



# THE SERVER

HE has said: "When the world is ready by your work, I shall come."—C. Jinarajadasa.

VOL. IV. No. 3.

March 11th, 1919

The official organ of the North American Section of the Order of the Star in the East; published monthly at Krotona, Hollywood, California. Edited by Marjorie Tuttle. Subscription price, 25 cents a year; single copies, 5c; dozen copies, 35c, post-paid. The editor is responsible for unsigned articles. Entered as second-class matter March 10, 1917 at the post office of Los Angeles, Cal., under the Act of March 3, 1879.

*"An Ideal is a thought, or idea. But many thoughts come into the mind and go out of it, drifting about like dry leaves in a wind. So all ideas are not Ideals. Only ideas which remain in the mind, which do not drift in and out, which are not mere visitors, but which live in the mind like a man in his home—only these regular, fixed ideas are called Ideals. That is the first step: an Ideal is a constant, or fixed idea, or group of ideas. One other step we must take: an Ideal is a fixed idea which shapes conduct. If courage be your Ideal you will become brave. If patience be your Ideal, you will become patient. If gentleness be your Ideal, you will become gentle. To build up your character, you must have an Ideal of the character you wish to have as yours."—Annie Besant.*

## Gentleness

By J. KRISHNAMURTI

If a person is to be a good citizen he must develop gentleness, for it helps him to obey the law and to help others to obey by his example; and it also brings together the rich and the poor, and so makes for peace in the State. Gentleness can be shown in many ways, but there are two forms of it which I shall speak of now.

**Gentleness in Speech.** We must control our speech, and think if what we are going to say is gentle or not. We must always try to speak gently under all difficult circumstances, as when we are worried, impatient, or angry. It is not easy to speak gently when we are angry; but we must never get angry.

We must be gentle in our speech to those who are below us, such as our servants. When we have a servant, we must realize that he has come into our service to be helped and to be guided. It is our privilege to help and guide him. When we give orders they must not be complicated or difficult for him to understand, and if he should fail to carry out such orders we should not be angry or annoyed with him.

When we are speaking to those who are our equals, like our brothers and sisters or friends, we must be gentle. We must not tease them, for teasing is a form of cruelty. Each must think, before he does anything, whether his words and actions would injure another or not. An elder brother or sister should always be kind to those in the family who are younger and weaker; it is his or her duty to guide them and, if necessary, to protect them.

The most important thing is to see that our *thoughts* are kind and gentle. Our thoughts must be gentle, be-

cause when we think unkindly of another's faults the thoughts will affect him in a harmful way. If we think of his evil qualities, we shall make an evil image which will influence him: we shall make him grow like the evil thought which we have made. On the other hand, if we think of his good qualities, we shall make a helpful image of him, so that he will be unconsciously attracted to it and will grow to be like it.

**Gentleness to Animals.** Animals come to us to be helped in their evolution. We must give the animals in our charge their food and drink regularly. If an animal belonging to us does something which annoys us, we must not get angry and punish him, because probably he has forgotten what we have tried to teach him, or his will is for the moment weak.

In the West, dogs are trained to hunt, which is a great pity. A dog comes into contact with a human being because he is evolving and needs to be helped. If we train him to be savage or to hunt, we do not help him to develop his finer qualities. On the other hand, our evil training puts him back in evolution by strengthening the savage qualities which he already has, so that he does not evolve so rapidly as he might.

In India specially, oxen and horses often carry loads which are too heavy for them. When we see this kind of unconscious cruelty, we should explain to the drivers, kindly, of course, that the animals are being very cruelly treated. But it is not so much the fault of the drivers as it is the fault of the owners; we must speak therefore to the owners much more than to the drivers. There are Societies for the Prevention of Cruelty to Animals in many parts of India, and we should report to them any form of cruelty which we note. We should join these



Societies and support them with our subscriptions and donations. There ought to be such a Society for the Prevention of Cruelty to Animals in every city where cattle and horses are used much for traffic.

It is a great pity that meat-eating is so common in the West. We who are vegetarians should explain to meat-eaters the cruelty of killing animals for food. This habit of eating meat is being taken up by some in India, where Harmlessness ought to be one of the principal virtues; we who are Indians should do our best to preach against this evil habit.

There is a verse in *The Light of Asia* where Lord Buddha teaches:

Kill not—for Pity's sake—and lest ye slay  
The meanest thing upon its upward way.

We should always follow this teaching of gentleness to animals.—*From The Young Citizen, issue of February, 1913.*

### Universality of the Star Movement

From Australia comes the interesting news that our Organizing Secretary, Mr. Irving S. Cooper, has been chosen by the Liberal Catholic Church to become Bishop of its American branch. This new aspect of our Organizing Secretary reminds us that we have the pleasure in America of having two other officers who are also representatives of branches of the Christian Church, i. e., Rev. Arthur Anderson, of the Congregational Church is our Star Representative for Tampa, Florida, and Rev. Henri Sentner is our Star Representative for Worcester, Mass.

While it is natural that the Star work in any country should be colored by the dominant religion of that country, we must nevertheless take care that we do not take on so dominantly the aspect of any one religion or sect that our work and meetings would become uncongenial to those of other faiths. America is largely a Christian country, yet we must remember that in our Star Section are also Buddhist, Hindu, and Bahaist members as well as followers of other types of thought, and we hope that the future will add many other faiths and sects to our membership roll. For this reason the National Representative has always discouraged the various attempts to establish at American Star meetings any set habits of music, ceremonial or procedure that are exclusively of one type. For instance, our music, we believe, should not be confined to a habit of hymn singing; for Star meetings we surely should impartially seek the best and most spiritual music of all types, lands and religions. We must keep our Star movement international and unsectarian, yet at the same time not merely tolerant but actually cordial to all faiths, so that brothers of many nationalities and beliefs may feel at home in our ranks.

### Child Welfare

It is well that several of the Star Centres in the United States are adding a consideration of child-welfare to their usual Star studies. It cannot but be helpful to our members to keep in touch with the Government recommendations upon this subject as sent out by the Children's Bureau of the Department of Labor and by the various State Boards. Even a glance at these Bulletins shows what a vast field of service is waiting and calling for more helpers. There is need not merely for volunteer specialists to organize the different branches outlined by the Bureau, but also for a vigorous popularizing of the idea so that people will open their ears to these official recommenda-

tions. Here are the Government Bureaus organized for our use, eager to help us, yet how comparatively few of us pay any heed to this aid which lies so near to hand! In discussing and popularizing the recommendations, and thereby helping to arouse interest and enthusiasm for them, Star lecturers, students, workers and club members might be of real service. If the Government has always to rely on hired specialists, however capable, but whose ideas are not worked out in actual practise, the Bureaus cannot accomplish very much more than red tape and experiments; but if, as was the case with Red Cross work, popular interest becomes really aroused, then life is poured into welfare work, useless ideas are weeded out and the practical suggestions adopted. The first requisite, then, is a hearty and intelligent public interest in all welfare schemes. In such fields Star workers should seek out and emphasize the important points which but for us might be neglected. Our work should be to fill in gaps, not merely to follow the crowd. Where work is being done and done well, we need not meddle, but we can always speak and act our appreciation of the work we approve and admire; but where there is a need—there is is our opportunity.

For instance, the present trend of the child-welfare campaign seems to be merely to emphasize the need for proper medical supervision of children. That is well, except for a danger of going to the extreme of opening up a channel for the serum and drug tyrants of the medical profession, but other equally important aspects of child-welfare need also wide propaganda. The moral welfare of children so that juvenile courts need not be kept so busy; healthful and beautiful environment, habits and training; happy and harmless recreation; proper child-labor laws; suitable types of moving pictures and books for children need emphasizing as well as the need of medical attention. Of special interest, it seems to us, is the suggestion to promote more public playgrounds, equip them and provide game supervisors, entertainments, exhibits, etc. That supremely valuable suggestion is mentioned in the Bulletins of the Bureau, but seems not yet to have aroused the enthusiasm it deserves. We have in mind a city block which is probably typical of many thousands of city blocks. In that street a score of children were wont to congregate to play on the very narrow boulevard in front of a formidable row of close-set houses. From time to time a house owner would appear and drive the children away. Having no place to go, they would simply cross the street and play there till driven similarly away, and so on back and forth through the afternoon. Such familiar instances ought to be sufficient to give weight to the idea of turning vacant lots into playgrounds with some authorized person in charge to prevent quarreling and abuse of the property. We wonder if Servants of the Star workers could not help carry out such plans.

All welfare work harks back inevitably to the pressing problem of economics, many children being prevented through poverty from the opportunities they need. This is, of course, a question of which the world is insistently demanding solution, but side by side with all labor and economic reforms must go a persistent child-welfare campaign so that the prosperity we seek and the higher wages which are being gained to-day will be wisely directed towards improving and protecting child life instead of being squandered in less worthy directions.



## Servants of the Star

### SECOND LETTER: THE LORD OF LOVE

Some of us have an elder brother at home, we do not often see him as he is away at school or at business for many weeks in the year while we little ones run about at home—but we know so well how big brother loves us and plays the games we like best with us. If anything pleases or troubles us, we save it up until he returns and tell him all about it—he always understands.

We are all God's little children, therefore brothers of each other. Some of our brothers have left this world, like the brother we have who has left home and gone to school or to business. These Brothers have gone about God's Business and we can no longer see Them, but They can see us, They watch over, help and teach us and try to aid us to do what is right, therefore we call them our Elder Brothers, or Masters.

One of these Elder Brothers, the Greatest of Them All, has promised to come again to this world soon.—Why do we call Him "The Greatest"? Because of all the Elder Brothers, He is the most gentle, loving, tender and beautiful. Some people call Him "The Lord of Love," others "The Christ," but we His little ones can just think of Him as "Our Best Elder Brother" Who loves us so dearly and wants us to grow like Him, that is, loving, gentle and kind always, so that when He comes we shall know Him as He knows each of us.

He has said He cannot come until we are prepared for Him. How can we, as little children, help to do that? Let us try to find out what He would like us to do.

**SUNBEAM and Body:** We little people are something like our father, as we get older we shall grow more like him, and when we are grown up, people will sometimes say we are the image of our father. Now, just for a moment let us try to think of God, our Father in Heaven. He is so beautiful and wonderful that He is like a GREAT WHITE LIGHT OF FIRE. From that White Light came Sparks, right down to earth like Little Sunbeams, and covered Themselves with bodies. Each one of us, young or old, is one of God's Sunbeams and is covered by a body—like a little Nut inside a shell. That Sunbeam is our real Self and not our body, and just as our body grows more like our father as we get older, so must the Sunbeam grow like our Heavenly Father where it came from. Our body grows by exercise, pure food and good sleep, but how does Sunbeam grow? By every kind, gentle thought, word and action that we think, speak or do.

**Our BODY IS OUR ANIMAL:** Our body must learn to obey the wishes of Sunbeam only.

I. For instance, sometimes when we are in bed our mother calls, "It is time to get up." We know it is time to get up; that is, Sunbeam knows it, but our body says, "Stop in bed a bit longer." Now we must make our body get up the moment mother calls because we know it is right to do as we are told at once; even if our body feels lazy it must be Sunbeam's little animal and obey. Now, as God's Sunbeam lives in our body, that body must be kept perfectly clean, that is, we all have our bath, but often we make such a fuss when mother would cut and clean our nails and wash and comb our hair; let us remember that Little Sunbeam needs a beautiful, pure home.

II. Then, again, our body often wants to have unkind thoughts—it desires to say angry words and to do naughty actions, but we must say it is not Sunbeam our real Self.

III. We must make our body do everything well, al-

ways help Mother and Nurse as much as possible and be very kind to everybody. When we are older and begin to go to school, we must learn our lessons as well as ever we can, not so that we can feel we know more than others, but so that we can help all our little brothers round us—who are God's children everywhere.

Thus Sunbeam will grow in these three ways: that is, by our body acting, desiring and thinking what is right.

Now our Greatest Elder Brother, Who is the Lord of Love, has learned to do only what His sunbeam wishes and so if we follow Him our Sunbeam will grow and become a pure and radiant light something like His. If at any time we are not quite sure what our Sunbeam wishes we can think of Him and then we shall know. Let us say, "What would He do?" If, after asking this question, we feel He would not think, speak or act as we want to, then we shall know it is our body that desires it, and not our real Self, our Sunbeam.

When I next write to you, "Little Servants of the Star," we will try and find out some more ways in which we can help the Sunbeam to grow. In the meanwhile let us never forget that all our little friends are Sunbeams also. We cannot always see that Sunbeam in them when they are selfish or unkind to us, but there is a way to find it in others—that is, by thinking kindly, speaking gently, acting truthfully and unselfishly. They will then see the Sunbeam in us and we shall find it in them.

Let us be loving and bright little people to everybody, thus we shall be preparing all we can for the coming of Our Best Elder Brother Who is The Lord of Love.

MISS PREEN.

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**The Herald of the Star:** Official International Organ of the Order. Yearly subscriptions, \$1.50; single copies, 20c post-paid.

**The Server:** Monthly bulletin for American members, yearly subscription, 25c.

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