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# THE SERVER

OFFICIAL MAGAZINE

FOR

THE ORDER OF

THE STAR IN THE EAST

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# THE SERVER

# An Appeal to Members of the Order

As the work of THE ORDER OF THE STAR IN THE EAST depends entirely upon voluntary donations and as the work is growing so rapidly all over the world, it is important that every member who desires to see the progress of the Order should support this movement in every possible way.

As the work is so great and so urgent and is increasing month by month and year by year, naturally this year our needs are greater than they were last year. When some of the members visit Ommen and the Center there, they will see for themselves how much has been done during the last year.

To me the work of the Star comes before all other things and I am sure that every real friend of the Order will do everything in his power to make it possible to carry on the work.

It was a very happy idea that within the Order we should have a Self-Denial month and I hope that every member throughout the world will keep this month of May as a month for the benefit of the Order.

Now that we have three definite Centers with offices for international purposes, it is hoped that the members will see the importance of this work for themselves and will give without continual demands from us. It does not matter how little you give as long as you do give something with the right feeling and with the right purpose.

J. Hishnamurli

# MAY 11, 1927

LADY EMILY LUTYENS

On May 11, 1927, we celebrate Krishnaji's thirtieth birthday. This year is likely to prove a very eventful one, not only for himself but also for the Order and the world. All of us who love him would naturally like to make him a birthday gift, but Krishnaji has no personal wants and desires and, to add to his possessions would only mean that we would add to his burdens. But we can make him a present which will be acceptable

to him by contributing to the International Self-Denial Fund. He asks us to help him in spreading more widely the new gospel of Joy which the Teacher has come to give to the world. We have the enormous privilege of cooperation with him in this world work. Let us give what we can, be the amount small or great. We can make it great by the spirit in which we offer it to Krishnaji.

# SELF-DENIAL MONTH

BULLETIN NO. 2 Adyar, Madras, January, 1927.

Dear Brothers of the Star,

I earnestly hope my first Bulletin came upon you with joy and gladness, and that you are even now devising ways and means of ensuring your share of the £7,000 needed this year for the rapidly expanding Star work.

I do not think that this year these Bulletins are necessary. Last year they may have been useful, but when a Star member knows definitely what he is wanted to do, well, he goes and does it; and he needs no stimulation in the shape of Bulletins or anything else. We are asked to give £6,000. We are going to give £7,000, and each one of us is going to give a little more than his normal quota of this £7,000, in case some of our brethren are compelled to give less. In some countries there is much financial stringency, and our members in such countries have no right to give much. But in some countries life is easier, and members in these countries will want to give more than their share so as to ensure the £7,000 in spite of difficulties in many parts of the world.

Please be thinking of Self-Denial month. You may, if you like, make it a very long month, beginning from now. After all, there is no reason why self-denial should not begin at once.

As to methods of self-denial, or, as I should prefer to say, self-fulfillment, quite a number of schemes were successfully worked last year. But new ideas are always useful, so think out fresh schemes and add these to the old. Do not forget, however, to be very happy about it all. If you feel oppressed or depressed by the idea of Self-Denial month, you had better have nothing to do with it. But if you look forward to it eagerly as to a delightful time, as to a glorious occasion for giving, for rendering a slight service to our cause, then you have the right spirit and the month will be a triumphant success.

I want to hear you laughing for very joy as you think of the approach of Self-Denial month. "How extraordinarily fortunate I am to be allowed to share in the great work of our Lord. What have I done to deserve this wonderful privilege?"

Yours most happily,

GEORGE S. ARUNDALE

# Anti-Vivisection

[An address given by Dr. Annie Besant to the Anti-Vivisection Society, Los Angeles, California.]

In introducing Dr. Besant, the Chairman, Mrs. Rosemond Wright, said: In presenting our revered guest of this evening, I might present her as one of the greatest scholars of the world: I might present her as one of the greatest teachers of the world; I might present her as one of the greatest ambassadors of the world, one who has pled at the chancelleries of Europe in behalf of millions of people of the Indian Empire, whose life has been dedicated to the uplift of all humanity; and I might present her as one of the greatest women in the world; but, my friends, I am going to present her as one of the greatest humanitarians of the world, because, after all, humanitarianism is but the flower of a religion that knows no sect or creed or dogma, but is the star that lifts up ever onward and upward. I feel honored, I feel humbled in presenting Dr. Annie Besant.

Dr. Besant spoke as follows:

I must thank our President of tonight for far too kind an introduction. The reason that I may fairly, I think, speak to you tonight in your meeting of the Society, is that some time ago you did me the honor to make me a vice-president of your body, and as that I have very great pleasure in finding myself here tonight to say a few words to you on a subject which you all must think of primary importance, one on which there is very much misunderstanding among the masses of the people, misunderstanding that it is the duty of everyone of us to try to remove. As members of the Anti-Vivisection Society, you will be probably only too well acquainted with the various horrors that go on under the shelter of the name of vivisection. And, by some strange perversion of the human conscience, civilized nations that have laws against cruelty to animals, at the same time sanction the torture of animals under the pretense that it is of real value to mankind. A man who beats his donkey cruelly is punished; the scientist who tortures a helpless animal for hours and days is honored. That is one of the kinds of twists that you have in thought when people are told that they may save themselves from suffering by inflicting suffering upon others who are helpless in their

Now I want tonight, in speaking to you briefly on this, to put to you specially four points for your consideration, points that you can use outside this hall when you have the opportunity of protesting against the practice, the legalized practice, of vivisection. The first of those is that by the vivisectors themselves it is admitted to be inefficient and also to be very frequently misleading. The second of them is that it gives a wrong basis for health, and has turned the medical profession into a mistaken path, leading them away from the study of conditions of health and the methods of preserving it, to trying to remedy diseases brought about by disregard of natural laws by a balancing of poisons in the human body that they choose to call a condition of health. The third point on which I have something to say is that it has terribly demoralized the public conscience. It has familiarized them with cruelty and led them to make excuses for cruelty which a century ago would have been regarded as disgraceful to humanity. And lastly, it makes the relationship between the human kingdom and the animal kingdom the very reverse of what it should be when you consider the relative positions of the two kingdoms, the one to the other. And I want to put to you very briefly and roughly the reasons why I suggest to you these particular lines in trying to stop the legalized practice of vivisection.

The first of these was that by the vivisectors themselves it is regarded as inefficient; and the proof of that is that they are trying experiments on human beings on the ground that animals do not react in the same way that human beings react to various forms of drugs, to various kinds of poisons giving rise to disease. Now in the eighties of the last century—and I was then, as I am now, a very strong opponent of vivisection-I read some of the German and Austrian medical journals on this subject, written by the people who had tried the experiments, some of which they described, and who pointed out that the results of these experiments made upon the bodies of animals were not to be trusted when they were dealing with human beings, whose reactions differed from those of the animals. They went on to give in these medical journals, under their own names, showing that they were not ashamed of what they stated there, that they considered it legitimate and had carried out experiments on patients in hospitals who were likely or sure to die, in order that they might find out how human beings reacted in the cases in which they had records of the animal reactions, and they gave a long list of the cases. One, I remember, was a man dying of yellow fever, a disease terrible enough in itself; he had been given up by the doctors. They injected into him some of the poisons

which they hoped would affect that particular disease (knowing that as far as he was concerned they were only adding fresh agony to his death hours), making records of the results of their experiments that they might use those results afterwards on other human beings. Now there were a number of experiments of this kind that were given. The justification for them was that they could not trust the results of the experiments on animals because of the different reactions in human beings when various drugs were injected into the body of the man and of the animal. Those experiments went on for some years. Gradually the doctors seemed to get farther and farther along that line -or rather, I should say, the vivisectors-and then the suggestion was made that criminals who were condemned to death for crime might be handed over to the laboratory in order that their bodies might serve as those on which experiments might be tried. So far as I know that has never been carried out, and I only mention it in order to show you the way in which the man who commits cruelty on animals tends to grow indifferent to cruelty and to be ready, in the pursuit of what he calls knowledge, to torture human beings as well. Similarly, in some hospitals syphilis has been injected into babies who were not likely to live for very long, and the symptoms observed; and the result of that has been, as gradually these facts got outside, outside the medical circles, that I found in London a dread of being sent to the hospitals was growing up among the poorer classes in the East End, the natural section for such experiments, because they came to regard the hospital, not as a place where they could be taken care of and treated, but as one where they might be used in order that experiments might be carried out upon them while they were helpless and unprotected. That is a danger which it would be well for all countries which allow vivisection to remember. This wild desire to obtain knowledge without any regard to moral law or to the growth of the supreme human qualities of pity. of compassion, of tenderness, of abhorrence of suffering, this demoralizing of human beings, is one of the fruits of vivisection and has brought in its wake already other dangers which the nations of the world have to face at the present time.

The inadequacy of those experiments does not only depend on the fact that reactions of animals and men are not the same under similar treatment; it is also considered that in dealing with human beings you can render them immune—that is true to a large extent, as I will show you in a moment—you can render them immune to a particular poison from the result of which they are suffering under the name of some ordinary disease. Now there is a basis of fact in that; and you must remember that you will never convince a person who is in

favor of any special practice, unless you are willing to admit some point of truth in his argument; otherwise he puts yours aside as ignorant and therefore unworthy of consideration. It is true that you can become immune to certain poisons by your body taking in those poisons and their gradually becoming assimilated. The best case I know of is the case of arsenic. Arsenic poison is probably known to all of you more or less, at least by description. Now the people who work in procuring and preparaing arsenic have to be gradually introduced into their work because the symptoms of arsenical poisoning naturally appear. As they go on and become, as far as their bodies are concerned, familiar with the results of that drug, they gradually, while assimilating the drug in their bodies, cease to give the ordinary signs or arsenical poisoning; but the very moment they leave that occupation, the very moment they go back into the world where arsenical poisoning is a crime and not the result of an occupation, then the arsenic reasserts itself. They show the symptoms of arsenical poisoning, their health is destroyed, and they have no way then of escaping the results of that long assimilation of the drug. You can gradually accustom the human body to almost any condition of things if only you do it fairly gradually; and so one may acknowledge you may for a moment (or for a time given differently by the different advocates, say of a thing like vaccination), may render a person immune. At first it was said people were immune for life, but then they found plenty of persons died of smallpox after vaccination. The body changes every seven years, and so you must be re-vaccinated every seven years. The whole of the struggle that went on in England you probably know. I do not know what your law is as regards vaccination here, but in England the "conscientious objector" to having his children poisoned by diseased vaccine matter now has the right to protect them. At one time he was put in jail, but it happened that in Leicester all the guardians of the poor were anti-vaccinationists and they all went to jail; that made such a commotion in the country that it was felt you had no right to punish parents for protecting their children.

Now in this case, what I want you to consider is that health is to be preserved by obedience to the laws of health and not by simply making a person immune for a time to a particular poison by injecting that poison into his body and so having a balance of poisons which the doctors miscall health. Health is not a balancing of poisons; and every time that you inject a disease—and there are more and more diseases now in which the injection of disease-poison is advocated—you lower the vitality of the system, you weaken the power of resistance to disease, you make a person liable to many

other diseases by the reduction of his vitality, while for a short time you may make him immune to one particular disease. And I submit to you, therefore, that this idea of making health a balancing up of different poisons in the constitution-for you can be vaccinated now for smallpox, for typhoid, and for a number of other diseases as well-that this idea is entirely misleading, that you are on every occasion taking away from your patient the natural power of resistance to disease which consists in the leading of a pure and healthy life. Many, many of the diseases which are now being met by the injection of some serum, are diseases brought about by excesses of living, by over-eating, in some countries by over-drinking, but more often, I think, by over-eating. People eat enormously more than they need very often, especially as they grow older. I am pretty old now, as you know, and I venture to say that people of my age ought not to eat hearty meals as young people do, because young people have recourse to vigorous exercise and they burn up the food they eat, while elders necessarily live more sedentary lives and they do not need the same amount to eat. Now when middle-aged men or women go on eating all the luxurious dishes that they have eaten in their youth, they find they have to go away for a cure. And then the doctor comes in and says he can give a serum for that as a protection against it. But that is not health. The duty of the doctor is to know the laws of health, to teach those laws of health, and to insist upon their being carried out by his patients; not to let the people break the law and then suffer the natural penalty of the disease, but to teach them how to lead pure and clean lives and make their bodies healthy by plenty of open air, plenty of exercise, by moderate variety and pure food, and then there would be no need of the abnormal mode. It puts medicine on wrong lines. They have not to any extent diminished the death rate merely by vaccination, as they sometimes pretend. They have increased the death rate of other diseases. And if you care to go into the statistics, as I have gone into them for many years, you will find that where there is comparative immunity for smallpox, it is because the sanitary conditions, especially in the poorer parts of the town, have been gradually impaired. Where the sanitary conditions are bad, smallpox and many other forms of contagious diseases have their way. If you want to avoid infection, keep your body healthy. Disease germs can no more live and multiply in a body that affords no soil for their germination than corn or wheat thrown into sand, and nothing else will be able to reproduce its own kind. Learn the laws of health and keep them, and you will be immune from disease. I have gone into diseases of every kind, into the most miserable places in London, and have helped to nurse children suffering from so-called infectious diseases, but as I tried to lead a clean and pure life, those skin diseases, as they really were, did not attack me even though I handled the patients and may have had the contamination upon my hands. I washed them when I went home and so the contact never communicated to me the disease. Do not make the soil for disease in your bodies and you won't want to torture animals in order to protect yourselves against disease.

Then I come to what in some ways is really a very, very important question, and that is that the tolerance of cruelty under the shelter of science has demoralized public opinion. Now war is horrible enough in itself. You could not have a more brutal way of deciding questions between nations than setting them to kill each other. In the older days, in the rougher days, fighting was a definite profession which had its own rules and its own laws. There was a certain code of honor among people in the army, certain actions they would not stoop to; if you can use such a word regarding war as the game of war, there were certain rules of the game, and they played the game. Those rules have disappeared. I can remember when to poison a well in a country was regarded as a shameful act; but nowadays our scientists are inventing poison gases of all kinds, and in one of the greatest newspapers the other day, from a well-known writer, I read a defense of the use of poison gas in war-Warfare, he said, is becoming chemical, and people have to study the chemistry of poisons. Then they are to invent, and have invented already, the most abominable compounds, which they throw into the enemy army or drop with bombs from airplanes, which spread poison gas over a large area; and they are studying now how long a gas will poison the soil over which it falls so that it will be fatal for people to walk over it. Now I have seen men who have suffered from the use of these poison gases in the last war. They go on year after year, the disease returning after the man is supposed to have regained strength, bringing a terrible choking from the revival of this disease in the lungs, planted there by the poison gases; and in your next war, perhaps now already, for you are on the verge of war, those are the weapons that are going to be used by men against each other, and that is why I say that cruelty has demoralized the public conscience. I was reading the other day an argument justifying the use of poison gas; not only do they use these instruments of torture with effects lasting for years after the original poisoning, not only do they shatter men by these agonies of choking, the victims dying after some hours in some cases, and recovering to have ruined lungs in others, but they justify the use of it, urging their scientific men to discover more horrible compounds

in order that they may use them in their next war. But surely, if it were wrong to poison a casual well, an act that no officer or gentleman would have allowed for one moment a few years ago, is it not much worse to invent all kinds of horrible poisons and to fling them on your enemy? And not only. remember, on your enemy; noncombatants used to be safe, children and women were not supposed to be victims in war, but now the city is bombed without any regard to there being schools where the bombs fall. In London a number of bombs fell in a children's school and killed some hundreds of children who were there. The little children used to be safe in war: now the public conscience applauds the men who rain down bombs in a city on helpless children who cannot escape, burying them in the ruins of their own town. Fifty years ago that would have been looked upon as a frightful crime.

How have men fallen so low? Accustomed to inflicting suffering for knowledge, why should they not also inflict torture by war? And I plead to you that this is a downward path for any nation to tread: that civilization is going down and not climbing up when it uses weapons of this description. when it slays the helpless, when the baby in its cradle may be slain by the bomb of the enemy. And as war seems to be growing up all round you, as your own husbands and sons go out of your country and have already gone to fight, whether it be in Nicaragua, (I don't know what business you have there), or in China (and we have still less business there), do you consider to what you are exposing your own relatives if you cannot be moved by the suffering of those who are of other groups than yourselves? It is some of the best of your men who fling themselves into war when they are called upon by their country, the very flower of their country who very often rush at the call of the Government into the battlefield. And these are the horrors to which you expose them. There is no particular reason why airplanes should not come over here and rain down on Los Angeles, New York or Chicago these horrible poison gases. One of the men who make them said the other day that a small fleet of airplanes could destroy the whole huge city of London in five or six hours and not leave a man, woman or child alive among the ruins of the devastated city. Is that civilization? If it is, then the sooner we get rid of civilization and go back to earlier times, I think, the better.

And I said that it has made the relationship between the human and the animal kingdom wrong. And that is a question more important than some of you quite realize. There is only one Life distributed over all living things—and all things live.

You may divide that Life in its great distribution into three huge kingdoms, the super-human, the

human, and the sub-human. Those three kingdoms ought to have a certain definite relation to each other. They stand on the ladder of evolution, the super-human at the top, the human in the centre, and the sub-human below. What is our relation to those above us in evolution? Surely we look to them for help. To the great Saints of the Christian churches, to the angelic hosts in whom all religions believe, the peoples of those religions look for help. in their weakness, pity in their suffering, they appeal to them for help when human help cannot aid them, and they expect to receive that help from those above them. And what about those below them? The same Life is in those as in us. There is only one Life, and none other, that Life giving itself in order that worlds might come into being; the Life in you, the same as the Life in the Archangel, and the same as the Life in the animal. We receive help from the super-human in answer to our cry, but what is our duty then to the subhuman? Surely to give to it the help, the protection and the inspiration which may help those creatures also to climb higher up the ladder, which will train and develop and quicken their evolution as we are helped in our turn by those above us. The animals are not ours to use as we choose, to give suffering to at our will, to break for our own pur-They are creatures lower than ourselves, certainly, but with many qualities that we have. If any of you have ever had a horse that you loved, or a dog you loved, you know the qualities they show out, the thoughtfulness of you in return for your love and protection of them. I had my horse save my life one day on a railway track, a young creature that I had trained, that I loved very much and that loved me. I had never struck it; it was far too high-spirited to bear a whip. I patted it and chatted to it; it was like a human being to us. And one day as I was riding I came to a railway with a level crossing, and the man opened the gate for me to go through, not remembering that there was a train in the station and that the other gate was closed; so that I found myself with the gate behind and the gate in front of me shut, and a train which was approaching. The horse stood dead still, trembling. But he trusted me, and when I patted him and talked to him and soothed him and turned his head that he might see what was coming, he was uneasy but he stood, and both of us escaped. You can do anything with an animal that you love, and he will do anything for you. I rode that horse when I was ill from fever, and although he was the liveliest of creatures he just paced along like an old broken-down cab horse, knowing that as I was so weak he must be particularly careful not to be skittish. Surely it is our duty to help these creatures, to train them, to love them, to help them to develop more rapidly than they would in their wild state. It is a beautiful relation that, between the human being and the animal that he loves and who loves him. Vivisectors poison that relationship; they take the dog that is the most faithful servant of man, and torture him on the vivisection board. And I have read of a dog, not being able to imagine that a man would torture him, licking the hand of his torturer; and I should think made him feel terribly ashamed of himself.

Now the most beautiful qualities that we develop are the human qualities of love, compassion, tenderness, protection; these are the qualities that make us human, and all these are trampled underfoot by the vivisectors. And I plead to you as men and women with consciences, men and women who have some ideal of what the perfect man should be, protecting the weak, raising up the fallen, I pray to you, raise your voices against the crime of vivisection and force your Government to pass laws prohibiting cruelty, whether in the laboratory or on the streets. That surely is your duty. And in order that you may not be partakers of the crime, use nothing that has been discovered by the vivisectors. You can generally find out. One day in a shop when they offered me some tabloid of a substance I wanted. I saw the name on it and knew that it was the name of a firm that profited by vivisection and I said: "I can't take that, that is a vivisection product;" and I refused it. The man said: "I wish, Madam, everybody would do the same." Why can't you all do it? If you profit by a crime, you are partakers in the crime.

And so I would ask you who have formed this Society, who are probably often ridiculed and are brave enough to stand it because you love your younger cousins in the animal kingdom, I pray you, both for the sake of these creatures, for the sake of patients in hospitals, for the sake of the possibilities of war where your own people will be tortured where the human conscience is dead, I plead to you, raise your voices everywhere against this crime against humanity, and then at least your hands will be clean, your strength will be turned against it; and when a nation determines that cruelty shall not be legalized, then that nation will rise pure, strong and merciful among the nations of the world.

Thus I have completed all I wished to show concerning the power of the mind over emotion, or the freedom of the mind. From which it is clear how much a wise man is in front of and how much stronger he is than an ignorant one. Spinoza

#### Vitality and Magnetism

RT. REV. C. W. LEADBEATER

[A question about the difference between vitality and magnetism was received by the Editor quite recently. Fortunately a similar question was answered some time ago by C. W. L., the Editor had the answer in her possession, and it is a pleasure to publish it.]

These two things, Vitality and Maghave no connection with each other. Vitality is absorbed from the sun through the splenic etheric center. This center has six petals, made by the undulatory movement of the forces which cause that vortex. Entering this center, this is divided into seven streams, of different colors, (not following, however, the division of the solar spectrum). Two pairs of these running together, one gets the effect of five streams issuing from that center. Vitality flows all over the nerves, circulating through them, or rather along them, just as electricity does along a wire; that is to say, it flows along the etheric sheathing, surrounding the nerves. (See article on Prana, or Vitality, Theosophist, August, 1910.)

Vitality is quite distinct from magnetism. The magnetism of a man is his own nerve fluid generated within himself, and not brought from the sun, flowing over the nerves in the ordinary way.

If a man mesmerizes another he throws into him that fluid and also a good deal of his own vitality. Many people who are not clairvoyant can yet feel these fluids. The two fluids are entirely distinct. If you speak of a man radiating "bad magnetism", it means that the fluid which he *generates* within himself is not good. The man is radiating this magnetism all the time and a good man will get an impression of distaste, an impression which repels him.

We who are studying Theosophy are as yet far from perfect, yet on the whole as we are striving to lead the higher life, our magnetism ought to be somewhat above the average. Of course, each one of us has his faults and failings, but we ought to be better than the average man who is not trying to improve himself. Each person has his average tone, and ours ought to be a little higher than that of the ordinary man, and therefore one of us would not feel entirely in sympathy with the radiations of that man and would feel distinctly repelled by one of coarse habits. The man need not necessarily be an evil man because he inspires this feeling in us, but may be merely one less evolved than ourselves. You may have been like him in your last incarnation, or you may have been careless and indulgent in the earlier part of this one, but the moment you begin to differentiate yourself you feel the discord. This should not in any way prevent you from being of assistance to that man, and you should pour out thoughts of affection upon him, as he needs your help all the more. If you want to help the man you begin by trying to key up his average tone to your own, or at least try to bring it temporarily in harmony with your own and then pour in your help. If one is clairvoyant the thing is very much easier because he can see the colors of the harmonious vibrations when he has established them, but if he cannot produce that harmony he cannot help the man except in a very general way. Take a case of a men in a state of anger. One can do very little for him until one's own peaceful vibrations have beaten down his passionate ones.

The magnetism of a man is his own nerve force generated within himself. Vitality is drawn from the sun and the etheric body feeds upon it just in the same way as we draw in air into the lungs or feed the body with food. When you have tired yourself by mesmerizing, you can recuperate by drawing in vitality. Vitality is practically an element, not on the lower planes but on the higher subplanes of the physical plane. Any physical atom can be charged with vitality, or Prana, and when it is so charged it draws round itself another six atoms each of which is

charged differently as it were, by a different

Many European doctors now try to cure their patients, not by administering drugs, but merely by increasing the patient's vitality by

every possible means.

One great difficulty with our life as students of Theosophy is that we become very sensitive and suffer very much if we have to go about in a London omnibus where one meets people who are meat eaters and alcohol drinkers. At times this contact becomes almost intolerable. Often we find that the result in trying to help a very coarse kind of person is in no way commensurate with the energy expended.

We must not forget that we are probably the first people in history who have tried to make themselves sensitive and still to live in

the world.

Before our time when people prepared to make themselves sensitive the first thing they did was to retire to the jungle.

## To Dr. Besant

The following is a song, words by Beatrice Rakestraw, music by Wafren Watters.

Mother serene, on wings of peace uplifted Hold high your lamp of wisdom overhead. That we who stumble onward in the darkness May have a light upon the path we tread.

We who would follow you are young in the striving.

How often do we need a guiding hand? And even when we falter and fall backward You, who were once as we are, understand.

The Path is long and steep and it is easy For weary feet to lag upon the way, But in the silence, we can hear you saying "Courage, my children, you do well, today."

## KRISHNA.II

BY J. J. VAN DER LEEUW, LL. D.

A request to write something about Krishnaji is not one that can be refused, and yet what can one say about one's dearest friend, but that one loves him above all things, and would follow him to the ends of the earth? One does not analyze friendship; I knew even before I had ever met Krishnaji that my life belonged to him and to his work. And when I did meet him I knew with even greater certainty, that, however much I might love and revere other teachers and leaders, there could be but one who would ever be the supreme friend as well as the teacher, and that was Krishnaji.

There are friends whom one must needs meet from time to time so that the friendship may continue; there are friendships which will continue even though one never met the friend again. These are rooted in a unity which the earth itself cannot break, and when I think of Krishnaji or Nitya that is the unity I feel, even though the one may be many thousands of miles away, and the other has laid down a body worn by sickness. It seems so meaningless to hear friends speak of Nitya as one who was such a very lovable and brilliant person. He is that and more than that now as much as ever in the past.

Sometimes I have heard people wonder why one like Krishnaji should be the disciple chosen to be used by the Teacher in this His coming. They will say that he is not specially gifted, that his learning is limited, and his knowledge of the world today but small. But has it ever occurred to those who speak in this way that the qualities which the Teacher desires in His chosen disciple must needs be different from the qualities which the world demands in those whom it calls qualified for leadership? There are many millions in the world today who have wide learning, vast experience of the conditions of modern life, eminent qualities of organization and leadership, but who certainly would be entirely unsuitable for the task which is Krishnaji's. Could one say of any one of them what one can say of Krishnaji, that his life is reality and that in him is no illusion at all?

Some of us may think that we are free from superstition and illusion, but our opinions, our ways of reacting to all that happens to us have been moulded by custom, by the world in which we have been brought up. We are creatures of our age and do not know it. Never doubting our own sincerity, we fondly cherish our little hypocrisies and substitutes for truth, we excuse our weaknesses and justify our wrongs without knowing that we do it. We accept doctrines and teachings which are not real to us, and think they are living knowledge; we pigeonhole our experiences of life in a ready-made system of theosophical or other truth, and never doubt but that our system is ultimate truth. More than that, we do not dare to doubt it lest we should lose that which supports our faith; we cannot vet stand alone in the nameless Power of the super-personal Self.

Krishnaji can and does. His life is of a ruthless and burning sincerity, ruthless in that he knows no self-excuse or self-satisfying contentment with borrowed doctrine; everything to him must be real, experienced, or else has no value at all. To hold a doctrine as true because he has read it in a book or because he has heard it from a great leader would be as impossible to his nature as it would be to speak a falsehood; he is sincere, utterly and ardently sincere. And can that

be said of anyone of us?

Sometimes we desire to know things; in a half-hearted way we contemplate the problems of life. But if we should not find an answer or attain to real and living knowledge we carry on with the same satisfaction and with but little disappointment. But such is not Krishnaji's way. When he desires to know he burns with that yearning, there can be no rest, no peace for him unless he does know—he is willing to go through years of agony, or doubt, of loneliness and desolation, but he *must* know. Thus alone does real knowledge come, when life is impossible unless we gain it. But that knowledge is very different from the knowledge which the world demands in those whom it considers as clever or brilliant.

This greater knowledge is Krishnaji's and it is that knowledge, that sincerity, that fire which has burned out of his being all that is not utterly and entirely real, that fits him for his great task as nothing else could. How could the voice of Truth speak through any human being whose mental and emotional life is distorted by prejudices, theosophical or untheosophical? There must be no preconceived notions, no borrowed learning, no conventional emotion in one who is to be the channel of the pure, untainted teaching of the greatest of Teachers.

After the event in Adyar on the 28th December, 1925, Krishnaji, in an address referring to it, said that he now felt like a vase that had been cleaned and placed in the sun to dry, in which something beautiful could now be placed, that he felt as if the Voice which spoke on that day had, like a mighty storm, blown away all cobwebs and left his world clear and great. Thus, indeed, is Krishnaji a vase of crystal clearness in which the flowers of truth can be placed, a being swept clear by the gale of living Truth so that no cobwebs of dogma or prejudice can remain.

Our sense of values is inevitably different from that knowledge of real values which the Great Ones have; the qualities which the Teacher desires in His chosen disciple are inevitably different from those which a reasoning intellect might demand. But we need not doubt that the qualities the Teacher demands are the qualities which really matter; the qualities which the world demands are but tinsel, hiding for the moment the insufficiency

beneath. If we do not understand we had better fit ourselves for a greater understanding and not judge as if our knowledge were worth anything. Indeed, since the Teacher has come it might be well for us if we forgot all we ever learnt, and made ourselves ready to be taught anew by Him who is the Voice of living Truth. Only that utter readiness to learn anew can fit us to be His disciples; as little children must we indeed approach the kingdom.

Krishnaji is a soul purified in the fire of suffering for the work that is to be his, that is his even now. In that fire no unreality, no second-hand knowledge, no customary emotions have remained. All there is of Krishnaji is like tempered steel, pure, strong, and of the highest grade only. Of such a quality indeed must be the instrument which the Teacher of Angels and of men can use.

### GIORDANO BRUNO BURNT AT ROME, FEB., 17, 1600

A thing of Flame!—
An acrid smoke,—
Ashes slowly dying
Within the Market Place:—

And there awoke

A Flaming Soul, crying,
"Wake, O World! the long Shame
Has reached its end;—
Today begins anew
Man's upward flight; all grace
Is his to blend
With common things that grew
From martyr's ashes,—Tiber strown:—
The lotus' cup
Holds fragrance sweeter far
Than all the roses of
A Papal garden are!"

"And die content,"
On whose wings flew you up,
To know an air-man's joy,—
To seek his death?—
Rapturously intent,
Treading "the vast and succoring air,"
Beyond Man's power to annoy!

WILLIAM NEWTON NICHOLS

## The Work of the International Self-Preparation Group in the United States of America

BY JOHN A. INGELMAN

Krishnaji has repeatedly declared the vital importance of the work of the International Self-Preparation Group. We can only too well understand why this must be so. The Self-Preparation Group members should constitute the very heart and life of the Star. They should form the inner circle round our Head and prepare themselves to be the trusted and faithful workers-not merely followers-the material at hand from which the World Teacher may draw His disciples. Brothers, do we realize sufficiently what this implies, are we wide enough awake to gather the meaning of such an offering of ourselves, of such a possible acceptance by Him? Can we come and offer Him bodies that are unkempt and impure, emotions tainted by wrong desires, minds like butterflies, drifting from one object to another?

A common spectacle is the fool who thinks he can get by, or the hypocrite who thinks he can bluff through. God grant that we may have none of these in our Self-Preparation Group. Because we have offered ourselves to the very Core of Life, to the Lord of Love before Whose Vision nothing is concealed, our responsibility of being true and making good is appalling; our privilege correspondingly tremendous. If we fully understood the purpose and meaning of being a Self-Preparation Group member, it would transform our lives and make of us the happiest people in the world.

I have no wish to throw stones at anyone, but unfortunately, I see quite a little of carelessness in regard to membership dues, etc.

In our Group meetings, (though without any binding rules) it would be advisable to begin with Meditation, then Roll Call, short business reports, Krishnaji's Message, followed by Comments, some helpful spiritual talk or reading of a paper, and finally, a short

closing meditation. One thing we should not do. We should not desecrate the wondrous Christ-power which wells up within our Group in response to our aspirations, by attempting psychic practices and experiments. Curiosity, and the dangerous and futile desire for phenomena can have nothing in common with our Star meetings.

Just a few words about Self-Preparation Group organization, I wish to draw the special attention of every member of the International Self-Preparation Group in this country to the fact that the Group organization will henceforth be in accordance with the scheme outlined in the International Self-Preparation Group Manual. Please Study the Manual carefully. Any rule previously made and not in accordance with the Organization outlined in the Manual will be discontinued. Every member will already have received a copy of this Manual.

The office of Divisional Secretary has been abolished for two reasons: First, Headquarters should be in immediate and direct touch with each Self-Preparation Group member. Second, it is scarcely fair to ask the Divisional Secretary to perform work that can only be effectively done by several people. I know that I speak for the Head as well as for all Self-Preparation Group members when I extend to Mrs. Blanche Povelsen, Miss Gail Wilson and Mrs. Alma Kunz Gulick our sincere gratitude and deep appreciation for their many, heavy and selfless labors on our behalf.

Each Self-Preparation Group member should, if possible, belong to a Group formed with three or more members. Where no Group exists, members should be directly attached to Headquarters. As stated in the Manual, each Group recommends to the National Representative the name of one of its

members for the office of Group Secretary. The Group Secretary is the leader of the Group meeting.

Application for Group membership should be approved by the Group Secretary, if joining a group, and then sent direct to Headquarters by the applicant.

In the September Group meeting each year the Group Secretary resigns and a majority vote elects a Group Secretary, subject to the approval of the National Representative.

Members of the Order not having paid their annual dues in September of each year automatically cease to be members of the International Self-Preparation Group.

The name of every Group member will be recorded at Headquarters and the membership card will be issued by the National Representative and sent directly to the new member.

I would suggest that the Self-Preparation Group in every center meet every second Monday in each month at 7:30 p. m. or at 8 p. m. I shall submit to each Group a meditation that has proved very helpful in several Groups, and which is approved by Krishnaji.

O, brothers, let this International Self-Preparation Group stand out as a light-house in the darkness, flooding the surroundings with the light of Him Who is Wisdom incarnate. Let each center be a strong focus of thought-forms going forth on their errands of enlightening a sorrowful world.

Let finally every Group member leave the meeting a better man or woman because through intensity of love and consecration he has come nearer to the Divinity in his own heart, lifted out of the unreal by the all-embracing love and compassion of the Lord of Love.

By this shall all men know that ye are my disciples, if ye have love one to another. John XIII, 35.

## The Way of the Disciple

MARY GRAY

Make ready the way of the Lord. Make His paths straight. These paths are those of consciousness in the disciple. Understanding must be broadened, desire must be purified and consecrated, action must be skillful. Through these three channels will the Lord pour His power in each disciple when He manifests. Neither action nor devotion nor knowledge is enough alone. Until action is inspired by vision, illumined by pure devotion and is directed by sure knowledge and experienced understanding, it may do more harm than good. Each one to whom the opportunity of discipleship is offered has the three qualities of skill in action, consecration of desire, breadth of mind to some degree. Each must now be perfected in the three lines ere he can achieve discipleship. Some must be mentally expanded, some must be emotionally expanded, some must be trained in skillful action, in wisdom in action-wisdom so directed that it stimulates wise action in others. When the balance between these three forces is gained then may the disciple wisely undertake to guide the readjustment of affairs on the physical plane, socially, educationally, politically-not before.

The difference between the unskilled worker and the trained artisan in the power of accomplishment is the difference between the untrained devotee and the disciplined disciple. Some have been thought ready to pass from the class of untrained servants to that of highly trained specialists. The training is long and arduous, necessitating discipline in all three branches mentioned but the returns both to the disciple and to the Master, if the disciple achieves, are commensurate. The keynote of the new occultism is practical mysticism. Mystics some have been; practical many have been; but the wedding of the two, the interpretation of the vision of the mystic in terms of practical and efficient world movements is the mark of the Master to be.

The Theosophical Society and the Order of the Star in the East have perhaps not yet clearly seen their mission. They have made some mystics and some fanatics, but few seers with the wisdom to advise how to interpret spiritual vision in material form. The door of the hall of discipleship opens before those who dare to face its ordeals which will entail a constant adjustment between the inner and the outer, between the vision and the form, until they know by experience how much the form may embody the vision without disaster.

To all who aspire for discipleship the words, should stand "Know the goal, understand the plan, see the path and follow it if ye dare and can."

# From the National Representative

JOHN A. INGELMAN

In regard to the Star Camp, I would like to mention that the General Manager of the Star Camp Congress, Mr. Louis Zalk, has arrived in Ojai for a conference with our Head and the National Representative in connection with our Camp. He does not want to present any detailed plans which have not been very well thought out; consequently you will not hear from him for a little while yet.

It is evidently impossible to give any estimate of the cost of all the permanent Camp improvement such as roads, water-pipes, sewer, w. c., wash-basins, showers, kitchen electricity, telephone, mattresses, pillows, nor of the impermanent necessities such as rented tents, provisions, salaried help, etc.

To be able to give an approximate estimate of these, a great deal of technical work is required which cannot be carried out before we know how large a camp attendance we are going to have.

Therefore, we now ask every member who wants to attend our May 5, 1928 Camp to register at once, enclosing ten dollars as their registration fee, addressed to Mrs. Maude N. Couch, Krotona Institute, Ojai, California. whom Mr. Zalk has appointed Treasurer of the Camp.

You will readily understand with how much regret we are forced to set the fee for Camp attendance at \$60.00 per person just because we have no capital and may have to disburse about \$40,000 for the permanent improvements alone. All who attend the Star Camp Congress the first year will have the honor of helping lay the foundation for a work of incalculable importance. Let us emphasize that the fee is not intended to meet the Camp expenses only, but each member, through his attendance, contributes towards the purchase and improvement of Star land.

Each year we naturally intend to lower the Camp fee if we are not forced to expend too vigorously which again would call for additional permanent improvements.

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 .

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 Camp or who prefer to board or lodge or both outside the Camp.

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 Star Land Fund, whether we can attend the 1928 Camp or not.

I am exceedingly happy to be able to give vou some good news. First-Miss Annie Halderman instantly and generously responded to our appeal by donating \$5,000.00 in memory of her mother, Mrs. Annie Barbour Halderman, towards the buying of the Camp land. Then a number of very kind friends came forward with sums ranging \$200.00 to \$15,000 accepting the Order of the Star in the East notes and in three cases mortgages on the land, all drawing 7 per cent. interest. Thanks to the ready response and helpfulness of these members, the Star has now bought 170 acres. To these fine friends, who prefer to remain anonymous, our gratitude is very great. Our next great problem is to free the land of these debts.

Mr. George H. Hall of Krotona will have to excuse me if I do have to mention his name and express our sincere appreciation for his excellent work in connection with all transactions relating to the land.

Please address all correspondence in connection with the Star Camp to Maude N. Couch, Krotona, Ojai, California, not to Mr. Zalk or to me personally.

#### ANANDA SELF-PREPARATION GROUP MAGAZINE

We are eagerly looking forward to the new magazine for the International Self-Preparation Group, called Ananda, which will now include Krishnaji's Messages. The Editors are Krishnaji, Mr. Rajagopal and Lady Emily Lutyens. We sincerely hope that Ananda will be published monthly. It will be printed in Holland. The first copy is likely to appear in May. As the magazine is intended to be given free to all Self-Preparation Group members, its existence will naturally depend on the financial support given by the members. Therefore please send your contribution to Headquarters for the Ananda Fund now.

#### MAY SELF-DENIAL MONTH

I would refer every one of you to the article by our Head on "Self-Denial" in the

February number of the Herald of the Star and also to the statements made by the General Secretary of the Order of the Star in the East, in the February Server.

In supporting the International work it is self-evident that we help our National work, because all our work is one, drawing its inspiration, its life, from the World Teacher through His chosen vehicle Krishnaji. To make our work effective it seems advisable to centralize it in three different centers, hence Adyar, Ommen, Ojai. From them as powerful inner and outer foci, His Life, His Message can go out into the world, and the thousands ready to receive Him will be enabled to gather within His Divine Presence.

To us the opportunity is given to assist in the building and maintenance of these centers, as well as to contribute to the traveling expenses connected with our Head and General Secretary. For this purpose the month of May has been especially set apart, and designated Self-Denial Month.

What is self-denial or self-sacrifice but the joyous recognition by the inner Man—the One Self—of its own essence, which is ever giving, trying to express its own life through the personality, its reflection in physical form.

During the month of May let us all decide not to let one day go by without our having offered up some one unnecessary thing, indulged in by the personality, at the altar of the Self. Thus shall we assist in the expression of the One Life through the offering of these centers to the manifestation of the Eternal, the World Teacher.

In the world of the unreal, ours the rare privilege of preparing for a hearing for God's Ambassador.

#### THE WORLD TEACHER

I look for the new Teacher, that shall follow so far those shining laws, that He shall see them come full circle: shall see their rounding complete grace: shall see the world to be the mirror of the soul: shall see the identity of the law of gravitation with purity of heart: and shall show that the Ought, that Duty, is one thing with Science, with Beauty, and with Joy.—Emerson.

## To the E. S. Members who Responded to my Request

Dear Co-Workers:

I am exceedingly grateful to you for your generous response to my appeal to you to help me in buying the large tract of land in the Ojai Valley, needed for the Great Work.

I am enclosing to you a list of donors to the Happy Valley Foundation Fund; if any of you find your name omitted or any other error in the text, will you kindly notify me, directing your letter addressed: Dr. Annie Besant, care of Mr. George Hall, Krotona, Ojai, California.

As you glance over the list, you will see that the donations run from one dollar upwards. The small sums often mean a greater sacrifice to the giver than do the larger ones. The gifts are small or great, in the eyes of Those we serve, according to the love and the sacrifice which they embody. One thing they all have in common: the joy with which they are sent. The letters breathe such pleasure in the privilege of helping the splendid work of creating a cradle for the new sub-race, that they were as delightful to read as they must have been to write.

We have made the cash payment on the land as required, the sum of \$40,000. We have also paid sums due on three plots of land—80, 70 and 15 acres respectively—and have paid for and are completing a partly-built little house, erected on the land.

The main avenues and roads have been fixed, and trees are to be purchased and planted along these—the beginning of making habitable the land with its public buildings. At a meeting last week of the organizing committee, Mr. Louis Zalk of 300 East Michigan Street, Duluth, Minn. was appointed to carry on the collection of funds; well known persons have been selected in most of the States of the Republic to circulate information and collect the large sum necessary for establishing the Happy Valley Foundation; and I am sure that those who have started the work so successfully by their own generous gifts will form groups to help the State Representatives in the heavy task of collecting the big sum necessary to prepare the land they have secured to be a fitting cradle for the infant sub-race. Much has to be done before any inhabitants can settle in the Happy Valley, and we must build the foundations strongly and wisely before we can welcome any settlers. A work which has to endure for centuries cannot be hurried in its early stages; we work under Master-Builders, who plan wisely; before they execute with strength and adorn with beauty.

So, brothers mine, let each of us do his part in the work to which we are called, and let each take his share in the common duty of preparing worthily the Home for the new men and women who shall dwell therein. It is a splendid task, and we are all sharers in the work and in the success which will crown our labors. While I am away in other lands, I shall eagerly watch and help in the building of the new Home, and when I return next year, I hope to see great progress and many changes; for the Blessing of the Holy Ones will make us strong as they watch the preparations to give fitting reception to the great souls whom They will send to the Ojai Valley, to shape and fashion the civilization of the New Age.

ANNIE BESANT.

Ojai, April 14, 1927

[After *The Server* was in the press and ready to be issued, we received this precious goodbye message from Dr. Besant which we have used as a separate insert. We know what a joy and pleasure it will be to the Star members to have it even though it is a leave-taking. Editor.]



# THE STAR IS IN THE EAST

#### THROUGH THE ED ITOR'S TELESCOPE

MORAL EDUCATION

It is with much satisfaction that one views the wide interest that is being taken in the demand that moral education be given to young people reaching the age of adolescence, and one notes also that learned minds everywhere are being focused upon the startling social conditions that have aroused the demand.

Dr. Brougher, one of the foremost clergymen of Oakland, formerly of Los Angeles, spoke eloquently on this subject at the Temple Baptist Convention in Los Angeles, March 18th. He said:

"Judge Ben Lindsey of Denver is 75 per cent right in his statement of facts concerning the relation of young people of today to their parents, teachers, preachers and society. Young people are afraid to go with their problems to any one of these, preferring too often to muddle through as best they can. Judge Lindsey is wrong when he advocates unrestricted companionate marriage, however."

We are glad to hear this statement from Dr. Brougher. While the idea of companionate marriage is revolting to those of us who rightly hold to the sacredness of the holy sacrament of marriage, still our minds go out in sympathetic understanding to Judge Lindsey in his courageous battle against the sexual vices prevalent in all parts of the world. His is an intelligent revolt in spite of his objectionable views on some of its phases. Pioneers are usually extreme; but even their extreme views serve to arouse people and lead the less extreme to investigate, educate and legislate. No one can doubt for a minute Judge Lindsey's sincerity of purpose or his devoted altruistic service to humanity. He has contacted and helped to solve the problems of youth in long years on the Bench and the conditions he describes in his book The Revolt of Modern Youth are not exaggerated. We do not agree with all the remedies he suggests, such as the revolting idea of trial marriage before the actual ceremony, but he is certainly arousing our country to the need for dealing intelligently with the dangers of ignorance and prevalent vices in the young, and in the need for doing something now: schools and social circles must be made safe for our future society.

Dr. Brougher advocates that there should be two new branches added to all school curriculums for young people. The first should teach the fundamentals of sex from a practical, religious aspect; the second branch should be mandatory before a marriage license is granted, and the teachings reveal the simple fundamentals of married life.

His suggestions seem practical and good. doubt they will be realized in time-soon, we hope. The greatest difficulty that appears to stand in the way of instituting any immediate remedial measures is an unfortunate lack of deterministic effort on the part of those who are in a position to establish the reforms. They seem to be gripped by a fear-complex. They do not want to admit that the conditions exist in their cities and schools, and they themselves hesitate to face such unsavory subjects. So it seems the part of forceful, fearless reformers, often extremists, boldly to face public criticism and obloquy by their plainspoken expositions of degrading conditions and suggested remedies. Judge Lindsey is plowing the field of false conventions and turning the soil to the sun of a purer day.

To the occultist or student of right living the regret is poignant that the world is not more familiar with the nature and mechanistic functions of the personality and how, when uncontrolled and undirected with knowledge, morbid compulsions lead the consciousness in the young mind from the conventional normal into the unmoralistic abnormal.

If these conditions seem depressing from one point of view, they are encouraging and even exhilarating from another. We all know that the evolution of the world is proceeding very rapidly in these days for the general reason that a new sub-race is being born and for the special reason that whenever a World Teacher appears, a large amount of His intensified love and power is liberated over the earth many years in advance of His actual coming. Our youngers, because of the very tenderness of their young physical, emotional and mental vehicles, have naturally been more receptive to these intensi-

fied forces from above, forces which have by no means been able to impress themselves to the same extent on adult bodies habituated and to some extent enslaved by old and deep grooves of belief and emotion.

It seems very clear that the physical and emotional excesses from which the young are suffering are due in great measure to these subtle factors which neither they nor most of their elders understand. The forces are powerful and are stimulating to a great degree. They strengthen what they contact in the individual and increase his ability to progress more rapidly. They throw the good and evil qualities to the surface. The young, being sensitive, feel them more strongly and are swaved by them. Older people being less sensitive, miss their significance. Hence the youngers are largely bereft of sympathetic understanding or proper guidance, except from the few occultists and mystics who do understand and who can therefore help. In due time more places will be provided where assistance will be given, and the excesses understood and properly restrained. But even in the midst of this difficult interim, it is an encouragement to remember that this flood of a new creative impulse sweeping throughout the world must be the precursor of the next age which will produce new and even higher standards of love, marriage and other social conditions.

#### CONTROL OF EMOTIONS

There is a new mechanical device invented by Dr. Rudolph Goldschmidt, a professor at the University of Berlin, Germany, which is described in the Baltimore Sun as follows:

Dr. Goldschmidt calls his device any one of three names; the vitality meter, pulse resonator or the speedometer of human energy. He worked out the device with the assistance of Dr. Frederick Kraus, head of the University of Berlin Hospital, and Dr. S. Seelig, of its staff. He is a widely known electrical authority.

The professor became interested in the heart a number of years ago when physicians, puzzled by irregular fluctuations in the pulse, asked him for a solution. An engineer by instinct and training, he attacked the problem in engineering fashion. The body he regarded as a machine, not an assemblage of chemicals, and the heart as its motor.

"The faster the motor goes, the faster the machine," he phrased it. "This speed, reflected in pulse action, determines the efficiency of the human machine. Its velocity indicates whether the human body can stand the strain of its load—mental or physical. A steady pulse, oscillating at high speed, indicates that the person is moving at his maximum.

Confronted with a crisis demanding new force he could not generate the speed necessary. . .

"A pulse fluctuating only between seventy and seventy-two beats indicates a state of nervous fatigue. It also indicates lessened resistance."

Tests conducted with the device, he said showed that coffee starts the heart action on a wild movement, from which it swings back to a level which it maintains steadily. A cigaret, however, increased the oscillation three times normal and continued a mad fluctuation. . . A smile, the solution of a simple or intricate problem of mathematics, the lifting of a dumb-bell, the injection of morphine, the response of a chauffeur to the sudden appearance of another car before his own machine—these all produced varying movements of the heart."

Such scientific discoveries as the emotion-meter are not only exceedingly interesting but most instructive. Dr. Goldschmidt demonstrates several facts which should be helpful to those who are seriously endeavoring to equalize the vibrating energies of the three principles in the personality—an accomplishment of profound importance. Scientists in Colorado, in the Western State College, have also demonstrated that the more excitement the heart receives, the shorter the life.

The varieties of human experience in this and other lives have caused the actional, emotional and mental vehicles of the average individual to become very unequally developed, showing qualities which shroud the soul. In such cases there exists a personality-conflict that militates against steady progress. It seems necessary therefore to analyze one's actions, emotions and thoughts and search out the "specific gravity" of each vehicle, noting the predominant inequalities, and then making every effort possible to create more unifying energies among them, while guiding them with the reins of reason.

This is a special work of the Self-Preparation Groups of our Head.

There is a tendency, however, when advice is given concerning deterrents to rapid progress—such as smoking, meat-eating, taking of stimulants, etc.,—for students to consider such indulgences "innocent vices". This loose thinking will receive a well-deserved shock when such statistics as those given by Dr. Goldschmidt are considered. Only when there is no longer the possibility of such excitement and emotional instability can the aspirant "keep an equal heart with equal mind. in passionless restraint."

The reward for doing a good deed is to have done it. Confucious

#### CAPITAL PUNISHMENT

Serious-minded men and women of California are now trying to get a bill through the Legislature to abolish Capital Punishment. It is a crime on the conscience of our State and Country and we hope the bill may become a law. It has been adopted in many other States and the reports are favorable where it is in effect.

In another place we print some strong, impressive words by Henry Ford, given through *The Society for the Abolition of Capital Punishment*. The opinion of a man so constructively progressive is bound to further the good cause.

But the deeper side of the question of Capital Punishment was touched upon by Dr. Annie Besant in a meeting in Hollywood, California, recently, and we repeat her words as they are of profound importance:

"The law at the present time says to the murderer: 'You have committed a terrible crime which you should not have done,' and then it proceeds to punish him by committing that crime itself through Capital Punishment—legalized murder.

"One of the mistaken beliefs of those who favor that form of punishment is that it is a deterrent to crime; but the fact is that, when we consider the occult factors, it really increases crime. The criminal is thrown out of this life onto the astral plane with strong feelings of vengeance and hatred against the government and people that took his life from him, and he dies with this and murder in his heart. He automatically repeats his crime in memory over and over again and these oft-repeated intense feelings and thoughts increase his own criminal tendencies and, through suggestion, impress the minds of others who are inclined to commit Being earth-bound he is drawn to and dwells near those who are evil like himself and if the opportunity arises he can obsess them and force them to commit other murders, and this often drives them to insanity."

Dr. Besant said that Capital Punishment should be looked upon with horror by all right-minded people, and she urged those who are consecrated to spiritual altruism to work hard for its abolition.

In expressing his opinion on capital punishment, Henry Ford says:

The same people—ministers and editors—who listened to the war propaganda of the financiers ten years ago teaching the doctrine of killing are now rooting for capital punishment.

And the same crowd of financiers are backing up this present campaign for the adoption of methods of cruelty. They want to harden the sensibilities of the people, for it serves their ends to have war.

It is wrong to kill a man—everybody agrees to that. It does no good to the man and it does no

good to society. Capital punishment is as fundamentally wrong as a cure for crime as charity is wrong as a cure for poverty.

If the finances of the country were properly adjusted there would be plenty of work for these boys who are committing crime, and it is my opinion every one of them would work if there was work to do.

But we kill—or want to kill—the criminal, because it seems the easiest way of disposing of the problems. We are taking hold of both problems (the problem of poverty and the problem of crime), by the wrong handle. I wouldn't mind giving a man a licking, but I wouldn't want to kill him.

I don't see how any one can vote for capital punishment unless he himself were willing to be the executioner. I think there are mighty few citizens who would be willing to take that job. Then why ask the State, through any citizen, to do the killing?

I understand that Warden Lawes of Sing Sing Prison, who once was an advocate of capital punishment, has had enough of it. He is now talking against it.

I am sure capital punishment is not a deterrent to crime. Any man who has reached the point of being willing to kill another does not care whether he himself gets killed. It was only ten years ago we were teaching millions of people to kill.

If conditions in the industrial world bring a man to the point of being willing to kill to get money you don't cure those conditions by killing the man.

The thing to do is to get at the root of the problem. And that takes us right to the door of the financiers who are chargeable for the thousands of idle men, and who are at the same time deliberately trying to harden the hearts of the people in their attitude toward human life.

And now they have the ministers and editors rooting for methods of cruelty which these same ministers would abhor to undertake with their own hands. They have them in a hysterical state, just as they were in the war days.

Back in the war days, the preachers were telling us that the United States and the world in general would get something worth while out of the war—something worth the sacrifice in human life. Well—did we get it?

The war financiers got theirs. What did the rest of the world get? These same financiers now would like to see any move made by the lawmakers that would make the people willing to hold human life cheaply. Certainly crime should be curbed. Then let us first curb the conditions which create criminal motives in men. [League to Abolish Capital Punishment.]

On March 27th Mr. H. H. Stansbury reported from London, England, through the Universal Press Service as follows:

Penal servitude for life, subject to all powers of remission, may supplant capital punishment for murderers and those convicted of treason.

Lieutenant Commander Kenworthy's bill, presented to the House of Commons, proposes this. The sentence is to be a fixed one, subject to the qualification that if the jury has recommended mercy, the court of criminal appeal may substitute any lesser sentence for the term of penal servitude for life.

In cases other than murder and treason, the court may pass a sentence of penal servitude for life, or imprisonment, with or without hard labor, for any term not to exceed two years.

#### Star Land Camp

[From Fritz Kunz International Lecturer Order of the Star in the East.]

Why plan a camp at Ojai? The reasons are several.

1. It is not to be expected that Krishnaji can travel to every part of this great country, visiting every place where there are members. He has a whole world as his province. Yet in many small towns and villages and in large cities there are hundreds who need to contact him and know what his presence means. A Camp offers a chance for all. May their karma permit of their attending!

2. In a Camp we control the conditions and have them such as are required for the work in hand. Stuffy halls, strain and bustle—such things will be distant from the Camp.

- 3. In a special way, the Christ is nature—a truth long forgotten by the Christian churches, but which we are trying in *The Server* to recall to readers. The Camp will be natural, so that the Christ of the Forest will be equally present with the Christ of the Churches of men.
- 4. The Camp ground we will hold for all time as a sacred spot, hence it is to be expected that a special influence will manifest itself. The Inner Powers are far more economical than men. If Krishnaji were to travel to remote corners and meet the people at places

used for all sorts of purposes, and whose future destiny is indifferent and perhaps undesirable, it would not encourage those Inner Powers to pour forth such special energies as will charge and permantly conserve the spot. The Camp site will be permanently holy ground.

- 5. People sometimes need change before they will change. Even if the Head could visit you in your homes, everyone of you, you would catch less of the meaning of his life, because you would see the same humdrum surroundings. Of course they would be changed and beautified, but the full effect of the change in you would be less than if you first undergo some change, even if it be only of physical and geographical position. Coming to the Camp, especially to those to whom the California air is new, will be a distinct change. The soil will be uprooted within the visitor, and new air will strike the old roots, preparatory to the "gentle rain from Heaven."
- 6. In a Camp people live together as well as meet together. When we only meet we put on meeting manners of every sort, many of them as artificial as drawing-room and other kinds of society manners. But when we live together we let down the bars of the personality—sometimes disastrously and irritatingly!—and there are (in Krishnaji's phrase) more windows open.
- 7. Finally, a Camp is a show and witness of our strength. You will know better what our Order is when you have felt its strength in a great gathering organized and directed by the Order to its own, and no other, ends.

Naturally Krishnaji will visit other parts of America as time passes, wherever there is important work to be done, such as the consecration of special spots, Gardens of the Star or the like. Such occasions, however, will serve functions different from those of Camps. And, as above noted, in the first point, comparatively few of the thousands of places where there are interested and useful workers, can conceivably be visited by one man, especially one so heavily burdened with world duties.

#### CHANGES IN CONSCIOUSNESS

MARIE RUSSAK HOTCHENER

What a mysterious, subtle, sometimes baffling thing the mind is! And yet what a splendid servant it becomes when its elusive ways are discovered, understood and controlled. To become master of it is, in a vital sense, the most important thing one can accomplish, especially at the present time when the constructive work of the future is at hand. Its importance and meaning cannot be understood and the work performed unless the mind is sufficiently poised to intuit the "word" of the Teacher.

Some students are in danger of not intuiting it, judging from the letters and questions received, in which their difficulties are expressed. The condition of their minds discloses a restlessness that is a danger to them unless they are willing to pause and listen for that "word" instead of becoming disturbed. restless and critical over the modifications and innovations that are taking place as the result of the presence of the World Teacher. Their brain cells have long been happy, comfortable, undisturbed; so comfortable that they actually resent the intrusion of the details of a wider purpose—a purpose which requires new brain cells, new combinations, new ideas, new association areas, to supersede the old ones.

We must change our mind-stuff and be quick about it. Change it deliberately, not as regards past ideals, but re-mold it to a deeper realization of new aspects of the work and what is required for its present and future good.

The old groove-molds of the mind must be broken up, sublimated, and new ones formed or we shall not be able to raise the vibrations of our minds sufficiently to realize the present intent or purpose in cosmic consciousness which is now beating on our brains, striving to be received and understood. That intent urges us to adapt our minds to a new purpose

and attendant adaptations, and we cannot do it until we know how to change mental habits by re-educating the consciousness so that it can create new "grooves" in the grey matter of the brain. Otherwise there may be much loss of time, missed opportunities and lack of helpful service.

The physiology of the "grooves" is illuminating. It is so difficult to realize that even a spiritual purpose must make its way to our minds through physiological processes? Or that we can take the re-education largely into our own hands when we understand the mechanism of mind?

Read modern works on the science of neurology, study the illustrations and learn from scientific demonstrations how the mind works, what its processes are and realize the time required of us to obliterate old ideas and to make new grooves which we can cause to become strong mental habits.

When we direct our thoughts or train them anew we do not add to the number of cells in the brain; we are born with a certain number (about ten thousand million), and through well-directed mind processes we can improve their quality and force them to make new associations according to our purpose. If we think in a certain way for a long time the result is that the cells expand and establish many necessary associations, permitting the thoughts to form deep, definite grooves or pathways. These become fixed habits of thought, and the consciousness must always answer to these fixed associations in the same habitual way until some new, persistent thought gradually wears away the old pathways and substitutes new ones.

Prejudices are the results of these deep grooves made in the past. People are often unaware of the different kinds of prejudices that divert their mental processes and warp their point of view; when new purposes arise and they first hear of them, the old, habitual answer of their minds is often a resentment at the intrusion.

Alas, how old and dark are some minds, though in comparatively young bodies. And how simple it would be for people to drive the darkness out did they but possess the courage and knowledge! Their brains prey on themselves and only make the darkness darker! As witness so many recent, questioning letters.

It seems that some students have labored so long, so persistently and faithfully (even against much ridicule and opposition) for the Coming of a World Teacher, that so far as the present events and work are concerned they are uncertain what to do now that He is here and the character of their mental outlook must be changed. The grooves in their brain were forged deep for the anxiously awaited Advent; lectures were given, books written, classes held—all for the Coming. The aspirations and ideals were held close to the mind. The dues to the Order of the Star in the East were paid and The Server read and enjoyed. Everything went on and on comfortably and happily for years as the grooves grew deeper and deeper; the mind became what psychologists call "prejudiced" for *The Coming*. And in consequence there were no grooves "prejudiced" for The Here.

There is the whole secret of their present difficulty. Events are crowding thick and fast; new aspirations, new teachings, new conditions, new work, new everything! And minds with old ideas unprepared for such eventualities became panicky. They cry "Heavens! What does it all mean?" For some reason there seems to have been a total absence of any consideration on their part of the inevitable changes in the character of the work and what was to be done when the Teacher arrived. Many of them vaguely expected miracles—expectations founded on old ideas of the way other World Teachers came and acted in the past with wonders, marvels and multitudes; their minds now stay fixed on these. Harking back to the past they also remembered that Christ was prophesied to return in a cloud of glory. Krishnamurti came to America on a transatlantic liner. They cannot realize that the "glory" clothes his life, his devotion and his self-sacrifice, and that it is destined to banish eventually the materialism of the times. Students can either lighten or dim the effect of the glory by their fixed, prejudiced attitudes of mind which fail to realize the needs of a Coming to modernism.

However, they should not fail to remember also that the Disciple John said that when the Christ came again there would be those on earth who had "pierced" Him in that former time. One fears that prejudiced, doubting minds indicate the truth of the prophecy.

Christ once said to the rich young man, "Give all that thou hast to the poor and come, follow me." Krishnamurti says, "Come, bring all the service and money that you can spare and build a Star Headquarters and school in the Ojai Valley," which is only another way of saying, "follow me." The "me" of Krishnaji is the Christ Spirit appealing through him for help to benefit humanity.

One letter says: "It is all so different from what some people thought would happen when the World Teacher came, and they are disturbed." Grooves, again! The brain consciousness in cases like this is "prejudiced" by fixed ideas which turn to the personality-aspect of the Coming rather than to the aspect of the Spirit of it. Such fixed ideas judge primarily the Messenger and secondarily the Message.

The Messenger is pure, gentle, loving and wise, but some day must pass away from us as a personality.

The Message is translucent, penetrating, all-embracing and true, and is for all eternity.

Shall we not love and aid the temporary Messenger and understand the Eternal Message?

The Message must be made to live on and speak from wide open minds with new grooves. There must be Centers consecrated to hold and teach the Message in all parts of the world. There are millions of people who need to receive the Message in order to make their future progress safe.

Krishnaji's life is consecrated to the Message which is to be taught in lectures, classes, Camps, books, magazines and Centers. When he is no more, the Message must have been well impressed through these channels that it will go on living for all time.

We must establish the channels. If the Christ of ancient times could have had more disciples, followers, societies like the Essenes, books, magazines, etc., His Message might have spread more rapidly and effectually and internationally. But not a word of His Message was written down for many, many years after His death. He travelled but little. He taught and performed miracles in a limited circle.

In considering these problems it is well to remember that the "signature" of that age was emotional, but, of the present, mental. The minds of His age were so uninformed, so little educated, so lacking understanding, that He was compelled to speak in parables, perform miracles and arouse the emotion of wonder. Self-sacrifice and love (the highest of the emotions) were taught predominantly; they were the whole keynote of His divine Message of that time.

But the people of today, through natural evolutionary processes, have reached a time when they are entering fully into the intellectual or mental stage of the world. Therefore, the Christ Spirit, returning to continue His teachings, must now appeal predominantly to the mind. But we must remember that just as in a person, at the end of his life on earth, there are sublimated or synthesized all the elements of the life just ended, in order to carry forward its permanent essentials into a new birth, just so are the higher permanent elements of the Christ's former

Message now being sublimated or synthesized by His Messenger, Krishnaji, so that His wisdom may now be taught and become permanently a part of us.

Understanding or wisdom is the next essential in human progress. By synthesizing in men the divine elements of love and self-sacrifice, by thus harvesting the seeds of the Christ Message of the past, Krishnaji is now able to sow the seed of *wisdom* in the present as the mental age of this humanity develops.

What is the essential quality that results from the synthesis of love and self-sacrifice? Bliss, the bliss arising from divine unity; this will make possible also divine understanding or wisdom.

Is not Krishnaji constantly urging joy, happiness, bliss? In trying to understand why he thus persistently does so, I have come to the conclusion. which seems reasonable to me, that the Christ Spirit within him is thus seeking to synthesize the elements of the past life of His teachings as He seeks to give birth to the new element of the wisdom—understanding.

In order to accomplish the latter, Krishnaji is constantly broadcasting the simple message of happiness, so that the more mental note of His teachings, especially those brought forward in his book, At the Feet of the Master and taught in the inner work of the Camps and Self-Preparation Groups may be firmly implanted in the minds of those who can accept them. May it not also be that the very reason Christ does not reappear in His own physical body is because in this age He desires to test alone the mental appeal of His teachings, testing to see if the mind and reason have awakened commensurately with the love and self-sacrifice taught in the past? He stated that in spirit He is with us always; He dwells in the heart. How then can one be in perfect unity with Him unless He can also dwell in one's mind? Since He is in the hearts of all persons who love Him, why is it so difficult to realize that He can speak His later Message of Wisdom through the words

of Krishnaji, who is pure, truly good and consecrated since childhood to the spiritual life,—a Disciple of the present? Is it not a great opportunity for students to see if they can pierce through the veil of the personality and not only love Christ's presence in the heart of Krishnaji but also receive a later presentation of Divine Qualities spoken through His chosen Messenger as formerly He spoke through His Disciple Jesus?

Would it not be wiser, rather than becoming confused about it, to listen for the Inner Voice of Reason that strives to make itself heard in the demands of the higher life? To the aspirants we advise, Be still, expectant, poised and silent enough to hear, those who have ears to hear! Grasp the mind and guide it to the first stage of consciousness—a stage that must be passed whenever one thinksthat of Awareness in Attention. Avoid dwelling in the old closed grooves of mind; take the new ideas as an hypothesis; give a full one-pointed attention to them; hold an open mind and heart; do not let the mind wander; think only of desiring to understand them. Do these things and one will find that very desire will lift the mind to express the second stage of consciousness (away from the concrete into the more abstract) called Interest in Concentration. There the mind resolves to go on trying to feel (astral) the beauty of the Message, its love, happiness, tenderness, and all other higher emotions. If one now holds fast to the idea of loving the Messenger and Message, and desiring to understand him, the consciousness will be led into the third stage of its expression-Thought, in Mind-processes. Take the words of the Message and the new demands makes upon the work and life; think them out; meditate upon them; reason about them; over and over again compare them with all the knowledge one may possess; see if they ring true to the wisdom-words of Christ's former teaching; test the spiritual quality of

the old existing thought-grooves in one's consciousness, and ask: "Am I prejudiced or troubled by the personality of the Messenger or by the method of delivery of His Message? Am I troubled by my own preconceived ideas of how a World Teacher ought to come and ought to act when He does come? Who am I that I should know them better than He? Why am I so upset when I see the changes in the work, the increased demands, raising the price of the magazine, asking funds for propaganda, Centers, Camps, books, etc.? these not necessary? Do not other organizations make such demands for support?" The intuition will answer "A larger Headquarters for the Order is an absolute necessity. As for the increase in prices, you have had the advantage and consolation of the Order, books, magazines and lectures, when the prices were less. A larger magazine is needed because its material is cramped and the pages inadequate to express the helpful articles that are required to spread the teachings of the World Teacher. Millions need His Message, and more money is essential to send it to them. The Christ Spirit is whispering 'Sell all thou hast and give to the poor in understanding.' Your business should be to work, serve, love and understand both the Message and the Messenger, the increasing work, its changes and its requirements. and your thoughts and efforts should add strength to it, or at least not in any way hinder it. If you cannot reasonably do so. at least keep an open mind and wait, wait for your intuition and a wider understanding to guide and protect you from the dangers of prejudices in old mind-grooves."

This reasoning stage in the consciousness will lead to the last stage (which is gained through analyzing in this manner), called Contemplation in Kealization. The mind now rests poised, and should hear the Inner Voice of the Soul: it will speak Krishnaji's Message of love, happiness, wisdom.

## Headquarters Notes

On the 21st of April, Dr. Besant, Krishnaji, Mr. Rajagopal, Lady Emily Lutyens, Miss Mary Lutyens, Miss Rosalind Williams, Dr. Van der Leeuw, Mr. and Mrs. Kiernan, Mr. Fenn Germer and Miss Marion Cartwright leave Los Angeles on the way to London and Ommen.

How we shall all miss them! But we have great joy in knowing that they will be with us again inside of a year and for our Ojai Star Camp. They have made many friends here in America. Lady Emily has been untiring in her lectures. How nobly she has tried to show us the exquisite quality of Love's most resplendent power—Mother-love!

Mr. Rajagopal, General Secretary of the Order, combines with a great charm of personality, a brilliancy of mind, ever eagerly planning and organizing our Order for more efficient work in His Name.

Because we have seen into Krishnaji's eyes we have come nearer to the Beauty of the Eternal. Because we have seen the splendor of Annie Besant we understand more of that mighty power that moves ever for righteousness! How can we thank these great ones. How paltry are our words, how appallingly small does one feel, desiring to give every thing in the universe of love and joy and bliss and then realizing one's poverty—that one has practically nothing to give that could in any way be worthy of them.

May the Holy Ones, may God's own blessing, forever abide with them! J. A. I.

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Some persons who are opposed to our work and ideals have been circulating the report that Mr. Krishnamurti is in ill health. We wish to state that this rumor is absolutely false. Never has he looked more the picture of health than now, in spite of the heavy responsibility arising from his sacred Mission.

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Mrs. Gillespie, our efficient and fine, devoted "keeper of the records" was appointed by the Board, Treasurer of the Order of the Star in the East, on February 26th, 1927. Her presence, as

well as her work, is deeply appreciated at Head-

At 2123 Beachwood Drive we shall feel the absence of Mr. and Mrs. Kiernan, who so graciously offered us their good services during the past seven months. The cordial good wishes of Headquarters go with them for a joy-filled sojourn at Castle, Eerde, Holland.

Through a very plausible zeal in wishing to see our Star Headquarters free from its indebtedness, a great effort was made and the mortgage paid to Mrs. Morison. This effort, however, left us with a number of other obligations and debts, which became so burdensome that we finally had to secure a new mortgage on our Headquarters, of \$3,000, enabling us as well to clear our title, clouded by approximately \$800.00 of street assessment.

The above mentioned sum of \$3,000, together with Mrs. Allaire's note of \$2,000, totaling \$5,000, is

the entire debt on Headquarters.

The paying of the mortgage had one undesirable feature, namely, that donations to Headquarters Fund stopped. Please remedy this by opening your hearts and purse to Headquarters Fund as well as to the General Fund.

Here is a complete list of our funds contributions to which are earnestly solicited:

...J. A. I

#### AMERICAN STAR ACTIVITIES

- GENERAL FUND: (Current office and general expenses.)
- STAR HEADQUARTERS FUND: (Paying off Hollywood mortgage, and building new Headquarters in Ojai.)
- SELF PREPARATION GROUP FUND: (Headquarters operating expenses. Cost of Manuals.)
- STAR LAND 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.

#### MESSENGERS OF GOOD-WILL



On March 3rd there was held in Japan a Festival of Dolls. The opportunity was taken by many American children and their friends to pave the way for a better understanding between the two countries by sending dolls from institutions, notables, cities, etc. A large shipment was sent which was a delight and surprise to the Japanese children and thanks were expressed through the Japanese Ambassador, Mr. Matsudaira.

The Theosophical Lodge at Atlanta, Georgia, sent an Annie Besant Doll, which the photographs on this page disclose. Dr. Besant was kind enough to autograph them and made the naive remark: "Do you think the children of Japan will think I look like that doll?"

#### ANIMAL WELFARE

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

#### HUMANE EDUCATION IN ALAMEDA COUNTY, CALIFORNIA EDITH LATHAM

[President of the Latham Foundation for Humane Education, Latham Sq. Bldg., Oakland.]

When Jacob Reiss said that hope for the world's future lay in the receptive nature of the young child, his large experience had taught him a fundamental truth. Before the teen age the child's mind may be likened to a sensitive plate which accepts whatever impressions and influences it is subjected to. The teacher controls the child during most of his waking hours. The opportunities are enormous. The privilege, therefore, which has been accorded the Latham Foundation for the Promotion of Humane Education to enter the Alameda County schools is regarded as a sacred trust.

The question has been much discussed whether humane education shall be taught in the schools through the enactment of state laws, or whether outside organizations specializing in such study, shall, with the sanction of the school, conduct the training. There is very much to be said on both sides and the solution is a most difficult one. The school is jealous of its prerogatives. It now looks askance at outsiders who may turn out to be exploiters with self-owned axes to grind. If cooperation is won an outside subject is too apt to be regarded as one of the negligible frills, which can be forgotten if it is not seriously a part of the established curriculum.

On the other hand the teacher who is signally successful with the regular curriculum studies, will make a lamentable failure of humane education if her heart is not earnestly in it. The admirable laws in many states putting humane education on the statute books are for the most part a dead letter, according to a survey which the Foundation has recently made. We believe the teacher's unpreparedness is very largely responsible. Book study is but a small part of the preparedness needed, and there are few studies which exact so many and such varied qualifications to make the one hundred per cent successful teacher.

Ethics are not easy to teach. Advice and exhortation are poor timber in the class-room. Sermonizing produces ennui in the young child and antagonism in the older one. Even the teachers who are well disposed have no understanding without special experience how to proceed. The class-room has never been the pulpit. But it is possible to march right into the citadel of the child's heart

and mind and by the indirect route or gentle flank attack, and the child has taken a powerful lesson into his system without the defeating "do" or "don't" procedure.

In our experiment in Alameda County we have a certified teacher, who is endorsed by our County Superintendent, David E. Martin and his Board of Education. Mr. Martin's sympathy with the work and his splendid influence were generously bestowed in a personal introduction to every principal. Every new step we made we depended upon his experience to sanction. When he endorsed a measure we went forward with energy. When he vetoed it we waited for a wiser course. We were led and very wisely led. At the end of one year we are getting the reaction. We have made many alliances, we have many friends among the teachers who are giving most valuable cooperation and we have learned that the whole secret of success lies in what the teacher is willing to do. The children are never our problem. They have abounding enthusiasm, but they are not initiative if the teacher is apathetic.

For the younger children we have originated our own method of instruction. An effective poem, such as "Who Stole the Bird's Nest?" by Maria Childs is chosen. The Foundation's illustrator translates this into picture form. As it comes from the press it is a simple sheet presenting the outline of the characters concerned, and a landscape. The landscape is copied in magnified form and mounted upon a story board, 24 by 36 inches. Our teacher tells the story and as it proceeds, the actors which have been colored and mounted on carboard, take their respective places in the picture by means of concealed pins. At the end of the story each child is given the materials to develop the picture himself and if the teacher is cooperative the story is dramatized to the infinite delight of the children. Thus thousands of children are working on the idea that it is wrong to hurt a bird or to steal a nest and it is significant to note how deeply the lesson takes root. The children become acute in their observation of cruelty and emphatic in their condemnation.

For the higher grades, even through the High Schools, we depend upon poster and essay contests, and with the official recognition which has been given such contests, the art work counts in the graduation credits of students. With moving pictures, stereopticon talks and stereographs where we cannot have the electric light, we vitalize to the child's mind such subjects as Longfellow's "Bell of Atri", the enormous service of birds, the heroism and fidelity of dogs, the intelligence of the beaver, etc.

We have formed our groups into KIND DEEDS CLUB and the pledge conditional to becoming a

member forms in some schools a part of the opening exercises, being recited collectively after the salute to the flag. The club activities include the learning of humane poems, the staging of plays, the conducting of meetings and the discussion of humane subjects. Some schools have adopted the Kind Deeds Box, which is kept in the class-rooms and into which children drop slips of paper setting forth what they have done to be worthy members. Definite study and work are required, all tending to give children the information they need to perceive the dignity and worth of animal life, the qualities which so closely relate them to ourselves, their marvellous endowments and the underlying soul in our mute relatives, which is struggling for self-expression.

We issue a Club periodical for each month called *The Kind Deeds Messenger*, a free Story service for the public schools. It is spreading its influence into as far away points as New Zealand towns. To supplement the work we are now starting a humane circulating library.

One of our publications A Square Deal for Animals, by E. K. Whitehead, Honorary Vice-President of The Foundation and Secretary of the State Bureau of Child and Animal Protection, Denver, Colorado, has been accepted by the Deputy Superintendent of Curriculum in the schools of San Francisco as a basis for humane education in that enormous field.

Our Humane Poster Contest has now become a State-wide institution. We repeat, it is not the children with all their thoughless cruelties that are the serious problem. It is we grown-ups with crystallized bad habits, warped vision and closed doors. We are too slow to grasp the fact that Humane Education is the religion of a recognized brotherhood of all life where life other than self is fully as dear as self; where a hurt inflicted has its quickened reaction of hurt; where life can be truly happy only as happiness is bestowed. All this is the meaning of Humaneness with a broad application to all feeling beings and in that application, if it is truly sincere, it touches all that we do and think, even to what we wear and what we cat.

"If I can stop one heart from breaking I shall not live in vain.

If I can ease one life from aching

Or cool one pain,

Or help one fainting robin into his nest again, I shall not live in vain."

If parents and teachers the country over encouraged their children to so think, what would the tax-payer have to say about empty jails! For as Speaker of the House of Representatives in Texas, L. T. Dashiell, declared: "The lack of humane education is the principal cause of crime."

#### CHILD WELFARE

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

#### LOOK TO YOUR CHILDREN

MRS. DONNA PREBLE, 415 SUMMIT AVE., PASADENA, CALIFORNIA

The book, The Revolt of Modern Youth, by Judge Ben Lindsey, formerly of the Juvenile Court of Denver, has caused a great deal of comment. Indignant old ladies and scandalized mothers loudly protest against its truth. "Conditions can't be as bad

as that," they exclaim.

Not until one has worked among the delinquent children that are brought into the Juvenile Courts does one realize that Judge Lindsey has not overstated a single thing; in fact, it would seem that he has handled the subject gently, and with an amazing tolerance and understanding of human nature and young people. That a condition of willful freedom without knowledge or discrimination exists must be faced if we are to work among the children of this generation with any degree of

Your daughter and my daughter, your son and my son have their own instinctive urges as well as the general attitude of their school-mates with which to deal and to which to adjust themselves. Shall they become a part of it and thus form habits. ideas and attitudes toward life that will color and warp their entire future? Or shall they be so trained as to recognize danger, and wisely control the forces that either make life beautiful or discouraging?

In working among these children who have become victimes of their own instincts, it is to be noted that almost without exception they are the results of broken homes, negligent parents, or no

parents.

Happy homes with mothers and fathers who guide and love are not so apt to turn out such pitiful victims. However, mistakes are made within happy homes by parents who are more negligent than they realize; or whose son, more weak than wise, becomes the victim of some other person's untrained dominant daughter, or vice versa.

All too many good-looking and normal little girls of twelve or thirteen years and, boys of the same age or a little older, are brought into court with their parents who present a woeful astonishment at the delinquency that has been going on right under their nose, or while they were talking to the Woman's Club or the Lodge on how to raise children or how to live the life-beautiful!

Look to your children, members of our Society, see to it that they are informed wholesomely and adequately, about the laws of life. Here is the place for your first and most important service. Give them a sense of responsibility toward themselves and the future race of which they will be the parents, that they be not too heavily handicapped in the effort to progress.

It seems so strange that the education of children is so neglected on the important subject of sex and hygiene. Why are they not taught to train themselves with a sense of responsibility and consideration that they may regulate their lives, control their forces and educate their own minds in order to become fit parents themselves?

They are sent out into the world to contact the worldly attitude, the vulgar concept of Nature's principles, and are expected to come through unscathed and rounded out into proper citizens.

To be well educated in the intellectual phases of civilization and to fail because of no wholesome knowledge on the social theme that may make or mar one's entire life is to acknowledge both our educational system and our home influence failures.

#### RELIGION AND

#### THE CHURCHES

Field Secretary, Mrs. Ada Knight Terrell, M. A., 2221 Portland Avenue, Minneapolis, Minn.

ENGAND ROUSED BY THE REVISED PRAYER BOOK

The genius for compromise said to be characteristic of the Anglican church has succeeded in revising the Book of Common Prayer, in which are enshrined the doctrinal statements of the Church of England, according to The Literary Digest.

The most important and controversial change is the alternative order for the communion of the Sick, permitting the Reservation of the Sacrament. It is provided that reservation of consecrated bread and wine may be made "only for the Communion of the Sick, and shall be used for no other purpose whatever. The Sacrament so reserved shall not be brought into connection with any service or ceremony, nor shall it be exposed or removed except in order to be received in Communion, or otherwise reverently consumed." The priest is required to wear vestments in administering Holy Communion. The marriage service is considerably altered. The word "obey" is deleted, and in reference to the husband's property, "share" takes the place of "endow." Extempore prayer is permitted, "subject to any direction which the Bishop may give." The Athanasian Creed is made permissive. Many new occasional prayers and thanksgivings are provided, including prayers for missions, for unity, for Sunday observance, for election times, for the League of Nations, for peace, and for "the commemoration of the faithful departed." There alternative prayers for the dead are provided. In the office for the baptism of infants, "born in sin" is altered to the declaration that "God willeth all men to be saved, for God is love."

CONGREGATIONALISTS AND UNIVERSALISTS UNITING

According to the Christian Century of March 3rd, steps have been taken to unite the Congregationalist and Universalist churches. Last October a commission was appointed by the Congregational National Council and the Universalist General Convention to consider the matter of uniting the two religious bodies. They have sent out a lengthy document to the membership of the two churches containing the significant words: "We believe that the basis of vital Christian unity is the common acceptance of Christianity as primarily a way of life. It is faith in Christ expressed in a supreme purpose to do the will of God as revealed in Him, and to cooperate as members of the Kingdom for which He lived and died. Religion today does not grow in the soil of creeds." There will be a meeting of the Council of the Congregational churches in Omaha next May, and of the Universalist churches in Hartford, Connecticut, in October, to consider further the question of unity.

RE-ARRANGING THE DECALOG

The Literary Digest says:

It may be surprising-it will certainly be comforting-to many to read that a group of young college girls still revere their parents; indeed, they place reverence of father and mother first among their duties. It will be less surprising—and, perhaps, less comforting to some—that the girls rate the Biblical injunction to keep the Sabbath holy least important among their duties. It should be understood, of course, however, that they may merely differ from the Old Testament idea of Sabbath observance, for it is held in many pulpits nowadays that indulgence in uncommercialized sports on Sunday-after church attendance-is not a violation of the Fourth Commandment, fourth as Moses wrote down the Decalog. In any event, the fact that these girls salute the hearth with an emphatic gesture is both a witness to their wholesomeness and a tribute to their parents.

The rearrangement of the Decalog was made by 835 girls of the Simmons College School of Secretarial Studies, Boston, who were asked by Dr. Edward H. Eldridge, director of the school, we read in the Boston *Herald*, to group the Ten Commandments in the order of their value, as the girls see it, as moral guides to conduct. The averages were arrived at mathematically by Dr. Eldridge, and the rearranged Commandments then stood, in the ab-

breviated form in which they were asked, as follows:

Honor thy father and mother. Thou shalt have no other gods before me. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not take the name of the Lord in vain. Thou shalt not make unto thee any graven image. Thou shalt not covet. Remember the Sabbath Day to keep it holy.

The students were asked also to weigh the two commands of Christ, "thou shalt love the Lord with all thy heart," and "thou shalt love thy neighbor as thyself." Seventy-one per cent. accept both commandments and hold them of equal weight, or the first predominant; 20 per cent. hold the second more important, and four per cent. reject the first, while accepting the second.

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