after which she spent a year in Switzerland and several months in Florence to perfect her already-fluent French and Latin. She subsequently taught at 2 Cambridge schools until a breakdown in her physical and mental health ended the teaching career envisaged by her parents.</p> <p>Later life</p> <p>During her stormy adolescence, Tillyard had undergone several mystico-religious experiences as a result of which she decided to dedicate her life to God's service. Bizarre manifestations of her dedication persuaded her parents that marriage was the only means of normalising her. On 19 January 1907 Tillyard reluctantly married Greco-American Constantine Cleanthes Graham ne Michaelides; she later bore him 2 daughters, Elizabeth Mary Alethea in 1908 and Aelfrida Catharine Agatha in 1910. From 1907 until 1914 the Grahams lived in Russia, the United States of America, Germany and France as Constantine's Consular Service career dictated but during and after the Great War of 1914-1918 Tillyard and the children remained in Cambridge. During the war and thereafter Tillyard claimed to experience unwanted and sometimes unwelcome visits from dead persons known to or hitherto unknown by her; these included members of her family, former members of the Society for Psychical Research, Rupert Brooke and Roger Casement. Already under strain because of Constantine's infidelities and Tillyard's moral and religious obsessions, the Grahams' marriage broke down irretrievably following her brief but influential foray into esotericism under the guidance of occultist Aleister Crowley in 1913. Her compulsion to reveal marital discord and her own extramarital relationships in anthologies published in 1910, 1913 and 1916 also contributed to its failure. The Grahams divorced in 1921. Constantine's consular career kept him abroad thereafter until his death in Berlin in 1934; unlike her former husband, Tillyard never remarried but continued instead the series of intense friendships with younger men begun during her marriage, most notably with Ernest Altounyan, Hubert Brooke and Roger Casement. Thomas Henn, John Layard, Juan Mascaró and Giovanni Papini. She also conducted one such friendship with a younger woman and one with older French author Albert Erlande.</p> <p>Work</p> <p>In 1917 Tillyard came out as a mystic. Having already begun to record her mystico-spiritual experiences and</p>	

their psychophysical manifestations in detailed diaries intended for posthumous publication, she also began to transcribe them in more or less fictionalised form in novels, homiletic books and moralistic short stories written between 1917 and 1958, some published, some not. Following Alfred and Catharine Tillyard's respective deaths in 1929 and 1932, she decided to absolve herself of responsibility for her home and daughters in order to pursue her private and personal 'mystic way' but was nevertheless dismayed when her daughters abandoned her, mysticism by becoming a nun and missionary, Agatha by suicide. In pursuit of her 'closer walk with God' Tillyard also became an Anglo-Catholic and (briefly) an extern oblate of St Mary's Abbey, West Malling, Kent. Tillyard wrote two science fiction novels articulating her conservative political views. *Concrete: A Story of Two Hundred Years Hence* (1930) is set in an anti-religious dystopia controlled by the eugenics movement, and *The Approaching Storm* (1932) is another dystopia set in a Britain ruled by a left-wing dictatorship.^{[1][2]} In 1934 she moved to Oxford to live an anchoritic life in a small house attached to the Convent of St Thomas the Martyr but a serious physical and mental breakdown in 1936 forced her to move to the protective environment afforded by the Society of the Sacred Cross at Tymawr Convent near Monmouth. She remained there as resident tertiary until asked to leave in 1946. From 1946 to 1953 she lived a semi-reclusive and prayerful but troubled life in 2 clergy houses in Cambridgeshire, effected a degree of rapprochement with her surviving daughter, and enjoyed a close relationship with her elder brother. In 1953 increasing bodily infirmity forced a move to St John's Home in Oxford where she died 6 acrimonious years later. She bequeathed her notebooks, published and unpublished works, and 75 volumes of revelatory diaries to Girton College, Cambridge, of which her daughters were alumnae.



Articles and/or contributions

Fourfières (An Essay in Numenism)	March 1930
Four Worlds	June 1931

Full name:	Name in the issue:
Tuyll: Sirdar Baron van Tuyll – van Serooskerken	Baron van Tuyll
Biographical data	
From: Biography of Pir-o-Murshid Inayat Khan:	
<p>Hubertus Paulus Baron van Tuyll van Serooskerken (Sheikh Sirdar)</p> <p>Sirdar van Tuyll was born on 26th September 1883. When Pir-o-Murshid Inayat Khan visited the Netherlands for the first time in January 1921, accommodation in Arnhem had been found for him with Sirdar van Tuyll, who was waiting for him to arrive one evening at dusk at the railway station. Among the many people Sirdar's eyes were searching for an Eastern and all of a sudden a voice came to him, saying: "How are you?" Murshid had found Sirdar by himself! The impression which this first contact made upon Sirdar was such that he said to have completely refound in one moment's time the faith in God which he had as a child. A few months later, on 13th April 1921, Sirdar was initiated in England. He was present at the first Universal Worship held in London on 7th May 1921.</p> <p>In that same year the first Summerschool was held in France, in a small village south of Paris, called Wissous. Just before the Summer-school Sirdar accompanied Murshid as his secretary on a trip through Switzerland. After a second visit to Holland in September/October 1921, Murshid went to Germany for the first time and Sirdar went with him as his secretary.</p> <p>On 2nd February 1922 Sirdar married Hendrika Willebeek Le Mair (Saida). In May 1922 Sirdar and Saida settled down at Katwijk in a spacious villa at the sea-side, in which was held the Summerschool in September 1922. Murshid had appointed Sirdar as the National Representative for the Netherlands.</p> <p>On 26th September 1922 Sirdar became a Cherag, the first Cherag in Holland. The ultimately accepted rituals for the various Services and ceremonials were dictated by Murshid to Sirdar in 1922 at Katwijk aan Zee and in 1924 at The Hague.</p> <p>About 1923 Sirdar and Saida went to live at The Hague, where they had the old tramway station building transformed into a house (besides the Peace-Palace). This house, Anna Paulownastraat 78, became a Sufi center and there, in 1928/1920 Sirdar had the Sufi Church built from his own funds, annex to his house. On 18th January 1929 took place the consecration of the Church. Till his last illness Sirdar gave a sermon in the</p>	

Universal Worship in this Church every Sunday. These talks have been recorded, first on wire and later on tape, and gradually from these texts books were made and published: "Groter Christendom I" is about the Old Testament, "Groter Christendom II" about the New Testament; after that came out "Het Heilige Boek der Natuur" (The Holy Book of Nature) and "De Karavaan naar de Eeuwigheid" (The Caravan towards Eternity). Another book "Gebed, Meditatie en Stilte" (Prayer, Meditation and Silence) has now been published. At The Hague as well as in many other cities Sirdar gave numerous lectures on the unity of religions, brotherhood and mysticism. Also in Berlin (Germany), Sweden, Denmark, Norway and in India he has spread the ideals of the Sufi Message by giving sermons and lectures and by making contacts.

Besides his Sufi activities Sirdar was one of the pillars of horse-racing and thoroughbred-breeding in the Netherlands. For many years he possessed a large racing-stable and a stud of his own. His love and knowledge of the thoroughbred are worth mentioning.

On 16th August 1958 Sirdar passed away at The Hague. Every year during his life-time his birthday was celebrated by his mureeds and is still commemorated today as it was Murshid's wish that it should be for the first Cherag, the pioneer of the Message in his country.

From data received by the Nekbakht Foundation from Sirdar van Tuyl's former secretary and devoted pupil Miss An C. Spirlet.

Articles

La Tache de la Fraternite Mondiale, June 1924

Full name:	Name in the issue:
Verschoye, Derek Hugo	Derek Verschoye
Biographical data	
Source: http://cgoakley.org/efa/1911DHV.html	
Derek Hugo Verschoye	
Born: 24 July 1911	
Died: 16 December 1973	
Father: William Denham Verschoye	
Mother: Iole Hylla MacDonnell	
Married: Anne Scott-James, Journalist, 4 August 1939, London	
Married: Evelyn ???	
Married: Hon. Mary Raines Gavrelle Cunliffe., 24 December 1947, London	
Children:	
Brigid Jacqueline Gavrelle, b. 5 November 1948Married: Jacqueline Margaret Mary Forte, 16 May 1952	
Married: Moyra Frances Meredith Slater, 7 June 1956	
Children:	
Anthony Turlough Meredith, b. 13 June 1957	
Education:	
Arnold House Preparatory School, Wales.	
Malvern College	
Trinity College, Dublin	
Trinity College, Oxford	
Career:	
1931 Published a volume of poems.	
1936 Edited The English Novelists, a survey which was published in 1936.	
1932-1939 Literary Editor, The Spectator	
1940-1945 Flew in the R.A.F., rising to the rank of Wing Commander	
1947-1950 First secretary of British Embassy in Rome. Reputedly acted for MI6 during this time.	
1952-1956 Formed the publishing firm Derek Verschoye Limited, subsequently acquired by Andre Deutsch.	
1960-1966 Managing Director of Growers Publications; managing editor of The Grower.	
Other information:	
[This information comes from Gens van der Scuylen: 600 years of the Verschuijl and Verschoye family by Virginia Mason (2001):]	
While at Arnold House Prep School in North Wales he was taught by Evelyn Waugh, who later drew upon his experiences at the school in the writing of Decline and Fall and used Derek as the model for Peter Beste-Chetwynd. Hartley Moorhouse writes: 'In 1967 Verschoye himself gave a radio talk in which he recounted being taught to play the organ by Waugh, a singularly pointless exercise since Waugh was quite unfamiliar with the	

instrument.'

Employed Waugh as a regular contributor during his literary editorship of The Spectator.

Diana Athill of publishers Andre Deutsch, in her recently-published memoirs, alludes briefly to Derek, whose offices in 14 Carlisle Street, Soho were purchased by Andre Deutsch in 1956: "Derek Verschoyle was a raffish figure, vaguely well-connected and vaguely literary, about whom I had first heard from my father who had encountered him as an agreeably picturesque feature of The Spectator. Verschoyle was its literary editor for a while. His room looked out over the mews behind that periodical's offices in Gower Street, and he, lolling with his feet up on his desk, used to take pot shots at the local cats out of his window with a .22 which he kept on the desk for the purpose. He must have been able to raise a fair amount of money in order to set up his own publishing firm (its assets included the freehold of the house, which was very well placed) but it didn't take him long to get through it. We gained only two really valuable authors from him - Roy Fuller, whose novels and poetry added lustre to our list for a long time, and Ludwig Bemelmans, whose 'Madeline' books for children did very well for us ... Verschoyle was the kind of English Gentleman Andre seemed fated to meet, but although undeclared liabilities kept leaking out of the crannies for a long time, and the bills which came in with despairing regularity from his tailor and his wine merchant used to make out eyes pop, he did us no harm and much good. Settled into his house, we ceased being promising and became pros."

Articles and/or contributions

The View across the Valley	January 1939
Meditation	July 1939

Full name:	Name in the issue:
Visscher, R.	R. Visscher
Biographical data	
No biographical Material found. Maybe a Dutch mureed? (PK)	
Articles and/or contributions	
Indian Scene	October 1938

Full name:	Name in the issue:
Waddy, Charis	CharisWaddy, B.A. Ph.D.
Biographical data	
Charis Waddy, Islamic scholar and writer: born Parramatta, New South Wales 24 September 1909; died Oxford 29 August 2004.	
<p>Charis Waddy was an Islamic scholar and writer, and the first woman graduate of Oriental Languages at Oxford University.</p> <p>Her best-known book, The Muslim Mind, was published in 1976. Reviewing it, the British Islamic scholar Professor W. Montgomery Watt expressed amazement that the work had attracted a foreword by Sheikh al-Azhar, Egypt's supreme religious authority. "We appreciate the attitude of the authoress," wrote Sheikh Abdul Halim Mahmud, "and the motive that has led her to consider Islam in its universal aspect."</p> <p>The motive was Charis Waddy's affection for a vast range of Muslim friends from Indonesia to Ghana, met in her travels. As a Christian - and long before the trauma of 11 September provoked a renewed interest in Islam in the West - she believed that people of faith needed to find common cause and draw the best out of each other. Her book broke new ground in presenting Muslim answers to questions on areas of daily life such as family and forgiveness. Scholarly and genial, The Muslim Mind went into three editions, and was followed by Women in Muslim History (1980) and a host of articles and lectures.</p> <p>Waddy owed much to the verve and hardiness of her Australian family tradition. She was born in Parramatta, near Sydney, in 1909. Her father, the Rev Stacy Waddy, was Headmaster of the King's School, Parramatta. He resigned his post to follow his former pupils to the First World War, and was a chaplain to the Australian forces for a period in Palestine.</p> <p>After the Armistice he was called back from Australia to teach in Jerusalem. In 1919 his wife Ethel and their five children followed him by ship from Sydney. For Charis it would be 54 years before she saw Australia again. At the Jerusalem Girls' College she mingled with Arabs, Jews, Greeks and Armenians, learning something of what her father called "the comradeship of our joint belief". Later at Lady Margaret Hall she was the first Oxford woman to study Oriental Languages (Arabic and Hebrew), winning a First and going on to London for a PhD on Ibn Wasil, an Arab chronicler of the Crusades.</p> <p>If Jerusalem was already a ferment of rival nationalisms, the Oxford of the 1930s was a cockpit of ideologies. Searching for an expression of faith that could have a bearing on world events, Waddy happened on the Oxford</p>	

Group, which was out to prove that "changed lives are the foundation of a new world order". Bookish and awkward with people, she found an inner liberation that she could pass on to others.

As the Oxford Group, soon to be known as Moral Re-Armament (MRA) and now Initiatives of Change, set out to build communities of vital faith in the democracies, Waddy became one of their early full-time workers in 1935. She was at the heart of the post-war work of reconciliation in Europe undertaken by MRA. Much of this radiated from the newly opened conference centre in Caux, Switzerland, where she worked in the summer months for most of the next 50 years. There was a major phase with the organisation in Africa in the 1950s. Waddy spent three years in West Africa alongside those who wrote the feature film *Freedom* (1957), with its accent on the moral dimension of independence.

When in the 1960s she returned to her first love of the Middle East and Muslim world, it was with a deepened faith and a skilled discernment of the human heart. This earned her the trust of academic and religious leaders and their families in the many countries she visited. Her book *Baalbek Caravans* (1967) came from an extended stay in Lebanon; she gave a course of lectures on Mediterranean History in Cairo University; and she visited Australia, Malaysia, India, Iran, Turkey and Syria in research for her two later books. In Pakistan she spoke at a conference on *Seerat* (the life of the Prophet Mohamed), and in 1990 was decorated with the *Sitara-i-Imtiaz* (star of distinction) for her contribution to the understanding of Pakistan, and particularly its women, in the West.

By the time I came to work closely with her in Moral Re-Armament in the mid-1960s, Charis Waddy had the wisdom, sparkle and affection of a mother superior. The artistic Australian was in her too. Once, as she stood at the entrance of the Juma Mosque in the city of Isfahan, her eye fell on some gorgeous Iranian 17th-century tiles with the inscription "The hypocrite in the mosque is like a bird in a cage; the believer in the mosque is like a fish in water"; she included this in *The Muslim Mind*. In her introduction to the book she quotes the Arab proverb "What comes from the lips reaches the ear. What comes from the heart reaches the heart".

Many a Christian gained a respect for Islam as a result of *The Muslim Mind*. And a Pakistani Muslim, after reading it and meeting the author, publicly renounced his prejudice against Hindus. Zaki Badawi, Director of the Muslim College in London, describes Charis Waddy as "a great gift to the interfaith movement, of which she was a towering contributor".

Nomadic throughout her life, Waddy was given lodging by innumerable friends, notably in the last phase by Christine Morrison, a founding Fellow of St Anne's College, Oxford. That Norham Road home became known for its legions of visitors and volume of mail from around the world.

Two friends visited her in hospital shortly before she died. She showed no response till one, in Arabic, gave her Christ's greeting that is also the Muslim greeting: "As-salaam alaikum" ("Peace be with you"). She raised her head, smiled and gave the Arabic response "Wa alaikum as-salaam" ("And on you be peace"). Then to the question "How are you?" came her answer, "Al-hamdu lillah", meaning "Praise be to God".

Peter Everington

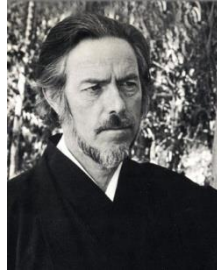


Articles and/or contributions

The Oxford Group	January 1937
The Quiet Time in the Experience of the Oxford Group,	October 1938

Full name:	Name in the issue:
Watteville, S. de,	S, de Watteville
Biographical data	
No Biographical material found. It is known that she was a Sufi from the Suresnes period. (PK)	
Articles and/or contributions	
The Art of Movement	July 1936

Full name:	Name in the issue:
Watts, Alan W.	Alan W. Watts
Biographical data	



Alan Wilson Watts (6 January 1915 – 16 November 1973) was a British-born philosopher, writer, and speaker, best known as an interpreter and popularizer of Eastern philosophy for a Western audience. Born in Chislehurst, England, he moved to the United States in 1938 and began Zen training in New York. Pursuing a career, he attended Seabury-Western Theological Seminary, where he received a master's degree in theology. Watts became an Episcopal priest in 1945, then left the ministry in 1950 and moved to California, where he joined the faculty of the American Academy of Asian Studies.

Watts gained a large following in the San Francisco Bay Area while working as a volunteer programmer at KPFA, a Pacifica Radio station in Berkeley. Watts wrote more than 25 books and articles on subjects important to Eastern and Western religion, introducing the then-burgeoning youth culture to *The Way of Zen* (1957), one of the first bestselling books on Buddhism. In *Psychotherapy East and West* (1961), Watts proposed that Buddhism could be thought of as a form of psychotherapy and not a religion. He also explored human consciousness, in the essay "The New Alchemy" (1958), and in the book *The Joyous Cosmology* (1962).

Towards the end of his life, he divided his time between a houseboat in Sausalito and a cabin on Mount Tamalpais. His legacy has been kept alive by his son, Mark Watts, and many of his recorded talks and lectures are available on the Internet. According to the critic Erik Davis, his "writings and recorded talks still shimmer with a profound and galvanizing lucidity."

Early years

Watts was born to middle class parents in the village of Chislehurst, Kent (now south-east London), in 1915, living at 3 (now 5) Holbrook Lane. His father was a representative for the London office of the Michelin Tyre Company, his mother a housewife whose father had been a missionary. With modest financial means, they chose to live in pastoral surroundings and Alan, an only child, grew up playing at brookside, learning the names of wildflowers and butterflies.

Probably because of the influence of his mother's religious family the Buchans, an interest in "ultimate things" seeped in. But it mixed with Alan's own interests in storybook fables and romantic tales of the mysterious Far East.

Watts also later wrote of a mystical vision he experienced while ill with a fever as a child. During this time he was influenced by Far Eastern landscape paintings and embroideries that had been given to his mother by missionaries returning from China. The few Chinese paintings Watts was able to see in England riveted him, and he wrote "I was aesthetically fascinated with a certain clarity, transparency, and spaciousness in Chinese and Japanese art. It seemed to float..." These works of art emphasized the participative relationship of man in nature, a theme that stood fast throughout his life, and one that he often writes about. See, for instance, the last chapter in *The Way of Zen*.

Buddhism

By his own assessment, Watts was imaginative, headstrong, and talkative. He was sent to boarding schools (which included both academic and religious training of the Muscular Christianity sort) from early years. Of this religious training, he remarked "Throughout my schooling my religious indoctrination was grim and maudlin..."^[9] Watts spent several holidays in France in his teen years, accompanied by Francis Croshaw, a wealthy Epicurean with strong interests in both Buddhism and exotic little-known aspects of European culture. It was not long afterward that Watts felt forced to decide between the Anglican Christianity he had been exposed to and the Buddhism he had read about in various libraries, including Croshaw's. He chose Buddhism, and sought membership in the London Buddhist Lodge, which had been established by Theosophists, and was now run by the barrister Christmas Humphreys. Watts became the organization's secretary at 16 (1931). The young Watts explored several styles of meditation during these years.

Education

Watts attended The King's School, Canterbury next door to Canterbury Cathedral. Though he was frequently at the top of his classes scholastically and was given responsibilities at school, he botched an opportunity for a scholarship to Oxford by styling a crucial examination essay in a way that was read as presumptuous and capricious.

When he left high school, Watts worked in a printing house and later a bank. He spent his spare time involved with the Buddhist Lodge and also under the tutelage of a "rascal guru" named Dimitrije Mitrinović. (Mitrinović was himself influenced by Peter Demianovich Ouspensky, G. I. Gurdjieff, and the varied psychoanalytical schools of Freud, Jung and Adler.) Watts also read widely in philosophy, history, psychology, psychiatry and Eastern wisdom. By his own reckoning, and also by that of his biographer Monica Furlong, Watts was primarily an autodidact. His involvement with the Buddhist Lodge in London afforded Watts a considerable number of opportunities for personal growth. Through Humphreys, he contacted eminent spiritual authors (e.g. the artist,

scholar, and mystic Nicholas Roerich, Sarvapalli Radhakrishnan, and prominent theosophists like Alice Bailey). In 1936, aged 21, he attended the World Congress of Faiths at the University of London, heard D. T. Suzuki read a paper, and afterwards was able to meet this esteemed scholar of Zen Buddhism. Beyond these discussions and personal encounters, Watts absorbed, by studying the available scholarly literature, the fundamental concepts and terminology of the main philosophies of India and East Asia.

Influences and first publication

Watts's fascination with the Zen (or Ch'an) tradition—beginning during the 1930s—developed because that tradition embodied the spiritual, interwoven with the practical, as exemplified in the subtitle of his *Spirit of Zen: A Way of Life, Work, and Art in the Far East*. "Work", "life", and "art" were not demoted due to a spiritual focus. In his writing, he referred to it as "the great Ch'an (or Zen) synthesis of Taoism, Confucianism and Buddhism after 700 CE in China." Watts published his first book, *The Spirit of Zen*, in 1936. In *The Way of Zen* he disparaged *The Spirit of Zen* as a "popularisation of Suzuki's earlier works, and besides being very unscholarly it is in many respects out of date and misleading."

Watts married Eleanor Everett, whose mother Ruth Fuller Everett was involved with a traditional Zen Buddhist circle in New York. Ruth Fuller later married the Zen master (or "roshi"), Sokei-an Sasaki, who served as a sort of model and mentor to Watts, though he chose not to enter into a formal Zen training relationship with Sasaki. During these years, according to his later writings, Watts had another mystical experience while on a walk with his wife. In 1938 Watts and his bride left England to live in America. Watts became an American citizen in 1943.

Christian priest and after

Watts left formal Zen training in New York because the method of the teacher did not suit him. He was not ordained as a Zen monk, but he felt a need to find a vocational outlet for his philosophical inclinations. He entered Seabury-Western Theological Seminary, an Episcopal (Anglican) school in Evanston, Illinois, where he studied Christian scriptures, theology, and church history. He attempted to work out a blend of contemporary Christian worship, mystical Christianity, and Asian philosophy. Watts was awarded a master's degree in theology in response to his thesis, which he published as a popular edition under the title *Behold the Spirit: A Study in the Necessity of Mystical Religion*. He later published *Myth & Ritual in Christianity* (1953), an eisegesis of traditional Catholic doctrine and ritual in Buddhist terms. However, the pattern was set, in that Watts did not hide his dislike for religious outlooks that he decided were dour, guilt-ridden, or militantly proselytizing—no matter if they were found within Judaism, Christianity, Islam, Hinduism, or Buddhism.

He became an Episcopal priest in 1945 (aged 30). Watts left the ministry by 1950, partly as a result of an extramarital affair which resulted in his young wife having their marriage annulled, but also because he could no longer reconcile his Buddhist beliefs with the formal doctrine of the church, as recounted in his autobiography *In My Own Way*. He spent the New Year getting to know Joseph Campbell and Campbell's wife, Jean Erdman; as well as John Cage the notable composer.

In early 1951, Watts moved to California, where he joined the faculty of the American Academy of Asian Studies in San Francisco. Here he taught from 1951 to 1957 alongside Saburō Hasegawa (1906-1957), Frederic Spiegelberg, Haridas Chaudhuri, lama Tada Tōkan (1890-1967), and various visiting experts and professors. Hasegawa, in particular, served as a teacher to Watts in the areas of Japanese customs, arts, primitivism, and perceptions of nature. Besides teaching, Watts served for several years as the Academy's administrator. One notable student of his was Eugene Rose, who later went on to become a noted hieromonk and theologian in the Eastern Orthodox Church in America.

Watts also studied written Chinese and practiced Chinese brush calligraphy with Hasegawa as well as with some of the Chinese students who enrolled at the academy. While Watts was noted for an interest in Zen Buddhism, his reading and discussions delved into Vedānta, "the new physics", cybernetics, semantics, process philosophy, natural history, and the anthropology of sexuality.

Middle years

After heading up the Academy for a few years, Watts left the faculty for a freelance career in the mid-1950s. In 1953, he began what became a long-running weekly radio program at Pacifica Radio station KPFA in Berkeley. Like other volunteer programmers at the listener-sponsored station, Watts was not paid for his broadcasts. These weekly broadcasts continued until 1962, by which time he had attracted a "legion of regular listeners". Watts continued to give numerous talks and seminars, recordings of which were broadcast on KPFA and other radio stations, both during his life and for many years after his death. (For example, in 1970 Watts lectures were broadcast on Sunday mornings on San Francisco radio station KSAN; and in 2014 a number of radio stations continue to have an Alan Watts program in their weekly program schedules.) Original tapes of his broadcasts and talks are currently held by the Pacifica Radio Archives, based at KPFA in Los Angeles, and at the Electronic University archive founded by his son, Mark Watts.

In 1957 Watts, then 42, published one of his best known books, *The Way of Zen*, which focused on philosophical explication and history. Besides drawing on the lifestyle and philosophical background of Zen, in India and China, Watts introduced ideas drawn from general semantics (directly from the writings of Alfred Korzybski) and also from Norbert Wiener's early work on cybernetics, which had recently been published. Watts offered analogies from cybernetic principles possibly applicable to the Zen life. The book sold well, eventually becoming a modern classic, and helped widen his lecture circuit.

In 1958, Watts toured parts of Europe with his father, meeting the Swiss psychiatrist Carl Jung and the German psychotherapist Karlfried Graf Dürckheim.

Upon returning to the United States, Watts recorded two seasons of a television series (1959–1960) for KQED public television in San Francisco, "Eastern Wisdom and Modern Life".

In the 1960s, Watts became increasingly interested in how identifiable patterns in nature tend to repeat

themselves from the smallest of scales to the most immense. This became one of his passions in his research and thought.

Experimentation

In the 1960s, Watts began to experiment with psychedelics, initially with mescaline given to him by Dr. Oscar Janiger. He tried LSD several times with various research teams led by Drs. Keith S. Ditman (1921-2001), Sterling Bunnell, Jr., and Michael Agron. He also tried marijuana and concluded that it was a useful and interesting psychoactive drug that gave the impression of time slowing down. Watts's books of the '60s reveal the influence of these chemical adventures on his outlook. He later said about psychedelic drug use, "If you get the message, hang up the phone."

For a time, Watts came to prefer writing in the language of modern science and psychology (Psychotherapy East and West is a good example), finding a parallel between mystical experiences and the theories of the material universe proposed by 20th-century physicists. He later equated mystical experience with ecological awareness, and typically emphasized whichever approach seemed best suited to the audience he was addressing.

Supporters and critics

Watts's explorations and teaching brought him into contact with many noted intellectuals, artists, and American teachers in the human potential movement. His friendship with poet Gary Snyder nurtured his sympathies with the budding environmental movement, to which Watts gave philosophical support. He also encountered Robert Anton Wilson, who credited Watts with being one of his "Light[s] along the Way" in the opening appreciation of Cosmic Trigger. Werner Erhard attended workshops given by Alan Watts and said of him, "He pointed me toward what I now call the distinction between Self and Mind. After my encounter with Alan, the context in which I was working shifted."

Though never affiliated for long with any one academic institution, he was professor of Comparative Philosophy at the California Institute of Integral Studies as mentioned above, had a fellowship at Harvard University (1962–64), and was a Scholar at San Jose State University (1968). He also lectured to many college and university students as well as the general public. His lectures and books gave him far-reaching influence on the American intelligentsia of the 1950s–1970s, but he was often seen as an outsider in academia. When questioned sharply by students during his talk at University of California Santa Cruz in 1970, Watts responded that he was not an academic philosopher but rather "a philosophical entertainer".

Watts has been criticized by Buddhists such as Philip Kapleau and D. T. Suzuki for allegedly misinterpreting several key Zen Buddhist concepts. In particular, he drew criticism from those who believe that zazen must entail a strict and specific means of sitting, as opposed to a cultivated state of mind available at any moment in any situation. Typical of these is Kapleau's claim that Watts dismissed zazen on the basis of only half a koan. In regard to the aforementioned koan, Robert Baker Aitken reports that Suzuki told him, "I regret to say that Mr. Watts did not understand that story." In his talks, Watts addressed the issue of defining zazen practice by saying, "A cat sits until it is tired of sitting, then gets up, stretches, and walks away."

He also had his supporters in the Zen community, including Shunryu Suzuki, the founder of the San Francisco Zen Center. As David Chadwick recounted in his biography of Suzuki, *Crooked Cucumber: the Life and Zen Teaching of Shunryu Suzuki*, when a student of Suzuki's disparaged Watts by saying "we used to think he was profound until we found the real thing", Suzuki "fumed with a sudden intensity", saying, "You completely miss the point about Alan Watts! You should notice what he has done. He is a great bodhisattva."

Applied aesthetics

Watts sometimes alluded to a group of neighbors in Druid Heights (near Mill Valley, California) who had endeavored to combine architecture, gardening, and carpentry skills to make a beautiful and comfortable life for themselves. These neighbors accomplished this by relying on their own talents and using their own hands, as they lived in what has been called "shared bohemian poverty". Druid Heights was founded by the writer Elsa Gidlow, and Watts dedicated his book *The Joyous Cosmology* to the people of this neighborhood.

Regarding his intentions, Watts attempted to lessen the alienation that accompanies the experience of being human that he felt plagued the modern Westerner, and (like his fellow British expatriate and friend, Aldous Huxley) to lessen the ill will that was an unintentional by-product of alienation from the natural world. He felt such teaching could improve the world, at least to a degree. He also articulated the possibilities for greater incorporation of aesthetics (for example: better architecture, more art, more fine cuisine) in American life. In his autobiography he wrote, "... cultural renewal comes about when highly differentiated cultures mix".

In his last novel *Island* (1962), Aldous Huxley mentions the religious practice of maithuna as being something like what Roman Catholics call "coitus reservatus". A few years before, Alan Watts had discussed the theme in his own book *Nature, Man and Woman*. There, he discusses the possibility of the practice being known to early Christians and of it being kept secretly by the Church.

Later years

In his writings of the 1950s, he conveyed his admiration for the practicality in the historical achievements of Chán (Zen) in the Far East, for it had fostered farmers, architects, builders, folk physicians, artists, and administrators among the monks who had lived in the monasteries of its lineages. In his mature work, he presents himself as "Zennist" in spirit as he wrote in his last book, *Tao: The Watercourse Way*. Child rearing, the arts, cuisine, education, law and freedom, architecture, sexuality, and the uses and abuses of technology were all of great interest to him. Though known for his Zen teachings, he was also influenced by ancient Hindu scriptures, especially Vedanta, and spoke extensively about the nature of the divine Reality Man that Man misses, how the contradiction of opposites is the method of life and the means of cosmic and human evolution, how our fundamental Ignorance is rooted in the exclusive nature of mind and ego, how to come in touch with the Field of Consciousness and Light, and other cosmic principles. These are discussed in great detail in dozens of hours of

audio that are in part captured in the 'Out of Your Mind' series.

Watts sought to resolve his feelings of alienation from the institutions of marriage and the values of American society, as revealed in his classic comments on love relationships in "Divine Madness" and on perception of the organism-environment in "The Philosophy of Nature". In looking at social issues he was quite concerned with the necessity for international peace, for tolerance and understanding among disparate cultures. He also came to feel acutely conscious of a growing ecological predicament; as one instance, in the early 1960s he wrote: "Can any melting or burning imaginable get rid of these ever-rising mountains of ruin—especially when the things we make and build are beginning to look more and more like rubbish even before they are thrown away?" These concerns were later expressed in a television pilot made for NET filmed at his mountain retreat in 1971 in which he noted that the single track of conscious attention was wholly inadequate for interactions with a multi-tracked world.

Political stance

He disliked much in the conventional idea of "progress". He hoped for change, but he preferred amiable, semi-isolated rural social enclaves, and also believed in tolerance for social misfits and eccentric artists. Watts decried the suburbanization of the countryside and the way of life that went with it. In one campus lecture tour, which Watts titled "The End to the Put-Down of Man", Watts presented positive images for both nature and humanity, spoke in favor of the various stages of human development (including the teenage years), reproached excessive cynicism and rivalry, and extolled intelligent creativity, good architecture and food.

On spiritual and social identity

Watts felt that absolute morality had nothing to do with the fundamental realization of one's deep spiritual identity. He advocated social rather than personal ethics. In his writings, Watts was increasingly concerned with ethics applied to relations between humanity and the natural environment and between governments and citizens. He wrote out of an appreciation of a racially and culturally diverse social landscape.

He often said that he wished to act as a bridge between the ancient and the modern, between East and West, and between culture and nature.

Watts led some tours for Westerners to the Buddhist temples of Japan. He also studied some movements from the traditional Chinese martial art T'ai chi ch'uan, with an Asian colleague, Al Chung-liang Huang.

Worldview

In several of his later publications, especially *Beyond Theology* and *The Book on the Taboo Against Knowing Who You Are*, Watts put forward a worldview, drawing on Hinduism, Chinese philosophy, pantheism or panentheism, and modern science, in which he maintains that the whole universe consists of a cosmic self playing hide-and-seek (Lila), hiding from itself (Maya) by becoming all the living and non-living things in the universe, forgetting what it really is; the upshot being that we are all IT in disguise. In this worldview, Watts asserts that our conception of ourselves as an "ego in a bag of skin" is a myth; the entities we call the separate "things" are merely aspects of the whole.

Watts's books frequently include discussions reflecting his keen interest in patterns that occur in nature and which are repeated in various ways and at a wide range of scales – including the patterns to be discerned in the history of civilizations.

Death

In October 1973, Watts returned from a European lecture tour to his cabin in Druid Heights. Friends of Watts had been concerned for him for some time over what they considered his excessive drinking of alcohol. On 16 November 1973, he died in his sleep. He was reported to have been under treatment for a heart condition. His body was cremated in a Buddhist ceremony shortly thereafter.

Personal life

Watts married three times and had seven children (five daughters and two sons). Watts' eldest daughters, Joan Watts and Anne Watts, own and manage most of the copyrights to his books. His son, Mark Watts, currently serves as curator of his father's audio, video and film and has published content of some of his spoken lectures in print format. Watts met Eleanor Everett in 1936, when her mother, Ruth Fuller Everett, brought her to London to study piano. They met at the Buddhist Lodge, were engaged the following year and married in April 1938. A daughter, Joan, was born November 1938 and another, Anne, was born in 1942. Their marriage ended in 1949, but Watts continued to correspond with his former mother-in-law.

In 1950, Watts married Dorothy DeWitt and moved to San Francisco in early 1951 to teach. They began a family that grew to include five children: Tia, Mark, Richard, Lila, and Diane. The couple separated in the early sixties after Watts met Mary Jane Yates King while lecturing in New York. After a difficult divorce he married King in 1964. Watts lived with Mary Jane in Sausalito, California, in the mid-1960s. He divided his later years between a houseboat in Sausalito called the Vallejo, and a secluded cabin in Druid Heights, on the southwest flank of Mount Tamalpais north of San Francisco, California.

Articles and/or contributions

What is Zen?	October 1936
The Birth of the Divine Son	April 1937

Full name:	Name in the issue:
Webb, Mary	Mary Webb
Biographical data	

Mary Webb (25 March 1881 – 8 October 1927) was an English romantic novelist and poet of the early 20th century, whose work is set chiefly in the Shropshire countryside and among Shropshire characters and people which she knew. Her novels have been successfully dramatized, most notably the film *Gone to Earth* in 1950 by Michael Powell and Emeric Pressburger. They inspired the famous parody *Cold Comfort Farm*.

Life

She was born Mary Meredith in 1881 at Leighton Lodge in the Shropshire village of Leighton, 8 miles (13 km) southeast of Shrewsbury. Her father, George Edward Meredith, a private schoolteacher, inspired his daughter with his own love of literature and the local countryside. On the side of her mother, Sarah Alice, she was descended from a family related to Sir Walter Scott. Mary loved to explore the countryside around her home, and developed a gift of detailed observation and description, of both people and places, which infuses her poetry and prose.

At one year old, she moved with her parents to Much Wenlock, where they lived at a house called The Grange outside the town. Mary was taught by her father then sent to a finishing school for girls at Southport in 1895. Her parents moved the family again in Shropshire, north to Stanton upon Hine Heath in 1896, before settling at Meole Brace, now on the outskirts of Shrewsbury, in 1902.

At the age of 20, she developed symptoms of Graves' disease, a thyroid disorder (which resulted in bulging protuberant eyes and throat goitre), which caused ill health throughout her life and probably contributed to her early death. This affliction gave her great empathy with the suffering, and finds its fictional counterpart in the disfiguring harelip of Prue Sarn, the heroine of *Precious Bane*.

Her first published writing was a five verse poem, written on hearing news of the Shrewsbury rail accident in October 1907. Her brother, Kenneth Meredith, so liked the paper and thought it potentially comforting for those affected by the disaster that, without her knowledge, he took it to the newspaper offices of the *Shrewsbury Chronicle*, who printed the poem anonymously. Mary, who usually burnt her early poems, was appalled before hearing the newspaper received appreciative letters from its readers.

In 1912, she married, at Meole Brace's Holy Trinity parish church, Henry Bertram Law Webb, a teacher who at first supported her literary interests. They lived for a time in Weston-super-Mare, before moving back to Mary's beloved Shropshire where they worked as market gardeners until Henry secured a job as a teacher at the Priory School for boys in Shrewsbury.

The couple lived briefly in Rose Cottage near the village of Pontesbury between the years 1914 and 1916, during which time she wrote *The Golden Arrow*. Her time in the village was commemorated in 1957 by the opening of the Mary Webb School.

The publication of *The Golden Arrow* in 1917 enabled them to move to Lyth Hill, Bayston Hill a place Mary loved, buying a plot of land and building Spring Cottage.

In 1921, they bought a second property in London hoping that she would be able to achieve greater literary recognition. This, however, did not happen. By 1927, she was suffering increasingly bad health, her marriage was failing, and she returned to Spring Cottage alone. She died at St Leonards on Sea, aged 46. She was buried in Shrewsbury, at the General Cemetery in Longden Road.

In her own lifetime, she won the Prix Femina Vie Heureuse for *Precious Bane*, but her output was not otherwise greatly esteemed. It was only after her death that Stanley Baldwin, then Britain's Prime Minister, brought about her commercial success through his approbation; at a Literary Fund dinner in 1928, Baldwin referred to her as a neglected genius. Consequently her collected works were republished in a standard edition by Jonathan Cape, becoming best sellers in the 1930s and running into many editions.

Her work is still widely admired. Three of her novels have been reprinted in recent times by Virago; these, like her writing in general, are notable for their descriptions of nature, and of human psychology.

Stella Gibbons's 1932 novel *Cold Comfort Farm* was a parody of Webb's work, as well as of other "loam and lovechild" writers like Sheila Kaye-Smith and Mary E. Mann and, further back, Thomas Hardy. In a 1966 *Punch* article, Gibbons observed:

The large agonised faces in Mary Webb's book annoyed me ... I did not believe people were any more despairing in Herefordshire [sic] than in Camden Town.

The museum at the Tourist Information Centre in Much Wenlock includes a lot of information on Mary Webb including a display of photographs of the filming of her novel *Gone to Earth* in 1950.

Her cottage on Lyth Hill (not open to the public) can still be seen. In September 2013, plans were submitted for its demolition.



Articles and/or contributions	
Poems	June 1931

Full name:	Name in the issue:
Westbrook, Jessie Duncan	Jessie Duncan Westbrook

Biographical data	
<p>English writer. Wrote three books for the Sufi Movement:</p> <ul style="list-style-type: none"> Hindustani Lyrics Hindustani Lyrics is Inayat Khan and Jessie Duncan Westbrook's collaborative translation of Urdu poetry from mainly the 18th and 19th centuries. Included among the authors is Asif, the sixth Nizam of Hyderabad, and Zafar, the last emperor of the Mughal Empire. Most of the poems involve the Sufi themes of love, longing, and a yearning for the divine. At the same time, according to translator Jessie Duncan Westbrook, the poems undercut and resist ideas of religious orthodoxy through an ecstatic pantheism. (Zeeshan Reshamwala) Source: https://forum.librivox.org/viewtopic.php?f=28&t=55501 The Diwan of Inayat Khan Songs of India <p>Compilers note: both Miriam Regina Bloch and Jessie Duncan Westbrook probably wrote most of the editorial articles, which were published anonymously. Besides that they translated Sufi poetry that can be found in almost every issue of the early 'Sufi'-magazine (1915 – 1920).</p>	

Articles and/or contributions	
Radha's Song to Krishna (translation from the Hindi	February 1915
The East as Teacher (a Poem)	October 1917
A Sikh Hymn	April 1918

Full name:	Name in the issue:
Westbrook, Walter Francis	Walter Francis Westbrook

Biographical data	
No biographical data found. Possibly a relative of Jessie Duncan Westbrook	
Articles and/or contributions	
Peace to all Beings	May 1917

Full name:	Name in the issue:
Wilhelm, Richard	Richard Wilhelm

Biographical data	
<p>Richard Wilhelm (10 May 1873 – 2 March 1930) was a German sinologist, theologian, and missionary. He lived in China for 25 years, became fluent in spoken and written Chinese, and grew to love and admire the Chinese people. He is best remembered for his translations of philosophical works from Chinese into German that in turn have been translated into other major languages of the world, including English. His translation of the I Ching is still regarded as one of the finest, as is his translation of The Secret of the Golden Flower; both were provided with introductions by the Swiss psychiatrist Carl Jung, who was a personal friend. His son Hellmut Wilhelm was also a sinologist, and was professor of Chinese at the University of Washington.</p>	



Articles and/or contributions

Lao-tse (in German)

June 1930

Full name:

William Alexander, 1st Earl of Stirling

Name in the issue:

Sir William Alexander

Biographical data

William Alexander, 1st Earl of Stirling



William Alexander, 1st Earl of Stirling (c. 1567 in Menstrie, Clackmannanshire – 12 September 1640) was a Scottish courtier and poet who was involved in the Scottish colonisation of Port Royal, Nova Scotia and Long Island, New York. His literary works include *Aurora* (1604), *The Monarchick Tragedies* (1604) and *Doomes-Day* (1614, 1637).

Early life

William Alexander was the son of Alexander of Menstrie and Marion, daughter of an Allan Couttie. As a young man William became tutor to the Earl of Argyll and accompanied him abroad. At a later date he received the place of Gentleman Usher to Prince Charles, son of James I of England (James VI of Scotland), and continued in favour at court after Prince Charles became Charles I of England in 1625. He built a reputation as a poet and writer of rhymed tragedies, and assisted King James I and VI in preparing the metrical version known as "The Psalms of King David, translated by King James" and published by authority of Charles I. James knighted him in 1609 and appointed him the Master of Requests for Scotland in 1614, effectively his private secretary. In 1615 he was made a member of the Scottish Privy Council.

Nova Scotia

Main article: British colonial grants in North America (1621–1639)

In 1621, King James I granted William a royal charter appointing him mayor of a vast territory which was enlarged into a lordship and barony of Nova Scotia (New Scotland); the area now known as Nova Scotia, New Brunswick, and part of the northern United States. The creation of Baronets of Nova Scotia was used to settle the plantation of the new province.

He was appointed Secretary for Scotland in 1626 and held that office for the rest of his life.

Lord Stirling's efforts at colonisation were less successful, at least in monetary terms. He briefly established a Scottish settlement at Port Royal, Nova Scotia, led by his son William Alexander (the younger). However the effort cost him most of his fortune, and when the region—now Canada's three Maritime Provinces and the state of Maine—was returned to France in 1632, it was lost. He spent his later years with limited means, and died in

London on 12 September 1640. However Alexander's settlement provided the basis for British claims to Nova Scotia and his baronets provided the Coat of arms of Nova Scotia and Flag of Nova Scotia which are still in use today

Long Island

In 1630, King Charles rewarded his service by creating him Viscount of Stirling and in 1633 he became Earl of Stirling.

On 22 April 1636, Charles told the Plymouth Colony, which had laid claim to Long Island but had not settled it, to give the island to Alexander. Through his agent James Farret (who personally received Shelter Island and Robins Island) Alexander in turn sold most of the eastern island to the New Haven Colony and Connecticut Colony.

Farret arrived in New Amsterdam in 1637 to present his claim of English sovereignty but was arrested and sent to prison in Holland where he escaped. English colonists attempted to settle at Cow Bay at what today is Port Washington, New York in 1640 but were arrested and released after saying they were mistaken about the title. Following Alexander's death in 1640, eastern Long Island was quickly settled by the English while the western portion waited 40 years until the Dutch left.

Literary Works

Alexander was one of the most highly regarded Scottish poets in early seventeenth-century Scotland and England: he was praised by William Drummond of Hawthornden, Arthur Johnstone, Andrew Ramsey, Michael Drayton, Samuel Daniel and John Davies of Hereford. Alexander's earliest work was probably *Aurora* (London, 1604), which was described on its title-page as 'the first fancies of the author's youth' and is a late addition to the corpus of Elizabethan Petrarchan sonnets. His closet dramas - *Croesus*, *Darius*, *The Alexandrian*, and *Julius Caesar* - were published together as *The Monarchick Tragedies* (London, 1604; further editions in 1607, 1616, 1637). According to Daniel Cadman, in these plays Alexander 'interrogates the value of republican forms of government and provides a voice for the frustrations of politically marginalised subjects of absolutist regimes'. Alexander's grandest work is an epic poem describing the end of the world, *Doomes-day*. It was first published in four books (Edinburgh, 1614), and later in twelve (in the collected edition of Alexander's work printed in London, 1637). The poem, which contains almost 1,400 eight-line stanzas in total, begins with a synopsis of world history in the First 'Hour', then provides long catalogues of the creatures, battle dead, pagans, monarchs, sinners, biblical characters and, finally, members of the heavenly host who will appear at the Final Judgement. Alexander's method was indebted to the French Protestant poet Guillaume de Saluste du Bartas; Drummond acknowledged the kinship in the title of a manuscript poem 'Sur les oeuvres poetiques de Guillaume Alexandre, Sieur De Menstre'.

Alexander collaborated with James VI and I on a new paraphrase of the Psalms, composed a continuation to Philip Sidney's *Arcadia* that links the end of Book 3 in Sidney's incomplete revised version to the ending in the 1593 text, and also wrote down his thoughts on poetry in *Anacrisis: Or a Censure of some Poets Ancient and Modern* (c. 1635). *Anacrisis* begins with a reflection on the pleasure of literature:

After a great Travel both of Body and of Mind, which (since not voluntary but imposed upon me) was the more painful, by retiring for a Time where I was born [...] being curious, as the most dainty Kind of Pleasure for such as are capable of their Delicacies to recreate myself with the Muses,—I may justly say recreate, since they create new Spirits [...] I conversed with some of the Modern as well as with the Ancients, kindling my Fire at those Fires which do still burn out of the Ashes of ancient Authors

This passage speaks of the value that Alexander placed on his literary pursuits (which mostly took place at his Menstrie estate) as an activity that was separate from but complementary to his public life as a politician and colonizer. Indeed, the phrase 'recreate myself with the Muses' re-appeared in the title of the collected edition of his works, *Recreations with the Muses* (1637).

Honours

The Canadian Coast Guard has named the CCGS Sir William Alexander in his honour.

Articles and/or contributions

Stanzas September 1931

Full name:	Name in the issue:
Williams. Miss Mary Zohra	Miss Mary Zohra Williams
Biographical data	
From the Biography of Pir-o-Murshid Inayat Khan:	
<p><i>"My first English mureed, Miss Mary Williams (Zohra), came to London to assist me in my work and proved her devotion by serving the Cause, at the time when the Order was a quite helpless infant. In order to publish literature as we liked, we started a Sufi Publishing Society in England, which was given into the charge of Miss Williams, who brought out a book of some ideas from my lectures, called, " Pearls from the Ocean Unseen".</i></p>	


Besides the work she did as sub-editor of the Sufi Magazine, she has been a sincere and devoted mureed and a most enthusiastic worker for the Cause. By this Publishing Society my poetical works were brought out, "Diwan", "Hindustani Lyrics", and the "Songs of India", which were rendered into English by Mrs. Jessie Duncan Westbrook. My "Confessions" were published, written by Miss Miriam Bloch, a treatise on the Rubaiyat of Omar Khayyam by Mr. Bjerregaard was also published by this society."

From the October Issue of 1917:

Miss Mary Williams is the daughter of a clergy-man. She was the first in England to respond to the call of Pir-O-Murshid, when he presented Sufism to the public of London, and since her initiation in the Sufi Order, when she was given the lukab Zohra by the Murshid, she has grown more ardent in the cause of truth and in steadfastness, showing the firmness inherent in the English character. Her efforts made with great enthusiasm for the advancement of the Sufi Message of truth among her people in England, whose destinies are connected by the Supreme Power with millions of people in the East, with a view that East and West may draw closer in the light of one truth, beyond the national, racial and religious boundaries, have not been vain. Her collaboration in establishing the Sufi Order in London, and in starting the Publishing Society in connection with the Order has engraved her name in the Sufi record for ever.

Articles and/or contributions

What does the future Hold for us?	February 1915
Words of Pir-o-Murshid	May 1915
The Infuence of the Present Crisis on the Human Soul	September 1915
Man's Life's Object	October 1915
The Present nightmare	November 1916
Words of Pir-o-Murshid	May 1917

Full name:	Name in the issue:
Wolfe, Humbert	Humbert Wolfe
Biographical data	
Humbert Wolfe CB CBE (5 January 1885 – 5 January 1940) was an Italian-born British poet, man of letters and civil servant.	
	
<p>Wolfe was born in Milan, Italy, and came from a Jewish family background,^[1] his father, Martin Wolff, being of German descent and his mother, Consuela, née Terraccini, Italian. He was brought up in Bradford, West Yorkshire and was a pupil at Bradford Grammar School. He was one of the most popular British authors of the 1920s. He was also a translator of Heinrich Heine, Edmond Fleg (1874–1963) and Eugene Heltai (Heltai Jenő). A Christian convert, he remained very aware of his Jewish heritage.</p> <p>His career was in the Civil Service, beginning in the Board of Trade and then in the Ministry of Labour. By 1940 he had a position of high responsibility. His work was recognised with a CBE and then a CB.</p> <p>Wolfe said, in an interview with Twentieth Century Authors, that he was "of no political creed, except that his general view is that money and its possessors should be abolished".</p> <p>Wolfe's verses have been set to music by a number of composers, including Gustav Holst in his 12 Humbert</p>	

Wolfe Settings, Op. 48 (1929).

He had a long-term affair with the novelist Pamela Frankau, while remaining married. He died on his 55th birthday.

Though his works are little read today, the following epigram from *The Uncelestial City* continues to be widely known and quoted:

You cannot hope to bribe or twist,
thank God! The British journalist.
But, seeing what the man will do unbribed,
there's no occasion to.

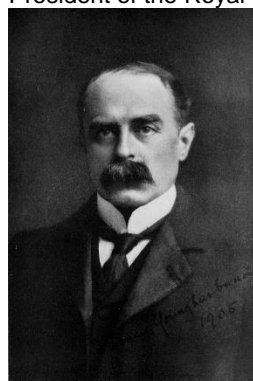
Articles and/or contributions

Two Sonnets	September 1928
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Full name:	Name in the issue:
Yian Tsouan Lin	Yian Tsouan Lin
Biographical data	
From the issue of the SQ: "Professor Yian Tsouan Lin is the author of many works in Chinese. He was the first to write a life of Pascal and introduce the works of this great Frenchman in China (...)"	
In Geneva there was an International Chinese Library, founded in 1933 by Dr. Hu. So here probably lies the connection with Margaret Skinner, editor of the SQ. (PK)	
Articles and/or contributions	
A Glance at Chinese Civilisation	July 1936
The Philosophy of Lao-Tzu	April 1937
The Philosophy of Lao-Tzu	July 1937

Full name:	Name in the issue:
Younghusband, Lieutenant Colonel Sir Francis Edward	Sir Francis Younghusband, KCSI, KCIE
Biographical data	

Lieutenant Colonel Sir Francis Edward Younghusband, KCSI, KCIE (31 May 1863 – 31 July 1942 in Dorset) was a British Army officer, explorer, and spiritual writer. He is remembered for his travels in the Far East and Central Asia; especially the 1904 British expedition to Tibet, led by him, that caused a massacre of Tibetans, and for his writings on Asia and foreign policy. Younghusband held positions including British commissioner to Tibet and President of the Royal Geographical Society.



Early life

Francis Younghusband was born in 1863 at Murree, British India to a British military family, being the brother of Major-General George Younghusband and the second son of Major-General John W. Younghusband and his wife Clara Jane Shaw. Clara's brother, Robert Shaw, was a noted explorer of Central Asia. His uncle Lieutenant-General Charles Younghusband CB FRS, was a British Army officer and meteorologist.

As an infant, Francis was taken to live in England by his mother. When Clara returned to India in 1867 she left her son in the care of two austere and strictly religious aunts. In 1870 his mother and father returned to England and reunited the family. In 1876 at age thirteen, Francis entered Clifton College, Bristol. In 1881 he entered the Royal Military College, Sandhurst, and was commissioned as a subaltern in the 1st King's Dragoon Guards in 1882.

Military career



A one-room inn in a then-wild area east of Tonghua, Jilin, where Younghusband and his companions stayed in 1887

In 1886-1887, on leave from his regiment, Younghusband made on an expedition across Asia. With a senior colleague, Henry E.M. James (on leave from his Indian Civil Service position) and a young British consular officer from Newchwang, Harry English Fulford, Younghusband explored Manchuria, visiting the frontier areas of Chinese settlement in the region and the Changbai Mountains. Younghusband carried out numerous scientific observation (in particular, showing that the Changbai Mountains's highest peak, Baekdu Mountain is only around 8,000 feet tall, even though the British maps the travelers had showed [nonexistent] snow-capped peaks 10,000-12,000 ft tall in the area), while Fulford was providing the travelers with a language and cultural expertise. Parting with his British companions, Younghusband then crossed the Gobi Desert to the Chinese Turkestan, and pioneered a route from Kashgar to India through the uncharted Mustagh Pass. For this achievement he was elected the youngest member of the Royal Geographical Society and received the society's gold medal.



"From Peking To Yarkand and Kashmir via the Mustagh Pass"

In 1889, the year he made Captain, Younghusband was dispatched with a small escort of Gurkha soldiers to investigate an uncharted region north of Ladakh, where raiders from Hunza had disrupted trade between Yarkand and India the previous year. Whilst encamped in the valley of the Yarkand River, Younghusband received a messenger at his camp, inviting him to dinner with Captain Bronislav Grombchevsky, his Russian counterpart in "The Great Game". Younghusband accepted the invitation to Grombchevsky's camp, and after dinner the two rivals talked into the night, sharing brandy and vodka, and discussing the possibility of a Russian invasion of British India. Grombchevsky impressed Younghusband with the horsemanship skills of his Cossack escort, and Younghusband impressed Grombchevsky with the rifle drill of his Gurkhas. After their meeting in this remote frontier region, Grombchevsky resumed his expedition in the direction of Tibet and Younghusband continued his exploration of the Karakoram.

In 1890 Younghusband was sent on a mission to Chinese Turkestan, accompanied by George Macartney as interpreter. He spent the winter in Kashgar, where he left Macartney as British consul. In 1891 he returned to India through the Pamirs. At Bozai Gumbaz in the Little Pamir he encountered Russian soldiers, who forced him to leave the area. This was one of the incidents which provoked the Hunza-Nagar Campaign.

During his service in Kashmir, he wrote a book called 'Kashmir' at the request of Edward Molyneux.

Younghusband's descriptions went hand in hand with his paintings of the Valley by Molyneux. In the book, Younghusband declared his immense admiration of the natural beauty of Kashmir and its history.

In 1890, Younghusband transferred to the Indian Political Service. He served as a political officer on secondment from the British Army.

The Great Game, between Britain and Russia, continued beyond the start of the 20th century. Younghusband, among other explorers such as Sven Hedin, Nikolai Przhevalsky, Chokan Valikhanov and Sir Aurel Stein, participated in earnest. Rumors of Russian expansion into the Hindu Kush and a Russian presence in Tibet prompted the Viceroy of India Lord Curzon to appoint Younghusband, by then a Major, to serve as British commissioner to Tibet from 1902-1904.

Invasion of Tibet and Massacre at Guru

In 1903-1904, under orders from Curzon, Younghusband, as head of the Tibet Frontier Commission jointly with John Claude White, the Political Officer for Sikkim, led the British expedition to Tibet, whose putative aim was to settle disputes over the Sikkim-Tibet border; the expedition controversially became (by exceeding instructions from London) a *de facto* invasion of Tibet.

About one hundred miles inside Tibet, on the way to Gyantse, thence to the capital of Lhasa, a confrontation outside the hamlet of Guru led to the massacre by the expedition of 600-700 Tibetan militia, largely monks.

Some estimates of Tibetan casualties are far higher; including other conflicts, more than five thousand Tibetans may have been killed, against British casualties of five. The British force was supported by King Ugyen Wangchuck of Bhutan, who was knighted in return for his services.

In 1891, Younghusband received the Companion of the Order of the Indian Empire which was upgraded to Knight Commander in 1904; and in 1917, he was awarded the honour of Knight Commander of the Order of the Star of India. He was also awarded the Kaisar-i-Hind Medal (gold) in 1901.

In 1906, Younghusband settled in Kashmir as the British representative before returning to Britain where he became an active member of many clubs and societies. He was promoted to Lieutenant-Colonel in 1908. During the First World War, his patriotic fight for right campaign commissioned the song Jerusalem.

Himalaya and mountaineering

Younghusband was elected President of the Royal Geographical Society in 1919, and two years later became Chairman of the Mount Everest Committee which was set up to coordinate the initial 1921 British Reconnaissance Expedition to Mount Everest. He actively encouraged climbers, including George Mallory, to attempt the first ascent of Mount Everest, and they followed the same initial route as the earlier Tibet Mission. Younghusband remained Chairman through the subsequent 1922 and 1924 British Expeditions.

In 1938 Younghusband encouraged Ernst Schäfer, who was about to lead a German expedition to Tibet, to "sneak over the border" when faced with British intransigence towards Schäfer's efforts to reach Tibet.

Personal life

In 1897 Younghusband married Helen Augusta Magniac, the daughter of Charles Magniac, MP. Augusta's brother, Vernon, served as Younghusband's private secretary during the expedition to Tibet.^[19] The Younghusbands had a son who died in infancy, and a daughter, Eileen Younghusband (1902–1981), who became a prominent social worker.

From 1921 to 1937 the couple lived at Westerham, Kent, but Helen did not accompany her husband on his travels.

Spiritual life

Biographer Patrick French describes Younghusband as one who was *brought up an Evangelical Christian, read his way into Tolstoyan simplicity, experienced a revelatory vision in the mountains of Tibet, toyed with telepathy in Kashmir, proposed a new faith based on virile racial theory, then transformed it into what Bertrand Russell called 'a religion of atheism.'*

Ultimately he became what French calls a "premature hippy" who "had great faith in the power of cosmic rays, and claimed that there are extraterrestrials with translucent flesh on the planet Altair."

During his 1904 retreat from Tibet, Younghusband had a mystical experience which suffused him with "love for the whole world" and convinced him that "men at heart are divine." This conviction led him to regret his invasion of Tibet, and eventually, in 1936, to found the World Congress of Faiths (in imitation of the World Parliament of Religions).

Younghusband published a number of books with what one might call New Age themes, with titles like *The Gleam: Being an account of the life of Nija Svabhava, pseud.* (1920); *Mother World (in Travail for the Christ that is to be)* (1924); and *Life in the Stars: An Exposition of the View that on some Planets of some Stars exist Beings higher than Ourselves, and on one a World-Leader, the Supreme Embodiment of the Eternal Spirit which animates the Whole* (1927). (This last drew the admiration of Lord Baden-Powell, the Boy Scouts founder.) Key concepts include what would come to be known as the Gaia hypothesis, pantheism, and a Christlike "world leader" living on the planet "Altair" (or "Stellair"), who radiates spiritual guidance by means of telepathy.

One of Younghusband's domestic servants, Gladys Aylward, became a Christian missionary in China. The Ingrid Bergman film *The Inn of the Sixth Happiness* (1958) is based on her life, with an actor portraying Younghusband.

Death

In July 1942 Younghusband suffered a stroke after addressing a meeting of the World Congress of Faiths in Birmingham. He died of cardiac failure on 31 July 1942 at Madeline Lees' home Post Green House, at Lytchett Minster, Dorset. He was buried in the village churchyard.

Articles and/or contributions

Religious Experience and Philosophy	December 1928
God and England	September 1929
A Message to the World Congress of Faiths	January 1938

Full name:	Name in the issue:
Yver, Colette	Colette Yver
Biographical data	
(Translated from a French Wikipedia site): Colette Yver born Antoinette de Bergevin July 28, 1874 in Segré and died March 17, 1953 in Rouen, is a French Catholic feminist writer.	
Daughter of an official posted to Rouen shortly after birth. Colette Yver is a prolific writer who began to publish,	

from the age of eighteen years, novels for moral Youth Library in Mégard in Rouen. She would publish a book (novels, essays or hagiographies) per year for the next fifty years of her life.

In 1907, she received the Prix Femina for 'Princesses of Science', a feminist book evoking the difficulties encountered by women to reconcile family and career in science. In 1913, she entered the jury of the award, in which she would have a seat until 1951. In 1917, she was admitted to the Academy of Sciences, Literature and Arts of Rouen.

Her sister Margaret (1869-1961), wife of Dr. Guillaume, a young widow with two children in 1896, was a French teacher until advanced age in a free employment. She published children's stories under the pseudonym "Hélène April in the Journal of Rouen."

She (Yvette) is buried at the monumental cemetery of Rouen next to her brother, the painter Edward Bergevin.

A street in Rouen, in Segré (Maine et Loire) and Barentin bears her name today.

She is a Knight of the Legion of Honour (Decree of 11 August 1931).

(Is her sister Margaret perhaps the mother of Dr. Michel Guillaume of Suresnes? PK)

Articles and/or contributions

Woman's place in Life	January 1939
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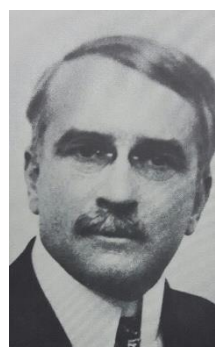
Full name:

Zanetti, Enrique (Edward) Birbal de Cruzat

Name in the issue:

Edward de C. de Zannetti

Biographical data



Cruzat Zanetti, de, Birbal, Enrique, Shaikh

Born: Matanzas, Cuba, 1875 - ??

Studied law in Geneva. Involved in the birth of the Sufi Movement and the International Headquarters on October 11th 1923. Designed the articles of Association by order of Hazrat Inayat Khan. First Executive Supervisor of the Movement. Left the Movement in 1932. (source: Compendium of the Sufi Movement, Paul Ketelaar)

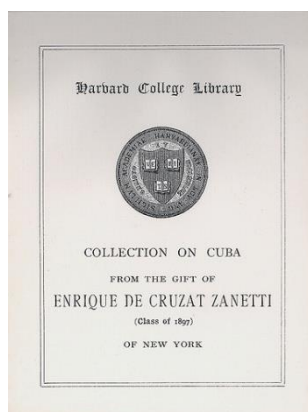
He was born at Matanzas, Cuba, in 1875 as the son of Domingo S. Zanetti and Irene de Cruzat. When ten years old he was taken to Portland, Maine, where he frequented the public Grammar School. At the age of fourteen he went to Boston (Mass.) residing with the family of the Rev. Eduard Everett Hale, a distinguished divine and man of letters. There he frequented the Roxbury Latin School from which he graduated in 1893. In that same year he entered Harvard College in Cambridge (Mass.) where he studied principally Literature and History and graduated with the degree of Baccalaurei in Artibus in 1897. During 1897-1898 he studied International Law and Sociology at the University of Geneva, Switzerland and then entered the Harvard Law School where he graduated in 1901. In that year he joined the Law Offices of Page & Conant in New York City, having been admitted to practice at the Bar of the State of New York, specializing in Corporation and International Law. He was married in 1904 to Esperanza Conill of Havana, Cuba, where was born his only son Enrique Carlos Zanetti. He was divorced in 1912 and from then on has traveled extensively in the pursuit of study, mainly of the art of painting. During 1917 - 1918 he was unofficially in the service of the American Embassy at Madrid. In 1923 he joined the Sufi Movement which he has served principally as Executive Supervisor and for this purpose in 1925 he took residence in Geneva.

In his speech on Viladat Day 1925 at Suresnes Pir-o-Murshid Inayat Khan mentioned him with the following words: "The coming of Mr. Zanetti into the Sufi Movement has released me from many responsibilities connected with the working of the administrative part of the Movement, for which I am most thankful." From his autobiographical sketch and data from the archives of the Nekbakht Foundation. (Source: Biography of Pir-o-Murshid Inayat Khan)

About his son: Enrique Carlos Zanetti (Havana, May 11, 1905 - New York City, December 15, 1971) Zanetti was born in Havana, Cuba, May 11, 1905, the son of Enrique de Cruzat and Esperanza Conill Zanetti, both descended from old Spanish stock. He was wholly American in outlook, yet maintained an air of old-world urbanity which, coupled with his fluency in Spanish and French, earned him affectionate nicknames-"the Spaniard" and "the Count." Throughout his life he delighted in his friendships, a very large proportion of which had begun at SPS. A man of intellect and conviction, he faced the malignancy which caused his long last illness with the same quiet courage and dignity which had marked his acceptance of the expropriation of family lands in Cuba under Castro. He is survived by a daughter, Mrs. Louis Marx, Jr., and four grandchildren. J. R. B., '23-O. A. P., '23

Source (to see the full text):

<http://archives.sps.edu/common/text.asp?lmg=2227&Keyword=&Headline=&Author=&SearchMode=0>



Articles and/or contributions

Henri Frédérique Amiel: A Sufi	September 1934
Some Sufi Aspects of Ralph Waldo Emerson	March 1935

Full name:	Name in the issue:
Zernov, Nicolas Michaelovich	Nicholas Zernov, Ph. D.

Biographical data



Nicolas Michaelovich Zernov (October 9 1898 [O.S. September 21] - 25 August 1980) (Cyrillic: Николай Михайлович Зернов) was a Christian Russian émigré who settled in Britain, and taught theology at Oxford University. He wrote many books about the Orthodox Church, and about Christianity in Russia, of which the best known is *The Russian Religious Renaissance of the Twentieth Century* (1963). He worked continuously for the unity of Christians, and from 1935 to 1947 was secretary of the ecumenical Fellowship of Saint Alban and Saint Sergius, which he helped to found in 1928.

Biography

Nicolai Michaelovitch Zernov was born in Russia on 9 October 1898 in Moscow. He had a sister, Maria, and was the son of a doctor. He himself began medical studies in Moscow in 1917, but after the Russian revolution and civil war his family fled to the Caucasus. In 1920 they were taken by some British people from Georgia to Istanbul. They made their way to Serbia, and Nicolas graduated in theology at Belgrade University in 1925. In 1926 the family reached Paris. Nicolas was a founder of the Brotherhood of St Seraphim of Sarov, and in Paris from 1926 to 1929 was secretary of the Russian Student Christian Movement, and first editor of their periodical, *Vestnik*.

In 1927 he married Militza Lavrova (1899-1994), who was a doctor.

In 1927 and 1928 Zernov organized in Britain two Anglo-Russian Student Conferences, which established strong contacts between English-speaking Christians and Orthodox Christians who had fled Russia after the Russian Revolution of 1917, and in 1928 he became a founder of the Anglican-Orthodox ecumenical group, the Fellowship of Saint Alban and Saint Sergius. After taking his D. Phil degree at Oxford University in 1932 he served as secretary of the Fellowship from 1935 to 1947. He was an associate of A. M. Allchin, Georges Florovsky and other prominent figures in Anglican-Orthodox relations in the 20th century.

In 1947 Zernov gave up his secretaryship of the Fellowship and began teaching in Oxford University, as Spalding Lecturer in Eastern Orthodox Culture. For two short periods he left Oxford, to serve as Principal of the Catholicate College Pathanamthitta in Kerala, India (1953-1954) and as Visiting Professor of Ecumenical Theology, Drew University, New Jersey, USA (1956). From 1959 he was warden of St Gregory and St Macrina House, Oxford.

With his wife Militza, he wrote a memoir, "За рубежом. Белград-Париж-Оксфорд. Хроника семьи Зерновых, 1921-1972" (1973); and in 1979 he published *The Fellowship of St Alban and St Sergius: a historical memoir*, to commemorate the 50th anniversary of the founding of the Fellowship.

He died in Oxford on 25 August 1980. He bequeathed his library to the Library of Foreign Literature in Moscow. His wife died in 1994.

Articles and/or contributions

Christianity – The Orthodox East

July 1939

Relevant social developments, phenomena and movements in the period 1915 – 1938

The Oxford Group

The Oxford Group was a Christian organization founded by American Christian missionary Dr. Frank Buchman that believed that the root of all problems were the personal problems of fear and selfishness and that the answer was to surrender their lives over to God's Plan or God's control. Buchman was an American Lutheran minister of Swiss descent who in 1908 had a conversion experience in a chapel in Keswick, England and as a result of that experience he would later found a movement called A First Century Christian Fellowship in 1921, that eventually became known as the Oxford Group by 1931. The Oxford Group enjoyed wide popularity and success, particularly in the 1930s. In 1932 the Archbishop of Canterbury, Cosmo Lang, in summing up a discussion of the Oxford Groups with his Diocesan Bishops, said, "There is a gift here of which the church is manifestly in need." Two years later William Temple, Archbishop of York, paid tribute to the Oxford Groups which "are being used to demonstrate the power of God to change lives and give to personal witness its place in true discipleship." In 1938, Buchman proclaimed a need for "moral re-armament" and that phrase became the movement's new name. Buchman headed MRA for 23 years until his death in 1961. In 2001 the movement was renamed Initiatives of Change.

How God Can Lead People

Frank Buchman speeches include references about, "The Oxford Group's" primary purpose.

The Oxford Group seeks to be living Christianity. It builds on the accomplished work of Jesus Christ as set forth in the New Testament. Its aim is to bring to life and make real for each person the articles of faith with which his own Church provides him.

The international problems are, at bottom, personal problems of selfishness and fear. Lives must be changed if problems are to be solved. Peace in the world can only spring from peace in the hearts of men. A dynamic experience of God's free spirit is the answer to regional antagonism, economic depression, racial conflict and international strife.

The secret is God Control. The only sane people in an insane world are those controlled by God. God-controlled personalities make God-controlled nationalities. This is the aim of the Oxford Group. The true patriot gives his life to bring his nation under God's control. World peace will only come through nations which have achieved God-control. And everybody can listen to God. You can. I can. Everybody can have a part.

There are those who feel that internationalism is not enough. Nationalism can unite a nation. Supernationalism can unite a world. God-controlled supernationalism seems to be the only sure foundation for world peace!"^[4] I challenge Denmark to be a miracle among the nations, her national policy dictated by God, her national defense the respect and gratitude of her neighbors, her national armament an army of life-changers. Denmark can demonstrate to the nations that spiritual power is the first force in the world. The true patriot gives his life to bring about his country's resurrection."

The name

The name "Oxford Group" originated in South Africa in 1929, as a result of a railway porter writing the name on the windows of those compartments reserved by a travelling team of Frank Buchman followers. They were from Oxford and in South Africa to promote the movement. The South African press picked up on the name and it stuck.^[6] It stuck because many of the campaigns of the Oxford Group were undergirded by Oxford University students and staff. And every year between 1930 and 1937 house-parties were held at the University. In the summer of 1933, for instance, 5,000 guests turned up for some part of an event which filled six colleges and lasted seventeen days. Almost 1,000 were clergy, including twelve bishops. In June 1939 the Oxford Group was legally incorporated.

Not a religion

The Oxford Group conducted campaigns in many European countries. In 1934 a team of 30 visited Norway at the invitation of Carl Hambro, President of the Norwegian Parliament. 14,000 people crammed into three meetings in one of Oslo's largest halls, and there were countless other meetings across the country. At the end of that year the Oslo daily Tidens Tegn commented in its Christmas number, "A handful of foreigners who neither knew our language, nor understood our ways and customs, came to the country. A few days later the whole country was talking about God, and two months after the thirty foreigners arrived, the mental outlook of the whole country has definitely changed." On 22 April 1945 Bishop Fjellbu, Bishop of Trondheim, preached in the church of St Martin-in-the-Fields, London. "I wish to state publicly," he said, "that the foundations of the united resistance of Norwegian Churchmen to Nazism were laid by the Oxford Group's work."

Similar stories can be told of campaigns in Denmark, where the Primate of Denmark, Bishop Fuglsang-Damgaard, Bishop of Copenhagen, said that the Oxford Group "has opened my eyes to that gift of God which is called Christian fellowship, and which I have experienced in this Group to which I now belong."^[10] When the Nazis invaded Denmark, Bishop Fuglsang-Damgaard was sent to a concentration camp. Before imprisonment he smuggled a message to Buchman saying that through the Oxford Group he had found a spirit which the Nazis could not break and that he went without fear.^[11]

The Oxford group literature defines the group as not being a religion, for it had "no hierarchy, no temples, no endowments, its workers no salaries, no plans but God's plan." Their chief aim was "A new world order for Christ, the King."^[12] In fact one could not belong to the Oxford group for it had no membership list, badges, or definite location. It was simply a group of people from all walks of life who have surrendered their life to God. Their endeavor was to lead a spiritual life under God's Guidance and their purpose was to carry their message so others could do the same.

The group was more like a religious revolution, unhampered by institutional ties; it combined social activities with religion, it had no organized board of officers. The Group declared itself to be not an "organization" but an "organism". Though Frank Buchman was the group's founder and leader, group members believed their true leader to be the Holy spirit and relied on God Control, meaning guidance received from God by those people who had fully "surrendered" to God's will. By working within all the churches, regardless of denomination, they drew new members. A newspaper account in 1933 described it as "personal evangelism -- one man talking to another or one woman discussing her problems with another woman was the order of the day". In 1936, Good Housekeeping described the Group having no membership, no dues, no paid leaders, no new theological creed, nor regular meetings, it is simply a fellowship of people who desire to follow a way of life, a determination not a denomination.

The Four Absolutes

Moral standards of absolute honesty, absolute purity, absolute unselfishness, and absolute love, though recognised as impossible to attain, were guidelines to help determine whether a course of action was directed by God. The Four Absolutes seem to have first appeared in a book by Robert E. Speer, titled The Principles of Jesus. In the Chapter, Jesus and Standards, Speer laid down Four Principles (honesty, purity, unselfishness, love) that he believed represented the distilled, uncompromising, moral principles taught by Jesus. Speer quoted Bible verses for each Principle. In 1909, Professor Henry B. Wright of Yale, citing Speer's work, dug up many more Bible verses that set forth these same Principles in the YMCA book: The Will of God and a Man's Lifework.^[18] Wright dubbed them Absolutes rather than Principles. Next, Frank Buchman and the Oxford Group/Moral Rearmament adopted and popularized the phrase "The Four Absolutes".

In Oxford terms, sin: "anything that kept one from God or one another" and "as contagious as any bodily disease". "The soul needs cleaning "... We all know 'nice' sinless sinners who need that surgical spiritual operation as keenly as the most miserable sinner of us all.

Spiritual practices

To be spiritually reborn, the Oxford Group advocated four practices set out below:

The sharing of our sins and temptations with another Christian.

Surrender our life past, present and future, into God's keeping and direction.

Restitution to all whom we have wronged directly or indirectly.

Listening for God's guidance, and carrying it out.

Guidance

The central practice to the Oxford/MRA members was guidance, which was usually sought in the "quiet time" of early morning using pen and paper. The grouper would normally read the Bible or other spiritual literature, then take time in quiet with pen and paper, seeking God's direction for the day ahead, trying to find God's perspective on whatever issues were on the listener's mind. He or she would test their thoughts against the standards of absolute honesty, purity, unselfishness and love, and normally check with a colleague.

Guidance was also sought collectively from groupers when they formed teams. They would take time in quiet, each individual writing his or her sense of God's direction on the matter in question. They would then check with each other, seeking consensus on the action to take.

Some church leaders criticised this practice. Others supported it. The Oxford theologian, Dr B H Streeter, Provost of Queen's College, made it the subject of the Warburton Lectures, given at Oxford University in 1933-5. These lectures were published under the title The God Who Speaks. Throughout the ages, he wrote, men and women have sought God's will in quiet and listening. The Oxford Group was following a long tradition.

Sometimes groupers were banal in their descriptions of guidance. However, innumerable examples can be given of groupers discovering creative initiatives through times of quiet seeking God's direction, as can be seen in books about the Oxford Group such as A J Russell's book, 'For Sinner Only', which went through 17 editions in two years, or Garth Lean's 'Frank Buchman - a life'

Buchman would share the thoughts which he felt were guided by God, but whether others pursued those thoughts was up to them.

By 1936, the organization had already come to national attention from the media and Hollywood.

Sharing

In the Oxford Group, sharing was considered a necessity, it allowed one to be healed, therefore it was also a blessing to share. Sharing not only brought relief but honest sharing of sin and of victory over sin helped others to openness about themselves. Sharing built trust. The message one brings to others by speaking of one's own sins, one's own experiences, the power of God in guiding one's life would bring hope to others that a spiritually changed life gives strength to overcome life's difficulties. It must be done with total conviction for "Half measures will be as fruitless as no measures."

Some found public confession disturbing. Beverley Nichols stated "And all that business about telling one's sins in public.... It is spiritual nudism!"

However Cuthbert Bardsley, who worked with Buchman for some years and later became Bishop of Coventry, said, 'I never came across public confession in house parties - or very, very rarely. Frank tried to prevent it - and was very annoyed if people ever trespassed beyond the bounds of decency.' Buchman's biographer, Garth Lean, wrote that he attended meetings from 1932 on 'and cannot recall hearing any unwise public confessions.'

Five C's and Five Procedures

The five C's: confidence, confession, conviction, conversion, and continuance was the process of life changing undertaken by the life changer. Confidence, the new person had to have confidence in you and know you would keep his secrets. Confession, honesty about the real state of a person's life. Conviction, the seriousness of his sin and the need to free of it. Conversion, the process had to be the persons own free will in the decision to surrender to God. Continuance, you were responsible as a life changer to help the new person become all that God wanted him to be. Only God could change a person and the work of the life changer had to be done under God's direction.

Carl Jung on the Oxford Group

Carl Jung on the matter of an individual and his involvement in the Oxford Group:

"My attitude to these matters is that, as long as a patient is really a member of a church, he ought to be serious. He ought to be really and sincerely a member of that church, and he should not go to a doctor to get his conflicts settled when he believes that he should do it with God. For instance, when a member of the Oxford Group comes to me in order to get treatment, I say, "You are in the Oxford Group; so long as you are there, you settle your affair with the Oxford Group. I can't do it better than Jesus."

Attempt to reach Nazi leaders

In the 1930s the Oxford Group had a substantial following in Germany. They watched the rise of the National Socialist party with alarm, as did those elsewhere in Europe and America. Buchman kept in close touch with his German colleagues, and felt compelled to attempt to reach the Nazi leaders in Germany and win them to a new approach.

It was a time when Churchill and Karl Barth were ready to give German National Socialism (Nationalsozialismus) a chance to prove itself as a democratic political movement, despite its obvious and repeated denunciation of democracy. Hitler had, at first, presented himself as a defender of Christianity, declaring in 1928: "We shall not tolerate in our ranks anyone who hurts Christian ideas."

Buchman was convinced that without a change in the heart of the National Socialist regime a world war would become inevitable. He also believed that any person, including the German leaders, could find a living Christian faith with a commitment to Christ's moral values.

He tried to meet Hitler but was unsuccessful. He met with Himmler three times at the request of Moni von Crammon, an Oxford Group adherent,^[32] the last time in 1936. To a Danish journalist and friend^[33] he said a few hours after the final interview that the doors were now closed. "Germany has come under the domination of a terrible demonic power. A counter-action is absolutely necessary."

As study of Gestapo documents has revealed, the Nazis watched the Oxford Group with suspicion from 1934 on. A first detailed secret Gestapo report about The Oxford – or Group Movement was published in November 1936 warning that it had turned into a dangerous opponent of National Socialism'.^[35] The Nazis also classified the Stalinist version of Bolshevism and non-Nazi, right-wing groups such as Catholic Action as dangerous to Nazism. Upon his return to New York from Berlin, Buchman gave a number of interviews. He was quoted as reportedly saying, "I thank heaven for a man like Adolf Hitler, who built a front line of defence against the anti-Christ of Communism." The Rev. Garrett Stearly, one of Buchman's colleagues from Princeton University who was present at the interview, wrote, "I was amazed when the story came out. It was so out of key with the interview." Buchman chose not to respond to the article, feeling that to do so would endanger his friends among the opposition in Germany.

During the war, the Oxford Group in Germany divided into three parts. Some submitted to Himmler's demand that they cut all links with Buchman and the Oxford Group abroad. The largest group continued the work of bringing Christian change to people under a different name, Arbeitsgemeinschaft für Seelsorge (Working team for the

Care of Souls), without being involved in politics and always subject to surveillance. A third group joined the active opposition. Moni Von Crammon's son-in-law was one of those executed along with Adam von Trott zu Solz. They were executed under Hitler's orders after the July 20 plot.

After World War II, further Gestapo documents came to light; one from 1939 states: "The Group preaches revolution against the national state and has quite evidently become its Christian opponent." Another, from 1942, states: "No other Christian movement has underlined so strongly the character of Christianity as being supernatural and independent of all racial barriers."

Some from the Oxford Group in Germany continued to oppose the Nazi regime during the war. In Norway, Bishop Fjellbu of Trondheim said in 1945: "I wish to state publicly that the foundations of the united resistance of Norwegian Churchmen to Nazism were laid by the Oxford Group's work."

Moral Re-Armament

Main article: Moral Re-Armament

In 1938, Buchman made a speech in East Ham Town Hall, London, in which he stated: "The crisis is fundamentally a moral one. The nations must re-arm morally. Morally recovery is essentially the forerunner of economic recovery." The same year the British tennis star H. W. Austin edited the book *Moral Rearmament (The Battle for Peace)*, which sold half a million copies. Gradually the former Oxford Group developed into Moral Re-Armament.

In Britain the Oxford Group/Moral Re-Armament was active throughout the country. The novelist Daphne du Maurier published 'Come Wind, Come Weather', stories of ordinary Britons who had found hope and new life through the Group. She dedicated it to 'Frank Buchman, whose initial vision made possible the world of the living characters in these stories,' and added, 'What they are doing up and down the country in helping men and women solve their problems, and prepare them for whatever lies ahead, will prove to be of national importance in the days to come.' The book sold 650,000 copies in Britain alone.

When war broke out, MRA workers joined the Allied forces in large numbers, and were decorated for valour in many theatres of war. Others worked to heighten morale and overcome bottlenecks, particularly in war-related industries. About 30 Oxford Group workers were exempted from military service to continue this work. However, when Ernest Bevin became Minister of Labour in 1940, he decided to conscript them. Over 2,500 clergy and ministers signed a petition opposing this, and 174 Members of Parliament put down a motion stating the same. Bevin made it clear that he would resign from the Government if he was defeated, and the Government put a three-line whip upon its supporters. As a result the Oxford Group workers were excluded from the Exemption from Military Service bill.

In the United States, where Moral Re-Armament was doing similar work, Senator (later President) Harry Truman, Chair of the Senate Committee investigating war contracts, told a Washington press conference in 1943: 'Suspensions, rivalries, apathy, greed lie behind most of the bottlenecks. This is where the Moral Re-Armament group comes in. Where others have stood back and criticised, they have rolled up their sleeves and gone to work. They have already achieved remarkable results in bringing teamwork into industry, on the principles not of "who's right" but of "what's right".'

At the end of the war, the MRA workers returned to the task of establishing a lasting peace. In 1946 MRA bought and restored a large, derelict hotel at Caux, Switzerland, and this became a centre for reconciliation across Europe, bringing together thousands including German Chancellor Konrad Adenauer and French Foreign Minister Robert Schuman. Its work was described by historians Douglas Johnston and Cynthia Sampson as an 'important contribution to one of the greatest achievements in the entire record of modern statecraft: the astonishingly rapid Franco-German reconciliation after 1945.'

In the following decades, MRA's work expanded across the globe, particularly into the African and Asian countries moving towards independence from colonial rule. Many leaders of these independence struggles have paid tribute to MRA's contribution towards bringing unity between groups in conflict, and helping ease the transition into independence. In 1956 King Mohammed V of Morocco sent a message to Buchman: 'I thank you for all you have done for Morocco in the course of these last testing years. Moral Re-Armament must become for us Muslims as much an incentive as it is for you Christians and for all nations.' In 1960 Archbishop Makarios and Dr Kucuk, President and Vice-President of Cyprus, jointly sent the first flag of independent Cyprus to Frank Buchman at Caux in recognition of MRA's help.

Oxford Group's impact on industry

In Buchman's view, management and labour could 'work together like the fingers on the hand,' and in order to make that possible he aimed to answer 'the self-will in management and labour who are both so right, and so wrong.' MRA's role was to offer the experience which would free those people's hearts and minds from the motivations or prejudices which prevent just solutions.

William Grogan, an International Vice-President of the American Transport Workers' Union, said that 'between 1946 and 1953 national union leaders, local union officials, shop stewards and rank and file union members from 75 countries had received training' in MRA principles. Evert Kupers, for 20 years President of the Dutch Confederation of Trades Unions, stated that 'the thousands who have visited Caux have been deeply impressed by its message for our age and by the real comradeship they found there.'^[51] In France Maurice Mercier, Secretary-General of the textile workers within the Force Ouvriere, said: 'Class war today means one half of humanity against the other half, each possessing a powerful arsenal of destruction... Not one cry of hatred, not one hour of work lost, not one drop of blood shed - that is the revolution to which MRA calls bosses and workers.'

Relationship to Alcoholics Anonymous

In Akron, Ohio, Jim Newton, an Oxford Group member knew that one of Firestone's sons, Russell, was a serious alcoholic. He took him first to a drying-out clinic and then on to an Oxford Group conference in Denver. The young man gave his life to God, and thereafter enjoyed extended periods of sobriety. The family doctor called it a 'medical miracle'. Harvey Firestone Senior was so grateful that, in January 1933, he invited Buchman and a team of sixty to conduct a ten-day campaign in Akron. They left behind them a strong functioning group which met each week in the house of T. Henry Williams, amongst whom were an Akron surgeon, Bob Smith, and his wife Anne. Bob was a secret drinker.

Rowland Hazard, claimed that it was Carl Jung who caused him to seek a spiritual solution to his alcoholism, which led to Rowland joining the Oxford group. He was introduced by Shep Cornell to Cornell's friend Ebby Thacher, Ebby had a serious drinking problem. Hazard introduced Ebby to Carl Jung's theory and then to the Oxford Group. For a time Ebby took up residence at Sam Shoemaker's Calvary Rescue Mission.^[54] Reverend Sam Shoemaker ran the Calvary Rescue Mission that catered mainly to saving down-and-outs and drunks. Sam Shoemaker taught the concept of God being that of one's understanding to the new inductees.

Ebby Thacher, in keeping with the Oxford Teachings, needed to keep his own conversion experience real by carrying the Oxford message of salvation to others. Ebby had heard of his old drinking buddy Bill Wilson was again drinking heavily. Thacher and Cornell visited Wilson at his home and introduced him to the Oxford Group's religious conversion cure. Wilson an agnostic, was "aghast" when Thacher told him he had "got religion". A few days later, in a drunken state, Wilson went to the Calvary Rescue Mission in search of Ebby Thacher. It was there that he attended his first Oxford Group meeting and would later describe the experience: "Penitents started marching forward to the rail. Unaccountably impelled, I started too... Soon, I knelt among the sweating, stinking penitents... Afterward, Ebby... told me with relief that I had done all right and had given my life to God."^[57] The Call to the Altar did little to curb Wilson's drinking. A couple of days later, he re-admitted himself to Charles B. Towns Hospital. Wilson had been admitted to Towns hospital three times earlier between 1933 and 1934. This would be his fourth and last stay.

Wilson did not obtain his spiritual awakening by his attendance at the Oxford Group. He had his "hot flash" conversion at Towns Hospital. The hospital was set up and run by Charles B. Towns and his associate Dr. Alexander Lambert, who together had concocted up a drug cocktail for the treatment of alcoholism that bordered on quackery medicine known as "the belladonna cure." The formula consisted of the two deliriants Atropa belladonna and Hyoscyamus niger, which were known to cause hallucinations. Wilson had his "hot flash" spiritual awakening while being treated with these drugs. He claimed to have seen a white light and when he told his attending physician, Dr. William Silkworth about his experience, he was advised not to discount it. When Wilson left the hospital he never drank again.

After his release from the Hospital, Wilson attended Oxford Group meetings and went on a mission to save other alcoholics. His prospects came through Towns Hospital and the Calvary Mission. Though he was not able to keep one alcoholic sober, he found that by engaging in the activity of trying to convert others he was able to keep himself sober. It was this realization, that he needed another alcoholic to work with, that brought him into contact with Dr. Bob Smith while on a business trip in Akron, Ohio. Earlier Wilson had been advised by Dr. Silkworth to change his approach and tell the alcoholics they suffered from a disease, one that could kill them, and afterward apply the Oxford Practices. The idea that alcoholism was a disease not a moral failing was different from the Oxford concept that drinking was a sin. This is what he brought to Bob Smith on their first meeting. Smith was the first alcoholic Wilson helped to sobriety. Dr. Bob and Bill W., as they were later called, went on to found Alcoholics Anonymous.

Wilson later acknowledged in Alcoholics Anonymous Comes of Age, page 39:¹ "The early AA got its ideas of self-examination, acknowledgement of character defects, restitution for harm done, and working with others straight from the Oxford Group and directly from Sam Shoemaker, their former leader in America, and from nowhere else."

In 1939 James Houck joined the Oxford Group and became sober on Dec. 12, one day after Wilson did. AA was founded on June 10, 1935, the first day of Dr. Bob's sobriety.). Houck was the last surviving person to have attended Oxford Group meetings with Wilson, who died in 1971. In September 2004, at the age of 98, Houck was still active in the group, now renamed Moral Re-armament, and it was his mission to restore the Oxford Group's spiritual methods through the Back to Basics program, a twelve step program similar to AA. Houck believed the old Oxford spiritual methods were stronger and more effective than the ones currently practiced in A.A. Houck was trying to introduce the program into the prison systems.^[61]

Houck's assessment of Wilson's time in the Oxford group: He was never interested in the things we were interested in; he only wanted to talk about alcoholism; he was not interested in giving up smoking; he was a ladies man and would brag of his sexual exploits with other members, and in Houck's opinion he remained an agnostic. For more details on this topic, see articles on Alcoholics Anonymous and the History of AA.

Methods

The first Oxford Group House Party was held in China in 1918. In the summer of 1930 the first International House Party was held at Oxford, followed by another the next year attended by 700 people. By 1934 the International House Party had grown and was attended by representatives from 40 nations, and by the 1935 meeting it had grown and was attended by 50 nations, to the total of 10,000 representatives. The 1936 meeting at Birmingham drew 15,000 people and The First National Assembly held in Massachusetts drew almost 10,000 people.

There were also travelling teams; many house parties featured out-of-town people who came to the party to relate their experiences in the "Group Way of Life". Attendance was by printed invitation. Invitations were also sent to "key people" in the community.

House parties were held in a variety of locations: a wealthy home, at a fashionable hotel, inn, or summer resort, as well as outdoor camps, and at times held in less fashionable locations such as a college dorm. House parties were held from a weekend up to two weeks. A house party team would meet in advance for training and preparation. The teams would remain throughout the meetings and handle a number of details. Oxford Group literature was on display.

Meetings followed no formal agenda and were not like church meetings, as singing and public prayer were absent. Time was devoted to talks by the team members on subjects such as sin, surrender, quiet time, the four absolutes, guidance, and intelligent witness.

The use of slogans

Most were coined through Buchman's quiet time; he knew slogans would catch attention, be more easily remembered and more readily repeated. They provided simple answers to problems people face in themselves and others. A few are listed below

- Pray: stands for Powerful Radiograms Always Yours
- Constipated Christians
- Come clean
- Every man a force, not a field
- Interesting sinners make compelling saints
- When a man listens God speaks
- A spiritual radiophone in every home
- Sin blinds sin binds
- World changing through life-changing

Oxford Group literature

Some of the Oxford Group literature is available online. See references. For Sinners Only by Arthur James Russell was characterized as the Oxford Group "bible." Soul Surgery By H. A. Walter, What is the Oxford Group by Layman with a Notebook, and Eight Points of the Oxford Group by C. Irving Benson.

For alcoholics there were three autobiographies by Oxford members who were active alcoholics which were published in the 1930s. These books provided accounts of the alcoholics' failed attempts to make their lives meaningful until, as a result of their Oxford membership, they found a transformation in their lives and sobriety through surrendering to God. The stories contained in Alcoholics Anonymous Big Book, are very similar in style to these much earlier works. The books were The Big Bender, Life Began Yesterday and I Was Pagan by V.C. Kitchen.

Published literature critical of the Oxford Group

In 1934 Marjorie Harrison, an Episcopal Church member, published a book, Saints Run Mad, that challenged the Group, its leader and their practices.

Theologian Reinhold Niebuhr criticized Buchman's philosophy and pursuit of the wealthy and powerful. "The idea is that if the man of power can be converted, God will be able to control a larger area of human life through his power than if a little man were converted. This is the logic which has filled the Buchmanites with touching solicitude for the souls of such men as Henry Ford or Harvey Firestone.

Influences

Because of its influence on the lives of several highly prominent individuals, the Group attracted highly visible members of society, including members of the British Parliament and other European leaders^[73] and such prominent Americans as the Firestone family, founders of the Firestone Tire and Rubber Company of Ohio.^[74] Though sometimes controversial (the Group attracted opposition from the Roman Catholic Church^[75]), the Group grew into a well-known, informal and international network of people by the 1930s. The London newspaper editor Arthur J. Russell joined the Group after attending a meeting in 1931.^[citation needed] He wrote For Sinners Only in 1932, which inspired the writers of God Calling.

Confusion with Oxford Movement

The Oxford Group is occasionally confused with the Oxford Movement, an effort that began in the 19th century Anglican Church to encourage High Church practice and demonstrate the Church's apostolic heritage. Though both had an association with members and students of the University of Oxford at different times, the Oxford Group and the Oxford Movement were unrelated.

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Digital Sources

For the most part this compilation relies on Wikipedia. When no source is mentioned, Wikipedia is used. Additional digital sources are separately mentioned throughout the text.

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