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THE STAR IN THE EAST
IN AMERICA

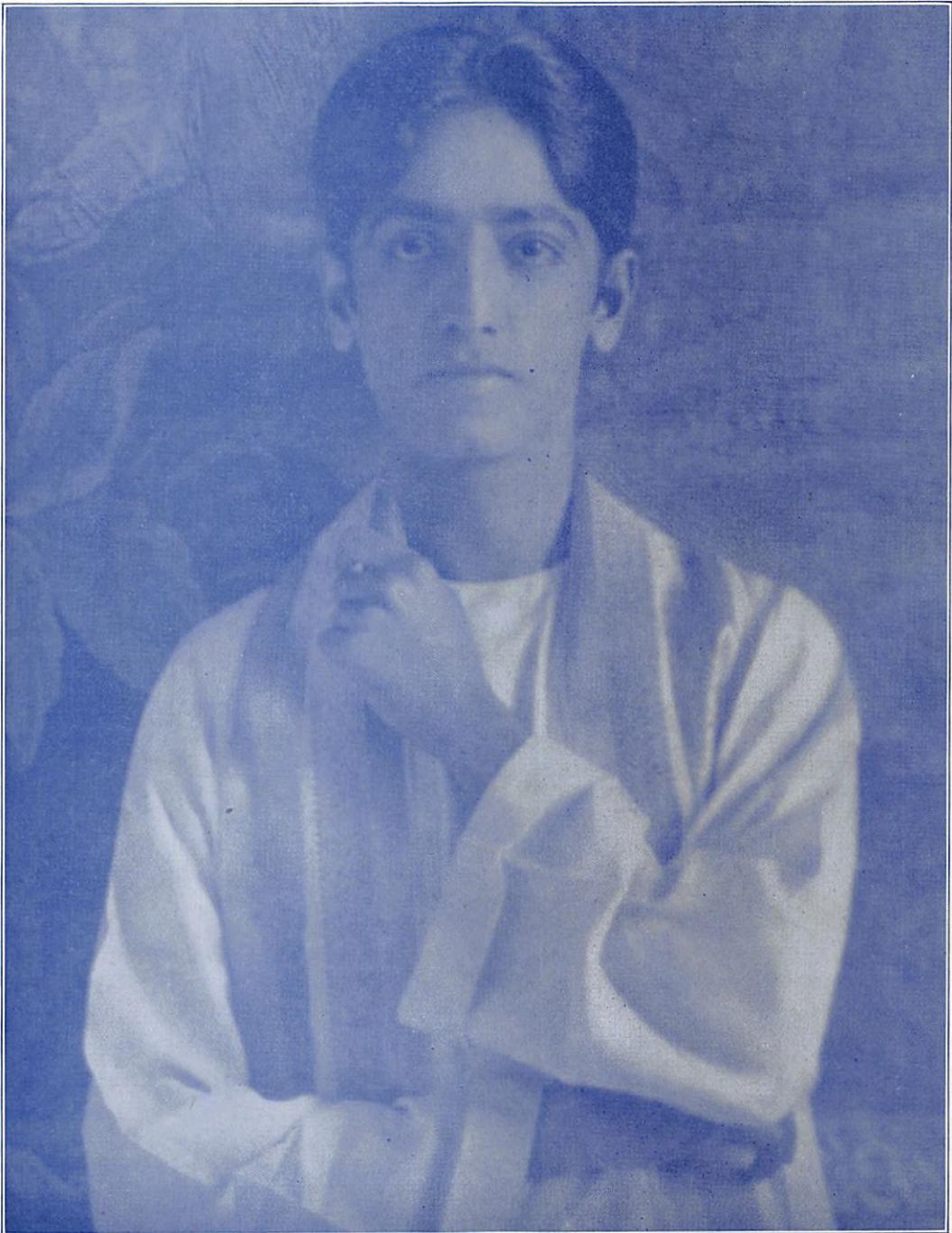
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A BIRTHDAY GREETING FROM KRISHNAJI
MAY 11, 1927



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. Krishnamurti

The Future Sub-race

[Unrevised notes of a recent public lecture given by Dr. Annie Besant, at Ojai, California.]

Friends:

Some of you may have felt perhaps a little surprised when almost strangers to your Valley—although Mr. Krishnamurti has been here for some years—suddenly appeared as purchasers of considerable land. I thought that you might like, perhaps, if I told you quite frankly what our aim is in buying the land—what we want to do with it.

Really, the ideal project that we have in mind quite naturally follows on the subjects that I have been dealing with on the last three Thursdays that I have been speaking to you. It is the direct outcome of a view of history, of events that have taken place in the past in connection with human evolution, and the belief that at the present time in the world's history we have come once more to a point of new departure, when a new type of civilization is gradually to appear and develop, just as other types have appeared and developed in the past. You may remember that in speaking of the Inner Government of the world, I mentioned three Great Officials of that Government; one of whom had to do with the development of races; the other specially with religions and education; and the third by acting on human beings through the great distinct qualities that you find in human beings—one of these being particularly prominent, especially developed in every subdivision of the great mother race.

I stop for a moment on that point, because without that you have not the right background of our ideas. If you look right back to the great race of which we are all part, in the different subdivisions, you will find that it started practically in Central Asia. Some of you may have noticed that the United States has been sending out and supporting a great exploration in Central Asia, and in the report, which is only partially made at present, which was given out recently, they

stated that they had found the remains of a great city in the Gobi Desert, and that it would take many years to uncover it and study all the relics of the past which they expected to find in the exploration. Now, that statement is exactly on the lines of Theosophical history and tradition. You will remember that the other day your Supreme Court spoke of an Indian (Hindu) who could not qualify for citizenship in the United States on the ground that he was not a Caucasian. That is perfectly true. The present Indians in India came down into that country from Central Asia about nine thousand years before the Christian era. You will find it rather interesting in connection with the emigrations that every one of them—four in number, counting the center, the mother-race as one—went out westwards and grew up, each into its own particular type, in four valleys which spread out like the spokes of a wheel, around a city—the City of the Bridge, which your own archeologists are examining by excavations. In those valleys each subdivision developed its own particular type; and after each had lived in its own valley for some hundreds of years, they went out westwards and eventually gave rise to all the European nations of the present time, as well as to some of the Asiatic nations—like the mother stock itself, the others spreading into the nations which I have just mentioned.

The particular valley in which we are at present, the Ojai, has been selected for the growth and development of those who will form the sixth sub-division.

You may notice that I spoke of four emigrations and now I am speaking of the sixth, as if I had skipped over the fifth; the mother-race always counts as one, it really makes the fifth. We have had in that long ago four valleys: The mother-race living in a great plain surrounded by mountains; and

in the middle of that immense plain—between the mountains—there was what was called the White Island, where the highest Officials of the Inner Government of the world lived then, and still live. (I don't think the explorers will be able to find that White Island!) Imagine then the forefathers of the different races, to which we all still belong, back in the four valleys of Central Asia and developing particular qualities to carry forward with them when they were to emigrate, and the World Teacher on the time with each emigration. He laid special stress on one or other of the great truths, and so made the differences in each new civilization which grew up under the impress of His fresh presentation of the great spiritual verities. That has been repeated already in the past which is behind us; first, to the mother-race which had the religion of Hinduism, and then to the Egyptians; then on into other civilizations which followed these, each having its own particular type and mark. Now the chief subrace to which probably many of the Americans belong, from the south and north of Europe, we used always to call the early Celts. In some ways it is more convenient to use the old names, because they embrace a whole group of nations which are like each other in their temperament, and you will find the whole of those show a strong artistic nature, very easily moved by their emotions, fond of magnificent buildings. If you go among them now, you will still find those peculiarities existing—a longing for beauty everywhere, whether in public or private life. And everywhere the arts are found springing up among those nations; and then some of them spreading northward to the next great wave of emigrations coming into Europe. The Teutons—by that I mean all the Germanic type—are not marked so much by love of art as by the scientific mind. Science has made great advances among them. But if you take this fifth subrace as a whole, you find that the Scandinavians, Germans, Finns and English, which sprang from the Anglo-

Saxon all are marked by a precision of thought, the desire to understand things, determined to understand what lies behind all the lines of activity which the groups of those nations follow.

So, looking at these, we get a kind of picture of this history in which a great stream, as it were, divides itself off into seven different races, five of them already having been playing their part in the great drama of human evolution; and one now which is beginning among yourselves—that is, using the Theosophical numbers, the sixth subrace.

Its special characteristic is to be intuition; that is, the recognition of truth, not by argument, reasoning, or logic, but by a quality which is allied to sight in its directness. Just as the eye sees, as the ear hears, directly without argument of any kind, so the intuition will act as a faculty and bring understanding without details of long explanation. Thus you will find in the children that are being born in considerable numbers among you in California, that there is this swift recognition of a fact, the swift grasp of it, and an impatience of over much proof, details, or argument being used in connection with it. And your consideration of that difference of the senses which appears in them, and the mental power peculiar to the preceding or fifth subrace, is of the greatest importance, especially since it concerns the education of these children. You will have to remember that when you are dealing with natural processes, they are exceedingly slow. You may watch a plant for many hours and you will not see that it has grown to a perceptible extent; but there are instruments now which enable you to see the plant growing; so that you can watch the gradual increase of the length of one of its shoots; and so in the whole of nature's processes, they are continuous and slow; sudden changes are seldom found.

In looking at this new type that is being born among you, one that is recognized by your own scientific men, you must observe

carefully. Compare the children of the ordinary type with these which are a little out of the ordinary, and in that way you will gradually come to understand the position in which the whole of you stand in Southern California. You are really the cradle of the new type, and of the coming of that new type, and while it will be very slow, very gradual, nevertheless it can be quickened in its evolution, if we consciously cooperate with Nature. Nature, left entirely to her own processes, works very largely through the subhuman entities, like the fairies that we heard about the other day from Mr. Gardner, and the changes come about very gradually. But these changes may be made to appear very quickly, if human intelligence comes in to assist in bringing together and educating the type which shows most prominently the quality which it is desired to develop, and protecting it from the obstacles which, in the ordinary course of Nature, surround a type. Just in the same way that a scientific gardener can take a wild rose and develop from it a far larger, and in many ways a more beautiful flower, simply by putting the pollen of the rose that shows the peculiarity he wants on the carpel of another, then these entities and forces of Nature can very quickly, comparatively, evolve a new flower, or one so different and better than the one from which he started, that it may well be called new. The wonderful roses that you find developed at the present time take their birth, really, from the wild rose, the simple little five-petaled flower that grows wild. Just similarly if we cooperate with Nature, working and improving the physical bodies, the emotions, the minds, we can bring about a very much more rapid development in children, than if we did not recognize these peculiarities, but let the children simply be taught in the same old way as though there were no changes going on in the Great Laboratory of Nature.

We are proposing, as many of you may have seen in the published articles, that one of the buildings in what we call the Happy Val-

ley, shall be a school; and that especially will be a school to develop the girls and boys along somewhat different lines from the schools of the present. The schools of the present are right in some ways in that they train girls and boys to succeed in the *present* civilization. But they stimulate them with prizes and competition that brings out an inclination to exert themselves when others are working against them, rather than when others are working with them. We have, as you know, a competitive civilization in which the strongest brain dominates, just as the strongest arm dominated centuries ago.

The next civilization will be a more cooperative one in which people will work in large numbers together, as they do now, but in which there will not be the striving of one against the other, of which we have seen so much in the present century. Cooperation will replace competition in production and distribution.

In order that this may be done thoroughly and well, you must train your children, not in competition with each other, which was right for the civilization in which we are, but rather in helping each other; rather in the ideal that we are working together for the common good, not against each other. Gradually, I think, you will find that in the very best schools of your time the children are being taught more to help one another than to struggle with each other. But one of the difficulties that has come to every community is that children trained in competitive systems in the school do not make good cooperators when growing into men and women. They still want to fight for themselves, rather than to have a goal in common.

The school in the Valley here will be of that new type to a very great extent. Looking at education, as all pupils and teachers should try to see it, you will find it divides itself into three stages, and that the emphasis laid on these stages goes with the growing age of the student. We all know that we have bodies, emotions and minds. It has not been recog-

nized enough in education. Teachers should arrange the methods of education so as to suit the methods of Nature rather than to disregard them. They train children on some kind of theory that is not present in Nature's facts and, therefore, cannot be thoroughly satisfactory.

Take the young child in the first seven years of life. What does he need most? He needs first, plenty of nourishment, and other things that develop in him a strong physical body. And as for the education of very young children, it is now largely carried out on the Montessori System, that in which the senses are carefully trained and developed. For instance, the children will be able to tell you the weight of an object placed in their hands, as compared to that of another. Not vaguely that one thing is heavier than the other, but with an exact appreciation of the amount of difference in the weights, so that the sense of touch becomes trained. Also to know different fabrics though the child is blindfolded; in every possible way the senses of the body are thus being trained. Lessons should always be "play-lessons" that the children like. We have now found in some of our advanced schools in India that the children loved their school so much that they did not like to go away for their holidays. In my childhood I can remember that my brother used to like to have holidays; but now-a-days children like to go to school because they find it more interesting and amusing than being at home. The training of the children should first go along the line of training the senses, making them keen and alert, and making the mind more and more efficient than it would otherwise be; knowledge should be instilled which will remain all through the life.

Next we come to the second seven years, when the emotions have to be developed, trained, guided, molded and controlled; love of the beautiful instilled; purity, gentleness, kindness and politeness made habits; and a great ideal held up before them.

The third part of the education is that the brain may be trained to the utmost, in which hard brain work may be done without the smallest danger to the physical instrument through which the work has to be done. Children brought up along these lines develop rapidly. The Scout Movement has made the boys and girls useful. They take a delight in creating objects, not in simply wanting toys with which they can play, made for them, but in creating the toys which they desire to possess. The Scout Movement in England and India has been one of the most splendid parts of the education of boys and girls. It teaches them not to sit continuously over a book, which they do not understand, but to make things for themselves. There is nothing a child enjoys more than to use the creative power that his eyes and fingers give him. So the new education is running along these lines. It will be more and more perfected as time goes on. The new children are growing up without fear. One of the greatest crimes is to frighten a child. All these things will help in the making of what you may call the cooperative commonwealth which the cities, towns, and villages will gradually become.

(TO BE CONCLUDED)

THE MUNI

FRANK METLER

What is the mark of him of stable mind,—
The Muni who is steadfast, calm, resigned;
How doth the stable-minded think and talk,
How doth he contemplate and act and walk?

Who hath abandoned all his heart's desire,
Indifferent to passion, fear and ire,
With Manas free from all anxiety,
From heat and cold, from pain and pleasure, free;
To objects of the senses unattached,
From likes and dislikes equally detached,—
These are the outward signs that indicate
The Muni who hath passed within the Gate.

Some Problems of Modern Parenthood

LADY EMILY LUTYENS

Before I begin this article, I should like to take the opportunity of recommending to every parent a book which I have found one of the most inspiring and illuminating that I have read for many years. It is called *The Revolt of Modern Youth*, by Judge Ben B. Lindsey, published by Boni and Liveright, New York City.

This book deals with the problem of modern youth from the point of view of one who has had great experience with that problem and who brings to bear upon it a wise and sympathetic mind and heart. In his book, Judge Lindsey brings out very forcibly the fact that many of the problems which are the cause of heart-break to the young, and which lead to the tragedy of ruined lives and even to suicide, would rarely exist if the parents of the young people concerned were as wise and kind and as wide in their sympathies and tolerance as is the author of this book.

The real tragedy of the book does not consist in its recital of the so-called misdemeanors of the young people concerned but in the ineptitude of the parents which made it impossible for the young people to come to those who should naturally be their confidants. Happy are the young people of Denver who have such a wise and kind friend as Judge Lindsey to whom they may take their troubles.

The purpose of the Star League of Parents would be well served if every Star parent could become as wise and as kind and as truly a friend of the child as is the author of *The Revolt of Modern Youth*.

In the suggestions which I propose to put forward this month, I speak essentially as a parent and a student of life and not, in any sense, as a pedagogue or as one who has studied the problem of education from the professional and technical point of view. One great thing which the experience of life has taught me is that the more you know, the

fewer theories you have about the education of the young. I have noticed that it is generally the children who write books on education.

The surprising idea exists that education is limited to the young and, in some countries there are institutions under the name of *Finishing Schools* for young people of eighteen and nineteen years. If it were really true that education could ever be finished, it would be very unfortunate for the middle-aged and the elderly. As a matter of fact, education is never completed. I am inclined to think that there are more lessons to be learned as one goes on in life than one ever learns in school. I honestly can say that personally I have learned a great deal more from my children than I ever learned from my parents. No books, however, have been written, as far as I know, on the subject of education of the old, although the education of later life is exceedingly important. If we want to keep pace with our children, we ourselves must be always learning.

I think that one of the most important lessons that we can learn in dealing with young people is that of the part which individuality plays in their reaction to education. No two children are alike, and, given the same environment from birth each child will respond differently to that environment. Therefore, whatever system of education we employ, it must be adapted to the needs of the individual child. And, for this reason, any hard and fast rule is likely to lead to disaster. It would certainly be much easier for the parents if their children were like a flock of sheep but, especially with the children of the new race, individuality is likely to play a very large part and it is going to be much harder for parents to adapt themselves to the individual needs of their children. It means constant watchfulness, constant relaxation and adapta-

tion of customs and rules which have to be framed for the benefit of the whole family.

I think that all psychologists and all educators would now agree that the worst crime which any grown-up person can commit against children is to instill into their nature any kind of fear because fear leaves a permanent scar on the soul. We most of us are surrounded by fears of one kind or another, physical, mental and emotional. Some of these are no doubt inborn but a great many are the result of threats and punishments which have been inflicted in childhood, and it seems to me that the very first thing the modern parent must eliminate entirely from the home life is fear. The natural fears of children can generally be met by sympathy and kindness and intelligent explanations. We should aim at inculcating in our children that spirit of courage which is not afraid to think, to feel or to act. It is pathetic to read the autobiographies of great men who live in the Mid-Victorian period and to realize how large a part religious fear played in their lives when children. At least we may hope that all Star parents will see that the fear of death, the fear of hell and the fear of judgment are removed entirely from the consciousness of their children.

Many children, again, are afraid of the dark and it is quite likely that children, being often naturally psychic, *do* see entities in the darkness which are unperceived by the grown-up people around them. No childish fear should be laughed at or despised. It should always be met with kindness and sympathy.

The question of freedom is a difficult one for all parents because, while freedom is essential for growth, the parent must, at the same time, guard the child from injury. Freedom, in reality, puts a very great strain upon those who do not know how to use it. It is, perhaps, one of the reasons why modern democracy seems to be turned back so easily towards autocratic and tyrannical leadership, I think myself that all children should be taught the responsibility of freedom by being made

to decide little things for themselves and learning by their mistakes. *Wherever it is possible* for a child to have its own way without injury to itself or others, it should be permitted to do so. We none of us can learn by the experience of another and, if a child is trained while still very young to make the right choice in small things, he is more likely to choose aright when it comes to the larger problems of later life. At the same time, I think one must recognize that a certain amount of opposition is also good for the character. It brings out strength and teaches the child how to stand alone and not be carried away by public opinion. A very careful balance has to be exercised between freedom and coercion and it is, perhaps, more in this direction than in any other that tact and discrimination on the part of parents is essential. While allowing a great deal of individual freedom of choice and of expression, it is essential, very early, to train the child to realize that he is part of a community and must not allow his individual desires to overrule the comfort and convenience of that community. Parents, I think, sometimes make the mistake of being too unselfish, thus driving their children into selfishness. Children, even when very young, are happy to perform little services for their elders and the idea of mutual service and consideration can be inculcated at a very early age.

Modern preachers are constantly deploring the fact that the sense of sin is dying out of the younger generation. Let us say "Thank God" for that. It would be a good thing if the word "sin" could be obliterated from the language, and we could substitute "ignorance", which would be nearer the truth. At least Star parents might resolve never to use that obnoxious word. It is a great mistake, in dealing with children, to make sins of small errors and mistakes as, by so doing, the child loses the right value of things. Again, it is much better to put the positive rather than the negative before children—to replace "don't" by "do". The spirit of the old-fash-

ioned parent is exemplified by the story of the mother who said to her small boy, "Go and see what baby is doing and tell him 'Dont'". Many things which, in childhood, we characterize as naughtiness are only the result of exuberance of spirits. It is not natural for a child to be quiet unless he is keenly interested and, if you find a child who is restless and naughty, it means you have not supplied him with the means of exercising his creative faculties. Perpetual nagging and scolding have a very harmful effect upon the nature of children and are often the direct incentive to lying. A child will lie in order to avoid a scolding and who can blame him? It is the parent who is to blame for making himself a bogey.

Another essential in dealing with children is to treat them with respect; to respect their feeling, their ideas, their thought and, above all, their confidences. Many children suffer acutely from the fact that their opinions, (often put forward crudely, it is true) become the subject of ridicule from their elders. Too often, also the confidences of children are blurted out in public, thus outraging their sensitive feelings. Children should be made to feel that their elders give to them the same respect which they exact from them and, in this connection, it is as well not to exact respect from the young as a matter of course, but to endeavor to deserve it, when it will be freely and naturally given. Too many parents set up to be omnipotent and children are very quick to see through this pose and to laugh at the airs of the Olympians.

Lastly, I would say, do not expect too much from children. Realize that they have their moods just as much, or more, than the grown-ups. They pass through many phases, naturally, because they are experimenting with their own vehicles which they have not yet learned to control and to use wisely. Do not worry when children pass through phases of irritability or so-called naughtiness. Have patience and remember how trying we must also at times be to them with our moods and our depressions.

To be given the care of one or more of these children of the new race is a great responsibility. It is one for which we should all be prepared by thought and study and education of ourselves. The young people who are being born at the present day are not going to have an easy time, because they come into a world which is now in a state of upheaval and the natural revolt of youth is being intensified by the world-wide spirit of revolt. Let us try to understand their point of view; to have sympathy with their difficulties and, above all, to see that our love and our support shall never fail them in their hour of difficulty or trouble.

A MEDITATION

MARY GRAY

Many offer themselves for service to the Lord, but few are willing to prepare themselves to become fit and useful servants. Only as men learn to see with the eyes of the spirit can they see truly the Spiritual Word en clothed in flesh, which it is the Lord's work to vivify. He comes not to teach men how to do more perfectly the work they have at hand, but how to recognize amid the confusion of forms, those which embody spiritual reality, and which are therefore the signposts of evolution.

The path of progress is to recognize the form in which spiritual verities embody themselves, not to be misled by those forms which are by-products, weeds, or corpses of past truths. As life progresses Truth unfolds. It casts aside the form which it has outgrown and takes upon itself new forms suitable to the wider life and the greater spiritual understanding of humanity.

This discernment of truth in new guise, marks the seer, and it is to help this discernment that from time to time the Teacher must come and waken with His presence the spark of wisdom, deep bedded in men's minds.

HAPPINESS

"Because I really love, I want you to love,
Because I really feel, I want you to feel,
Because I hold everything, I want you to hold
everything dear,
Because I want to protect, you should protect, and
that is the only life worth having, that is
the only happiness worth possessing."

J. Krishnamurti.

Community Adventures in America

MAX WARDALL

Can you imagine an earthly civilization in which hurry, worry, conflict and strife were unknown, and everyone walked evenly, serenely, and peacefully to the appointed end? Perhaps the reader will say, Impossible! such a state of felicity belongs to heaven, not to earth.

Some might also object that life in such a civilization would be uncommonly dull, lacking fire, tumult, excitement, adventure and all that stirs the individual into action and achievement. Some eminent philosophers have contended that a world without hate, war, strife and furious passions would be a world of stagnation, and men and women would decay.

Nietzsche was most uncompromising in his scorn and contempt for the safe virtues of peace and tranquility. Altruism is a curse and peace a snare; conflict is the Mother of strength and heroism, says he.

There are truly great masses of humanity still engaged in the building of the emotional nature. Much agitation and excitement is required to give development to the desire nature. With the more crude human material, hate, envy, pugnacity, fear, anger, aggressiveness, poverty, oppression and misery all play a part in the organization of the emotional vehicle.

Primitive and undeveloped men feel quite at home in the midst of seething tumult and ferocious conflict. Harmony to them would be like a dull and melancholy Sabbath; yet in spite of the philosophers and the desires of primitive man, it is quite certain that a majority of humanity yearns with an utter yearning for a state of existence where tranquility is assured. Those of us who are in the front ranks of civilization seek lives of peace, harmony and security.

This aspiration has from time to time led the more progressive of our people to sep-

arate themselves from the masses and form communities, where together they might realize their ideal of an independent and tranquil existence. These efforts at isolated community life form one of the most interesting chapters in the progress of the development of the human family. It will be my purpose to briefly examine the principal communal adventures that have taken place in the United States. We shall in our examination study the immediate causes of the separation of these social branches from the main trunk of civilization. We shall inquire into the general character of the people comprising the colony, their education, religious beliefs, marriage and property customs, political views and habits. We will observe the manner in which they have tried to attain to unity of effort; their successes and failures. We shall try to observe the effect of together dwelling upon the development of the spirit of brotherhood; upon spiritual understanding; upon the desire for beauty; upon tolerance and cheerfulness. We shall ask whether community life broadens or narrows us, assured fortune and independence bring generous growth or selfish stagnation.

It will be found that the motives for concentration into isolated communities appear to cover a great variety of purposes, but the chief and prominent objectives are:

1. A desire to escape from social or religious persecution.
2. The establishment of a perfect social structure.
3. An aspiration for complete social equality.
4. Ambition to demonstrate scientific schemes of industry.

But whatever the objective of the enterprise may seem to be, the real underlying motive is perceived to be an ever-present intense yearning for peace and independence.

The United States has been the chief theater for social experiments of this kind for the last 150 years. This is probably due to the vast areas of cheap and fertile land that have been available for settlement, and alluring promises of freedom and abundance among a young and thriving people. The period from 1770 to 1900 was the epoch during which there was the greatest communal activity in the United States. No less than 200 communities were formed during those 130 years, and the number of people who engaged themselves in these enterprises may be roughly estimated at 250,000. Of this large number of adventures in schemes of colonization, only a few exist today. Most of them had short and tragic careers, ending either in disruption and dissolution, or the complete abandonment of their ideals of communal life. Those which were successful and reached a healthy fulfillment of their ideals, were those which were founded upon common religious beliefs. The more ardent the belief the greater the success. So far as we can ascertain, no *purely socialistic* enterprise has ever succeeded.

The evils of civilization are many. The means of enforcing the popular will have often been clumsy and malicious, but no genius has yet arisen that has been able to perfect a miniature social structure within the great body politic along democratic lines that would be free from these evils. Where, however, the structure has been founded on the rock of common belief and submission to an accepted spiritual authority, success has invariably followed.

The societies notable for complete or partial failure are—The Icarians, founded in 1848; The Owenite Communities, 1824; The Fourier Phalanxes, 1843; The Ruskin Colony, 1894; Equality, 1897; The Cooperative Brotherhood, 1896. All of these enterprises which have so signally failed, were attempts to demonstrate social theories and had no religious or spiritual cement.

The societies or communities notable for their success are: The Shakers, established in

1794; The Rappists, established in 1817; The Amana community, established in 1844; The Oneida Perfectionists, established in 1848. All of these are religious communities.

We will first consider those schemes which had a socialistic background:

THE ICARIANS

This picturesque and rather fantastic attempt at colonization originated in the mind of Etienne Cabot, a Frenchman, born in Dijon, France, in the year 1788. Cabot, always a stirring and revolutionary character, wrote a book in 1839 called *Voyage en Icarie* which depicted in imagination a visit among the Icarians, a people living in a perfect state of social order and happiness. The plan of the book was similar to More's *Utopia*, but was even more alluring in its glowing vision of happy brotherhood and unselfish cooperation, far from scenes of human conflict. Cabot had no idea probably in writing his book, that it would electrify the public as it did, but such was the wide-spread influence of his rather well-written dream among his fellow countrymen of France, that he was for the time being the center of a storm of inquiry. The interest in his plan finally became so intense, that an agitation began for the fulfillment of his dream. The more enthusiastic of his followers organized a movement for colonization based upon *Voyage en Icarie*, sending out a proclamation to the working men of France headed, "*Allons en Icarie*".

The proclamation acted like dynamite upon the then unhappy and discontented workers of France. It unfolded a magnificent vista of a future Icaria in far away America where every dream of happiness and abundance would be fulfilled. A plan matured in February of 1848, when an advance guard of 69 persons set sail for the United States to found the Icarian Community. Grave disappointment and disillusion awaited the colonists in America, but with stubborn determination they pushed on, and finally, when reinforced by recruits from France, about 200 of them settled in Nauvoo, Indiana, upon an

abandoned Mormon settlement.

Nothing could be more auspicious than this beginning, for there were large stretches of cultivated lands, numerous buildings, a saw mill and a distillery, and many agricultural implements awaiting their use. For a few years the Colony waxed strong in wealth and numbers. Schools were established where children were trained in the Icarian socialistic philosophy, newspapers and a large number of pamphlets for propaganda were printed. Theaters, music and dance halls were built. Indeed the future seemed bright.

In 1850 the Colony incorporated and adopted a constitution providing for a government of a President and five directors, each the head of a department. The five departments were: 1. Finance and provision. 2. Clothing and lodging. 3. Education, health and amusement. 4. Industry and agriculture. 5. Printing.

But in harmony with the Icarian principle, it was provided that all acts of the directors should be subject to the approval of the general assembly composed of all males over twenty. It is easy to imagine what followed. If you can think for a moment of a corporation headed by five directors and a President, being required to receive the approval of all the stockholders for each and every act, you can easily predict what happened to the Icarians. Chaos soon reigned in the Colony. Proclamations, manifestoes, lawsuits, violence and disruption followed upon each act of administration. Cabot himself, who was of the colonists, was finally expelled from the Colony together with 180 of his followers. Within a week of his expulsion Cabot died of a broken heart. His 180 followers went to Chitenham, near St. Louis, and there attempted to resume their interrupted community life.

Practically all of their number were skilled tradesmen, and soon their center was well established and happiness and prosperity seemed assured, when alas, the fatal question of administration again appeared. The older members who had been through the tumult at Nauvoo, had had enough of democracy and wanted a dictator. The younger members still imbued with the ideals of Icarianism insisted upon democracy. The new Colony split as did the old. After many sanguinary battles, the conservatives won and the others withdrew. But it was a costly victory for the conservatives. The life of the Colony, the young and vigorous workers had departed, and the Colony remnants drifted away into dissolution.

The Nauvoo remnant of the Icarians who had expelled their chief and inspiration, finally moved to Southwest Iowa and took up 3000 acres of virgin land. Some of our readers are old enough to remember what Southwestern Iowa was in the early days of the pioneers: A vast, billowy wilderness,

far from transportation facilities, and with no available markets for produce. But the heroic pioneers set to work with such a hearty good will, that finally after years of grim struggle prosperity dawned, and the community became strong and prosperous. As soon as the exigencies of the bitter struggle against the soil had lessened and the Colony found leisure for discussion, the old trouble arose. Again the factions, progressive and conservative—again the war of words—more proclamations, lawsuits and receivers; and finally the Colony Charter was forfeited and rescinded by the Circuit Court.

Thus ended the dream of "Icaria."

(TO BE CONTINUED)

DR. BESANT AND CHINA

[The following comes to us from the Theosophical News Bureau, 23 Bedford Square, London, and has been given to the Associated Press:]

Referring to the present growing menace in China the Theosophical News Bureau has received the following cable from Dr. Annie Besant:—

"Consider white aggression reaping natural result. In awakening Asia sending Indian troops may precipitate color conflict. Conciliation only way."

Dr. Besant, who has been one of the greatest forces in the movement to obtain Home Rule for India, being elected President of the Indian National Congress after an unprecedented storm of protest had forced the British Government to release her from internment and solemnly declare on August 10, 1917, that the goal of Great Britain in India was responsible Government, has for several years past been urging the necessity of co-operation between East and West. In her last book "India: Bond or Free", a most enthralling exposition of Indian political, economic and educational problems, published by Messrs. Putnam a few weeks ago, she proves conclusively with figures mostly drawn from official Government statistics that the attempt at coercion and exploitation of India by white races has had the most appalling results in the shape of increasing poverty and illiteracy.

Speaking to more than two thousand people at the Queen's Hall in London last year, Dr. Besant uttered a most solemn warning to the effect that unless the attempts at coercion of Eastern races by the European nations were to cease and be replaced by a policy of friendly co-operation, a racial war would ensue so horrible that it might well be the first step in the downfall of present civilization. Actual developments in China come as a timely reminder of the seriousness of this warning.

From the National Representative

JOHN A. INGELMAN

The Head of our Order and our Protector have left us. Their departure has had a different reaction on those of us who have had the privilege of contacting them, according to our different natures, with their capacity to open hesitantly or freely the door for the inspiration, the beauty, the joy, ever welling forth from the glorious sunlight of their true greatness. Krishnaji said: "You must be great to understand greatness." And what is greatness but the capacity to see, to *at-one* oneself with God's Plan, and the ability to manifest it down here?

Greatness implies always a certain unfolding of God's life within the evolving soul, who by virtue of inner growth contacts ever more and more the reality of God's creation. The whole being, permeated with this loftier Vision of God's manifested Life, fills the personality, not like the dewdrop, "slipping into the Shining Sea" but as though the shining Sea of God's Splendor slips into the dewdrop,—the personality.

Oh, the joy of watching mental processes freed from all the prejudices of custom or environment, by the brilliancy of their light, intensifying all realities, the unrealities vanishing like shadow-forms! Oh, the wondrous beauty of sensing emotions vibrating to the One Chord, that of Love, flashing forth in varied notes of sympathy, devotion, self-sacrifice! How exquisite a physical body, crystal pure, its whiteness seemingly dazzling, with a simplicity like unto "the guileless fool that knows no sin", through whose unsullied lips harmonies of joy ring out upon a sorrowful world, harboring no illusions, but keenly alive to the need or suffering of flower, bird or brother man.

In proportion as the inner light in each one of us shines out, solved become all our human problems, our life here but simple, our

natures regain the unconscious simplicity of childhood. Truly, "unless ye become as little children ye cannot enter the Kingdom of Heaven."

Brothers of the Star, let us all try to show our elder Brothers, who have just left us, our gratitude, our love, not alone by studying their teachings, but by a strenuous endeavor to live the life they live. Let us by our daily lives prove to them that we do try to understand the tremendous opportunity as well as the heavy responsibility given us through the them!

May the Christ in the heart of each one of His Star messengers arouse the latent Divinity, perhaps still slumbering in the heart of our brother-man! Day by day as we earnestly tune our whole natures in accord with Krishnaji's dictum: "Live Nobly", there must gradually dawn upon us the realization that there is only One Life in the whole universe—One Love sustaining all things—One Wisdom ever unfolding Itself.

THE SONG CELESTIAL

He whose equal heart holds the same gentleness
For lonely and unlovely things, firm-set,
Well-pleas'd ' praise and dispraise; satisfied
With honor or dishonor; unto friends
And unto foes alike in tolerance;
Detached from undertakings—he is named
Surmounter of the Qualities.

Who hateth nought
Of all that lives, living himself benign,
Compassionate, from arrogance exempt,
Exempt from love of self, unchangeable
By good or ill; potent, contented, firm
In faith, mastering himself, true to his word,
Seeking Me heart and soul; vowed unto Me—
That man I love.

That way—the highest way—goes he who shuts
The gates of all his senses, locks desire
Safe in his heart.

HERALD SUBSCRIBERS—

IMPORTANT NOTICE

It is intended that the international magazine of the Order, *The Herald of the Star*, will in its present form be discontinued at the end of this year.

The Herald is at present published in London, England. At the beginning of 1928, it is planned to transform the Star Sectional magazines (in those countries that have them) into *The Herald of the Star*. There will be one *Herald*, published in many places.

In its new form, each *Herald* will contain an international section corresponding to the present *Herald*, with articles by prominent people from all over the world. It will also contain a national section corresponding to the present Sectional magazines, with articles and news of national interest.

Subscribers to *The Herald* are therefore asked to bear in mind, when sending in renewals or new subscriptions, that these should not extend beyond December, 1927. A table is given below for your convenience, showing the correct amount to remit for any month of 1927.

January	\$3.50	July	\$1.80
February	3.30	August	1.50
March	3.00	September	1.20
April	2.70	October	.90
May	2.40	November	.60
June	2.10	December	.30

Our plan to enlarge *The Server* through the present year with a view to preparing for the publication of the American *Herald of the Star* in January, 1928, necessitates an increase in the subscription rate. The annual dues include the subscription for *The Server*, and so from September, 1927, the dues will be increased to \$5.00 per year per member. These new membership dues include the subscription for our proposed *Herald of the Star*.

Where there is more than one Star member in a family, then the first one will pay \$5.00 for the *Herald* and dues; the second will pay \$2.00 dues.

We make this exception where the financial obligation would be too heavy in the family, but whenever the finances allow, we absolutely count upon each member having his own copy.

Non-members of the Order of the Star in the East, subscribing to our magazine after Sept. 1, 1927, pay \$3.00 per year.

From now till September, the cost of each copy of *The Server* will be ten cents. Those, not members of the Order, who have already paid their subscriptions for the year 1927 will get their copies till the new year at the old rate.

J. A. I.

STAR CONGRESS, OMMEN, 1927

[This is printed in answer to enquiries]

Star Camp will be held at Ommen from 5th till 13th August.

Members are expected to arrive Friday, 5th, in the afternoon (after lunch). Camp days, 6th till 12th August inclusive. Departure, Saturday, 13th, morning or afternoon, but before 6 p. m.

Full moon being on Saturday, 13th (5.27 a. m. Greenwich time), we will have the advantage of moonlit evenings.

The Camp is going to be extended to accommodate 3000 members (last Camp 2000); a further extension (as well as hiring more tents) during the last months being impossible, no registrations beyond this number will be accepted. The price will probably be the same as last year's.

HOTELS.—Neither the Camp Management nor any of its members individually can attend to letters about hotels. These will have to be booked (after having registered with the National Representatives) through the American Express Co., Beursplein, Rotterdam, mentioning the number of the registration-receipt. Only letters mentioning this number will receive attention. Members booking hotels in Ommen themselves or through other channels cannot be admitted.

OWN TENTS.—As it has been found that own tents occupy much more space per head than ordinary tents, there will be an additional charge, in case of those who have their own tents.

AMERICAN STAR ACTIVITIES

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

INTERNATIONAL STAR ACTIVITIES

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

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



The Star is in The East THROUGH THE EDITOR'S TELESCOPE

MARIE RUSSAK HOTCHENER

CONFESSION

Dr. Harry Fosdick's recent suggestion that the confessional be restored (devoid of the *absolve te* of the Roman Catholics) is arousing widespread discussion in press and pulpit, according to the *Literary Digest*. Some Protestants express the opinion that it will tend to restore mandatory confession, by acting as an entering wedge. Others say that confession was a great loss in the religious life when it was abandoned at the time of the Reformation; that it acts as a physical, moral and spiritual safety-valve for a troubled soul which longs to talk to someone.

Dr. Fosdick has found it of real benefit to those in distress. In a recent lecture he said:

"We modern Protestants fail in some things. Our Roman Catholic brethren in keeping the confessional have pretty nearly wiped us off the stage in one feature of human service. Through the confessional they have built up an amazing service for the treatment of sick souls. . . .

"For six years I have conducted—Baptist though I am—what I call a confessional. I am not afraid to recover things the Protestants threw away—beauty of service and the confessional. I have an office where people who know they are spiritually sick and mentally disturbed can come with their problems. Why shouldn't I minister to them? Never again will I be without a place where people can meet me alone. Week after week I meet pretty nearly as many people

as a priest. They are mentally unbalanced—sick souls who need ministrations.

"We need a renaissance of what our fathers used to know as evangelical preaching. We Protestants have thrown out beauty of service, the confessional and the old-style evangelical preaching that used to fill me with thoughts of hell. We retreat to discussing themes instead of wrestling with human souls for life or death. Do we really care about the individual? Our business is not with vastness or immensity but with the individual. There is the crisis of the world's destiny."

Dr. Fosdick also points out that the absence of confession in Protestant churches is causing large numbers to turn for relief to Psychopathologists and psychoanalysts who are specialists in cases pertaining to subconscious or repressed factors. He expressed regret that this is so and insists that it is to clergymen they should go instead.

Occultists know that there are many sides to this question. They believe it greatly depends upon the *causes* of the difficulties whether the sufferer should consult a psychopathologist or a "healer of souls".

The diseases of the personality need to be properly diagnosed. They need critical scrutiny and judgment regarding their causes. There are physical, emotional, and mental sources of such diseases. Clinical reports from reputable scientists disclose facts of a deeply interesting nature. We learn that criminals are often completely reformed by a simple operation which removes an obstruction to the proper flow of neurokyme or nerve

energy in the brain. The violently insane have been cured by operations on the skull. Insomnia has been found frequently to arise from a maladjusted spine. Melancholia and forms of hysteria, too, are quite often caused by a subluxation of the vertebrae or a faulty digestion. Are these cases about which one would go to a "healer of souls"? Without an examination by a reputable physician, the physical causes could not possibly be removed.

The reports of clinicians in psychopathology reveal innumerable cases where subconscious suppressed fear, often of a trivial nature, discloses a disease purely emotional, without the slightest relation to the welfare of the soul, and where the ministrations of a clergyman would have been foolish and futile; nor would he have been able to give a physician's care to a body wrecked by disease through long years of nervous and attendant disturbances.

There are diseases of the mind also which have physical and emotional reactions: convictions with little or no foundation in fact, can completely upset the even tenor of the daily life; diseased ideas foreign to the nature, often so affect the health and exhaust the power to reason that suicide and other destructive thoughts finally dominate the consciousness; these are often traced to some physical cause of an unsuspected nature. The majority of these causes have been unearthed solely through pathological diagnoses. In what capacity can advice on religious subjects serve such cases?

But there are a vast number of cases where "confession" can be of great help. However only the *nature of the causes* can reveal who should be the recipient of the "confession"—the physician or the clergyman. In the psychopathological and psychoanalytical clinics, thousands of cases are investigated and reports show (I have studied large numbers of them) that only about one case in twenty-five had anything to do with religion or the necessity of a "confession" for the welfare of the soul. On the contrary, they disclose either pathological causes, or emotional and mental

diseases affecting the nerve cells of the body, from suppressed fears, shocks, sex complexes and other related elements. Most psychopathologists are specialists in these diseases.

In my long years of contact with persons in many parts of the world, while lecturing, teaching and endeavoring to give practical advice, I have found that when the personality was free from disease (by personality meaning actional, emotional and lower mental elements) the religious thoughts of the person were also quite free from doubts and fears of any nature. Practically two-thirds of cases of depression, desire for death, of hysteria. I found were the result of what is known as an inferiority-complex, caused by physical disturbances alone. Will Durant (author of *The Story of Philosophy*) says that in the majority of such cases it is not religion or psychopathology that is needed, but a little sunshine and a glass of hot water in the morning!

I found also that all the cases in which ethical and spiritual advice was needed seemed to be in a class by themselves and stood out clear and distinct from neuroses arising from disease. The latter are seldom relieved except by a "confession" to a psychopathologist or physician. There might be temporary relief in going to a clergyman to "talk it over"; but if there exist physical causes of disease, as in the majority of cases, a permanent cure is seldom effected, and it would seem that both persons were wasting time.

I have in mind a case described by Dr. Prince, where a woman of thirty-five years was quite overcome by periodical spells of fear. Her life was made almost unbearable by them. Finally she sought the aid of that noted psychopathologist. He was able through the aid of an imposed condition of sleep to learn from her subconscious self that when only six years old she had been frightened by a kitten which was seized by a fit, when the little one was playing in the room. Even though very shortly after that her parents moved to another State to live, and she had not seem the room since she was five (some thirty years before), in the somatic condition

mentioned she gave minute descriptions of furniture, curtains, windows, etc., which the psychopathologist later was able to verify completely, in all details, from her relatives. The fear of that childhood episode had remained suppressed for all those years, but from time to time would make her ill with an unaccountable terror. The "confession" of the subconscious completely removed the troublesome complex, and there was never afterwards a return of the spells of fear. The physician was also able to restore the physical body to health through natural methods.

Would Dr. Fosdick have wished to prevent such a case being put in the hands of a psychopathologist? Would he have been able to cure it with religious advice? There are innumerable cases the world over which it is impossible to cure by confession to a clergyman.

I do not wish to deny the power of religion to heal certain troubles of a special kind, or the efficacy of prayer; but I do think that a case should first be properly diagnosed, as said before, and judged on its physical, emotional, mental and religious elements.

Would it not seem much the better part for clergymen and psychopathologists to cooperate? And if Dr. Fosdick would put aside his pre-conceived religious objections to the latter and study their methods, one feels sure he would soon be able to discriminate between the hygiene of the physical body and that of the soul.

So far as "confession" to another being useful when a person is suffering from something which alone needs the consolation of divine grace, in the minds of a great many people there is the conviction that even in the majority of such cases it were better to confess one's weakness or troubles to the God within; for by the intensive repetition of one's "sins" of omission and commission to other people, and acknowledging one's inability to cope with them, they become augmented in the confessee rather than alleviated by the confessor.

REJUVENATION

It is with sincere satisfaction that we note the waning importance given by scientists and physicians to efforts of rejuvenation through transplanting glands and organs from animals into the human system.

We know what long ages of evolution are required for the human kingdom to evolve out of, and away from, the animal kingdom; and so when some years ago we learned that many physicians were trying to restore strength and vitality by grafting vital parts and glands of animals into the bodies of their patients, it seemed almost as though humanity was on the brink of a most unfortunate decadent period.

We know that in the Fourth Race many Atlanteans drank the blood of animals to give themselves strength and virility, and our modern physicians would shrink with horror from the idea of such a beverage; yet we do not see how the later method of grafting the organs of animals into the human body, differs in principle and in repulsiveness from drinking animal blood.

It is extremely repugnant even to write of such things, but our Head is constantly reminding us of the need for "intelligent revolt" against evil conditions that need reform. So we must earnestly protest against physicians using methods that will infect the more refined human system with animal blood, vitality and magnetism.

Our readers will be glad to hear the following late pronouncement of importance as reported in the April *Scientific American*: "Lieut. J. P. Arland of the Royal Air Force Combined Hospital in Bushra, India, has just made available the report of fifteen cases of attempts to produce rejuvenation by the Steinach operation of tying off the ducts and by the Voronoff method of transplanting the organs of monkeys. In the two cases in which their organs were transplanted there were severe reactions. In only one of the fifteen cases was there anything remotely resembling benefit to the patient. The author concludes

that the methods are discouraging and of doubtful value."

We will be grateful to other pathologists who will send us such conclusions based on actual clinical experience. It is our pleasurable duty to decry such methods, since knowledge of spiritual processes reveals that they are against progressive principles of human evolution. Such knowledge is our sacred heritage and is only possessed that it may be passed on to others to feed their souls as it has fed our own.

M.R.H.

THE NEO-AMERICAN RACE

HELEN R. CRANE

The Neo-American race is being cradled now in this country, according to some of the most learned anthropologists of the day. Dr. Ales Hrdlicka, of Smithsonian Institute and Dr. Frank Boaz of Columbia University, than whose voices there are none more authoritative on such subjects, definitely declare such to be the case.

This new race will be "nearest to its main progenitors, who are British, but in stature, physiognomy and behavior, it is already more or less different, and the type is a good one. The main characteristics of its behavior are, in general, frankness and openness, yet with shrewdness, energy and persistence; with but little sentimentality or affection, and with few extremes, except perhaps in industrial, financial and occasionally religious endeavors.

"It will be, in all probability, more sanguine and perhaps less sparse than the old. It will remain in an intermediate white type in pigmentation, in the form of the head, and in other respects. It will show for a long time a wide range of individual variation, and may well be expected to be an effective type."

There are noteworthy physical characteristics which are registered in the Bureau of Ethnology at Washington, D. C., as belonging to this type, and among them are square jaw, clear-cut and austere features, thin nose, broad forehead and eyes set wide apart. The women, it is expected, will be for some time, probably, more blonde than the men.

These statements in themselves are not startling, for anyone who has traveled abroad knows that Americans can be picked out in any corner of the world, even if their clothes come from the Rue de la Paix or Bond Street, and they have laryngitis and cannot speak a word! But when Dr. Hrdlicka goes on to tell us about the children of immigrants who have been studied by himself and Dr. Boaz, then he does say something startling.

It seems, according to the evidence of thousands of cases examined, that there is a subtle something at work in this country which impresses itself upon every child born within our gates, even if the parents have only been here for a few months, and this subtle something so differentiates them that it is necessary to register them in a different column of the scientist's index!

For instance, if a man of Sicily marries a woman of Norway in Europe, their children will be like either of them or a blend of the two; but if this couple comes to this country and then have children, there will be a "plus-quality" added to the offspring!

What causes this plus-quality no one dares to say but that it invariably makes its appearance is vouchered for by great files of indices whose data has been in the process of collection for the past twenty-five years.

It is necessary to remember, if one would understand what this means, that types are catalogued according to "skull-shape, stature, eye-color, hair-color, and nose-form", and that a new arrangement of these—a combination different from any of the parent-stocks of Europe—was necessary before the new race could be proclaimed.

The first thing, when one hears of the difference in the babies, one thinks of the better living conditions over here—better air, food, and sanitary conditions; but Dr. Boaz emphasizes the fact that the conditions to be found in the Ghetto, in the East Side of New York City, where millions of immigrants find their way, are not, necessarily, an improvement over the conditions left behind in the old country.

And even in the matter of cradling, every mother is reluctant to change her ways, and if her forebears swathed and tied their babies to boards as soon as they were born, it takes a long while to convince her that hers can live in any other way, and in the meantime, her American-born children are different from her European-born ones!

To be sure, these children of immigrants are not types of the new race, they are far from it, but they have that something which will some day develop into the Neo-American type.

Among what Hrdlicka calls "Old Americans", that is, people whose ancestors have been in this country for at least five generations, he has found a distinctive type which he expects to be the basis of the new race.

"The early settlers of the United States," he says, "were English, Scotch, Scotch-Irish, Irish and Welsh, with a small admixture of Spanish, French, Dutch, Swedish and German peoples.

"These early comers undoubtedly were above the average of their countrymen in sturdiness and energy. To come to the New World meant to face

hardship, and weaklings either stayed behind or were eliminated after they got here.

"The physical characteristics of these people were influenced by the natural and political freedom which they found here. They were influenced, too, by the abundance of animal food and the natural healthfulness of the land.

"The innumerable necessities and incentives which they encountered also had their effect and the result became apparent in a people who are robust physically as well as mentally.

"In the New World the pioneers came face to face with other nationalistic groups and met them on a level which would have been impossible in the lands from which they had come.

"Social barriers gave way before a growing community of interests and habits. The predominance of a single language also had its effect. Inter-marriage between the groups followed and a heterogeneous population became a blended one.

"Environment plays a tremendous part in the life of any animal, and particularly so in the human being. Changed habits of life encourage the body to accommodate itself to them."

One must not think, even for a moment, that the Neo-American will be the result of promiscuous breeding—he will be the heir of selective groups of the white races. A mongrel race only can be the outcome of indiscriminate breeding, and an instance of such a happening is to be observed in certain parts of South America where Spaniards, Indians and Negroes mixed—to the detriment of all of them.

The anthropologist divides the white peoples into three main groups: The Nordic, including the German and Scandinavian families, and the Anglo-Saxon; the Alpines, who come, broadly speaking, from the district of the Alps; and the Mediterraneans who are to be found on the northern shore of that sea. The Nordics are light-haired, fair-skinned and blue-eyed people with long heads; the Alpines have round heads, dark skins and dark eyes; and the Mediterraneans long heads and still darker hair, eyes and skin.

We are told, the American race is being born from the blood of the best of these groups. For a time it looked as though the possibility of producing anything but a mongrel type over here was gone, because the flower of our manhood was sacrificed upon the battle-grounds of the Civil War, and then this tragedy was followed by another one,—the opening of our doors to the Old World with the invitation that all men come and till our fields and oil our wheels of commerce. The riff-raff of Europe answered our call and would still be pouring into this land of golden opportunity but that the Immigration authorities perceived what was

happening and closed the door to all but a few numbers, and these few must present credentials.

The new type is already here but it will show a wide range of variation for many years and already it is most effective. It is, in its infancy one of the most effective types in the world, so what may we not expect of it when it "grows up"? There are among the children of today forerunners of this great race. All of the little ones are different from children born a generation ago. They are more alert, vivacious and intuitive. They are so intuitive they are impatient with their elders who have to arrive at their conclusions through processes of reason.

The majority of American children are like this—infinitely more alive and interested in life than they are expected to be. There are no babies; boys five years old read Wells' *Outline of History* and play "Ask me Another" with their parents. *Little Red Riding Hood* bores them to tears and they all want to hear all the details of Amundson's flight over the North Pole. If anything happens to the radio it is they who can discover the defunct tube or the transformer that has failed to function.

As stated before, there are among these children forerunners of the new type—little ones who a few generations ago would have had world-wide fame for their accomplishments; but who today, because of their great number, have been given but little notice. The Los Angeles infant prodigy of three who speaks French, Arabic and English fluently is hardly known outside his own little group; and equally unknown is the little six-year-old organist of one of the convent-schools. San Francisco, if she cared to, could register a claim for fame for she has a good orchestra of children whose conductor is nine years old and who has already written his first symphony. The San Jose *Chronicle* had an article a short while ago about a girl-preacher who had come from Oakland to conduct a series of meetings. "She has been preaching since September in various parts of the state and has just come to us. She is eleven years old, has golden hair cut straight, lovely eyes of gray, rimmed with very long black lashes, and she has a sweet smile. She is a "personality-plus" young person with a sweet, cultured manner and a voice that is rich and low, all combining to give her that which is known in the theatrical world as stage-presence, and to others as magnetism."

The Middle Western states have girl-preachers who travel the country importuning the wicked and trying to draw them into the churches. The name of one of these, Dolores Dudley, of Ohio, has become well known. In the east there is a seven-year-old son of a blacksmith who has been touring his district for some time giving sermons, and the New York *Post* writes of him: "He is in the

second grade at school and is just learning to read and write, so does not prepare his sermons. Once outside the church after his service, he is the same as other seven-year-olds. He plays the games and joins in all the amusements of the youngsters of his age; but onlookers notice that he never forgets the Golden Rule, and is gentle and fair in all his dealings. The attention he has attracted has not made him conceited in any way—he is as unassuming and quiet as the day he discovered his wonderful talent for preaching."

In all creative work one finds these wonder-children,—they are everywhere and doing everything. There is Nathalia Crane, only thirteen years old and yet writing such poetry that she is the most discussed American poet of the day. Her fame does not rest on her youth but on her genius. Many a wise man in New York has tried to "explain" this child—either to account for her talent or to explain the trickery which has been played upon the public in her name—but in the meantime she continues to write poetry which will live forever, and takes no interest in the "wise men".

Well may we believe with Hrdlicka that the type will be an "effective one" if these children are signposts on the road to our future. It is stated that children like this are not appearing in any numbers in other countries except in Australia. There, we are told, another "unknown quantity" is being added to the best of the blood brought out from Europe and so that country is developing another unique type of the white race; but not so rapidly.

What this "Quantity X" is and where it will lead the people of America in the future is still an open question but if the heralds are to be taken as a promise of the type, all good may be expected of it for the Neo-American Race.

PRIZE OFFER

A GREAT OPPORTUNITY

Mr. Robert Logan, Eddington, Pa., the Animal Welfare Head Int. T. S. Order of Social Service, offers a prize of \$25.00 for the best animal poster for use and publication in his magazine, *Starry Cross*. The poster must be the work of one who is under fourteen years of age.

Mr. Logan also offers a prize of \$25.00 for the best original animal story, involving either heroic conduct on the part of an animal or some special act of affection or intelligence. It must not be more than three hundred words in length, must be written by a child under fourteen years of age, and sent in to Mr. Robert Logan at above address. Drawings and all communications should also be sent directly to him.

Missing Link in the Gobi Desert

BY DR. WILLIAM K. GREGORY

(Curator, Department of Comparative Anatomy, The Museum of Natural History, Professor of Vertebrate Paleontology, Columbia University.)

[Dr. Gregory has devoted his life to research in evolution, chiefly on the main line of descent all the way from the Devonian age to the present, and from fish to man.—*The Editor*.]

On a brilliant day not so long ago, black vultures were circling in the sky above the Gobi Desert. Round after round they made, patiently watching the reddish plain below.

Through one of the gaps in its outer rim now came a procession of black objects which moved rapidly across the plain and then came to a dead stop. Hopefully the vultures drew nearer. From the black objects sprang forth a number of active bipeds, who dragged out loot from their black caravan, started a fire and quickly erected a row of gray circular patches to be used as dwelling-places.

Soon there came forth from the group a lanky person ("Not very good picking," the vultures thought.) He moved slowly across the plain to the neighborhood of the cliffs. Here he stopped and began poking around among the millions of small red stones on the surface.

Still the vultures made their rounds and still the man was at work, when, as they were beginning to grow tired of watching, he suddenly straightened up and began to run back to camp. There he evidently started a small commotion, for many of the small specks began scurrying around, variously registering excitement and enthusiasm. All this proved both meaningless and disappointing to the vultures, who soon turned their attention to more practical matters.

The cause of the commotion was nothing but a small red stone with a yellow streak in it. But the lanky person, who had X-ray eyes, saw in the red mud-clod a priceless relic, one of the most desired of missing links in all the records of life on earth.

Joyfully the first of the American Museum of Natural History party (for it was Walter Granger of New York and his co-workers) joined in the search. Roy C. Andrews, the leader of the expedition, had already made a great haul of dinosaur eggs and small dinosaur skeletons at this place, and now they had found something of far greater value to science than any number of dinosaur eggs, even though the market value of the latter might reach 60,000 dollars a dozen!

In the few days that the expedition could stay at this remote spot, far from their base, thousands of stones were examined and among them were a scant half-dozen that evidently contained fossil skulls of small mammals. These were eventually

sent to the Museum in New York and in due time the rock was cleaned off and they were photographed, drawn and studied with intense interest.

The exceptional value of these skulls in the story of evolution will become more apparent if we make a brief survey of the knowledge of the history of mammals on earth as it stood before this fortunate discovery in the Gobi Desert.

Several scores of millions of years ago, in the Lower Devonian period of geologic time, and before the ancient Pennsylvanian coal swamps had begun to lay down their precious stores for distant ages, the only back-boned animals in existence, so far as the fossil records indicate, were fishes. By early in Devonian time some of these fishes lived in the swamps and already had lungs with which to breathe. They had also two pairs of stout paddles, corresponding to the fore and hind limbs of their descendants, the land animals of later times. Some of these well-limbed, air-breathing, fishes managed to crawl out of the water and invade the land, which was yet unpeopled by any animals higher than cockroaches. For a long time the invaders had to lay their eggs in the water and the young went through a fish-like stage of development, but after further ages they produced eggs capable of development on land and so the amphibian metamorphosis was eliminated. Thus the primitive reptile stage was reached and these lizard-like forms finally dominated the whole world.

In Russia and South Africa the most progressive of these lizards began to run with the body well raised off the ground and the latest ones began to look and act like mammals. We do not know exactly at what period the descendants of these progressive lizards began to delay the time of laying their eggs until finally the egg-laying was eliminated and the young were brought forth alive. But in the Upper Triassic age, when the red clays underneath the palisades of the Hudson were being laid down, the mammals had barely started on their great careers. At that remote time even the powerful dinosaurs was in the opening chapter of its life span. None of the higher mammals had appeared and the scant representatives of the group, which have left a few fossil teeth in the Triassic rocks of Europe, were small rat-like creatures, not especially related to any mammals now existing.

For millions of years the dinosaurs and many other groups of reptiles ruled the earth and the air and even the waters of the sea, while the mammals remained extremely small and inconspicuous. So much so that, while in all, thousands of fossil bones of dinosaurs have been found from almost all parts of the world, the fossil teeth and jaws of mammals of this epoch have always been extremely scarce. *Scientific American*, April 1927.

HEADQUARTERS NOTES

A question has been asked us frequently, which, by the way, is one which the Camp Management was first to consider: Why could not members drive up to the Star Camp and attend Camp meetings without availing themselves of the Camp facilities, thereby eliminating Camp expenses? Those who made this inquiry perhaps did not realize that if such an alternative were allowed we would have only perhaps five or six hundred regular attendants at Camp, paying the regulation Camp fee, the balance being temporary visitors only. A condition of this kind would prohibit the establishing of a real Star Camp.

I am convinced, though, that all of you, in carefully considering the situation, will see that to fulfill our obligations of interest, taxes, permanent improvements and current Camp expenses, there was unfortunately, no other road open for the Camp Management than to adhere strictly to a Camp Fee of \$60.00.

* * * * *

Miss Eurith Goold, former secretary of the Order, was a member of the party of our Head and Protector sailing from New York April 29th. Miss Goold has gone to Ommen to assist Mr. Rajagopal in the organization of the Star Publishing Company, organization work having become her special department. We all wish her much success in her new endeavor and know that her sojourn at Castle Eerde will be for her a very rare experience.

* * * * *

For the second time Star Headquarters is endeavoring to set an example to members for the Self-Denial Month by holding their second annual Self-Denial Social on Friday, May 13th, at 7:00 P. M. Members are asked to bring in some article of value which will be sold at the Bazaar. Games, recitations and fortune telling are some of the attractions. A variety of refreshments will be served. Admission, 50 cents. Mrs. Diana Gillespie and Mrs. Carrie Cadwallader are the committee in charge of arrangements. Please send or bring your donations to them at Star Headquarters.

We feel confident that not a single Star member will forget his Self-Denial obligation during this month.

THE 1928 STAR CAMP

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

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

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

No refunds can be made under any circumstances.

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

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

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

Star members *only* can attend the Camp.

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

Registrations will be accepted in order of arrival.

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

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

RELIGION AND THE CHURCHES

Field Secretary, MRS. ADA KNIGHT TERRELL, M. A.,
2221 Portland Avenue, Minneapolis, Minn.

THE SCHOOL OF RELIGION

A school of Religion has existed at the University of Iowa for three years. Mr. John D. Rockefeller is financing the project. Catholics, Protestants and Jews will each support their own representatives. The School of Religion will be a part of the College of Liberal Arts, and graduate courses will be offered leading to advanced degrees.

The above account was given in the *Christian Century* for March.

CHURCH UNITY BY SCIENTIFIC METHODS

As reported in the *Christian Century* of March 31st, Dr. John W. Moore has asked the question, "Why not apply scientific methods to our Christian unity?" and adds the comment, "There is wide agreement that the old policy of isolation is no longer tolerable; that denominational independence must give way to some kind of interdependence. But what is to be done about it? The medieval church arrived at unity, but it was at the cost of liberty. The reformed churches secured their liberty at the sacrifice of unity. The spiritual descendants of the reformers are not likely to be attracted to any program of unity that endangers their dearly bought spiritual liberties. The question is, "How much unity is compatible with the preservation of essential liberty?"

TOLLING THE KNELL OF PROTESTANTISM

The Literary Digest of April 2nd reports an article written for *The Atlantic Monthly* by Rev. Herbert Parrish, a rector of New Jersey. He sees the knell of Protestant Churches, and weeps no tears over the prospect, hoping that something better will spring up—something that will better fit the needs of the day. Dr. Parrish uses these words: "Protestantism was the progressive party of the Catholic Church in the sixteenth century, and broke with any authority that conflicted with its conscientious conviction of truth. And in the process of house-cleaning it is greatly to be wished that the Protestant Church shall sweep away into the dust heap of time its own superstitions, and hypocrisies, its narrow nationalism and racial peculiarities, its sentimental cant, its vapid prayer-meetings, its redundant and verbose liturgies, its stodgy services, its preposterous confessions of faith, its bigotry and prejudice, its smug self-satisfactions, its holier-than-thou pose, its lay popes, its fond and fanatical trust in secular legislation, its bitter intolerance, its suspicion and terrible emotionalism, its assumption that mere negation constitutes salvation, and its thousand and one other Pecksniffian attributes that in

its name have brought all religion into contempt among sensible people."

He adds that Protestantism is undergoing a revolution and goes on: "It is my conviction that the sooner Protestantism disappears from American life the better. Its narrow sectarian spirit, fostering division, incapable of large synthesis of values and of unity, unfits it to represent our national life. Its differences of polity and doctrines, of forms and customs, do not justify the expense of its duplication of effort and upkeep. As a moral guide it is superficial, depending on the exterior force of state legislation to effect the redemption of the race. As a teaching force it is vague, negative and uncertain. As an organization it is illogical and chaotic."

We agree with much that Dr. Parrish says, but we know that when Protestantism goes, a better religion must have been evolved from it to take its place since there has been so much good done by it; and that good must change to something better; it cannot be lost.

UNITY OF SENTIMENT

The Christian Century of March 10th, reports that an effort that is being made to unify prayer for the benefit of the students of the University of Illinois. A prayer has been prepared under the joint authorship of a Catholic priest, a Jewish rabbi, and a Methodist minister. The prayer is as follows:—"Almighty God, we, who are members of different races and faiths, desire together to acknowledge thy fatherhood and our kinship with each other. In our differences, we find that many of our hopes, our fears, our aspirations, are one. Thou art our Father and we are thy children. We are heartily sorry for the mists of fear, envy, hatred, suspicion and greed that have blinded our eyes and thrust us asunder. May the light that comes from Thee scatter these mists, clean our hearts, and give health to our spirits. Teach us to put away all bitterness and to walk together in the ways of human friendship. Open our eyes to see that as nature abounds in variation, so differences in human nature make for richness in the common life. May we give honor where honor is due—regardless of race, color, or circumstances. Deepen our respect for *unlikeness* and our eagerness to understand one another. Through the deeper unities of the spirit in sympathy, insight, and cooperation may be transcend our differences. May we gladly share with each other our best gifts and together seek for a human world fashioned in good-will under thy guidance." Amen.

TEACHERS OF SCIENCE

Dr. Henry Van Dyke has tritely expressed in a lecture of recent date the following opinion:—"Men of science are helping more than the men of Theology to bring about a recognition of God in the

universe, and to stabilize our wobbly times. The age is affected with spiritual unrest because we have learned a lot about the world but have not made a corresponding advance in *how to use this knowledge* without abusing it.

"Some of the sad young men and some of the silly old ones are telling us today that *life is not worth living unless we are either dancing or drunk. The only cure is real religion.*

GOOD-WILL BETWEEN CHRISTIANS AND JEWS

The following words of Rabbi Edward L. Israel was reported in the *New York Sun* of February 8th. He said, "I feel that the secret of real tolerance is not in forgetting differences of opinion, but of being mindful of the inherent nature of religious differences. Religion, whether it be Christianity, Mohammedanism, Buddhism, or paganism, is merely man groping beyond the confines of the rational mind into the realm which will ever *remain a mystery as far as logic is concerned.* The basis of religious tolerance is for man to realize that his *neighbor's gropings in the super-rational realms are just as valid as his own.*"

THE CHALLENGE OF THE CHURCHES

In a publication of The American Unitarian Association is found the words of Rev. Edmund Reeman on the religion of the new age. He said, "The new day is a challenge to the Churches. Will the churches be able to interpret democracy to itself so as to inspire the newly awakened democratic consciousness of the world to a sense of its own dignity and divine possibilities? Will the churches be able to turn their backs on much of their own past and to face forward in the courage of a new faith in man, and in the fundamental stability of his moral instincts? Will the churches learn the language of the world's new hope and faith in time enough to become the *seers of new visions* and the articulate *leaders of new endeavors?*

SPIRITUAL AWAKENING

As reported in the *New York Sun* of January 17th, the following words of Adolph S. Ochs, when attending the annual council of the American Hebrew Congregations, of which he is a director, were spoken: "I see an awakening to the facts that we as a religious people have preserved through centuries of oppression; these facts are rapidly becoming the accepted conception of the Parenthood of God and the Brotherhood of man. It is called 'modernism' but it harks back to the underlying faith of the ancient people who gave to civilization the Ten Commandments, the Prophets and the Psalms. Dogmas, doctrines, creeds and ordinances of religious faith that beget narrowness and bigotry are being discarded and destroyed."

PRISON NOTES

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

[The following letter appeared in the *Brooklyn Citizen*, Brooklyn, New York, on September 26, and just recently been brought to my attention, asking for my help. This letter is not an exception, as there are many such cases in prison today. Can you not see that the only way to solve this problem is to put the proper industry into our prisons, using the State Use System, and paying the men a small wage, that will be put to their credit so that they can come out to meet the world as men? It will take education and legislation to do this and we should all help in pressing reforms. I am giving you the important parts of his letter in full, so that you may learn the details of the case and help him if possible. Edith Lee Ruggles.]

"First, My Dear Readers, I will give you a brief outline of my case, which, when you have finished reading, you will be better able to understand and the reason why I am at present being tortured by Mr. Harry M. Kaiser, Agent and Warden of Clinton Prison, Dannemora, New York.

"I was sentenced May 8th, 1918 to a short term in Clinton Prison for an attempted robbery, third degree. Having but a fifth grade public school education, I occupied my time while incarcerated in educating myself so I would be able to obtain a good position when I regained my freedom. While serving this sentence I took up the following educational courses: stenography, shorthand, arithmetic and French language. These with reading material of the better sort, which I obtained from the prison library, bettered my education.

"But I had not calculated upon the Warden, Harry M. Kaiser's extreme greediness, for great Freedom's day was doom's day for me, paradoxically speaking.

"When that long cherished day finally arrived, I was presented with a suit of civilian clothes made of a flimsy cheese-cloth material; they were at least two inches too short for me at the coat sleeves and trouser legs. When I buttoned the vest two buttons flew off. A little pea cap, also made with due regards to economy, perched falteringly upon the top of my head. Two dollars and forty cents (\$2.40) was exacted from me by H. M. Kaiser, from the \$10.00 with which New York state supplies its parole convicts to start life anew. Add to these things the elements themselves, for it rained, yes, it poured, in the Adirondack Mountains, Saranac Lake and Utica, N. Y., just the two stations at which I had to change trains on my journey to Buffalo, N. Y.

"Immediately upon arrival in Buffalo, N. Y. I squandered my already meagre funds on a new cap, shirt, collar and tie, in a vain attempt to better my personal appearance. Stares and loud laughs

greeted me upon the streets, of well dressed people. To escape the ridicule of the multitude I made my way to the outskirts of Buffalo and hid myself behind some bushes.

"There I pondered upon the deals the State and Harry M. Kaiser were giving me. I was in a strange city, no friends, money, work or food. Night came at last, hiding my ludicrous appearance, and I made my way to the city proper again. There, I stole again on my first night of liberty, but it also failed of its purpose. It netted me about \$5.00, not enough to buy me a new suit of clothes. Complete demoralization of all my former resolves to live right quickly followed, and just seventeen days from the date of my arrival in Buffalo, I was apprehended while attempting to burglarize a home.

"Asked by the newspaper reporters and police why I started in stealing my first night of freedom I told them the truth. The Buffalo newspapers printed the story of the disgraceful condition I was in when sent out of prison and severely criticized the prison officials for permitting such conditions to exist. This publicity eventually reached Harry M. Kaiser and his hatred for me, since, knows no limit.

"At his, Warden Kaiser's request, (he was formerly chief of Buffalo police) the Buffalo police unloaded upon me every unsolved crime committed in Buffalo during my stay of seventeen days there. The total amount of loot I was supposed to have garnered in this "One Man Crime Wave" amounted to over \$100,000. My worldly possessions at the time of my arrest were \$.50, a box of cigarettes, and about \$10.00 worth of clothes. Being penniless I had to accept a lawyer appointed by the courts to defend me. He did more to convict me than he did to defend me. New results: Two minutes deliberation by the jury; verdict of guilty.

"Not satisfied with these results, this vindictive man, Harry M. Kaiser, wrote a letter to the Honorable Judge Alonzo G. Hinckley just before he sentenced me, which contained a pack of lies. I am ready and willing to prove them lies right now. After reading this letter the judge sentenced me to 18 years in prison. There is not another man in any of the New York State prisons serving over seven years for the same kind of a crime I committed. A burglary without weapons or violence of any kind being used. Even the complainants in my case, knowing my predicament, did not press the charge against me. Yet, I received 18 years.

"I do not write this "Appeal" in the hope of getting my sentence shortened. That takes money or politics, and I have neither. My purpose in writing is that some person or persons reading it may do something to bring to an end the tortures at present being inflicted upon me by this brutal Warden, H. M. Kaiser. And all because I told the truth to the police and reporters when they asked me why I stole again.

"As soon as I arrived in this prison, November 12, 1922, he called me into his office and beat me with his feet and a blackjack until I was unconscious. Then he assigned me to work in the worst shop in this prison, the weave shop. The air in this shop is continually laden with the lint from the looms. Each loom has over 400 needles, which continually need threading. I am listed in the medical book of this prison as a tubercular and as having weak eyes. Yet he put me to work in this weave shop. It was a deliberate attempt to either kill me or blind me as quickly as possible for causing him the above described publicity. And he has come very near succeeding in the attempt. After five weeks of this weave shop I was a mere skeleton of my former self. I lost 22 pounds and my eyes were covered with a film of blood from the strain of threading those needles. In desperation, and fearing for my life and that I might go blind, I refused to work in this weave shop any more. After my refusal to work I was put in a dark cell in a part of the prison known as the Idle Wing. I have been in this cell for the past four years. During the winter I am allowed but twenty minutes fresh air and sunshine per day. During the summer I am allowed one and three-quarter hours per day. There is a special yard in this prison where tubercular men are given eight or nine hours fresh air and sunshine per day. This has been repeatedly denied me. There are two tubercular hospitals in this prison where proper food and medical treatment are given to tubercular patients. Harry M. Kaiser, our warden, told me four years ago, "try and get in the tubercular hospital, just try." I've been trying ever since, but have never succeeded. You, as taxpayers, pay for an oculist to come here to examine our eyes and furnish us with glasses. I am denied the services of this oculist, altho I am nearly blind. I must hold a newspaper about four or five inches from my eyes to read it.

"Please, I beg of you, my dear readers, help me to get the treatment I so badly need before I go blind for the want of fresh air, sunshine, and proper food. Please help me before it is too late. All I ask for is a chance to live out my sentence and also live as a free man once more before I die. My sincere thanks to any of you who will help me, and anxiously awaiting results, I am, Yours very sincerely, Charles Carlyle, No. 16928 Box B, Clinton Prison, Dannemore, N. Y.

Socrates says that if our actions run counter to our knowledge it is because our knowledge is imperfect and incomplete.

"In moments of passion, the only way to conquer is to destroy the illusion that it is oneself that suffers and desires; to detract the true self from the strong waves of passion."
Tolstoi

ANIMAL WELFARE

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

REFUGE FOR HOMELESS CATS:

I have a farm of one hundred and ten acres surrounding an old family homestead, with large, spacious eight-acre lawn in the finest, most healthful section of Virginia. It is my purpose to establish here a home for all homeless, stray, abused and uncared for cats. To turn no cat away and to seek and give home to all hungry, neglected cats no matter where found. To relieve cities of alley cats and to resore if sick, when otherwise they would die or be destroyed. I have now a few cats and adequate housing facilities to take care of about two hundred. My further purpose is to increase capacity as cats are brought in and when necessary for housing. I hope, if I am successful, that others will follow this example and establish similar homes for cats throughout the country.

I want to help the cat because it is the most intelligent, though least understood, of all domestic animals, therefore the least helped and the most despised. Stray cats can become our friends, not pests. No cat here shall be killed. Will you help me to help them? I want humanity to help build and maintain this "Home". Do not leave them to starve another year, or month or week!

Suggestions welcomed. Correspondence solicited. Cooperation requested. HOW will you give to the most unique Animal Rescue Home in America? A humane, permanent work and refuge for destitute cats from everywhere. Visitors welcome.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

Send contributions to Emily Palmer Stearns, Refuge for Friendless Cats, Brandy Post Office, Virginia.

HERE AND THERE

A horse belonging to Mr. Edward Barrett of Oregon City, Oregon, leads our heroes this month. Through some misadventure Mr. Barrett's little daughter ran into the horse's stall, and so placed herself under the body of the animal that it could not move without trampling upon her. In ignorance of this Mr. Barrett came as usual to lead his horse from the stable, but the animal always so docile, refused to move. After repeated commands failed, Mr. Barrett struck him several times and none too lightly, but accepting the blows the horse continued to stand still. It was then that the voice of his little daughter apprised the father of her danger, and the certainty that any move on the part of the horse would mean trampling upon her. The sagacious animal, realizing the child's peril, had endured the blows rather than endanger her life. It

is said of Mr. Barrett that he put his arms around the neck of his friend the horse and wept from remorse and gratitude. It is episodes such as this which draw man and his faithful younger brothers into lasting bonds of love.

CHILD WELFARE

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

There is really inspiring news this month! I have called for workers so much and have been telling about the work done by other organizations so consistently, perhaps everyone will be happy to hear of real work that is being done by our members. Many groups have not yet reported what they are doing, but we can feel confident that when we do hear them, we shall find that they too have been busy.

The secretary of the Star in Denver started welfare work there by getting groups from different nationalities together to teach them the love of God and the unity of life in all men, animals, and plants; to help them see beauty in everything and to tell them of the real "fairies". This work has opened up a great opportunity for service among these young people and a wonderful chance to tell them of the near Coming.

A member from Salt Lake City writes very interestingly about a class of little girls who meet in her home once a week, with her own little daughter. They call themselves "The Little Helpers" and they try deliberately to do three kind acts daily. At the class they read stories of kind acts and thoughts and talk about how they may apply the teaching to their own lives. This effort is not labelled "Star Work" but it is equally constructive and may reach a broader field.

In Lynwood, California, where the group is small, they have organized a woman's club and for child welfare work have appointed a chairman who is connected with the General Federation of Women's Clubs. This is a splendid beginning; not only may the group know of the best work done through the Federation, but this connection gives the Star members an unusual opening to live and spread the Star ideals.

From Greenwood, Mississippi, comes an inspiring letter, from a Star member, who was president of the Parent-Teacher Association in that city last year. She was able through the influence of that association to have a visiting nurse put into their schools; and it is interesting to learn that this is the first nurse to be placed in the public schools of Mississippi. The same member had a swimming pool on her grounds, which is open to the boys of the city, "without distinction of caste." We don't all have swimming pools, but we might share as freely other facilities which we possess.

Oklahoma City has a Star member who is connected with the State Department of Public Health. She was instrumental in getting a committee appointed (called the Joint Committee on Health and Education), the Departments of Health and Education, the University, the A. & M. College, and the State Teachers' Colleges. They are co-operating on a plan to develop a standardized health program for the schools of the State. What an opportunity for anyone interested in Child Health work!

Fresno, California, Star group has a member who is connected with the Juvenile Court, as probation officer, having charge of the delinquent boys up to fourteen years of age. This is not only an opportunity to serve, but it is a chance to serve, where the workers and the work need the sustaining hope of the Star. I am also a Juvenile Court worker, and am thrilled whenever I hear of a Star member in any type of court work.

It is fitting to report here also that the secretary of the Star at San Jose, California, wrote that their children's work was done for the most part through Mr. Ray Harden's Juvenile Court work, which we all know so well, and through the Round Table work. It seems we have a great opportunity in the Round Table work, which should receive more attention. Certainly if we had more Round Tables that could accomplish somewhat the same work that the San Jose Table is doing, it would be a great help.

In New York City, they are following a very fine plan in their Star meetings. The chairman of the Child Welfare committee, who is an active social worker, gives a short talk once a month on some phase of Child Welfare work. She hopes in this way to give the members, who are not already informed, a general survey of the work being done for children, in the Nation, State and City. The natural result should be that everyone would find just the niche where he can fit into the scheme and get into it at once!

The chairman of the Child Welfare committee in the Kansas City, Missouri, Star is in the Boy Scout work, actively. He takes well with boys and finds a fertile field for work in this organization.

One can feel proud of this report—but may I remind others that there is still much to be done? Are we living up to our opportunities? I often ask myself, what am I doing with my talents; and now I ask you, *what are you doing with your talents?*

"It is absurd that thou dost not strive to rid thyself of thy bad tendencies, which are in thy power, while striving to escape the working of the bad tendencies of others, which are not in thy power."

Marcus Aurelius

SOFT COLORS AND THE SICK

Popular Science Monthly.

Color as a factor in rest cures has demonstrated its importance in a London hospital. Under the guidance of color experts, white walls and red coverlets have been replaced with delicate green, yellow and mauve ones. As a result, it is said, the temper of the patients is better, they sleep well, and leave the hospital an average of three days sooner than under the old conditions. The officials report that one individual, afflicted with chronic insomnia, went to sleep within an hour in the restful atmosphere of a room which was decorated in mauve.

TEN WAYS TO KILL A LODGE

[The *Wisconsin Clubwoman*]

We have substituted the word Lodge for Chapter which was used in the original.

1. Don't go to the Lodge meeting.
2. If you do go, go late.
3. If it's bad weather, don't think of going.
4. Whenever you do attend a meeting, find fault with the president and other officers.
5. Never accept an office. It is much easier to sit back and criticise.
6. If you are appointed on a committee, don't go to the meeting; if you are not appointed, get peeved about it.
7. When your opinion is asked in a meeting, reply that you have nothing to say, but after the meeting tell everyone just how things should be done.
8. Do nothing more than is absolutely necessary; when others do the lion's share, tell everyone that the Lodge is run by a clique.
9. Don't hurry about paying your dues; wait until you receive two or three notices.
10. Don't bother about getting new members. Let the ones who do the other work do that, too.

DONATIONS TO GENERAL FUND

Previously acknowledged.....	\$1,330.12*
Casselberry, Mrs. Ethel L.....	200.00
Kroger, G. H.	10.00
Brinkerhoff, Diana.....	3.00
West, Mrs. Cybele Farrar.....	3.00
Gerardo, Mr. J.	10.00
Grewe, Mrs. Gertrude B.	4.00
Paul, David A.	3.00
Handcock, Miss Elizabeth	1.00
Myers, Devereux M.	50.00
Crawford, Dr. Andrew M.....	5.00
Medford Group	2.00
Martin, Kathleen	1.00
Zimmerman, Rue	2.50
Shepherd, Mrs. Ruth	5.00

Phillips, Jos. A.	3.50
Various donations under \$1.00	6.60

Total to end of March, 1927.....\$ 1,639.72

* In the March *Server*, a donation of \$2.00 given by A. M. Gardner was listed as \$4.00 in error. This accounts for the discrepancy between the total of \$1332.12 given in the March issue, and the present figure of \$1330.12.

STAR CAMP FUND

Fleming, Annie C.	\$ 5.00
Stephenson, Annie E.	5.00
Shepherd, Ruth M.	25.00

Total to end of March, 1927\$ 35.00

**DONATIONS TO ARYA-VIHARA FUND
(OIAI CENTER)**

Previously acknowledged.....	\$805.75
Gross, Mrs Margaret F.	5.00
A Star Member	2.50
Goar, Mel Verdi	10.00

Total to end of March, 1927\$823.25

DONATIONS TO HEADQUARTERS FUND

Previously acknowledged.....	\$18,325.64
Fisher, Paul	10.00
Barrons, Mrs. T.....	10.00
Harrison, Harry	2.00
MacKenzie, Mrs. Flavia B.....	2.00
Connor, Marie W.....	2.00
McQueen, Miss Annie	5.00
Griggs, Louise B.	10.00
Ageo, Dr. G. Garcia	10.00
Raymond, Flora	10.00
Babcock, Alida I.	15.00
Anonymous	10.00
Finch, Mrs. Clara	10.00
Hansen, Edith P.	10.00
Banning, Bernice80
Gross, Mrs. Margaret F.	10.00
Star Member	2.50
Eger, Miss Rich	5.00
Sale of jewelry	5.00
Kalapudas, Otto	10.00
Pierce, May C.	5.00
Patterson, Nellie J.	5.00
New Haven Group	5.00
Todd, Edna R.	2.00
Miller, Mrs. Lucy Crocker	2.50
Thompson, Patience O'H.	1.00
Thomson, Hugh	50.00

Total to end of March, 1927.....\$18,535.44

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