



THE SERVER

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

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JUST SIMPLY THOUGHTS

How refreshing it is to meet a real man, that is, if he is a real man. He is without doubt the finest, best, noblest and most refreshing thing on the surface of the earth, unless it is a real woman. A real man is glad to live and not afraid to die. He never hunts danger and he does not dodge it when he meets it. A real man always has excuses for others, but not for himself. Appreciation is to the human soul what the rain from heaven is to the plant. Work means the salvation of the majority of people and every kind of effort is useful except worry. There is but one sensible prayer. It is to know the will of God.

W. O. S.—*From The National Humane Review.*

The Pursuit of Beauty

By Mr. C. Jinarajadasa

(From Uncorrected Notes. Concluded from October issue)

Then about your feelings—we are so full of feelings. We must deliberately choose what feelings we will feel, as we deliberately choose what words we will use. In polite society certain words are considered coarse; carters and coal miners use them, and they are considered appropriate to that order of humanity. But there are certain words we do not allow ourselves to use. In exactly the same way, presume you are living in the company of the great World Teacher, and then you would be compelled to eliminate certain feelings as not the thing. Do not judge yourself by the lowest type of humanity that you meet, but by the highest type of humanity that you dream of. Imagine that you are capable of that high standard of nobility and purity and love which the great World Teacher has, that it is somewhere deep down in you, that you will try to discover it, and as a part of trying to feel it that you will eliminate all feelings that hurt, all feelings that twist and garble and leave a bruise and a mark of hurting, and instead spread on all sides of you a sense of friendliness. You can feel so to all kinds of people. Perhaps you see some hat that pleases you; be friendly to the person who is wearing the hat, not envious,

but instead of feeling that you would like to possess the hat send the thought of congratulation to the person who has sufficient good taste to select it. So in all such little ways send out on all sides of you friendliness.

Now we come to the finding of happiness by sharing happiness. There is in Buddhism a beautiful custom which has a simple meaning, and yet as you will see, has something inspiring. When you go to the Buddhist temple it is the custom to put on the altar before the image of Lord Buddha flowers. You do not pray to Him asking from Him any blessing. You praise Him for the wonderful things He did for the sake of humanity, and as a mark of your gratitude you offer flowers. Now sometimes you will see coming into the temple poor people who have not been able to bring flowers. They can be bought near the temple, but they have no money to buy with. Then someone who has bought flowers will put them in a basket. He will let this basket be passed round in the crowd and the poorer people will touch it, and finally it comes back to him, and in this way he has associated all these others who have touched the basket with the offerings and he offers the flowers not for himself only but for all these others.

In a similar fashion let every happiness be shared. There is scarcely a single person to whom some happiness does not come, and when it comes be glad, because in

some mysterious way you can learn to share with others, for happiness has a meaning. So little developed is our modern education, though, that it does not tell us about the things we are to learn through happiness, and so gloomy is the ordinary Church Service that you are not taught to learn of God through the happiness which He brings to you, but rather you are told to be on the lookout for the lesson it teaches, when your own evil karma comes back to you in pain. But you can learn through sharing happiness, and take it as a general principle of action, that any happiness that you can gain for yourself alone is not as useful for your own soul's growth as a lesser happiness which you can share with another person. Suppose for instance, I will take again a very crude illustration, suppose you have enough money to get a seat for a concert in the best place in the theatre, but suppose for the same money you can get two seats in the gallery and go with someone else. Then you will find a greater spiritual blessing coming to you and a fuller understanding of the music, because you are sharing your enjoyment with another. Take that as a general principle of sharing happiness. Night and morning pray for happiness, not for yourself, but pray that you may be a center of *radiating happiness*, so that you may lift the gloom which is round you, so that you may be a mirror of the joy and happiness of the great World Teacher. Why will He come to us soon? Not merely to put an end to evils, but to reconstruct the world, so that there may be more happiness; and how can He have the faculty of reconstructing the world on a basis of happiness unless He Himself were full of joy? It is because He is so full of joy that that very strength of joy gives Him knowledge to plan the world's civilization, so that there shall be more joy.

Do not think then that there is any kind of barrier between you and Him because you are happy, for if you are happy there is less of a barrier. Make your happiness pure, make it of that quality which you can share with others, and you will find then that as you live day by day trying to be a center of the raying out of His Star's light, you will also radiate happiness.

Now there are two kinds of happiness—inner happiness and outer happiness. For some of us who may be on beds of pain, who may be limited and restricted in all kinds of ways the outer happiness may be difficult, but try to gain this outer happiness by going out into the fields, by getting in touch with Nature. There is a kind of happiness which is to be found in crowds, some of you do find it in the gaiety of the crowds on Manly Beach, for instance, but there is the inner meaning of happiness, which you can find in forest, in valley and woods and fields; even in the little daisy or buttercup which each has its message to give you, and these things of Nature, the hills, the valleys, the woods and fields, have a life which is nearer to the pure life of the great World Teacher than the life which you will find in the cities, in our theatres, or even perhaps in our concert rooms. Even when the outer happiness is not possible an inner happiness is, an inner serene radiance, because you understand and know. You could so build into yourselves the faith which you profess that there is a great World Teacher coming to bless the world, if you could dream of Him, if you could think of Him, if you could so mould your life that in every action of yours you seek to become perfect for His service. That way an inner radiant happiness will come to you and you will be able to pass

on to the world a kind of happiness by your glance, by your smile, by the quiet shake of the hand, by even your own presence, and you who are Brothers of His Star can so consecrate yourselves to His service, seeking happiness, sharing happiness, finding happiness, you will be able to bring the world nearer to Him and bring that day of His coming nearer here on earth. So my Brothers, as we have our work to do, as Brothers of the Star, let us set to work to help our brothers in the world by bringing them to Him, not along the ways of the churches, but rather along the ways of joyfulness and trust, and that inner radiance of the soul which treats each that we meet as a brother. So live, then, Brothers of the Star, and you will find that as day after day you try to develop joy through service the great World Teacher looks on you, consecrates you as His worker, and when He comes on earth you will recognize Him as your Brother who stood by you long years ago. ✓

—From the Australian Star Bulletin.

Anatole France on Education

Speaking at Tours in 1919 to the Trade Unions of French Elementary School Teachers, Anatole France said:

“What a task is yours at this moment, when the old social systems are crumbling under the weight of errors and victors and vanquished, exchanging looks of hatred, are falling into a common abyss of misery. In the social and moral disorder produced by the war and perpetuated by the peace which has followed it, you have everything to make and to remake. You must create a new humanity, awaken new intelligence, if you do not wish Europe to fall into imbecility and barbarism. People will say that so much effort is useless, for man never changes. But man does change. He has changed since the cave epoch, sometimes for the better, sometimes for the worse. Man changes with his environment, and perhaps education transforms him even more than climate and nourishment. You must not allow to continue for a moment the education which has made possible, has promoted—for it is much the same among all the peoples called civilized—the appalling catastrophe in which we are still half engulfed. . . .

“You must make the children love peace and the works of peace. You must teach them to hate war. You must banish from their teaching everything that excites hatred of the foreigner, even of our enemies of yesterday. Not that one ought to be indulgent to crime and absolve all the guilty, but because every people, no matter what, at any time whatever, include more victims than criminals, because innocent generations must not be punished for the guilty, and above all, because all the peoples have much to forgive one another. . . .

“The most necessary and most simple task of the teacher is to make hatred hated. The state to which a devastating war has reduced France and the world imposes upon the teachers duties of exceptional complexity and difficulty. Without hope of obtaining help or support, or even consent, you have to change elementary education from top to bottom in order to train workers. There is no room in the society of to-day for any but workers; the others will be swept away by the hurricane. And you must train intelligent workers instructed in the crafts that they practice, knowing what are their duties to the national community and to the human community. Burn, burn all the books that teach hatred! Extol labor

and love. Train for us men capable of trampling under foot the vain splendors of barbaric glory and of resisting the sanguinary ambitions of the nationalisms and imperialisms that have annihilated their fathers.

"No more industrial rivalries! No more wars! Only labor and peace! Whether we like it or not, the time has come when we must either become citizens of the world or see the whole of civilization perish."

Reported by *The Manchester Guardian*.

What of the Children?

Juvenile courts in all great cities are crowded with offenders. To deal with child delinquency heavy dockets are calling every day for additional judges. Reformatories, detention homes and houses of refuge are filled to the limit. The number of young girls picked up on the streets at night is a harrowing tragedy.

So serious are these conditions that the Attorney-General has recommended the converting of army cantonments into reformatory training camps for boy law-breakers. This increase in crime committed by children is not only sweeping the United States, but every country in Europe.

When the Department of Labor reports so dreadful a state of affairs, one cannot help but be filled with doubt and apprehension for the future of the republic.

While the present generation was still in the making there was no such prevalence of youthful depravity as exists to-day in every civilized community. Yet we are suffering now from an unusual wave of adult crime. This is bad enough. But that through neglect of child morals we are preparing for the next decade a still more devastating flood is infinitely worse. For the criminal record of the waning generation is a menace to public health and safety of small account compared to the criminal record of the waxing generation. Not against the storm in the offing, but against the tempest gathering over the open sea the wise mariner trims his sails.

What are we going to do about it—you and I and everyone who loves the home life and the children through which and for which this country lives and prospers?

Federal and State and county and city authorities, roused to the problem of child delinquency, are preparing various more or less (but generally less) effective ways for remedying the results of these abnormal conditions. They are working along the lines adopted by the Prohibition party for combating the drink evil—by wiping out the effect instead of tackling the cause of it. Not by such tactics comes salvation. You do not cure blood diseases by pricking pimples—you cannot ward off the ravages of age with paint and face powder.

Of course, it is absolutely essential to provide proper facilities for handling the children who have been permitted to fall from their divine birthright. No doubt we must have shelters and refuges and reformatories to help close the stable door before all the horses have got loose. But it is shocking, it is horrible, it is heart-breaking that such an obligation should rest to-day upon the most enlightened nation in the world's most progressive era.

After the floods had wrecked Pueblo and drowned out San Antonio the work of rescue and restoration was immediate and imperative. Not to have attended to it would have proved our people decadent and demoralized. But how much better by wise engineering to have forestalled the possibilities of such a flood. Check dams are better than salvage. And far less expensive.

Our child problem is one that should deal chiefly with

causes, so that there would be less demand for fighting with effects. Prevention is better than cure. And the causes can only be remedied by the people as responsible individuals, accepting their responsibilities at face value and not attempting to shuffle them off on Federal or State or city or school officials. Care of children is a home problem—and as the beauty of home life dies out in a mad scramble for money and amusement the child changes slowly but surely from the pride and glory of the race to its menace and danger. Parents, this problem is yours—not one for the Attorney-General, nor the Department of Labor to solve. They can merely deal with the results of your neglect.

In the decadence, or, at any rate, the diminution, of real home life in America we can find the chief cause for the report on child delinquency just issued by the Department of Labor. Whatever the difficulties, whatever the temptations, whatever the distractions imposed on parents by the speed and struggle of modern life, the maintenance of the home must be safeguarded and the morals of the children be preserved.

Rents may be high and building material scarce and landlords extortionate, but the automobile industry, the moving picture magnate, the ice cream parlor, the chewing gum baron, the tobacco king, the caterer to luxury and amusement are to-day absorbing the greatest bulk of the nation's wealth.

Parents can, if they make the effort, spend less on show and outside pleasure and more on the home itself. They can, if they wake up to the seriousness of the problem, trust more to their own guidance and example for shaping the lives of their little ones and less to the school teacher, the minister and the policeman.

They have got to do this before the Department of Labor or the Attorney General can make any headway against the wave of child delinquency which is the most ominous sign among the multitude of troubles and dangers besetting our modern civilization. No amendment to the Constitution will cure any disease of the community that springs from the acts of the individual. The individual himself must be amended. The Constitution is all right—but that will avail us little if the private citizen is all wrong.

While we have to multiply the reformatories and juvenile courts to deal with the effects of personal laxity in the care of children, it wouldn't be a bad idea to establish a few compulsory night schools for the correction of delinquent parents. Our hopes for the future start from the family circle.

We are a nation of magnificent hotels, of sumptuous restaurants, of glittering pleasure resorts, of travel de luxe, of comforts and luxuries beyond the reach of any other people in any other age. We are also about to convert army cantonments into reformatory camps for neglected children.

God help this dear land of ours if in the years to come it is written as "A Country Without a Home."

Editorial in *Los Angeles Times*, October 17, 1921.

Publicity Department

Miss Vercy Hill of Krotona has been appointed by the National Representative to succeed Mrs. Elda B. Cardner, as Publicity Secretary for the United States. In reorganizing the work of this department, the recommendations of our Head in the October *Herald of the Star* will be followed wherein he names propaganda as one of four lines of activity which he advises be especially or-

ganized in each country, and it will be the aim of Miss Hill to make our Publicity Department conform to and carry out with renewed energy, this one of the four-fold divisions mentioned in *The Herald*.

In addition to working up plans for general propaganda, Miss Hill after December 1st, will have charge of the Star propaganda room at Krotona as her place of office. We hope to have in future issues of *The Server*, reports and suggestions from the pen of our new Publicity Secretary, and also a report promised by our retiring Publicity Secretary which the latter has been working on and which should be ready by the end of this month.

Mrs. Powell Lectures for the Star

Mr. Paynter, Star Secretary for Brooklyn writes: "Mrs. A. E. Powell addressed us on 'Co-operation, the Message of the Future,' a lecture which was well received. She referred to Co-operation in England, which is somewhat further advanced than in this country at present."

Buffalo Star Center

We are dividing our members' meeting in two parts, the first a short devotional session, the other to that of planning our activities and propaganda. We seem to have considerable difficulty in covering all the ground we want to in one members meeting a month, and we have therefore decided to have a meeting every Tuesday evening of the month, the first two for members only (taking advantage of occult forces) and last two for the public. We have worked out a short and simple ceremony, based on qualities corresponding to the five points of the Star, to submit to the Head of the Order. Following is a brief resume of last season's work:

We contributed to Hungarian Relief.....	\$5.00
Anti-Vivisection	5.00
Indian Education	7.50
Higher Humanity (to abolish capital punishment)....	5.00
Vienna's "Eden" (Children's home and school for poor children and orphans).....	25.00
Austrian relief	16.00
Star Shop	20.00
One gift subscription to <i>The Herald</i> and two subscriptions for our center.....	9.00
11 packages of clothing sent to Vienna at total cost of	19.40
We sent to The Herald Fund in London a gift of....	25.00

We distributed about \$10.00 worth of Anti-Vivisection literature; collected and sent cancelled stamps to Mr. Scott Lewis, and finding he had to soak them off the papers, we did this here for the last box full sent. We own two Victor records for Star work.

We have started the new season by handing out a quantity of Star pamphlets to those who attended Mr.

Rogers' lecture, as the people passed out. All leaflets have the address of our local order stamped on by a rubber stamp, also I typed many copies of our appeal for relief work, with necessary information. These were pasted at the side of the leaflets.

We are going to try and do the work of the four committees mentioned in the October *Herald* and if there are any special directions from our Head regarding the work of these committees, we shall be glad to be advised, otherwise we will work out details as best we may, in the light of what has appeared in *The Herald* and *Server*..

I think the articles published under "Council of Service" may help us very much. One of our members is making "Sacrifice and Service" bags which we shall use to collect our contributions for *The Herald* fund. We are gathering up renewals for *The Herald* and again writing to all the members, this time enclosing a subscription blank and urging their renewals. We do newspaper advertising; also plan to have a placard such as is used for street cars, the placard to be put in the window of the door of the building where our meeting is held, in advance of each public meeting.

We are collecting clothing again for the needy and will send them where the need is greatest. We try to visualize the Master at three points of the day, on awakening, at noon, at sunset. All our work is done usually by a faithful few, sometimes only five or seven in attendance at our meetings.

(MRS.) VIRGINIA BORSCHEL,
Local Secretary.

Roerich a Contributor to the December "Herald"

The December issue of *The Herald of the Star* is favored to have an article on "Paths of Blessing" by that great and mystical artist, Nicholas Roerich, who is now in the United States. This issue, being a Christmas number as well, should be in great demand. Members in touch with art circles would do well to order extra copies of this issue to dispose of to Art clubs and exhibitions where it should be of especial interest.

The Herald of the Star, single copies, 25 cents; yearly subscription, \$3.00.

Christmas Cards

Attractive Christmas Cards, printed in blue and silver, in envelopes ready for mailing. Send the Star message with your Christmas greeting! Prices (postpaid), 10c each, 3 for 25c, 75c per dozen, \$5.00 per 100.

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