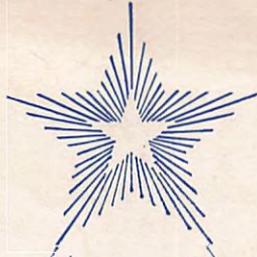


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WORLD PEACE

An Answer to Mr. Hearst

J. KRISHNAMURTI

The statement of Mr. Hearst, advocating a Union of English-speaking peoples, widely published in the Press of the United States and Europe, raises a question of world-wide importance which may affect the peace of the world and not of one particular Nation or the English-speaking peoples alone. It has aroused much comment in the American and British newspapers and has had the official consideration of the existing Government in England. The problems raised in Mr. Hearst's proposition are not complicated questions of high politics, but involve fundamental principles of international relationship; and therefore every intelligent individual should be giving to them his earnest attention.

We must not consider this question from a sentimental, nor from an economic or selfish point of view, but from the standpoint of the maintenance of peace and friendship between the various Nations of the world.

There are already enough divisions. This proposed Union of English-speaking people will add one more, and so will introduce fresh complications.

The most important principle involved in this proposal is that it constitutes a definite demarcation between East and West, which will eventually prove fatal to the peace of the world. There are already Pan-Asiatic movements in existence, some secret, some open; and this proposed Union of English-speaking people will inevitably provoke a corresponding fusion of Asiatics, and so bring about a tremendous anti-Western feeling which will eventually end in a conflagration of some kind or other. All such movements start with the declaration that they are formed purely for defensive purposes, but are sure to end up with an offensive alliance.

With the growing realization of their potential power, the Asiatic races are beginning to adopt a more aggressive attitude, and are

no longer willing to submit meekly to Western domination. The anti-foreign feeling is being shown in China to such an extent that there is now an element of pure Nationalism, irrespective of internal strife. They have—at least they are attempting to—set aside their household quarrels for the moment, and are turning all their hatred and bitterness on the foreigner. This spirit and attitude have already begun to assert themselves in a mild form in India, although so entirely foreign to the Indian nature; but should an English-speaking Union be formed in which India will have no share, this spirit is certain to assume a more aggressive form. This English-speaking Union may—and, in a way, I hope it will—drive India to rely on herself, and submerge her own petty quarrels in the large consideration of National existence.

Mr. Hearst's proposal, if adopted, will mean eventually the formation of another League of Asia, in which will be included: Russia, which is to a great extent Asiatic; Japan, which is fully armed, aggressive, and determined to occupy a prominent position in the world, and which must have an outlet for her population; China, struggling to express her National sentiment and to establish internal peace; Egypt, with her close contact with Europe, and with all her European training and European ideals half-digested; Turkey, with her eagerness to follow the edicts and customs of Western civilization, and yet intensely national in feeling; and India, with her ancient traditions and customs still holding tremendous sway over her teeming millions, and with her growing passion for National Freedom. Nor can we omit from this League Mesopotamia, Afghanistan and Arabia, as well as Japan, with Palestine and Syria, and probably Abyssinia and Northern Africa. It would be a world conflagration.

And these Asiatic groups, which have been plundered and exploited by the West, will

naturally form another Union, "purely defensive," and then the stage will be set for the most terrible and horrible war that the world has ever seen.

It will mean a division of color—the white races on one side, and, on the other, the brown, the yellow, the red and the black. The vast continent of Asia, with her millions of human beings, with the same longings, the same ambitions and ideals, the same needs, as the millions opposed to them in the continents of Europe and America.

What, in Heaven's name, is the fundamental difference between a non-English-speaking person and an English-speaking person, between a Hindu and a Christian, or between a Chinese and an American, that they cannot peacefully enjoy the world together? Is it because of the difference in color, in traditions, in customs, that we should be regarded as superior or inferior? The highest Brahmana of India regards the white man, or anyone outside his own caste, as "beyond the pale". He is as instrumental in causing division as the man who is convinced of the superiority of the English race.

Customs, habits, and forms of worship, are only a matter of training or education; but whether a man be a Japanese, a Chinese, a Russian, a Hindu or one of God's own English-speaking races, he has the same desires, the same longings, the same anxieties, the same sorrows, the same pleasures and pains. Though we, Asiatics, use many languages in worshipping God, and you address Him in the English tongue, all prayers go up to the same God. Because I have a brown body and another man is white, does it make me less hungry, tired or cold? Do pleasures or pain await the color of a man's skin? Because I wear a brown coat and you a gay one, does it change the man inside, who is full of pain, full of sorrow, full of ecstasy and joy? The sun shines on all alike, even though you may wear a pith-hat and I a turban. The day is not complete without both sunrise and sun-

set. The world is not perfect without both East and West.

At these moments of great crises, we must not judge by the superficial garments which men call races, but in terms of joy and suffering, in terms of common friendship and humanity.

If such a Union of English-speaking Nations is formed, the responsibility for the catastrophe which is bound to come, whether in this generation or in the next, will rest upon the very people who now say that they desire to establish and maintain peace.

India has been preserved untouched, though the mighty civilizations who were her contemporaries in the past have perished, not that she might live in the shadow of her past, but in order to fulfil her greater mission in the future. She will not hold the balance because she is either rich, prosperous, or powerful, but because she must fulfil her great destiny—that of spiritualizing the world.

Unless India realizes her destiny and accumulates strength from the realization of that knowledge, and stands firm in the shadow of the Eternal Truths which she has embodied through the ages, she will be absorbed by the materialistic and militaristic civilizations of either the East or the West. There is a materialistic and militaristic East, and there is an equally materialistic and militaristic West; and India stands between them as one "whose feet are shod with the preparation of the Gospel of Peace". She is helpless on the material and military side, but she is invincible in her spiritual strength.

As India is the pivot of the East, so America holds the balance in the West. America is one of the newest and youngest Nations, and has become the melting-pot of the earth. Here every human being is free and all have equal opportunities; here there are no ancient traditions, and a man is judged by what he can do and not by the race to which he belongs. The American people are full of energy and approach nearer to physical well-being than any

other race in the world. All this is the outcome of the fusion of races, of ideals, of desires. The new generation of America, the outcome of this mixture of races, untrammelled by traditions, custom, or convention, free from control and ever exploring new regions, is the very antithesis of India, with her poverty, her wisdom, her hidebound traditions and customs. If these two Nations, the one so ancient and the other so young, could be brought together in cooperation, with the understanding of each other's ideals and points of view, this might insure the peace of the world far more effectively than any combination of English-speaking races alone.

Indian spirituality and American practicality; Indian rigidity of caste and American freedom from convention; the most ancient aristocracy of the world and its youngest democracy—the extremes of East and West: together they might build a world civilization, based upon spiritual principles, realized through physical perfection.

America has already overleapt the barriers of class and race which divide Europe so cruelly, and in this great new country man meets man on a basis of humanity. India is the keeper of the spiritual forces of the world, as America is the keeper of the material. The two must be brought together to build the perfect Temple of Humanity.

A Union of English speaking races alone, while it might undoubtedly increase the material wealth and prosperity of those races, would not make for the well-being of the world because it would leave out of the new civilization the wisdom, the culture, the beauty of the East and of the non-English speaking races. The English-speaking races while they have been distinguished for their power of organization, of government and of law, while they have produced great literature and works of art, have never given birth to a religion, or to a great spiritual Teacher. The spiritual wealth of the world lies in the East, and the material wealth of the world lies in the West, and the union of both is the guarantee of the world's happiness. —*New India.*

The Future Sub-race

ANNIE BESANT, D. L.

(Notes of a lecture, concluded
from the *May Server*)

Mme. Blavatsky stated in 1888 that a new type would arise in America. That is why some of you have started here. I have had my eyes very often turned, and eagerly so, watchful as regards America. The book in which she made that statement is the *Secret Doctrine*, published in 1888, but she knew from her Teachers that the time was coming for these new racial developments. A good many of us have been watching for this, noticing types of it and especially watching the Western part of America.

Coming over here this time I found that the question of the new race was no longer a matter of argument, but a matter which was recognized in the ordinary walks of life. I have read a number of experiments that teachers have been making, which show that the children born here in the West are older at their age than those in other parts of America, that is their intelligence was more highly developed.

It is a matter of common newspaper talk and discussion among teachers, so that they can try to understand how to deal with this new type. Now it is understood that they do not want to turn a lot of boys and girls out of a mould into which they are forced, but let them develop their independence and intuition, and in that way to give them the highest development that they are capable of in this particular life.

But if a distinctly new departure is to be taken in education, with the advantage of knowing the details of what type of mind you are working for, then it is evident that you must form a particular model community and school. You must get people together who agree on the new standards and ideals; they must come together in order to try to put their

new standards and ideals into practice. So many people have ideals, but they do not seem to know to do things to realize them. The great difficulty is that the people who have the ideals do not always have the money to put them into practice; but suppose that you are able to make people enthusiastic about an ideal, then they will very readily begin to see if it can be put into practice, and will work for that end.

Since Mme. Blavatsky passed away, I have had in my charge, all over the world, a very large number of students of Theosophy, trying to put Theosophy into practice, especially in community life and education, and it struck me that this Valley was an exceedingly useful kind of place, adapted for the trying of communities on a small scale, using only trades that are consistent with brotherhood, with a recognition of the rights of animals, as well as the rights of man. Rights belong to the weak and duties to the strong. It is the strong who ought to take up the duty of seeing that weak people have their rights; and this specially has to do with children, and of any who are unable to fight their way in life, or do not care to fight their way but live in peace. And so it seemed a very natural thing to find such a secluded valley, so beautiful, and that it should enter the mind of one like myself (who believes in the Inner Government) to come here, when I thought I was to return last Autumn to my work in India. I determined to start a Movement, to utilize a part of this Valley in order to found a community on certain definite ideals. The ideals that bodies ought to be thoroughly healthy, carefully developed from childhood to youth, from youth to maturity; that they should be trained in refinement, good manners, gentleness, kindness to all around. Bodies that were thus trained should be the home of emotions of nobility and pure desires. With these improved bodies and good emotions developed, the mind then should be trained to all high thought and endeavor. These were the ideals that I put into an article about the Happy

Valley Foundation and that was fairly widely published. Health and strength and beauty for the body. Has it ever struck you as strange that it is only human beings that are ugly? Animals are naturally beautiful, graceful, filling their place in the whole work of the world effectively and ornamentally as human beings ought to do and very much better. So this is our ideal of trying a community in this Valley, which had been kept quiet for the purpose (not overrun and exploited after the fashion of other valleys), and whose people are destined to grow later on into a new race, which, having its cradle here, will very rapidly spread over the world and multiply. The ideals are definitely laid down so that people may conscientiously cooperate. We are working for those two great foundation stones of character—one, love and the other, sacrifice.

My students all over the world are not rich people as a whole. The contributions are not large—you will see the list which I will publish soon—but quite poor people who can sometimes only send in \$1.00. One lady said she had no money but sold her fur coat. Another lady had a Christmas present of a five dollar gold piece and sent that. But everyone has expressed thanks for having been given the chance to help in the great work of the future. All are believers in the Divine Inner Government of the world.

This is not the first time I have started what grew to be a great movement without many people to help me at first, or money to help me. I have always been poor and I don't want to be rich. But I have a faculty for attracting money for a Great Cause. I sent out a call for \$40,000.00 as a first cash payment to secure the land here. After that the rest of the money can come in gradually. It *will* come. It has all come in for that *first* payment and, as I say, it was nearly all made up of small sums. It was just in that way that our great Hindu University was formed in India. We began with two or three rooms and four classes. None of us was rich but we had the inspiration to begin to do it. Some

taught in the school; one lent a house where a school could be held; and that little school we started in 1898 is now the Hindu University of Benares. (The Prince of Wales received the first Doctorate himself.) An immense place, with splendid buildings over a large acreage. That is why I am a Doctor. Not a Doctor of Medicine, but of Philosophy, an honorary degree given me for my work for Education. When one has done that thing, and I have done it twice in my life, started a great movement with few people and no money, I thought I could safely try a third; and that is what I have been doing for the last three months. The land is secured and will all be paid for in time. What we want to do with that land is to make it a small model of what the new civilization is to be, its schools, its work, and its ideals.

I find the English papers have printed notices about Ojai, and the Ojai Valley is now becoming famous in different parts of the world. I want you to take an interest in our work and Foundation, understand it, get to feel that it is yours, and that the people who are to come here, and that are here, will make good citizens of Ojai. They will build up a life among you which will be a happy and useful life, one that may be a model that many cities may imitate; one that people will like and love, so that all the great Valley will be the better for this settlement which we are building up at one end of it.

There is, also, the idea of the work in connection with the Teacher who comes whenever a new subrace begins. That work is on another piece of land which we call "Starland", near Krotona; that will be the place where spiritual teachings will be given especially for adults (as also later in the Happy Valley), but there will be a great center of Universal Brotherhood without distinction of race, creed, caste or class. That is the idea with which we are starting Starland, that will help to bring the better, happier time for everyone and bring them nearer to the Teacher, more quickly nearer than otherwise, unless people

intuitively see the possibility of the future, and set to work to try to realize it sooner.

Some of you may think that for a woman nearly eighty this is quite an ambitious program, but after all one need not get old unless one wants to; especially if one works continually and tries to be useful, to fill some little place in the world, which might not go on so well if one were not there. It is not as though Nature were a blind force. Nature is a living thing and cooperates with all who will cooperate with her, all who will try to aid her to carry out her great plans.

Now, in the past, we have had great civilizations, great religion after great religion, and the time has come when the new type is on the world stage, and the events that have accompanied in the past so many times are likely to accompany it again, here and now. This Valley of yours—ours—is destined to grow into a place in which the whole world will be interested, in which they will ask: "What are those people in Ojai doing? What kind of life are they leading? What kind of new Society are they making?"

After all, is there anything better than to realize that death does not end things; that our time in Heaven is a time when we will synthesize everything that we have learned on earth, so that we may come back and work out more completely that which we have endeavored but failed to perfect in an earlier life? If you could only know the inspiration and strength that reincarnation gives, because we know that success is ultimately sure; if you could feel it, then I think you would know, as we know, that it is a great thing for everyone who has come to live in this place, to live in a place which is destined to play a great part in the history of the future subrace. This is a thing some of us have been dreaming over ever since we have heard that a new subrace was to be, and now it has come to the time when we can begin to realize it. It means friendliness with every one and rivalry with none. All are definitely preparing themselves to make a great step forward in the

progress of mankind, and that ideal will spread outside California to the other cities and gradually influence your great republic itself.

And so, I would ask all of you to take interest in this Movement, to wish it well, to send it kind thoughts: thoughts and good will are two of the greatest powers on earth. The more you can sympathize, the more you can understand us, the more everyone of you can help in building in your Valley a better life for human beings than the world has yet compassed, the better shall we succeed. Because Nature is ever evolving into new and more beautiful forms, her life is inexhaustible, her resources infinite, her life is Divine; but she has to work against ignorance and setbacks that come over and over again. Shall we not help to work out the Great Divine Plan more perfectly than our predecessors have done? Shall we not try to make the world a happier place in which to live? Shall not that happiness spread to every human heart?

It is written that God is Bliss. Think of that and try to realize that bliss in this Valley which is so fair. Help us by your constructive thoughts, not merely taking what we have thought. Criticize us in a good, kindly and helpful manner and aid us in avoiding mistakes. Give us your good-will. That is all I would ask. We appeal for the love of human beings, the spread of family welfare and happiness, and the realization that we can help each other and ourselves in earnest effort to live better lives. This will spread the great teachings of the Christ, and all Great Teachers before Him; those are the teachings which we are going to try to live out in your Valley, as you, too, I am sure, are trying to live out here and elsewhere. That is what we are going to try to do; perhaps many of you will help us in forming this great family of the future at Ojai.

ON EDUCATION

THE RT. REV. G. S. ARUNDALE

[The subject of education is of such special interest, and of such necessary importance, that we reprint the following from *Advance Australia*. The distinguished author is a specialist on education. M. R. H.]

I wonder how many people realize in practice, and not merely in theory, that education means helping to draw out what is already there? So many parents and teachers seem to think education means putting in, and this soon comes to mean forcing in, sometimes, I fear, even beating in. What is the purpose of education? To train young people to earn their living? Surely something more than that. Suppose a man is trained to earn his living and earns it; and goes through life in the usual way. Is that all? Hardly worth doing, when we think of all the troubles and hardships and disappointments and failures, and the limited compensations. In the majority of people there is not so very much more on the credit side than on the debit side. And the ultimate outlook? The hope of Heaven, whatever Heaven may be, and when all is said and done we know little or nothing authoritatively about Heaven. Even if we did, what kind of people are we to enjoy it? What difference can death make? Can it change us out of all recognition, out of all our imperfections, out of all our desires and hopes and yearnings?

Personally, I want to feel that life is tremendously worth living, whatever kind of life it is. Of course, when all goes well, there is no difficulty. But I want a scheme of things that makes life just as much worth living when life goes wrong, when we are up against it, when the sky is overcast with heavy, black clouds, and on the horizon is storm. Well, I think there is such a scheme of things, and it shows us what the purpose of education really is. I don't say I can prove the truth of the scheme. The part can never prove the whole, save by implication. But it is reasonable. It gives us certainty, and therefore courage. However, overcast the sky, the sun still shines. Beyond the storms, the blue skies. Let me just put the scheme to you briefly.

Just as a fire throws off sparks, so are you and I sparks of the Fire Divine, God, Nature, and Universe—the name matters little. And evolution consists in the fanning of these sparks into flames, that they may become self-conscious of their inherent Divinity. All life is at one stage or another in this great process. We are a universe of sparks, some feeble, others brighter, according to their stage of growth—some small flames already, some very bright flames indeed—already passing from the stage of flames into that of Fire, as a spark through fanning and in contact with the appropriate material can become a fire as great as that whence it came.

And so the Fire of God, embryonic in every kingdom of Nature, passes through these kingdoms age after age in an unending process—new life ever ready to take the place of the Life ready to proceed a stage further. Thus, through the mineral kingdom, through the vegetable, through the animal, into the human, where self-consciousness begins, where, through God's gift of mind, we begin to know ourselves and to understand the nature of our pathway. In the lower kingdoms, the sparks are hardly differentiated one from another. The same type of growth for large aggregations in every kingdom. But in the human kingdom these sparks separate off, become individualized, each pursuing its own individual path to the common goal of self-conscious Divinity. From unconscious Divinity to the Self-Conscious Divinity—such is the process of evolution.

Hence we are God's in the becoming, some at one stage, some at another, some less evolved, others more evolved, but certainty for all. As the poet has said: "Lives of Great men all remind us we can make *our* lives sublime." The consciousness we now enjoy has evolved through the lower kingdoms of Nature, and the existence of the Great, at whatever level, assures us of our own future. As they are, so, one day, shall we become. They are only ahead of us, not essentially different; just as we are ahead of others, yet not essentially different. One of the greatest things we know is the Unity of Life.

Now, there are two laws which make possible the perfection, the self-conscious Divinity, the fanning of the spark into a flame, and thence into a mighty Fire Divine. First, the Law of Time. Everything takes time, and God has given us time. Evolution is a time-process. Think of the time it must have taken for God's Life to have learned the lessons of the (mineral) kingdom, how slow the growth there! And then the passing on through the (mineral) and animal kingdoms—ages of time! Millions upon millions of years, and still plenty of time left for our progress onwards. But this means reincarnation. Is this the only life we have ever lived? Will it be the last? Are all the differences that distinguish us, the ease which some enjoy, and the hardships ever dogging the footsteps of others, the success and happiness that falls to the lot of some, the failure and misery to others, the saintliness of some, the sinfulness of others—are all these bolts from the blue, sudden happenings, distributed anyhow, and ready to come into operation full-blown? The hypothesis is illogical, against all investigated process of growth, and, above all, unjust! Justice demands a succession of lives, a gradual unfoldment, and the fact that some are on one rung of life's ladder, others on other rungs. All have to pass through more or less the same experiences, and there is no injustice in some having one kind of experience and others another kind. I may have gone beyond the stage of craving for drink, but certainly I have had it or something like it, if not in this life, then in some life gone by. I may not want to steal, or murder or deceive or oppress. But this is only because I have already assimilated the experiences these give. I may have a life of peace and happiness, but that is simply because the time has come for these. Calms there may be after many storms. Yet probably storm still awaits me, many, many, storms, ere the final haven be reached. I may have a life of storm and stress and trouble and unhappiness. Well, the time has come for these. And here let me tell you of the second Law which makes the future sure. It is the Law of Action and Reaction. As we sow, so do we reap. The

experience brings forth the fruit, as the seed blossoms into its appropriate flower or tree or weed. We may reap happiness or sorrow, freer capacity or tighter fetters. And as the results come, so do we learn discrimination, to avoid the things that bring forth evil fruits, and to do the things that bring forth joy and lasting happiness. If we sorrow, we have sown sorrow. If we rejoice, we have sown joy. All is justice, and within this Law of perfect reaction to action.

Now, what does all this mean in terms of education? First, that the child is an age-old soul, wearing new bodies for this further step on the pathway of his pilgrimage. Second, that in his nature is the sum-total of his experience out of the kingdoms of Nature through which his consciousness has evolved, including life after life in the human kingdom in growing definiteness of self-conscious Divinity. Third, that a glorious future awaits him. He shall make his life sublime. And the process of education is to this end; to help him to travel on his pathway with ever-increasing speed, certainty, and purpose.

All teaching, all instruction is to this end. Every subject of the curriculum is a means to this end. The entering of a profession, the earning of a livelihood, marrying, toiling, rejoicing, sorrowing—all are to the end that the pupil may gradually become conscious of His Divinity. Let us never forget these supreme issues as we work in the lower things and are immersed in the things which seem ends in themselves, though really only means. Let us always remember that the development and character, of conscience, is the supreme object of education—never to be lost sight of. We must learn, we must study, we must live in the world, do our work in it, earn our living, but all must be done honorably—this, above all things, for the solution of the world's problems mainly depends upon more honorable living, more kindly living.

To hasten the process of growth, I venture to lay down three fundamental duties of all students and teachers:—

First, to drive away all Fear, so that Courage may reign triumphant. Any parent or teacher who allows a child to be afraid of him or her is committing a crime. Any parent or teacher who trains through fear is committing a crime. Corporal punishment is a crime—fortunately a crime against which the more civilized countries of the world are legislating. Any system of education which tyrannizes over young people in any way, making study a drudgery, making examinations things of fear and despair, sending young people unwillingly to school, cramming instead of educating, stopping short at facts when it ought to make them but stepping-stones to truth, fitting pupils for competition rather than for service, is no education, and devitalizes both individual and Nation, as witness Germany.

Second, to drive away all ignorance, so that Truth and Wisdom may take its place. Every vice, every weakness, every wrong, every unhappiness, is fundamentally due to ignorance. And the knowledge we need is knowledge of God's Plan for His world, of the laws whereby the Plan works, so that we may co-operate with Plan and Laws, thus growing easily, rapidly and happily. What the use of history, of geography, of art, of mathematics, of literature, of philosophy, of commerce, of industry, of all the subjects of education, save as they exemplify God's Plan and God's Laws, and our part and place in evolution. Every subject demonstrates God at work, and through understanding it we learn to know God, His work, and our share in it. Let us realize the sanctity of our studies, so shall they be truly wonderful and bring us to the peace and power of wisdom. And so we thus grow wise, so fear departs, fear of the future, fear of trouble, not to say fear of death—one of the black clouds in the sky of almost every human being. We contact the Power, the Wisdom, the Justice, the Love of God, and we begin to know that we are safe within this Power, this Wisdom, and this Love, that God is in His Heaven and all's well with the world.

Science and Spirituality

HERBERT RADCLIFFE

Those who make an earnest study of history, especially in the light of the Ancient Wisdom will know that one of the most interesting facts in connection with the appearance of a World Teacher is the stimulus which His presence brings not only to the ethical and religious side of man, but more especially to the mental side. It is not only that new concepts of conduct and of social relations are presented, but that the inner world of ideation is freshly charged with creative and progressive impulses. These impulses often require a considerable time for their transition from the abstract realms of innerness to their concrete realization of outer-ness in the brain-consciousness of minds alert for new truths.

The Teacher is for the whole world, not only for those who have arrived at the stage of altruistic service in a general sense. While those may be especially thrilled and their souls filled by His teaching, all other types must also be supplied and satisfied.

In our day, and especially in the Western world, no department of man's mental life has made greater progress than that of the sciences, theoretical and applied. Our Head has said that the ideal for the immediate future is the wedding of the spirituality of the East with the practicality of the West. The "practicality" of the West may largely be summarized in the word "science", that accuracy of mind and method which has disclosed the secrets of Nature's laws and processes and given the resultant physical and mental wealth into the hands of man for his knowledge and advancement.

But besides the practical physical side of science there has been the inner theoretical side, the abstract side typified, for example, by the application of higher mathematics to all the other sciences, with exceedingly illuminating results. While in this respect science becomes more and more complex and technical, there is no doubt that it is but following the old cycle of beginning with simplicity, advancing to complexity, and returning to an improved simplicity, having in the journey accomplished another advance in the understanding of the Supreme and the service of man.

As America is the home of the new sub-race, it is permeated with a virility of mentality which gives us who live here an opportunity to be pioneers in this work of sublimating our practical scientific tendencies by fusion with the spiritual ideal of unselfish service to humanity so ardently desired by our Head. What a noble goal towards which to bend our every energy, physical, emotional and mental!

Community Adventures in America

MAX WARDALL

[Continued from May number]

THE OWENITE COMMUNITIES

The teachings and experiments of Robert Owen, a noted Welshman, born the 14th of May, 1771, played a prominent part in the early history of American communities. Robert Owen, after a meager and fragmentary education in London, arose to be one of the foremost industrialists of Europe. He appears to have been a courageous, sympathetic, large-souled man, with a great talent for organization and leadership. After many successful experiments in helping the laboring people of England, Robert Owen came to the conclusion that "Man becomes a wild ferocious savage, a cannibal or a highly civilized and benevolent being, according to the circumstances in which he may be placed from his birth."

Starting out from this erroneous theory, Owen became convinced that the only way of raising the character and habits of men is by improving the conditions in which they live. In short, he arrived at the astonishing but logical conclusion that morality and happiness depend purely upon material surroundings. After a number of truly great reforms in England in which Owen showed conspicuous qualities of leadership, the reformer's fame spread abroad into all the lands of Europe and America.

In 1824 Owen, filled with high hope, set sail for America in order to demonstrate his theory of environment on a large scale. He appeared before the President, members of Congress and the Supreme Court, attracting people of all classes by his fine qualities of head and heart. During the next 20 years under the inspiration of Owen's leadership, several colonies were formed. *New Harmony* was the first Owenite Community. It was founded on the Wabash River in Indiana in 1825. The property was purchased from the Rappist religious community for \$150,000.00. There were 20,000 acres in all, splendid cultivated land, large numbers of brick buildings, mills and factories, all in excellent condition. It would be hard to conceive of a more perfect beginning. Enthused by the philosophy of Owen, more than 1000 people flocked to the settlement. Scientists, artists, teachers and statesmen joined and took a keen and active interest in the Colony. At the dedication of the community

Owen said: "The blessings of communal life will spread from county to county, from state to state, from country to country, finally overshadowing the whole earth, shedding light, fragrance, happiness and abundance upon the sons of men." He invited, with his characteristic large-hearted benevolence, "the industrious and well-disposed of all nations" to come to *New Harmony*. They came indeed in flocks and droves, the most motley, heterogeneous multitude of professionals, artisans, laborers, idlers, adventurers and swindlers. Here and there among the multitude would appear some really well-disposed person. William Maclure of Philadelphia, an eminent scientist and philosopher, the founder of the Philadelphia Academy of Natural Science, came to take charge of the schools and institutions of learning, bringing with him a coterie of eminent scientists and educators. But, in general, the Colony started out with a heavy encumbrance of useless material. No test of qualification was imposed, no inquiry into the motives of the joiner. Apparently all that was required was that he should be a human being. Later on when it was too late, provision was made that settlers be accepted as probationers and held for instruction and training in the colony for three years under the watchful eyes of a preliminary committee. But nothing seemed to work in the community. The master genius of Owen that had brought happiness and cheer to so many of the working men of England, seemed of no avail on the Wabash. Six constitutions were adopted in as many months; each miserably failed.

The seventh and last constitution, adopted almost unanimously in September, 1826, vested the entire administration in the hands of Robert Owen and four members to be appointed by him each year. It is difficult to understand why this system did not end the strife. We have no actual record of what happened, but we know that within a year the Colony was divided into three communities, each independent and clearly hostile to each other.

Too late Robert Owen discovered that human behavior is not a question of environment alone, and that at the present stage of evolution the majority of the human race is too selfish and individualistic for communal life. He decided at last that only select people, carefully sifted and examined, should have been admitted.

In October, 1828, we read in *The Gazette*, a newspaper published at *New Harmony*, a few curious and significant remarks from the great exponent of "Environment". He said. "Eighteen months experience has proved to us that the requisite qualifications for a permanent member of the community of common property are: First—Honesty of Purpose; second—Temperance; third—Industry; fourth—Carefulness; fifth—Cleanliness; sixth—Desire for

Knowledge." Too late these discoveries. The heterogeneous and ill-assorted crowd began breaking up. Parcels of land were assigned by lease at a nominal rental per acre; and in the village, where formerly everything was dispensed free to the community dwellers, private shops for private gain were soon established, and the reign of competition began; *New Harmony* was no more.

Other Owenite communities flourished for awhile at Yellow Springs, Ohio; Memphis, Tennessee; Coxsackie, New York; Kendal, Ohio; and other places. All went the inevitable path to dissolution.

THE FOURIER PHALANXES

Another enthusiastic Frechman, wedded to liberty, equality and fraternity, was born at Besancon, France, in 1772. Charles Fourier he was named. This man evolved in 1835 a most ingenious and elaborate scheme for a complete and perfect social structure, independent of the great body politic and having within it all the elements of self-support. Fourier, who was something of a Theosophist, claimed that God created the Universe on a uniform and orderly plan. Nothing is haphazard and at random. This being so, there is necessarily a connection and an interdependence between everything existing—between organic and inorganic matter—between man and the globe—between man and man—between man and God—between the earth and the Universe. Fourier was no ordinary fanatic who cried out against the injustice of the world and the sufferings of the poor. In truth, he thought very little of the suffering and pain or our unjust social order. Justice was a word that left him cold. He addressed himself to the problem of order. The aim of life, said Fourier, is not happiness or prosperity. Happiness is only an incident in the universal harmony of a great and perfect system. Men were unhappy because they were out of order, and Fourier aimed to organize social life so conveniently and snugly, that all the waste and anarchy and misery of modern civilization would disappear.

To this end he conceived of an association of persons in which the social unit was a Phalanx of 2000 people. These people were to be selected with reference to their qualifications and suitability with respect to each other. They were to be complementary each to the other. A Phalanx was designed to live in perfect communal harmony, occupying an area of about three square miles, with the Palace as its principal edifice.

Morris Hillquit in his history of Socialism in the United States, gives an interesting description of a model Palace and Phalanx in operation:

"The Palace consists of a double line of continuous buildings about 2,200 feet in length and three stories in height; like the Group and Series, it is

composed of a center and two wings. The center is reserved for quiet occupations; it contains the dining-halls, council-rooms, library, etc.; in one of the wings all workshops of a noisy nature are placed. The other wing contains the hotel with apartments and saloons for strangers. The store-houses granaries, and stables are placed opposite the Palace and the space between the two forms the grand square for the holding of parades and festivities. Around the interior of the entire building winds a spacious gallery, which may be considered the street of the Phalanx. It is an elegant covered avenue, from which flights of stairs lead to every part of the building. "The inhabitants of the Palace," exclaims Fourier with enthusiasm, "can, in the height of winter, communicate with the workshops, stables, bazaars, and ballrooms without knowing whether it rains or blows, whether it is warm or cold."

"Behind the Palace are the gardens and fields of the Phalanx, arranged with due regard to the nature of the soil and the sense of beauty.

"In the Phalanx are no parasites, as servants, armies, fiscal agents, idlers, etc. The women are freed from their monotonous and stultifying household duties, and do useful work in a number of branches for which they are exceptionally well adapted.

"All members work, and all work is done on the cooperative plan, hence the enormous economies and great wealth of the Phalanxes. Let us suppose a Phalanx consists of 400 families. Each family, living separately, would have to maintain a separate kitchen. This would take almost all of the time of 400 housewives, and the cooking would be rather indifferent in most cases. In the Phalanx all the cooking is done in one vast kitchen, with three or four fires for preparing the food for different tables at different prices; ten skilled cooks perform all the work, and the meals are infinitely better. The same applies to all other household work, as well as to farming and industrial pursuits. Instead of a hundred milkmen losing a hundred days in the city, one or two men provided with properly constructed vehicles do the work; instead of having to manage a hundred little farms, one great domain is being cultivated skilfully and scientifically; one large granary, with all the advantages of dryness, ventilation, and locality, is substituted for hundreds of inconvenient little granaries, etc."

The education of children, provision for the reception of new members, accounting, transfer of shares, and all the intricate detail of community living were considered and provided for by the ingenious author. He expected his system gradually to supersede the present order of things, and estimat-

[Continued on page 20]

The School at Ojai

FRITZ KUNZ, B. A.

If a Camp is logical, a school is inevitable. Thousands will come to the camp each year. Perhaps almost from the first, there will be a school. There have been enough applications already to start a school at once—and lack of money is the sole hindrance. But within a year or two from this date a school will be imperative.

I was asked the other day whether I realized three criticisms of the proposed school: That there were the common schools, which cost the individual parents no fees, and that these fit the child to live in the world as it is now constituted and to make a living; that there are fine private schools for those who want special attention for their children at increased cost; and that a school (the speaker spoke of a University, but I instantly corrected him, since we plan no such sudden creation of a large venture)—even a school, would cost a good deal to start and fees might have to be high or it might lose money.

My replies to these points were explicit.

For those who are satisfied with the world as it is, whose children are so situated that they have to "make a living" by acquiescing in the present state of society, who have to go the usual road, and be cramped in their emotions and in their spiritual unfoldment by the average American public school—for such the matter of a Star school is of no interest. That is their misfortune. But the whole idea of those promoting this school is that we are *not* satisfied with the present state of things. We think that there is too much ugliness in the world, that economic conditions are wrong, that political and social points of view are many of them unsound. We want to see a group of children freed from these traditions. Public school children

today are not free. There is the set form of this age. Ask any high school group which desires to investigate the world fearlessly along, let us say, some religious, social, political or economic line. In the majority of high schools it can't be done. High-school teachers have behind them boards and the prospect of lost jobs. Behind boards there are chambers of commerce. Behind chambers of commerce there are the serried ranks of society as today constituted. If, of course, society is considered to be ideal, there is nothing more to be said. But for those who think that man has evolved so that he is better than his institutions, there is a great deal to be said.

As to private schools, with fees, and fees that are often high, there are of course many that are admirable. California contains many of these, and their ideals and the life of their students are far in advance of the average school. They are in some essentials schools of the new age. But there are particulars in which we shall fundamentally vary from even such splendid schools. For one thing take diet. Our school will not only be vegetarian, but it will be also interested in careful experiments in the growing theory of one raw food meal a day and the use of many green vegetables. (Parents please are not to suppose we are going to experiment in fads on children! We shall start with the head of the school; and if he survives, pass on to the staff!) Seriously, this matter of diet is extraordinarily important. Then clothes. The incredible ugliness and the impractical nature of the garments even of our children want some attention. I do not mean here to write a treatise on education from the Star point of view, but surely it should be evident to anyone not completely lost in admiration of the world as it is today that there is a whole new technic of education which Theosophy and the Coming open up. No private school, however modern and willing and free (and they are not all free) can do what we mean to do. For example, we know something about the etheric double, that strange vehicle which is such a sensitive recording of childhood experience,

with its subconscious aspect, its magnetic activities. How it gathers up the unpleasant or pleasant magnetism around it, as if they were offensive odors or sweet fragrances! The most modern educators are seldom in possession of facts like these, and even if they are they can hardly act on them even in the most liberal school. We shall.

As to the matter of cost, I do wish it were possible to impress on our supporters that although our venture has the blessing and interest of the World University chief authorities, *it is not a vast college that we plan*. Some day, fifty or a hundred or two hundred years from now, there may be spacious buildings and large grounds. I am not sure even of that. The huge plant of the giant university has its drawbacks. Like the extinct saurian, maybe its time has come. At any rate, we have never talked of embarking on a large and expensive scheme. We want to plant a faultless tiny seed of education, a school lovely and happy, free to grow as the stirring times demand that it grow. But it will grow, for it will be good, and the age of the Good, the Beautiful and the True is coming back once more.

I WALKED WITH HIM

OLIVE TOBEY

I walked with Him in Galilee
I saw Him heal the lame, the blind.
To me He said, in accents kind
"Leave thou thine all and follow me."
I walked with Him in Galilee.

I walked with Him in Galilee
I followed to Golgotha's hill
I saw Him do His Father's will
I shared the woe, the bitter loss
Of those who wept about His cross,

Behind which lay the Holy One.
The long night through I knelt and wept,
That never more, twixt vine and tree
I'd walk with Him in Galilee.

Lord, God of all when He returns
Unto the world that for Him yearns,
O, give me grace to know—to see
In whatsoever guise *He* comes to me
The One I loved in Galilee.

From the National Representative

JOHN A. INGELMAN

Vacation time is here, especially for the International Self-Preparation Group, which does not meet again until September. The summer season may profitably give us a rest from meetings, but never from the ceaseless inner work that each Star member should wage against his own lower nature. In each one of us gradually grows the understanding that as we come nearer to our Ideal of Perfection, the Lord of Love, we begin to live in the world of the Real, in the Kingdom of Happiness. However, we are perhaps not enough aware of the fact that this drawing closer to the Ideal is often the cause of our unhappiness, as well as our greatest happiness; the reason being, our increased wish to see our Ideal of human perfection manifest in all our brothers, and when we do not find it—seeing the contrast more distinctly—we become disappointed and discouraged. As we tune our natures to higher notes, the weaknesses, the defects of our brothers become steadily more visible, and we may tend to become less patient and less satisfied with our environment. Most of us are in this condition, though at different stages. But what an easy and unbeautiful thing, this resultant criticism of our brothers really is, our perpetual and arbitrary attribution of motives to him, especially when we are not even capable of discerning the true motives for our own acts!

As intelligent human beings it is evidently our duty to study and try to understand our brothers, to see their fine qualities, their lacks, their motives, their Ideals; but it must always be done in a spirit of true kindness and perfect courtesy, never forcing upon them our viewpoints and our ideals, though eager, if requested, to offer them the very best of our understanding, even as they should always feel that they have the full sympathy of our hearts.

Our Self-Preparation should rid us of the old attitude of demanding, of claiming sup-

posed rights toward anyone or anything. Until that is achieved, we have not understood the essential nature of sacrifice; until then we are in bondage, not free.

Our Self-Preparation should make us well acquainted with human nature in general, but first and foremost with our own. The customary procedure is to begin with one's neighbor. But if we do not know ourselves truly, how can our judgment about others be true? Too much kindness toward ourselves, too little toward others, is the most common human characteristic. Some students go to the other extreme of morbid self-introspection, accompanied by an inferiority complex. Suggestions and thoughts are like messengers sent on an errand, constructive or destructive, with doors left wide open for the response akin to their own natures to enter freely. We should be intelligent analyzers of ourselves and others. The most powerful active agent of transmutation on ourselves should be Will; the greatest active agent for us to use on our brothers should be Love. All of us know these things theoretically. Our Head and our Protectors have told us repeatedly. Our trouble is that we do not care to apply them in our daily lives.

Life is certainly a school, and in the International Self-Preparation Group this fact should be clearly recognized. Each moment is of priceless value when properly taken advantage of.

Brothers, only as we begin to *live the life* do we become so busy with our own manifold shortcomings, so filled with enthusiasm for the great, the stupendous work on which we as Star members, as Heralders of His Presence amongst us, are engaged, that there is no time left over for the former perhaps much-enjoyed criticism or unhappiness. The personal frailties of our brother—the surface of things as they seem—are seen also, but evermore his real inner beauty reveals itself. We are on the highroad of the Great Discov-

ery that all is God—and what cause is there then for lamentation?

Hard and weary, surely, is the struggle to overcome and transmute vices, weaknesses, and to master virtues; to unmask and defeat the thousand-headed Hydra of conceit and pride in our physical, emotional and mental natures, and to beware lest they may not venture to reappear as Spiritual Snobbishness. We, as Star members, have less excuse to fall under this delusion, since the crowning glory of our Head is his unconscious simplicity and humility, as he mirrors the Friend and Brother of the saint and the sinner alike.

* * * *

I will ask you to consider with what deep regret the Camp Management might be forced to exclude a single Camper from the Ojai Camp Congress because his reservation arrived too late. But you must understand that the Camp reservations cannot be kept open for very many months. Soon the execution plans must be made for a definite sized Camp according to the registrations received. Unfortunately such plans could not then include many hundred additional members wishing to register after completion of camp plans. So please register immediately with Maude N. Couch, Starland (near Krotona), Ojai, California.

There will be a special Baby Camp in charge of competent people, set a little apart so as not to disturb the rest of the Camp. Mothers will naturally sleep with their little ones at the Baby Camp. The Camp Management has decided that all babies and children under the age of fourteen years are required to pay only half the Camp fee, or \$30.00.

As we should never forget to act like brothers, I will suggest that in each locality those Star members more fortunately situated financially create a fund and extend an invitation to at least one, preferably several, devoted Star workers to attend the Camp. Whenever, for any reason, members do not themselves desire to invite some definite person, they should send their donations directly to Star Headquarters, 2123 Beachwood Drive, Hollywood, as we are opening a special Star

Camp Guest Fund. In many instances we are undoubtedly in a better position to choose the most deserving Star guests.

As the summer excursion rates start May 15th, 1928, I have written Krishnaji asking if it would not be possible for him to change the date of our Camp to May 21—May 28th inclusive. His decision will be announced in the July *Server*.

DEVOTION

FRANK METLER

Who are most dear to Thee, those devotees
Who, ever harmonized, do worship Thee,
Or those who worship the Unknown—which of
these?

O Blessed Lord, the truth I fain would see.

The Blessed Lord, Arjuna thus addressed:
They, who with Manas fixed on Me,
Do worship Me with faith supreme, are best;
For know that these I lift up speedily

From death and darkness unto life supernal.
Who worship the Unmanifested One,
Ineffable, Unchanging and Eternal,
They also unto Me in time shall come.

Who equally receive reproach and praise,
Content with that which comes, whate'er it be,
Whom neither heat, nor cold, nor hunger, sways—
He, my devotee, is dear to Me.

Who beareth no ill-will to any man,
Who from all anger, joy and fear is free,
Who balanced is in pleasure and in pain,—
He, my devotee, is dear to Me.

He from whom the world shrinks not away,
Who, from the world, holds not himself apart,
Whom neither hate, nor love, nor grief, can sway,—
That devotee is dear unto My heart.

—o—

"Let us ask ourselves on all occasions, Is this one of the needless things? Nor must we curtail needless actions only, but also needless thought, for then needless action will not follow needless thought."

Marcus Aurelius



Through the Editor's Telescope

MARIE RUSSAK HOTCHENER

A WARNING

It is one of the earnest purposes of *The Server* to stress all teachings and ideals that make for the spiritual advancement of man; consequently it is its duty to oppose any teachings that menace that advancement.

For many years there has existed a healing society which has a large membership in many states and its students seem sincere seekers for the truth. It publishes a small magazine by the same name as the organization. I count many of its members as good friends and it is to them (and to any others who may be interested), that I wish to write a moral of warning.

A few days ago I read from some pages of its magazine which had been placed in my hands, a reference to occult practices taught by its Founder that, according to The Ancient Wisdom and the teachings of our Head and of our Protector, are exceedingly dangerous. I hesitated quite some time before deciding upon writing a warning concerning them, as one does not like to make a public statement that is bound to give offence to some earnest students; but one's duty seems plain in this matter and there is no other way to reach the readers of *The Server*, except through its columns. It is to be hoped that students will pass on the warning if they have friends who have read the recommendations. They are as follows:

"Whoever you are, wherever you are, begin at once to drink of the living water within you. Make it a practice to sit by yourself with your attention fixed at a point below the navel. Imagine that you can feel a glow and a flow of life in that place. By doing this persistently you will finally make contact with the life always flowing through your

body. After you have acquired the power of feeling the flow at that place, change your attention to your throat and try to open up the flow there." Other details followed.

Students of the occult, on reading these recommendations, will recognize them as part of an objectionable system of Hatha Yoga (so well known in India), practiced by pseudo-occultists and destined to arouse certain latent energies of the physical body.

By thus repeatedly concentrating the mind on the lower part of the body these energies awakened prematurely and become dangerous. If left to themselves to become awakened in the natural stages of man's evolution, and at the proper time, these dangerous elements no longer obtain. Then man's wider intelligence will have also awakened commensurately and he will understand how to protect himself from becoming unbalanced through the liberation of such energies. Otherwise there is no telling into what deadly whirlpools the onrush of the powerful "living waters" may sweep the aspirant who has thus dared *prematurely* to open the flood-gates of their streams before the natural processes of evolution have constructed the requisite levees to guard and direct their course.

It is difficult for students to realize such dangers and they are prone to catch eagerly at all sorts of recommendations that have an occult appeal without first remembering that they are actually playing with fire. The "living waters" which they are asked to seek in the lower part of their bodies they will instead discover to be flaming fires, the heat and intensity of which can hardly be imagined, owing to their tremendous vibrations.

Many students in greatest agony and misery have come to me for help after being led by unwise teachers to focus the consciousness

on the lower part of the body. Through the oft-repeated effort to arouse those latent energies there was created a whirling vortex in the subtler matter. The forces at this lower point, continually becoming more powerful through the faculty of attention in consciousness, finally became strong enough to stimulate everything good and bad that they contacted in that region of the physical body; then in turn, they reacted upon the still subtler matter of the astral and mental vehicles, which further stimulated the undesirable traits of the lower nature, with dire results in the cases mentioned.

If there are tendencies to disease in the organs of the lower part of the body, there is no possible way to prevent the accumulation of these prematurely aroused energies from stimulating these tendencies an hundred fold. Still further: if there are tendencies to nervous conditions, related to the solar plexus, the energies greatly increase the disturbances. Further still: if there are uncontrolled desires and vices in the corresponding lower centers of the astral body, the stimulating reactions upon them from these accumulated energies of the lower centers of the physical body are terrific. And finally: the reactions upon the consciousness in the centers of the lower mental vehicle are equally powerful, and depraved thoughts are likely to lead to insane acts as a result.

These facts known to students of the higher, purer occultism must often be emphasized, as all sorts of wierd advice is given in Occidental schools of occultism, leading to many practices of various kinds that are very dangerous. The above is an example.

At the present mental stage of our evolutionary progress the emotions must be controlled; and that this is being brought about is evidenced by the deplorable sex conditions that are being brought to light and by the corrective measures instituted. The world seems sex-mad. How much more dangerous at such a time are recommendations to awaken the more powerful energies in the lower centers of the physical body!

Those powerful creative energies, spoken of as the "waters of life", can function safely and usefully only when man has acquired the necessary control and purification of his lower nature. For by that time he will have lifted them to the heights of constructive spirituality by dedications of his every act, emotion and thought to the altruistic service of humanity.

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KRISHNAJI'S MESSAGE.

Amidst the many foolish, exaggerated and garbled reports that one sees in the press from time to time concerning reputed interviews with our Head, it is delightfully refreshing to find an occasional sane, accurate and illuminating synthesis of his beliefs and teachings, such as it is our pleasure to quote from the New York *Evening World*:

"You want to know what my message is to the world? Nothing new. I interpret the teachings of Jesus as I see them. I preach vigorous physical purity, vegetarianism, and frequent retreats from the hurly-burly of modern life for the purpose of quiet contemplation and spiritual enrichment. I preach, above all, charity, and love, forgiveness of one's enemies, and a union of all religions."

* * * *

THE SERVER

It is the desire of our Head that *The Server* be sent to its subscribers as near the 1st of each month as possible. We were glad to decrease the time of its issuance in May and to have it in the hands of the majority of its readers by the 11th, (Krishnaji's birthday) a week sooner than usual. This month it is to be even nearer the 1st. In order to accomplish this, Field Secretaries and other contributors are requested to send in their articles by the 10th of the month previous to their issuance. This will enable us to go to press by the last week of the month and to have the magazine in the hands of our readers by the 1st.

DELINQUENTS

DR. A. ZUBER

In a previous article we have seen how difficult it is to accomplish anything of a constructive nature for delinquents through the Judiciary Departments of our Government. Were we to start with the courts, the police, the bootleggers and their tools, we would find a never-ending task. The ramifications of prostitution, vice and graft are so illusive and far-reaching that our entire social system would have to be reorganized before we could place in power, and keep there, honest men. Let it never be supposed that this may not some day be accomplished. Little by little there will be evolved, perhaps trained in our very own school in the Ojai, just the type of men who will not only seek public office but hold it honestly. We have faith that the leaven of the Spirit of the great Christ, as He works among us, may change many of these things in Its own wise way.

We must remember that prostitution can occur at an evolutionary stage of the emotional body, and may be with us as long as there are souls on the lower rungs of our ascending ladder leading to perfection, and also souls willing to exploit them for gain or what not. So we may as well build permanently for the protection of these over-emoted children, these younger ones, who have not the experience of their older brothers because of their less highly evolved mental bodies.

Our cause must therefore be presented to the wiser ones who have reached the stage where service in the great work, where giving and not getting, are the things that count, and where they know with certainty that to help in the evolution of our younger brothers is the greatest joy in the world. Therefore, until enough have reached this rather exalted stage in our march toward perfection, there will be much of defeat in the attempt to acquire shelter and constructive living for the thousands of women now "on the street."

First: We shall need to arouse public sentiment in favor of educating the morals of the prostitute; second: We shall need to make the public feel the urge of caring for this child-woman, rather than forcing her to care for herself (at our final expense, multiplied ten-fold, however); third: We shall need some legislation to provide moneys for her maintenance; fourth: Laws, which when enforced, make it possible to place this child-woman where she cannot be on the street.

Thus would she automatically become a ward of the state, which in its turn has many advantages. Under the state's protection, she could not be abused as she now is by politicians and ward bosses or exploited for gain by those more clever scheming men and women whom she constantly supports

through her earnings; those real parasites who drive her more rapidly to her ruin (theft, murder, narcotic addiction, etc.) than would her own limited intelligence.

It is advised then, to provide protection and a home or training-school for her by procuring large tracts of land distant enough from cities that their lure may be soon forgotten and that the price of living may not be prohibitive. These country places should be owned and operated by the state or municipality; privately owned colonies fail ultimately, since the wish is always to amass fortunes, abuse power vested in one or a few, or grow tired of the whole business and sell, it matters not to whom.

This land should be bought wisely, not politically, that climate, soil, water and contour may lend themselves to agriculture. The housing conditions should be as perfect as our civilization of today knows them. The administration building should have, besides the regulation office for administrative purposes, the school rooms, manual training rooms, library, music rooms, theaters, etc. Here should be exercised the greatest care, since these child-women, all so feeble mentally, must have plenty of space in which to do constructive work with their hands—the arts and crafts, home and garden work, etc.

The unfortunate woman should become a member of one of the small family groups and placed in one of the cottages in which she seems best to fit temperamentally. Practical experience has shown that where close proximity in actual living quarters is concerned, much harmony is lent to the institution or organization where the color line is rather firmly adhered to. Various races have quite distinct characteristics, and likes and dislikes; these seem best conserved where they are given consideration and room for expression.

It remains for us who know, to emphasize the fact that egos take incarnation in such special races as will at the particular moment evolve them most rapidly. Therefore we must establish such conditions as will bring out the characteristics of the particular race in which they are found at the moment. Recreation, religious services, etc., should be shared in common; for through these they must learn tolerance, love for each other, and that respect for others' rights which finally brings real joy to the respector. This is the lesson which contact with the world has to teach and our school must be a miniature world. What our ward is taught to produce should more than maintain her, and this surplus should be laid aside for her personal and future needs. It is possible to have self-supporting institutions. She will need to be taught all practical duties and accomplishments. Promiscuous quarters in wards for these emotional children bring

only ruin, for they inculcate the lowest of all gradations, that of sex perversion. She should also be grounded in certain agricultural activities, both for her health's sake and for her quicker evolution. One learns to be good and clean and noble by seeing the good and clean and noble—and who is a more perfect example of these attributes than Nature? Evolution can be marvelously quickened by close contact with the soil and all its living things. Such life is one of real virtue, from its highest standpoint. The economic side should also come into play here, for the farm should support the kitchen and put some money into the treasury.

Any faculty discovered in any one of the inmates should be thoroughly trained. For instance, musical ability should be furthered by private lessons and time for practice. Art, cooking, sewing, dramatics and all else have their place in the scheme of evolution and must therefore be brought to the fore. We are learning slowly but surely that where joy is found in the doing, there perfection rushes in on the very wheels of the act. So must we teach them always to express themselves to the fullest in the things they like best to do. Expression in this way will balance the repression to be practiced in other ways in the school and so strive toward balance. We must learn never to take away a thing without putting something more constructive in its place.

The very greatest trouble in all institutions is caused by the type of *employees* found within its gates. Most frequently they are untrained, are in ill health, too old for active service and have accepted any wage offered which brings a regular check and living quarters. But this is *very* far from wise, for these child-women need constant supervision. One must actually work with them; they must be shown again and again how certain bits of work should be done. And above all things, inexhaustible patience and love for these unfortunates must be ever paramount in the mind of the worker, or all else is absolutely lost.

A placing officer with knowledge of countless positions should be her custodian, and she should be placed in the position best suited to her training and temperament. This officer is a most valuable one, for many a difficulty between the girl and her employer will of necessity have to be adjusted from time to time, as well as difficulties which the girl herself may have.

If the girl is found wanting she may have to be returned to the school. Such accidents will happen frequently, for we are asking much of little. But impatient, never! How can we be so of these little ones whom the Logos sends forth in wave after wave, with us that they may through their evolution, with our help, proceed ever forward towards that mark of real distinction, the perfected flower of this world's humanity.

Community Adventures in America

[Continued from page 13]

ed that within fifty years the entire globe would be given over to orderly Phalanxes; and finally the whole human race would unite into a great brotherhood uniform in civilization, customs and language.

It would be pleasant to record that this system, worked out so elaborately and developed with the fervor and enthusiasm of a prophet, had met with a measure of success; but in America, where it was introduced in 1839, we cannot find one conspicuous example of success. It was introduced into our country by Albert Brisbane, father of Arthur Brisbane the brilliant editor and writer. It gradually made its way, gaining influence and popularity. Powerful and aggressive minds adopted the plan and gave it wide publicity. Prominent writers, churchmen, publicists, such as Horace Greeley, George Ripley, Charles A. Dana, John S. Dwight, William Henry Channing, Theodore Parker, James Russell Lowell and Margaret Fuller, championed the cause of Fourierism. Hundreds of Phalanxes sprang up all over the Union, but we are obliged to record that no fertile and beautiful domains, no spacious palaces or parade grounds, appeared anywhere where the Phalanxes were established. In fact, save in two or three isolated cases, the attempts at organization under the Fourier system resulted in a monotonous and dismal record of failure. The average life of a Phalanx was 15 months.

Brook Farm Phalanx, immortalized by the names of William Henry Channing, Ralph Waldo Emerson, Henry Thoreau and Nathaniel Hawthorne, was one notable exception to the painful record of failures. Brook Farm, formerly a dairy farm of about 200 acres, beautifully situated near Boston, was organized by George Ripley in the Fourier Foundation. Its stated object was: "To substitute a system of brotherly cooperation for one of selfish competition." A uniform rate of compensation was paid for all labor from the highest to the lowest, and all property was held in the community. In both these respects, however, we have a definite variation from the Fourier theory, which advocated paying the highest wages to repulsive and excessive labor, and the smaller rewards to those choosing agreeable pursuits. He also had advocated the holding of shares in the community according to the amount paid in.

The life at Brook Farm must have been tremendously stimulating. The noblest minds of the age congregated here to pay homage to the ideal of co-operation.

Ardent and daring advocates of all social, political, and religious reforms of the day, these splendid un-

chained intelligences, met here at Brook Farm to discuss the problems that confronted them.

Schools were established that dealt so skilfully with the unfolding of the human mind, that to this day our historians acknowledge the influence of Brook Farm upon the period immediately preceding the Civil War.

At its height Brook Farm had about 70 members. Its financial success was never great, and the working members of the Colony lived lives of much toil. But they managed to infuse a certain charm and romance into their occupations. There was plenty of recreation, music, excursions, dancing, literary and scientific lectures and discussions.

Brook Farm was not originally organized on the Fourier lines. But in 1844 it definitely made the transition, changing its name to *Brook Farm Phalanx* and became as well the center of the Fourierist movement. It was during this period that Brook Farm became so widely known throughout the world. 26,000 people visited the Farm in one year. Applications for memberships came from the north, east, south and west. The members began the building of the Phalanx Palace with its unitary control. It looked as though lasting success awaited the colonists. But one evening in the spring of 1846, when the Brook Farmers were dancing and singing, a fire broke out from the new Phalanstery and within two hours the structure was a ruin. The Colonists appear to have accepted this as a signal of defeat, for no attempt was made to rebuild; and within a few months the property of the Association was sold, and Brook Farm became but a memory.

The cementing influence in Fourierism was a common desire for harmony and economy and order. No special socialistic conception was involved in common beliefs or aspirations. Hundreds of experiments of Phalanxes were tried and all ended in the same prosaic way.

It is worth noting, however, that one of the points of acrid dissension among the Fourierists was the subject of unitary living. The settlements were about evenly divided on the question of whether the members should have isolated family house holds, or a common mansion and dining room. This issue was certainly the cause of the dissolution of great numbers of the Phalanxes.

RUSKIN

Coming down to more recent times, we find the period between 1890 and 1900 distinguished by several efforts to establish communities along socialistic lines. One especial and brilliant example is that founded in 1894 in Dickson County, Tennessee, which took the name of the eminent writer, Ruskin. It was founded by J. A. Wayland, editor of a

Socialistic paper called *The Coming Nation*. Prior to the establishment of the Colony, this journal and its editor wielded a very strong influence all over America. Mr. Wayland was a zealous, fiery type of reformer, with a great amount of energy and idealism. Through the influence of his paper a number of colonists settled in an agricultural center in Tennessee, and began a brief but stirring existence. The Colony began under the most enthusiastic auspices, with sufficient money, and a generous sun and climate in the lovely land of Tennessee. The Society amassed over \$100,000.00 worth of good property, but this sum was soon dissipated in litigation and receiverships; and the Colony, after moving into Georgia, finally disbanded utterly in 1902.

The failure of this socialistic colonization movement created a most unpleasant impression upon the public mind. Scoffers were supplied with new material for derision, while friends of cooperation were much cast down. Since *Ruskin's* failure, no serious effort at community dwelling on purely cooperative lines has been attempted.

The organization of the Colony showed rather poor talent. All members joining paid \$500.00, which sum entitled them to the privileges of living in the community and sharing in the product of the joint labors of all the members. The initial capital was \$17,000.00, and in five years new members had paid in, in memberships, the further sum of \$66,530.00. In addition to these rather large sums, much money was donated to the Colony by well disposed persons all over the country, who were anxious to see Wayland's efforts succeed.

All adult labor was paid at the same rate. The industries established covered agriculture, cabinet-making and the manufacture of cereal products. The printing plant of *The Coming Nation* was moved to *Ruskin*. About 300 members in all interested themselves in the Colony. With good management the Colony might have lived much longer, but alas, ability, training, self-control, leadership and business acumen seemed to be utterly lacking in the membership. It would not be fair to say that these talents were lacking in all the members, but wherever conspicuous business ability appeared in any member, it was promptly suppressed.

The governing Board of Directors was organized on a basis quite inferior to the bungling legislative system of the State, against which the colonists so bitterly inveighed. The directors elected by the membership of the Colony were men of no great experience in business, and were wholly unable to cope with the problems that confronted them. Their days and nights were taken up with endless discussions and stormy debates. Under a holy banner of idealism the members degenerated into sycophants or fanatical despots. Politics became the

chief industry and other activities languished.

Within eleven months from the date of the establishing of the Colony, its founder Wayland shared the fate of the Icarian dreamer, and was driven ignominiously from the enterprise, deprived of his printing plant, book business and newspaper. Anarchists and free-lovers filled the Colony with their propaganda, and attracted to their cause a number of colonists already much overheated by argument and discussion. The few able men who had come to the Colony after having made a success in the competitive world, were not allowed to carry on any consistent program of development. If they attempted to carry out a plan, they were subjected to incessant interference on the part of the directors or colonists. There seemed to be an utter absence of that resolute patience and steadfast unselfishness so necessary and indispensable to the success of any Colony. There was nothing notable about the *Ruskin* adventure, except that it may be observed that the large admission fee to the Colony failed to keep out the trouble-makers and agitators. Indeed we have no record of a Colony which had so stirring and hectic a career or so speedy a dissolution. The property of the colonists was largely dissipated in litigation and finally was sold at receiver's sale.

EQUALITY COLONY

The *Brotherhood of the Cooperative Commonwealth*, commonly known as the *Equality Colony*, formed a settlement near Bellingham in the State of Washington in 1897. The colonists, of which there were about 150, started on a basis of absolute equality. Each one was theoretically free to do as he liked. There was no central governing authority competent to control the individual or to compel him to work. Discontent appeared at once. After much trouble and litigation the colonists finally decided in 1904, to organize on a new basis, in which the individuals voluntarily associated themselves in groups pursuing special branches of industry. The *Brotherhood* itself still maintained a theoretical existence giving as much assistance to the groups as it was able. Under the new plan each member received a share of the joint products of the labor of all the colonists according to the amount of service that he himself rendered. The new plan has had some degree of success, but it is really only a working co-partnership and does not interest us from the larger standpoint of colonization efforts

[To be continued]

HELP WANTED—MALE AND FEMALE

HOWARD STONER DAVIS

[A watcher in the Order of Service, Portland, Ore.] Universal Operator of vast cosmic systems wants To get in touch with men and women who can be Trusted with big jobs, and who are willing to labor Unseen, unthanked and unapplauded. No investment is

Required, but successful candidates must show a Dauntless spirit, a love of truth, patience, tolerance, Unselfishness—and be able to hold fast in the face of trial.

Perfection is not demanded at the start, but you must

Make it your ultimate goal. If you have been through the

Mill and have come through right side up; if you have been

Down into the pits of Hell and are fighting your way

Back; or if you have known poverty, hardship and misery

And haven't snapped under the strain—then You are well qualified for a good position at once.

Neither poverty nor wealth is a drawback provided You have not let them master you. Nor is race,

creed,

Or color a bar if you can produce the credentials named.

For the greater the handicap has been, the harder your

Struggle, the better prepared you are to handle the big

Responsibilities which are in urgent need of trained and

Tested workers.

Duties; before you can help others you must first learn

To help yourself. Acquire patience, compassion and tender-

Ness. Practice charity and truthfulness in both thought

And speech, and you have mastered one of the toughest jobs

In the world. Then, if you have a fighting spirit—a spirit

That can master your passions, emotions and appetites

Instead of being mastered by them—give it full reign.

Conquer, and you will be qualified for the task of helping

Your brothers up the same weary road you have traveled

Until when all together you reach the summit—GO! HOOD.

Remuneration: Eternal Happiness.

HEADQUARTERS NOTES

A new department in Star Organization and Lecture work has been inaugurated by the Star in taking over Mr. Rajagopal's Nash car for the purpose of spreading Our Message. The opportunity of showing our members the Adyar and Ommen films is included in the plan. Rev. Charles Hampton has been appointed as one of our National Organizers and Lecturers of the Order, and is undertaking this special piece of work. Star Groups that desire to see the films and to have Mr. Hampton give a public lecture are asked to make application to him immediately, in care of Star Headquarters. Mr. Hampton will continue his public Star work through the entire summer.

Headquarters would greatly appreciate contributions for payment of the car.

Rev. Hampton's letter, which is self-explanatory, is printed below:

Hollywood, Calif.,
May 3rd, 1927.

Dear Dr. Ingelman:—

I am happy to accept your appointment as National Organizer and Lecturer. Now that the World-Teacher is with us; now that in Krishnaji we are certain that the Light of the World has dawned, and will gradually grow into full brightness; it becomes increasingly important to understand the meaning of this Coming ourselves, and to explain the mode of it to the public.

I do not consider it so important to proclaim the Coming, as it is to explain it. The newspapers will continue to proclaim it in their own way, be it good or bad. The all-important work before us, it would seem to me, is the establishment of Self-Preparation Groups and an intensification of the inner life of those already established. Some of those who hear our message of "Christ and Krishnamurti" will form themselves into such Self-Preparation Groups and through such centres the World-Teacher may possibly spread His Kingdom of Happiness and irradiate the darkness of the world. It is a question of quality rather than quantity or numbers; of earnestness and sincerity rather than blind following.

With a population of 110 million and but 4000 members in this country, it would seem wise to establish as many new centres as possible, rather than make a circuit of centres long established. This I shall endeavor to do as means permit. At the same time, I shall be glad to carry along the films you spoke of and show them wherever pos-

sible; to answer questions concerning Starland and the first Star Camp at Ojai for 1928. Would you please give notice of my prospective visit to the various centers in the next *Server*?

It is an honor to have the privilege of doing this work for the Star, and I thank you for giving me the opportunity of doing it.

Very sincerely yours,
Charles Hampton

1928 STAR CAMP

The Camp fee covers eight days of board and camp lodging—the day of arrival, the 5th of May, the day of departure, the 12th of May, and the actual six days of Camp activities. Each person must bring his own blankets, sheets, pillow-cases, towels, plates, cups, and cutlery.

The \$60.00 Camp fee must be paid as follows:

- \$10.00 Registration fee, May 15, 1927.
- \$5.00 June 15.
- \$5.00 July 15.
- \$5.00 August 15.
- \$5.00 September 15.
- \$5.00 October 15.
- \$5.00 November 15.
- \$20.00 February 15, 1928.

No refunds can be made under any circumstances.

All remittances should be addressed to Maude N. Couch, Starland, (near Krotona) Ojai, California. Do not send them to Hollywood.

Due to the great financial obligation under which the Star Camp labors, the Management has been obliged to decide on only one form of registration—\$60.00 Camp-attendance.

This will apply equally to those who live entirely in the Camp or who prefer to board or lodge or both outside the Camp.

There will be a special Baby Camp in charge of competent people, set a little apart so as not to disturb the rest of the Camp. Mothers will naturally sleep with their little ones at the Baby Camp. The Camp Management has decided that all babies and children under the age of fourteen years are required to pay only half the Camp fee, or \$30.00.

In a very few special cases, the National Representative will make exceptions for young people under eighteen years of age.

Star members *only* can attend the Camp.

The Camp attendance for 1928 will probably have to be limited to 1200 persons.

Registrations will be accepted in order of arrival.

Tents for two persons are the standard. For three or four if desired. Tents for one person, \$5.00 extra.

Each one of us should contribute something every month to the Starland Fund, whether we can attend the 1928 Camp or not.

AMERICAN STAR ACTIVITIES

1. GENERAL FUND: (Current office and general expenses.)
2. STAR HEADQUARTERS FUND: (Paying off Hollywood mortgage, and building new Headquarters in Ojai.)
3. SELF - PREPARATION GROUP FUND: (Headquarters operating expenses. Cost of Manuals.)
4. STARLAND FUND: (For paying off notes and Mortgage on newly acquired land in Ojai.)

INTERNATIONAL STAR ACTIVITIES

1. INTERNATIONAL STAR FUND: (SELF-DENIAL.)
 - (a) The three Centers,—Adyar, Ommen, Ojai.
 - (b) Traveling Expenses.
2. ARYA VIHARA FUND: (OJAI CENTER)
3. ANANDA FUND: (Donations to Self-Preparation magazine.)

ALL checks should be made payable to the Order of the Star in the East 2123 Beachwood Drive, Hollywood, California. The Fund for which the donation is intended should be stated not on the check itself but in the letter.

Before the Soul can see, the harmony within must be attained, and fleshly eyes be rendered blind to all illusion. Before the Soul can hear, the image (man) has to become as deaf to roarings as to whispers, to cries of bellowing elephants as to the silvery buzzing of the golden fire-fly. Before the Soul can comprehend and may remember, she must unto the Silent Speaker be united, just as the form to which the clay is modeled is first united with the potter's mind. For the Soul will hear, and will remember. And then the inner ear will speak.

Voice of the Silence

RELIGION AND THE CHURCHES

Field Secretary, MRS. ADA KNIGHT TERRELL, M. A.,
Fayette, Iowa,

NIPPING ILL-WILL IN THE BUD

Malicious hoaxes perpetrated in the name of religion and innocent misunderstandings grounded in ignorance might have been avoided if at the time there had been an impartial commission to investigate and make known the truth. No one, for instance, we are told, might have been led to believe in the existence of "The Protocols of the Elders of Zion", purporting to be an international Jewish conspiracy against the world, had there been at the time an examining body to report on the facts. No one might have been led to believe that the Knights of Columbus take an oath to destroy Protestantism root and branch, and that the basement of every Catholic Church is a storehouse of arms and ammunition to be used against Protestants had there been, when the charges were first uttered, a body of men to whom the suspicious could turn for the truth. In the hope of avoiding just such unhappy contingencies in the future three Protestants, three Catholics and three Jews have agreed to sit as a permanent commission whose duty it will be to solve religious misunderstandings. The commission is the result of the suggestion of *The American Hebrew* (New York). Its members are: Dr. S. Parkes Cadman, President of the Federal Council of Churches; Dr. W. H. P. Faunce, President of Brown University; and Dr. Roscoe Pound, Dean of the Harvard Law School, Protestants; Judge Victor J. Dowling, Presiding Justice of the Appellate Division of the Supreme Court of New York; Martin Conboy, Knight Commander of the Order of St. Gregory the Great; and Father Francis P. Duffy, President of the Rainbow Division, Veteran's Association, Catholics; and Henry Morgenthau, former American Ambassador to Turkey; Dr. Stephen S. Wise, Rabbi of the Free Synagogue, New York City; and Judge Irving Lehman, Judge of the Court of Appeals of the State of New York, Jews.

"Whenever a group of American citizens comes before the commission claiming that it is attacked unjustly and on grounds that are ill-founded; that the attack is calculated to engender ill-will and breed hate, with no redress under law or at the hands of the Government, the Permanent Commission on Better Understanding shall investigate, ascertain and enunciate the truth—create and voice public opinion on the subject." The commission gets a good send-off in the press. That it should have been possible to bring together men so divergent in religious faith is perhaps the most cheering aspect of the achievement, says the *Providence News*. "It is explicable only on the ground that these nine men are at one in their sense of jus-

tice and their ardor for 'soul liberty.'" "Justice and tolerance, kindness and understanding, helpfulness and humanity itself, will be forwarded by the very creation and existence of this high commission."

Literary Digest.

CHILD WELFARE

Mary Alice Hudson, Field Secretary
220 Ridge Building, Kansas City, Mo.

I wish that every Star member, especially every member interested in children's work, might have been with me at two recent conferences: The Midwest Conference on *Education for Parenthood* and the Western Regional Conference of the *Child Welfare League of America*. Both were held in Kansas City, Missouri, during the months of March and April. Never, never before have I attended meetings of this kind where the *rights* of the child have been so clearly and definitely stated.

The right to be well born, including many points; the right to proper care to supplement, or to correct, the conditions of birth; the right to health; their right to have their questions about life answered honestly; and the right to develop their personalities. These were a few of the rights discussed. Many times you could have easily imagined you had stepped in on a Theosophical discussion of the new Race.

At the Parental Conference, widely known teachers, authors, lecturers and social workers spoke. Later one heard such remarks being quoted, as: "Training for marriage and parenthood should be included in every child's education as much as arithmetic, spelling, and geography and perhaps more. Parenthood is a two man job and I believe boys should be trained for it as well as girls. There are a thousand different answers for a thousand different children, it is no more possible to make a general rule applying to all, than it is to find a pill which will cure all physical ills. Give your children freedom. If they sit around quietly thinking, don't disturb them. What they are doing is more important in their lives than the home work they are neglecting. When things are quoted, they are remembered."

Several hundred students in High School and Junior College were asked to write anonymous papers on "What Kind of Fathers and Mothers Would You Choose?" The answers that were given were tabulated and listed according to the times they occurred.

WHAT IS WANTED IN A FATHER?

1. Good health and good ancestry. 2. Companionable to his sons and daughters; not a slave to work; broad minded and possessed of a sense of humor. 3. Well educated, preferably a college man, but at least possessed of a general knowledge of the arts and sciences. 4. Clean in personal habits and a good example to his children. 5. A good "sweetheart" to his wife.

WHAT IS WANTED IN A MOTHER

1. Good health and good ancestry. 2. Interested in her children and sympathetic with their distresses. 3. Well educated, *particularly in the field of child education*. 4. The confidante of her daughters and a broad-minded advisor of her sons. 5. Moral and religious, not fanatically so, and active worker in the church and not a "stay-at-home".

Can you imagine a few years ago any consideration, much less prominence being given to what children would like their parents to be?

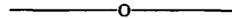
Turning to the *Child Welfare League Conferences*: We were presented with a different side of child care. The League has undertaken to find the best possible ways of caring for dependent children. It spreads the news among the child protective workers and institutions of the country—helping all regardless of creed or color.

In the discussion of the problems arising from unmarried parenthood, again great emphasis was placed on the child's right to be well-born and a need for proper education of our youth. More *protective* work for boys as well as for girls was suggested. The role of the Juvenile Court as a *wise* parent was discussed.

Horace Mann said: "No unskilled hand should ever play upon a harp, where the notes are left forever in the strings" and if we should change this to read: "No unskilled hand should ever play upon a child, where the results are left forever in the heart, mind and soul," we would have the highest keynote in the League conference.

What does all this mean to us as Star members? To me, it means that parents, teachers, and social workers are seeking with open minds for more knowledge. Our opportunities are great! We have an unlimited field in which to work; to spread our knowledge of the development of the new sixth subrace; to fill in some of the gaps about why a child should be permitted to think for himself, to tell of the World Teacher and why this must quicken the evolution of our children. We have many workers who are helping but are *you*? Or are you burying your "talent"? Are you preparing yourself that you may not be the "unskilled hand"?

The time is right, as is shown by these two conferences, but the surface has only been scratched, those who need the message the most are hardest to reach. Will you help?



Whenever, then, anything in nature seems to us ridiculous, absurd or evil, it is because we have but a partial knowledge of things, and are in the main ignorant of the order and coherence of nature as a whole, and because we want everything to be arranged according to the dictates of our own reason; although in fact, what our reason pronounces bad is not bad as regards the order and laws of universal nature, but only as regards the laws of our own nature taken separately. *Spinoza*

PRISON NOTES

Edith Lee Ruggles, 2126,
27th St., Sacramento, Cal.

THE CORRECTION OF CRIME

REV. P. H. GOODWIN

(Inmate of San Quentin Prison)

In these days when we find a wave of crime-suppression hysteria sweeping over the country, calling as it does for a vastly lengthened sentences, abolition of parols and parols and pardon, et cætera, is it not well that thinking men and women pause for a moment and seriously ponder on the subject of crime correction? Therein lies the only true solution of the crime suppression problem; therein lies the consumation devoutly to be desired, namely, the abolition rather than the suppression of crime.

The regulation of human conduct is not an academic problem; rather is it the primary function of the social organization itself,—the main business, sole excuse, and only hope of the State. Higher education will help indirectly by liberating the sympathies of men through stimulating them to investigation, by imbuing them with a passion for truth. Of course, this is but incidental, for service of society is a thing not of Cæsar but of God. Let us therefore look at the problem as it stands. Here we find society largely on the sob-brothers' band wagon, lamenting over the alleged increase in crime; to that group the criminal is merely a chronic nuisance, and for society's safety must be annihilated at all costs. Being owners or caretakers of property, they are in constant fear of being relieved of it, or of suffering to themselves. Naturally they create a hysteria which makes it impossible for them to take an impassioned view of the problem. They are able to see but one side; they yell for suppression and belittle and decry any effort to humanize the offender, and usually they fail entirely to see a line between the incorrigible criminal and the one who is such rather by force of conditions or circumstances beyond his control.

The bad in men is over-advertised; the good in men often goes unnoticed. In all the newspapers, the wickedness of men is heralded as it is discovered; their virtues go unnoticed as a rule, or are in such small type with scant headlines. This is in itself sound proof of prevailing goodness. It is the unusual, the shocking, the sensational and the immoral that get publication—for when righteousness becomes the exception, and evil the rule—the press will feature virtue instead of vice.

In our prisons today we find large numbers who are paying their debt to society, by being behind gray stone walls, in crowded cells, doing little or nothing towards supporting themselves or their dependents; in other words, society decrees that for a wrong a man should be put away for the safety of society, and thereby given a chance to catch up with his loafing; for under the present system, that

is about all he does, except that while so loafing, he will, with the aid of others so engaged, plan revenge on society and, upon release, automatically graduates a bigger and a better criminal, determined upon gathering payment for his time.

Thus does the present method of crime suppression fail, whereas were a system of real correction adopted, the man would leave the prison, fully convinced of the folly of crime, and not only determined to, but capable of supporting himself and regaining his true position as a respectable citizen. Naturally, suggestions or theories are not workable in all cases, but in the majority of cases such methods as follows, would we think prove effectual.

Create a condition of appreciation of position between the man who has done wrong and those whose duty it is to correct him; and right here we must get at the very root of the evil of overcrowded prisons, namely, rubber-stamp, namby-pamby, dishonest, lazy political District Attorneys, who, even though they swear by all that is holy to be true to their oath of office, seldom if ever try to bring any evidence that would tend to prove the accused innocent; in fact, in the vast majority of cases, we find these honorable (?) political ward-healers actually suppressing helpful evidence and, if need be, substituting perjured or false evidence to obtain convictions. If their case is weak, they rush to the alleged criminal and offer fine inducements, such as probation, recommendation for a short sentence, et cætera, for a plea of guilty, then conveniently forget such promises as soon as the prison gates close on the victim. Their alibi or excuse on the point is, We saved the County money, whereas in truth they robbed Peter to pay Paul; for while they saved the cost of a trial, they added to the State expenditure—the keep of one more for a considerable period.

More honesty in the offices of some of our District Attorneys, less "fixing things" for a consideration, be it domestic or sentimental, commercial or political zeal, justice here would greatly reduce crime; for today the wise crook finds a way to the District Attorney, and seldom finds the road to prison easy sliding.

[To be concluded]

ANIMAL WELFARE

Mrs. Marie Saltus, Field Secretary,
4321 Valle Vista St., San Diego, Calif.

ANIMALS THAT HAVE TRADES

A writer in *Our Dumb Animals*, (Boston) refers to the trades of animals. "Bees are geometricians," he says. The honey cells are constructed so that with the least quantity of comb material they have the largest spaces and least possible loss by gaps.

The mole is a meteorologist. Eels are electricians. The nautilus is a navigator—he raises and lowers his sails, casts and weighs anchor, and performs other nautical acts. Whole tribes of birds are mu-

sicians. The beaver is an architect, builder and woodcutter. The marmot is a civil engineer. He not only builds houses but constructs aqueducts and drains to keep them dry.

Wasps and hornets manufacture paper, and it is said that the invention of paper, as we have it, is due to the fact that a Mongolian got the idea from watching hornets make their nests out of a pulp which they got from weeds and straw and other vegetation.

Caterpillars make silk threads. Here, again, the inventors of silk got their first ideas of manufacturing silk fabrics. Ants are architects and military geniuses. They conduct their affairs on the cooperative or socialistic plan, and may be regarded as statesmen.

* * * * *

Our next heroes are dogs from Scranton, Pennsylvania,—who, acting in unison and sympathetic understanding, saved the life of little Billy Joyce, a tot of four years, from a culm pile in which he was buried to the neck, and which was gradually pulling him down. While the police were making a search for the boy the dogs came barking up to Charles Haas, a laborer, who was working at No. 5 colliery of the Pennsylvania Coal Company. So insistent were they in pulling his coat and urging him forward that he followed them to the dump—saw the boy's peril,—and got other workmen to help him in securing a plank to get the child out. Upon investigation the authorities discovered that the dogs themselves had at first and unaided tried to pull the child from the culm and had gone for help only when their efforts proved unavailing. Prejudiced humans who still contend that dogs do not think and reason would do well to ponder this episode.

* * * * *

It is encouraging to know that yet another State has a bill pending before its legislature to make the catching of animals in traps illegal. Few even among our devoted workers really know the nature and extent of this brutal atrocity—so cleverly is it camouflaged, and its accumulated horrors minimized by an indifferent press. Those, however, who wish to acquaint themselves with the facts can, by writing to Colonel Edward Breck, President of the Anti-steel-trap League, 622 C. Street, Northwest, Washington, D. C. or the Humane Trapping Committee, Care of the American Humane Association, Albany, New York, receive pamphlets and leaflets giving this information in detail. Trapping is the inquisition of this age and offers an opportunity to many Star members who cannot go into the world to serve—to do as much or more perhaps, in their own communities. The organizations mentioned are anxious to extend their work, and this can be done by forming centers in various parts of the country—centers for the distribution of literature, cooperation and legislation.

SCIENCE

THE SOURCE OF LIFE

In a series of experiments penetrating far into the mystery of life, University of Chicago scientists have produced synthetic living organisms by means of ultra violet rays, it was revealed today.

The most significant of the experiments succeeded in creating a live, swimming fish by placing the egg of a sea urchin under powerful ultra-violet rays for five or ten minutes.

In this manner Dr. Ralph Lillie and Dr. M. A. Hinrichs, who conducted the tests for the University of Chicago's physiology department, created life without the male sperm which is always joined to the female egg in the natural reproduction of fishes.

A similar experiment was conducted on the embryo of chickens, but here the ultra violet rays developed a curious, unexplainable freak.

The embryos placed under the ultra violet light grew into deformed chicks, each of which was born with several independently beating hearts and but one eye.

These findings of the University of Chicago scientists are of extreme importance in determining the source of life. They constitute a long step toward discovery of what substances combine to make a human being.

For, if scientists have determined how to create lower animal life, artificially, research scholars believe that some day they may be able to discover the formula for making a synthetic human being.

The experiments of Drs. Lillie and Hinrichs, conducted in the physiological laboratories on the midway, reveal a mysterious life substance contained in the rays emitted by the ultra violet light machine. But what it is in the rays that causes the fish egg to fertilize by itself is still a puzzle.

"We succeeded in fertilizing the egg of the sea urchin by placing it under the rays of the ultra violet light machine for from five to ten minutes," explained Doctor Hinrichs.

"This eliminated the male entirely for the egg became a swimming fish larvae without the male sperm. So that the male parent of the fish produced was literally the ultra violet radiation.

"The same experiment was performed on star fish and a number of lower animals. In the case of the chicken, curious deformities were produced by placing the embryo chick under the ultra violet radiation.

"The chicks grew to have one eye and a heart broken up into several pieces, each of which we found to be pulsating independently. These deformities were all caused by the powerful effect of the rays which caused the embryos to develop abnormally.

Los Angeles Examiner

OUT OF THE EVERYWHERE

Theosophical Press Bureau

(We are in receipt of the following announcement from London and we are sure that our readers will find many valuable suggestions in it. The Advisory Committee is headed by Dr. Annie Besant. We bespeak the hearty cooperation of all. M. R. H.)

23 Bedford Sq., London, England.

To all officers of the Theosophical Society, the Order of the Star in the East, the Liberal Catholic Church and the Order of Universal Co-Masonry:—

In view of the growing interest which is being shown by the public at large in the Theosophical Society and its allied movements, Dr. Besant has sanctioned the creation of the THEOSOPHICAL NEWS BUREAU, whose business it will be to keep the Press in England and on the Continent of Europe accurately informed of any events of interest which may take place within the Theosophical world.

The Theosophical News Bureau is officially authorized to issue statements on behalf of the Theosophical Society, the Theosophical Educational Trust, The Theosophical World University, The Order of the Star in the East, The Liberal Catholic Church, The Order of Universal Co-Masonry, The Arts League of Service, and to answer all questions which may be asked by representatives of the Press concerning these organizations. In order that this work may be efficiently carried out it is essential that the News Bureau be kept constantly informed of the growth, development and activities of the different organizations concerned, as also of any important events which may take place within their sphere. To this end the closest co-operation of all officials and members of the different movements in all countries is most earnestly requested.

By a continuous campaign of educative information, general interest in the Theosophical Society and the other movements that are working in sympathy with it will be stimulated and their message will be carried to an ever-increasing number of people. As a natural consequence the distorted and inaccurate versions of events such as have appeared in many newspapers recently will be reduced to a minimum, and the public mind will be given a better opportunity of "thinking rightly" about these movements and of formulating a considered opinion concerning the ideals which they stand for and the efforts that they are making towards the attainment of these ideals.

This is a great and important piece of work, and we know that you will help us.

Thank you.

For the Advisory Committee,
R. Henry-Waetjen, Secretary.

ACTIVITIES OF THE MISSOURI SOCIAL HYGIENE ASSOCIATION DURING 1926

During the year of 1926, the Missouri Social Hygiene Association became a group member of the International Association of Policewomen. At the request of the Park and Playground Association a program for financial, publicity and membership campaign was drawn up. The Committee assisted in the promotion of the program on "Our Community and Its Youth." It participated in the development of the Saint Louis Civic Union to assist in the promotion of its campaign against salacious literature.

A list of books on social hygiene was prepared for use by teachers at the Missouri School for the Blind. Dr. Harriet S. Corey gave a course of five lectures for teachers at the Washington University summer School. An exhibit on social hygiene was prepared and displayed at the Fourth Annual Convention of Catholic Women at their invitation. Dr. Corey assisted in planning a course on "Modern Marriage" given under the auspices of the North Y. M. C. A. During the year Dr. Corey gave 67 lectures on social hygiene to audiences whose membership totals 3,827. Mr. Charles E. Miner, executive secretary, of the Missouri Social Hygiene Society, addressed 28 groups, with a total attendance of 3,596. Other members also spoke on subjects relating to social hygiene.

The Association's motion picture film was shown 21 times during the year to audiences totaling 1,393. Two thousand five hundred and eighty-three pamphlets were distributed and there were four poster exhibits including a three-day display of social hygiene posters and literature at the Greater Saint Louis Exposition.

A comprehensive program has been planned for 1927. It includes educational, recreational and protective, repressive and medical measures.

Journal of Social Hygiene

WOMEN'S CO-OPERATIVE ALLIANCE AND SEX EDUCATION

The Department of Parental Education of the Women's Cooperative Alliance of Minneapolis, Minnesota, in its Bulletin for January, 1927, reports progress for 1926. Its program for sex-education includes: (1) Systematic house to house interviews with mothers. (2) Group study and discussion with text and supplementary reading. (3) Consultation on special problems. During the past year, five Parent Advisers have called upon all mothers of children under Junior High school age in the school districts assigned to each. In making these calls they have endeavored to assist mothers in developing a wholesome attitude towards the subject of sex education. They have tried to give the mothers in these brief interviews such knowledge of facts

as seemed timely together with suitable pamphlet literature and sources for giving further information in the best possible way to their children.

The Parent Advisers reported 5,576 calls made and a total of 6,730 homes covered. A census of the homes with pre-school or grade age children was secured through calling at every home in the district. There were 4,298 homes with no children under junior high school age. Two hundred and thirty-three homes offered permanent obstacles to an interview due to the mother being employed, absent from the city or ill. There were 2,390 calls which furnished temporary obstacles to an interview because the mothers were either, at the time the call was made, busy or out. There were 1,462 return calls made upon these mothers. In each of these homes was left the department bulletin which explains the sex education program.

The mothers interviewed numbered 1,488. These families included 1,881 children who may be directly influenced through contact of the workers with the home. Over 92 per cent of the mothers expressed their definite interest in sex education as it pertains to children. There were only 63 individual mothers who seemed unconscious of any need and 45 opposed the subject of sex education as presented or who refused any presentation upon learning the Parent Advisers mission.

The parents pretty generally agreed that the responsibility is theirs, although few parents have given much thought as to the method of or the reason for sex education. They filled in a questionnaire prepared for the purpose of tabulating the attitude of mothers and gave concrete information as to what sex training had already been undertaken in the home.

Sex education conferences were organized and conducted in the immediate districts where home calling was done. These conferences were held either in the homes of members or at the school house, according to the size of the group. Twenty conferences with 459 mothers registered resulted from the year's calling. There were 210 or 46 per cent of the mothers registered who completed four or more of the six lessons included in the Introductory Course. Eleven additional conferences were composed of 254 mothers who had been enlisted by volunteers interested in the program of the district or who were in already organized clubs. There were 146 or 57 per cent of these who completed.

Journal Social Hygiene.

**DONATIONS TO ARYA-VIHARA FUND
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| Cunningham, Frances | 2.50 |
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