



THE SERVER

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FROM THE HEAD

The Future Activities in America

My brother and I were invited, by a very kind friend, to visit the Ojai Valley in 1922. When we came, as far as I can remember now, it was very hot, very dusty, very much like the country that we had left a few months before—India. To tell the honest truth, we were both rather depressed, as we had heard that California was the most beautiful country in the world and that it was the country of the Gods. My brother and I, when we were alone, looked at each other and wondered why we had come to this place of such intense heat and dust. My brother was not at all well then, so we were compelled to stay on.

That first weary hot day wore itself out; and as the red sun set over the great western hills, my brother and I at once realized why we had come, why the Gods that be sent us to this valley. As the sun set, there sprang up a cool breeze which blew in from the sea; and instead of depression, there sprang up, in our hearts likewise, a song of happiness. As the great stars came out and made the cool night exquisite, like the nights of India, my brother and I felt, through the immense silence, the important role that this valley would play in our life. The dark silent hills, the clear and sparkling stars, seemed to show us the hidden beauty and tell us of things to

come. We knew then that the dark valley that lay before us, showing here and there the lights of the distant cottages, was an important place, and that it would be one of the future centers of our work.

We forgot the heat and the dust of the next day, remembering only the cool night and the great silence. Then slowly the beauty of the burning sun and the parched earth conquered us; and with the rain and the smell of the fresh earth, and with the fresh green and many flowers, we shouted with joy at the beauty of the valley, at our valley.

Since then, in this house of the valley which we named Arya Vihara, great things have happened, great ecstasies, great pains, great joys, and great sorrows. The purpose of life and the reality of life has been brought to us in this valley of the quiet Gods. To suffer greatly and to live in great ecstasy is to create greatly.

Such is the valley of Ojai. I could write pages describing its beauty, its glories, and the clear lines of the mountains against the blue skies; but to know its beauty, you must see and live in this wonderful valley.

Since I came here, this year, just a few days ago, Dr. Besant and I have had long talks about the future of this place. Since she left, Mr. Rajagopal, the General Secretary of

the Order of the Star in the East, Mr. Fritz Kunz, the National Representative of the Star in America, and I, have had many talks, planning out our future activities of the Star in this great country.

The main thought that we must bear in our minds is this, that we must first centralize our work, and then distribute the responsibility of that work to as many trustworthy, capable, and devoted people as we can find within our organization. So we have decided to centralize all our American activities in this valley. We have done the same thing in Holland, at Eerde, Ommen. The centralizing process was greatly helped by holding a camp every year, which is of very great importance to every member and to the world in general. As most of the readers are aware, we have now held an annual camp at Ommen for the last three years, with growing success and interest. The first year there were four hundred, nine hundred the second year, and this year there were two thousand. We are expecting for the next year a considerable increase.

These camps are of great value, as they help to bring the members together, and they give me an opportunity to meet them all every year. Also they show to the world that, though we have a common belief and knowledge, yet we hold independent opinions and judgments, remaining friendly and tolerant of each other. These camps will, it is my sincere hope, prove to be an example of practical idealism.

I have decided, for this and other reasons, to hold a camp every year at Ojai, at which I intend to be present. California is so much like India, and Ojai my second home, and I want to come here as often as I can possibly manage it. We have chosen the land on which we shall hold our yearly Camp. The land must belong to the Brothers Association. Our first American Star Camp will be held in the spring of 1928. The details will be announced later.

All the lands held, and to be held, by the Brothers Association—whose honorary president is Dr. Annie Besant, and myself the president—will form the nucleus of the International Center for the Americas. Naturally,

it will be used principally for the work in North America. The Center includes the houses in which my brother and I lived. The business manager of the whole estate will be Mr. Fritz Kunz. Mr. Rama Rao will have charge of Arya Vihara and its shrine. As the work is growing more and more each year, it is very important that every effort should be made to maintain this Center.

Another decision that we have made, with the help and approval of Dr. Besant, is that a small beginning be made for a school. I am very glad indeed that we shall have our own school here in Ojai, and Mr. N. S. Rama Rao, M. A., of the University of Cambridge, England, the late Principal of the National University, Madras, India, has kindly consented to act as the Headmaster of this future school. I congratulate the American members that my great friend, Mr. Rama Rao, has kindly accepted this office. The school site is the land where the Camp will be held.

Whatever we undertake we must, on this plane of passing things, build in the perfection our our ideal.

I would like, if I may, to admire and to congratulate the members as a whole for their splendid work during the past year, for they have not had much encouragement nor much support. Many, I know, have felt that America has been left out and allowed to struggle for herself, but is not the late-blossoming flower the most beautiful in the garden? Personally, I am very thankful for the arduous and enthusiastic work of my friend and representative, Mr. Fritz Kunz. It was he who originated and worked for the idea of a school here in Ojai; it was he who undertook the responsibility of collecting money and buying a house, in Hollywood, as the National Headquarters of the Star; and we all must recognize his splendid capacities as a lecturer who attracts many people to our ideals. He will have many difficulties, naturally and rightly, ahead of him, but we must all help him. I am very glad that my friend Mr. Kunz will continue the work, and assist in building nobly and giving life to our organization.

I must also congratulate the three Divisional Secretaries for their steady work under many

difficulties. I hope as years go on we shall all get to know each other more, and that in the first Camp at Ojai we shall have opportunities of meeting many of the workers.

I should like very much to convey my deep appreciation and gratitude for the great task done by the Chicago workers in bringing out the Million Edition of *At the Feet of the Master*.

I should like also to impress on all the members and the officials of the Order that the responsibility of our ideals is very great, and that each one of us must cooperate more and more with one another.

I would like to mention here that *all* busi-

ness of International nature connected with the organization of the Star should be addressed to the General Secretary-Treasurer of the Order, Mr. D. Rajagopal. He is looking after that side of the work of the Order.

We have a great deal of work ahead of us during the coming year; and to make of it a great success, we need the intelligent co-operation and enthusiastic devotion of *every* Star member.

So we will meet at the first Star Camp here at Ojai in 1928.

J. Krishnamurli

From The National Representative

The visit of Dr. Besant and Krishnaji to the Ojai Valley was fraught with most important consequences for the Order. It is with much pleasure that we share with the members the news of the conclusions reached after several and detailed conferences.

* * * * *

First of these is that the Ojai Center has been definitely established and finally consecrated as one of the four great World Centers, and that it is the intention of the Head—and likewise, he tells me, of the Protector herself—to return again and again. To this end a portion of the original house has been reserved for them, and arrangements made to continue to preserve the seclusion and privacy of the Center itself. I will presently, however, print pictures in the *Server* of Arya Vihara, the Shrine and the third house. These three buildings and their own land constitute the Center itself for the present. They are not as yet places of pilgrimage or resort, and there are no facilities for visitors except such as are specifically invited; but before long arrangements will be made to enable all members to see for themselves what a Center can mean. Enough for the present to say that in every respect the Ojai Center is now established on a plane of importance equal to Omnia itself. The Head means them both to be physical manifestations equally of that one

True Center of peace and loveliness which is the aura of the Lord.

* * * * *

But that is not all by any means. The plans for a small beginning of the American school to be a part of the Center, and to grow slowly, naturally and mightily as the years go by, have not only been accepted but are made an integral part of the Center idea. The seventy acres which the National Representative has been acquiring with the help of several friends is to be vested in the corporation which owns the Center for the Head, and immediate steps for the beginnings of the school in a small way have been authorized. By this I do not mean that there will be a haphazard growth. On the contrary a magnificent scheme will be prepared by the best architect, and a gradual manifestation of the complete idea will be begun. In this connection gratitude is due those several and comparatively few members who have supported this venture in its tentative stages. We hope now that very great help indeed will be forthcoming. Exact details about the school are being worked out, as to personnel, initial number of children and the like, and will be communicated through the *Server* from time to time. For the present it may be said that the Head himself means to take personal interest in it. He and the Protector will lend to us a member of their General Staff

for some time; and I have been asked to be generally responsible for the development of the school until the next visit of our leaders.

We invite the help of all lovers of children.

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Nor is even that all! The third item of news is that the Head has definitely settled to return to the United States next year, other engagements permitting. Of his return at that time I have not the least doubt. He will remain with us some months and during his stay there will be final preparation for the first of the great Ojai Star Camps. This important occasion has been set for the spring of 1928. The date may seem distant to some—it is to me—but when we realize how much there is to do, it is by no means far off. It is expected that two or three thousand members of the Order will begin planning even now to come here for a week or two; and a great deal of work will be required to make them all comfortable. Fortunately the Order has many competent and helpful people! Still, we must have a faultless Camp as far as physical establishment is concerned. Water supply, housing, beds, and every variety of Camp convenience will be included in our job of preparation. To make thousands comfortable will tax the ingenuity and organizing capacity of every one of us.

I advise members to begin planning now. It must be remembered that the sylvan beauty of Ojai, the quiet of the mountains, the clear and gracious atmosphere all supply conditions ideal for the work and life of the Head—as indeed for all of us. At the Camp the real strength of the Order will make itself seen. Simplicity, peace, fresh air, sunlight, happiness—such will be the setting for the spiritual outpouring of the Camp. Such alone can be the fit setting.

* * * * *

Now these three aspects of the Center, namely, the Center itself, the School and the Annual Camp, are to be henceforth one consolidated whole. When we speak of Ojai (pronounced, by the way, Oh-Hi, with accent on the first syllable), we shall mean these three important aspects of the one work of the Center. I, being full of quaint conceits, look

upon the three as rounded aspects of a Unity which mirrors the “undivided Unity” which is yet triple. The Camp is a sort of Holy Ghost manifestation, with energy and joy its dominant notes. The School will be devoted to life and love of children. The Center is that brooding implicit Spirit which will weld the whole. However that may be, we shall henceforth speak of Ojai, and in the Star work that will mean the place and the times where and when the Head will do his special work in this country. We henceforth consolidate the Center, and the School funds and the Camp funds will be also part of this, the Ojai Fund. All properties and developments here have been accepted by the Head personally, and are held for him and at his entire control by a Board constituted by himself, a legal entity duly established under California Laws, a non-profit and religious corporation.

* * * * *

This is great news. I shall be writing of it again and again, supplying more and more detail. But I ask the members to begin thinking in terms of Ojai. They should begin to scheme to be here in the Spring of 1928, at a date to be fixed and dependent in part on the local seasonal limitations. They should realize the World Movement of which we are now a part. They should remember that in addition to our National Headquarters, the business center for this country, we have in Ojai the World Center for the Americas. It is to serve, if you please, North and South America alike, and I convey to all our Star people outside the United States the assurance that they will be ever kept in mind in this work. Can we not hope that in 1928 many members will come from Mexico, Canada, Costa Rica, Brazil and every part of the Americas to share in the first of the New World Camps? I can promise that as English and French are common at Ommen, so Spanish will be made an important vehicle at Ojai. More than one capable Spanish-speaking helper will be at hand to assist those who do not know English. I daresay the same facility may be provided for Portuguese. And in any case the feeling of real values of the Camp will be shared alike by all.

We invite the help and co-operation of members in North and South America.

* * *

I know that the response of the Order in this country will be instant. We have the Head's assurance that we are now fully established in the International work. He means to come again and again, and we shall do our part toward the whole. As time goes on and things take shape it will be seen that the Ojai work is the beginning of something immensely great. We must remember that the Valley contains more than the Star organization. That good friend of the Order, Mr.

A. P. Warrington, is ever close at hand and promises to help in every way. His colleagues are our colleagues. And there are individuals in growing numbers who will join heartily in all that is done.

We shall need all that help. This common work will be arduous, costly and needful of rapid action and good judgment. I hope sincerely that when the Head (and mayhap we may hope, the Protector herself as well?) return again they will see and feel a great accomplishment, the result of a united effort, immediate, sustained and intelligently applied.

FRITZ KUNZ.

Field Work

A Department Devoted to Right Action in Religion, Education, Social Structure, Politics

RELIGION AND THE CHURCHES

Field Secretary, MRS. ADA KNIGHT TERRELL, M. A.,
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OPINIONS EXPRESSED BY CHURCHMEN

The mission of the church, as seen by Bishop Charles Fisk, Episcopal Bishop of Central New York is as follows: "To make men's hearts right, and then trust their enlightenment and conscience somehow to solve their civic problems."

"The paramount duty, he says, "is the enlightenment of sympathy, and the realization of fellowship among men; the kindling of brotherly confidence and understanding, and the spreading of it as by a contagion."

Rev. Joseph Forte Newton writes for the *Atlantic Monthly* on *What is a Religious Man*. He says, "A man's religion is his life, what he acts upon and what he knows of the meaning of life and his duty in it.

"We want to get rid of the idea that a bad man who believes a creed is more religious than a good man who does not."

"Religion is not a thing apart from life, but life itself at its best."

Rev. Harry Emerson Fosdick writes for the March *Harper's Magazine*, on *The Dangers of Modernism*, as follows: "Many a liberal preacher is

so anxious to be rational that he forgets to be religious. To rely on mere Modernism for the furtherance of *vital religion*—with which we should be pre-eminently concerned—is absurd."

"Liberal Christianity will never win the day merely because it is intelligent; but because being intelligent it proves to be able in this new generation to inspire ardent faith in God, opens men's minds to His sustaining companionship, makes Christ all He stands for, the burning center of imagination and devotion, releases men from the tyranny of fear, sickness, and sin, creates a robust and serviceable character, and transforms social economic and international life, and produces saints, martyrs, and prophets."

CHURCH ACTIVITIES

At Lansing, Michigan, a church which ministers to the State Agricultural College, as well as to the people of the town, was recently dedicated. Four denominations sank their differences at the Altar. An interdenominational agreement signed by twenty persons, representing the State and National bodies of the four churches—Baptist, Congregational, Methodist and Presbyterian—is placed in a bank vault in E. Lansing. The Peoples Church is also included. The Pastor of the new Church organization is to be elected by the congregation on nomination by elders and trustees.

Each denomination consented to put in \$25,000 toward the building of the Church structure, and

also pledges *not to organize* any independent work in Lansing.

The federating process is to be an "interdenominational, evangelical Christian church." Their creed is as follows:—"I believe the teachings of Jesus Christ, and with the help of God, I will strive daily to live the life of unselfish purity and service which He exemplified."

Symbolic seals of the four denominations in co-operation, are emblazoned over the Altar—*Literary Digest*, Aug. 28th, 1926.

A RADIO CHURCH

Portland Maine is beginning the maintenance of a Radio Church, whose congregation is limited neither by space nor creed. The movement was started—by nine clergymen and others, representing nine denominations, present in a broadcasting studio.

Financial support of this "unseen congregation" is pledged by business men of Portland. A violinist, a pianist, and a mixed quartet assist at the services.

It is not claimed that such a radio produces a full substitute for presence in a house of worship. But it ministers to the lame, the halt and the blind, and makes the world happier for even the world's unhappiest.

The radio services have also been condemned, and called, "The instrument of lazy Modernism" which is helping to destroy the old idea of the necessity for religious worship."—*Literary Digest*, May 15th, 1926.

GAPS IN HISTORY

It has been truthfully said, "Whatever historians agree upon, after their researches into the past is called history; all the rest of human life is mystery." The discoveries and findings of archeologists and other explorers are constantly adding many facts to the gaps in the historic records. For example, one of the gaps in the history of the life of Jesus, the Christ, is the mystery of what He did during the eighteen years between the ages of twelve years and twenty-nine. A Buddhist manuscript found in the Hemis Monastery in Little Thibet, gives an account of how Jesus left his home in Palestine, joined a caravan bound for India and studied the laws of Gautama Buddha, and

later preached to the lower castes before returning to Jerusalem. The account ends with his trial before Pilate.

But from the Theosophical view-point, is not the history of Christianity as manifested in all Christendom more convincing than where Jesus studied? Was not the influence of the Masters upon Him, the source of His knowledge and power? And are not the akashic records of the spiritual and ethical teachings of Jesus, the Christ, embodied in all the past, present and future existence of millions of souls?

A NEW IDEA

It is reported in the *Oakland Tribune* of May 1st, that a company of seven students of the University of Chicago have started "to live the life of Christ." The originator of the idea was Glenn Harding, who said, "We want to acquire efficiency in our contacts and more happiness in our relations with other people. We think we can attain this efficiency by living a life like that of Christ." (They should receive copies of *At the Feet of the Master*, should they not?)

TO HEBREW THEOSOPHISTS Friends:

It is a great happiness to me to see members of the great Hebrew race enriching Theosophy with contributions from their ancient Faith. Much wisdom is enshrined in their occult treatises, and European philosophy and metaphysics owe much to the subtle genius of the Hebrew Nation. Great have been its sufferings in the past, but the greater will be its gifts in the future to the human race.

Step forward, then, Brothers, and take your rightful place among the Nations. Israel has a future and a work to accomplish therein.

Last year I had the pleasure of laying the foundation stone of a Hebrew synagogue on the Theosophical Society's estate at Adyar, and in our daily Act of Worship a Hebrew Theosophist chanted a Hebrew prayer. Your Faith has thus its first place among the Faiths of the world, each of which is erecting its temple in that Home of the Divine Wisdom.

ANNIE BESANT, D. L.
PRESIDENT OF THE THEOSOPHICAL SOCIETY.

BEAUTY AND HAPPINESS

GARDEN FAIRIES

Gardens, properly understood, are an infinite source of profound and lasting happiness, particularly for such times when we are out of joint with people round us. The wistful trees, dignified and patient, the joyous shrubbery, proud and glorious blossom-covered mantling vines—these are companions that mean something, with their changeless kindness. But gardens must be properly approached. Plants must be tended for their own sakes and studied with a view to their own happiness and well-being. The inner side must be appreciated before happiness comes out of gardens.

Thus understood, gardens are good for the most stubborn cases of spiritual dryness. There is a class of people who do not find happiness because they are incrusted by their own daily little misery to such an extent that they cannot realize beauty when it is near to them. How many shut the door to their happiness because they are blind to the life and beauty around them? Happiness is the goal of every person. It is by being alive, by realizing the beautiful and by trying to express it and by feeling one with nature and with life—these constitute happiness.

Gardens, parks and the countryside spell true happiness. Our garden can teach us so much. Only those who have digged the soil and enjoyed doing work for plants can understand what a garden can mean. First of all it is necessary to realize that everything in the garden is vividly alive; that we are giving drink and care to real beings. Plants and trees are not just inanimate objects but they live a life of their own as we do. This is a very important factor and has got to be thoroughly understood. A garden is a place in which there are many tiny creatures who are struggling to grow and to live just as we do in our houses. Every plant or flower is trying to live its life and to express the God within as we are.

There are not only plants but also those beautiful creatures which help them to grow—the fairies who inhabit our gardens. A great deal of work and quite

a good deal of life is going on in the invisible world at our doorsteps. In nearly every garden there live several fairies who regard that as their particular home and place of activity. Their work is to help the plants to grow as perfectly as possible.

Every plant has to grow according to the laws of heredity and a rose tree cannot become a lily. It can grow without the aid of a fairy, but a plant is greatly helped by the fairies as they can distribute the energies of the plant evenly and thus can help it to be as perfect as possible under existing circumstances. They distribute encouragement to stragglers. The fairies do not live within plants exactly, and it is necessary not to confuse the aggregate consciousness of a plant which is often called the spirit of the flower, with the fairy. The plant has a sort of consciousness of its own, even if it is rather vague, and the consciousness can manifest itself in a form under certain conditions. This is rather hard to understand, but it is a fact that the life in a plant can become an entity, as it were, and take a form of some kind. At certain times these forms come just outside the plant and take notice of their surroundings. Now we must not suppose that these creatures have intelligence or much emotional capacity because they have practically none. They take life in a very vague sort of way. They evolve by learning to make responses and experiencing sensations. Professor Bose in Calcutta has proved already that plants can feel distinctly.

The fairies are those beings who live around the plants and they mostly work together in groups of three or four. It is not an easy task to describe them or their work, because our minds are limited to thinking in terms of form instead of terms of consciousness. Still, fairies have all a definite form and it is usually a human form or something resembling it. Their size varies from one to three feet and even more, but as a general rule this special kind of garden fairy is not very tall. They seem to be enveloped in a sheet of one or more colors. But it is necessary to keep in mind that they are capable of changing their form at will, or at least they can dress themselves in any costume by the power of their desire.

The color of these creatures changes very much. In some countries they tend to have much the same colors. In Australia for instance, most of the fairies are either emerald green or grey blue. But Australian scenery is not very varied, which may be the

cause of the same monotony in the color in the fairies. In California the few I have observed are either a beautiful golden yellow or brown and a blue green. I have noticed that they are smaller here in places where it is dry and vegetation is dead most of the year.

These creatures are so delightful because they are so happy and changeable. They are never monotonously the same. They enjoy the changing currents of life to the limit and feel happy about what would seem such little things to us. They are so quick to respond to any affection and are so loveable. But again they are not intelligent or quick in the uptake. We can think of them as quivering with life and joy. Think of the most joyous thing you ever saw and perhaps you may get an idea of what a fairy is like.

Our gardens are part of a system. Every garden has so many fairies assigned to it and they are under control of a fairy much more highly evolved, who guides them in their work. At the head of a lot of gardens is an angel who in turn is working under the angel of the whole countryside. But our own garden is therefore but one of a chain of gardens which is helped by an angel.

The work of the fairies is to direct the energies of the plants, so that they will grow perfectly, especially in the coloring of the flowers. By will it is possible for them to tap the energies of a plant, and send a flower or a leaf as much energy as they think necessary. Also they try to produce a feeling of harmony and goodwill between the different plants and trees. It is a joy to watch them in their work, as they are so thoroughly happy in doing it. They have a lot of fun with one another and with the plants and they are extremely proud of their handiwork on occasion, and like to be admired.

When we understand a little more about our garden we may appreciate it better. Every time we go into the garden let us try to get into touch with the spirit of the place by admiring the lovely plants. Recognize that they are alive and have a part to play in our lives, if we only make the effort. When we feel affection and admiration for the plants they become aware of it and they try, however vaguely and feebly maybe, to return that affection. But it is a beautiful thing to watch the response come from those tiny creatures. We help them by doing this as every new response they make helps them in their evolution. And the fairies love us to admire their

handiwork, it makes them swell with pride and think rather more highly of us, and they will try harder to make our garden a thing of beauty.

Our garden is a part of our life and not separate from our existence. If we only could realize this how much more happiness there would be! If we could see how these beings are always willing to be friends to us, whom they often look up to! The other day one of my friends sang that lovely song by Rasbach, *Trees*, and one of the garden fairies came to the window quite close to us and listened and enjoyed it so much—he felt affection all over. They love good singing always and often will come near when people sing. Next time we sing let us send an affectionate thought to our invisible audience and I am certain we will feel some response.

Whenever we are depressed let us go out into the garden and see how beautiful it is, and enjoy our friends. If we are in need of sympathy the plants and fairies will give it to us because they are so impersonal and joyous. Whenever we realize this fact for ourselves we really can experience the divine life in everything and life becomes so much more thrilling. We do not need to become old or dull, because we can feel one with life which is ever changing. Ordinary things will not be just ordinary and dull (an attitude that is killing people's souls), but every plant will be full of life and mystery.

"A tree contains more mystery of creative force than the sun, from which all its mechanical energy is borrowed. An earth without life, a sun, and countless stars, contains less wonder than that grain of mignonette."

Find happiness and be constantly filled with creative energy! Be in touch with Nature's great creative power! Our garden is a place of happiness and peace and there, if we search for Him, we will find the Christ of the Forest, He who is the friend of all living things.

DORA VAN GELDER

And for those also, O Lord, the humble beasts, who with us bear the burden and heat of the day, and offer the guileless lives for the well-being of their countries, we supplicate Thy great tenderness of heart, for Thou has promised to save both man and beast, and great is Thy loving kindness, O Master, Saviour of the World.

From the Litany of the Russian Church.

EDUCATION

Field Secretary, Miss Mary Fouraker,
2123 Beachwood Drive, Hollywood.

How marvelous it would be if before we became centered in ourselves we had become centered in something outside ourselves! But how could that be done? In the process of recapitulation children pass through the savage state where selfishness is right. It is only natural for a child to be selfish.

On the other hand, think of the trunk load of tendencies a child brings with him when he comes into incarnation. They cannot all be centered around himself. And if only that thing that would carry a child out of himself and focus his attention elsewhere could be laid on top and unpacked first!

Sometimes it is, and you find a child passionately fond of animals, or of stories or maybe his little brother. His mind is filled with thoughts of these and he is scarcely conscious of himself. But most people come with that tendency which is to be their salvation packed somewhere in the middle of things and by the time they discover it their thoughts are so tightly bound around themselves that it takes years to change their center.

The child who comes in contact with the right type of adult can often be saved from this terrible waste of time. Adult thought stimulates like qualities in the child thought around him. If a mature mind is concentrated on the heroes of history or literature, the children whom he contacts catch his enthusiasm, for enthusiasm is far more contagious than measles. Or if a grown up person feels the beauty of art or music or the magnificence of science, the children who are near him feel it too. Together they are swept outside themselves. And once a child has lived outside himself he is never afterwards content to live within it.

A MELTING POT OF CHRISTIAN UNITY
by Ada Knight Terrell
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SOCIAL STRUCTURE

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PRISON NOTES

During my recent visit through the middle west I had the privilege of visiting the St. Louis City Prison. Warden and Mrs. F. J. Primovesi made me very welcome; took me through the prison and I spoke to the men and women during the afternoon. There are something over one hundred inmates, both negro and white. Warden Primovesi is not only well schooled in the Ancient Wisdom teachings but he is an old prison man; therefore the prison is clean, food is wholesome, prisoners have a library from which they can draw books, and they have religious services on Sunday. I was very much interested in the woman's department where each cell had its bed, table and chairs with all the sanitary conditions necessary and each woman keeps her bed made and cell clean. There are three matrons and the women are taught rug weaving and also help in the laundry room. The warden is introducing basket weaving for the men to help them to find work for their idle hands, and also has established a gymnasium for the men's use. The men are obliged to stay as long as a year in some cases, in this prison awaiting trial as the courts work so slowly.

While in St. Louis I found the Missouri Welfare League is endeavoring to put a bill in the next legislature, to establish a Reformatory for Young Men. The delinquent boys in Missouri are sent to an institution which also receives young men up to thirty years of age whose sentences to the penitentiary have been commuted by the Judge of the court in which they were convicted. This institution which was established as a training school for boys and later re-named by law the "Missouri Reformatory" and opened to young felons. Of 636 boys and young men in this institution July 17, 1926, 268 were under eighteen years of age. The same institution cannot be successful as a training-school for boys and a reformatory for young men. I can furnish further information regarding the prisons and the need of a Reformatory for the Young Men

in Missouri if you wish it and every Star member in the state of Missouri is requested to get in touch at once with Miss Carol Bates, Missouri Welfare League, 1300 Central National Bank Building, St. Louis, Missouri, so that you can do your part in helping to put through the needed legislation. Every Star member outside of Missouri who has a friend or relative of voting age, should get in touch with them, and see that they take an active part in putting over this needed bill.

Again I want to speak of the work that Dr. F. Emory Lyon of Chicago is doing as Superintendent of the Central Howard Association, 608 S. Dearborn Street, Chicago, Ill. This association takes care of the men after they have their freedom, and something like thirty thousand men have passed from the prisons through their institution and received help. He has men and boys from every state in the Union appeal to him for help. Their Boy's department is doing wonderful work with the young and in asking about their young boys, why they make this mis-step, Dr. Lyon told me that three-fourth of the boys come from broken homes. Does that not give each of us an added responsibility? Should we not make a greater effort to make the young in our charge understand the responsibility of the institution of marriage?

The Central Howard Association of which Dr. Lyon is the superintendent, gives financial aid to the paroled and discharged prisoners and also finds employment for the men. They work with other Welfare Leagues and assist the men to a better life through the proper adjustment when they are again back into the world.

I find their principles and program is very similar to the one we are trying to carry out.

It gave me great pleasure to meet so many of my workers in Chicago and to know what really had been done and was being done. If any of the Prison Workers know of a bill that is being introduced or being prepared for consideration either for or against the aims of our institution, will you not notify me at once? If there are any amendments to be voted on at your next election, in November, those that would deal with the prison systems in your state, will you not send me a copy of them so that I may at once notify all the workers in that state to vote accordingly?

I would suggest that those of the workers who would like additional information as to prison sys-

tems read *In Prison* by Kate Richards O'Hare. There is much splendid information given. It can be obtained through her New York office 615 Bible House, New York City.

Many of the current magazines are publishing articles this fall on prison reform. It is necessary that the workers keep up with the reading for and against our principles as expressed in such articles.

EDITH LEE RUGGLES

THANKSGIVING AND THE CHILD

When I think of Thanksgiving day now, my memory always flies back to an experience I had several years ago in New York state. I was in a city in the central part of the state on the day before Thanksgiving and was anxious to finish my work and get back to New York City for the next day. My last call was at an orphan's home to see some children, who had become available for placement in foster homes, since my last visit.

I always dreaded the visits to the orphanages, as the children knew why I was there and their pleading eyes would haunt me for weeks afterwards. But this day the Home was warm and cheery and abustle with the preparations for the following day; I escaped, feeling better than usual. As I came down the long walk, I saw three boys about eight or ten years of age, with their faces pressed close to the fence, watching something intently. I stopped to see what it was that was taking all their attention; it was a woman in a lighted kitchen, in the adjoining place, making pies, with two little children hanging over the table!

Six months before I had asked a grown man who had been placed in two foster homes before he found his nook, why he hadn't told the visiting agent that he was unhappy in his first home and not have left her to find out. His answer was: "Why, I was afraid that she would put me back in the orphanage and I had rather have been a little unhappy in a real home, than to have gone back!"

That was surely straight enough and here were three more lads with just such a "home hunger" in their hearts. I talked with them and got their names, so I might see more about them later, but that little incident spoiled the day of Thanksgiving for me.

The last published government census, of February, 1923, showed 252,089 children in institutions

without parental care. Different states have different laws about when a child become "abandoned" and so can be placed for adoption; other factors enter also, as the health and mentality of the child, so it is hard to generalize about how many might be "placeable" Mr. C. W. Areson, Director of the Children's Group Work with the Child Welfare League of America, says his experience has been that about one third of the children in Orphan's Homes are "placeable children."

What does Thanksgiving mean to you? A holiday? A football game? A day of over-eating? A family reunion?

What did it mean to our forefathers? They thanked their God for the bountiful harvest, their prosperity and well being. Why can't we go a step beyond that and thank our God for our prosperity and thank Him for a chance to share it with our brother? If that brother should be a homeless child, the possibility of joy you may bring into your life is only exceeded by the joy you can bring into his life.

Neglected, undernourished children, removed from wretched homes by court orders, orphans and half orphans, abandoned babies, often illegitimate, whatever their condition they have one great need, one common desire—they want homes of their own. Of course not all children will fit into every home; if you are thinking of taking a child, it should be done through a reliable agency. If you can't take a child, what can you do for the child in the Home? What can you do for the agencies that care for the children, for the agencies that place the children in foster homes? Both are alike generally handicapped for lack of funds.

Do you know anything about the Orphan's Homes in your city? Or the placing agencies? Can you offer your car and yourself a few hours a week to do any volunteer work?

Let each one of us ask ourselves what we can do in His name, to make this a *real* Thanksgiving for these little dependent ones in our midst. "For as ye give, so also shall ye receive" applies to things of the spirit, perhaps even more than to the things of the flesh.

What are you doing each day? Won't you write me? I am so happy to be able to pass every suggestion on to all.

NOTES

You who were at the Theosophical Convention and Star Conference in Chicago know the glowing inspiration that came from the contact with our beloved Head and Protector. Because we have felt that glow of love and devotion to service of our superior officers, it is incumbent upon us to pass the warmth and light we now carry in our hearts to the four corners of our country.

How can we best do this in our children's work? Since talking with the welfare workers from many cities, I have decided that the first work of our department is to co-operate with the agencies that are already established for child care. In this way we may study and analyze the conditions and the needs of the school system, social agencies, probation work, health work, playground facilities, etc. This is work not for the dependent child alone, but for all children. The most important part of the program will come in the *development of weak local resources in the child welfare field*.

Houston, Texas, reported that the Child Welfare League of America was making a survey of the children's work there and would soon have a report to make on the improvements Houston needed the most. This will give the Star workers a wonderful opportunity to do constructive work.

One of the New York Lodges told of a gift of \$75,000 which Vassar College had received to build a demonstration laboratory for use in its new course in Euthenics (the science of parenthood and child care.)

California now has twenty-two nurses in its bureau of child hygiene, who are giving part time to maternity and infancy work. Fifty-six child health centers have been established by the bureau. This work is in connection with the Sheppard Towner Act.

The University of Minnesota has announced a training course for visiting teachers; thereby recognizing the need for special training and I may add special understanding that sets a visiting teacher apart.

Don't reports like these make you just long to go to work? Find something to do, then let me know what you are doing. I want to pass it on as an inspiration to others, who labor for the Master.

MARY ALICE HUDSON, Field Secretary
220 Ridge Bldg.,
Kansas City, Mo.

THE SAURIAN VIVISECTOR

By the late EDGAR SALTUS

Animals have no votes. If they had, vivisection would cease. When women vote it will. Suffrage will abolish animal suffering. The sooner, then, the better. Meanwhile the majority of us regard the matter with philosophy. Were vivisection practiced on us our philosophy would change materially. It would cease to be philosophy and become stupidity. Frequently that is what philosophy is. Unfortunately stupidity does not always hurt. If it did how many would yell—Vivisectors among them.

Would it not be just that they should be shaved, varnished, baked, boiled, frozen, smothered, larded with cold snails, quilted with hot ones, fed on putrescence, inoculated with virus, ducked in quicksilver, choked with plaster of Paris, treated to the scalpel, to the forceps, to the leisurely crucifixion, and then have their ghosts kicked! Barring the latter refinement, that is the fashion in which they delectate those who are our cousins in the cosmic consciousness.

A hundred years ago a man got up in Parliament and proposed a law prohibiting cruelty to animals. He was hooted. Two thousand years ago prophets declared that the world was to end. They were hooted. Yet a world did end. That of antiquity ceased to be. Throughout the length and breadth of it there was not a single altar to Pity. Erskine was trying to raise one. "It is a fine day," the caricaturist of the period made one Lord say to another, "Let us go and kill something."

There were finer days during the reign of that monster Tiberius. At that time Parrhasius, who was not a monster but an artist, painted a picture of Prometheus. That his brush might mimic an agony, he had a slave tortured. The proceeding was regarded as perfectly proper. We are more squeamish now. Men are no longer tortured for art's sake, though animals are for science.

Science has the first word on everything and the last on nothing. From the start it advocated vivisection, of which the sum total consists in nostrums, discredited antitoxins, and a barbarity unequaled since the days of Ivan the Terrible. Then, as you will remember, for the greater glory of God, men were treated to the rack, to the thumbscrew, to the stake, to the wheel, to the oven, and were

supposed to enjoy it. For the greater glory of Science animals are treated not much differently, except in this, they are dosed with curare, a drug, which destroys their power to move, while increasing their power to suffer. In your humane heart you may wonder why they are not chloroformed. But in an animal anaesthetics are apt to cause death, and for the vivisector that is most inconvenient and annoying. Besides, students who sat under Pasteur know that, according to him, animals are eager for these experiments which procure them delights unimaginable.

You may object that this is sarcasm. It has the demerit of being true. That is what Pasteur taught, though to say one thing and mean something else happens to everyone, even the best. Pasteur, who knew all that was going on and a good deal that was not, knew that animals suffer, and suffer even more acutely than man. There is a prevalent idea to the contrary, since by a bountiful Providence, ignorance has in all matters been very bountifully dispensed. But, the auditory, visual and olfactory perceptions of animals being recognized acuter than ours, so also must be their sentiency. In spite of which, millions of them have been vivisected with no other result than the perpetuation of error, the heightening of psychology's insolence, and the elaboration of a form of Apacheism from which a Sioux would shrink.

To vivisection the world is absolutely unindebted. (Advance can be made in other ways.) It has not conferred a solitary benefit and the one fact deducible from its own vileness . Apart from that it has the value of zero from which the periphery is gone.

Vivisection is confined to Christendom. In other lands of elder faiths animals are not tortured, they are not killed, they are not eaten. Brahmins and Buddhists have a belief, which in point of age is the most respectable of any, that life is the culmination of many deaths, that we return to earth again and again, that our condition in each existence is the reward or punishment of acts committed in a previous one, and that when physical deformities occur, they are the result of former cruelty.

Accepting for a moment this creed, of which the main tenet is advanced in the Gospels, it would require a new Dore, a Dore with the soul of a Goya, to depict the saurian hideousness which returning vivisectors will present and who, saurian already,

are able to be hideous also through the mere absence of an inhibiting civic law.

From that standpoint it may seem to you odd that you can be penalized for beating your horse, when a vivisector is applauded for baking a cat. But, like virtue and like vice, cruelty has its degrees. It is the possession of one of the latter—some sheets of parchment on which are Latin words—which confers on men the right to be fiends.

COMPARATIVE RELIGIONS

According to the Los Angeles *Examiner* of July 9th, 1926, Dartmouth College will introduce a course of study in "comparative Religions," to be given by Dr. S. L. Joshi, a native of India. The lecturer will show how various religious ideas "have cropped up" through the age, forming "The Ladder of Evolution in Religion."

It is heartening to note that the tolerant spirit of the times now permits the discussion of "the growth and similarity of all religions"—a subject once called heresy by Christians.

Really if you think it over, you may, perhaps, conclude that there should be no such privilege; that this state should be a pioneer, and be the first to enact a law conferring on life in its primary grades the right to protected existence.

Then it may come to pass that others shall say: "Blessed are the Merciful, for their's is the Kingdom of Heaven."

THE OLD AND THE NEW

As published by the *American Institute of Sacred Literature*, Dean Shailer Mathews, of the University of Chicago, has called Paul's Letter to the Gallacians "The Magna Charta of Religious Liberty." He says that the struggle in the early churches was "more than that between Gentile Christians, and Jewish Christians. It was a struggle between those who held allegiance to the old Jewish laws as tantamount to genuine Christianity."

It may be readily seen that history repeats itself in a multitude of ways, as is illustrated by the controversy between the Fundamentalists and Modernists.

Headquarters Notes

By F. K.

Groups in the Western Division will be happy to hear that Mrs. Gulick will be able to visit them during the ensuing months. Many invitation have already been extended to her, and she will begin her work in the Southern California area at once. Other secretaries may write directly to her or to Dr. Stone at 2123 Beachwood Drive, Hollywood, California. A unique feature of Mrs. Gulick's tour will be that she will carry with her a moving picture of the Ommen Camp. (This has been ordered by cable and will be on hand shortly.) We hope it will give members and friends (for it can be shown to the public) an idea of the European Star work and members, an especially of the Head and Protector and others at various formal and informal times. It will also suggest the fine possibilities of our own Ojai Camp. Besides this particular feature, Mrs. Gulick will take special interest in self-preparation

activities and will be of immense help to secretaries on this all-important head.

Requests for visits should suggest the best season of the year, and indicate whether facilities for showing the film will be available during her visit. Please try as far as possible to arrange to have the film shown under pleasant circumstances. The public may be invited, but we would like to have the exhibition different from an ordinary movie show, and to effect this a good setting is desirable.

* * * * *

The special function of the Divisional Secretary is the encouragement of Self-Preparation, and not masses of clerical work and business. And what does that involve? Self-Preparation is self-elimination, the one problem of spiritual life. In our work and play our personalities assert themselves, sometimes grossly and sometimes subtly. At times these personalitites get in the way of the Light. Sometimes

they even prove a stoppage in the stream of the Work. The business of a Divisional Secretary is to guard the work against such stoppage.

By this I do not mean that we must be running all the time to the Divisional Secretaries with all sorts of silly personal problems. We ought to have enough mastery of ourselves and enough love for one another and the Work to carry on for the most part serenely and unaided. But definite problems sometimes arise. Personalities assert themselves in all sorts of ways. Self-aggrandizement, feelings that without us the whole show would close, silly, small pride—such a lot of things come up. And then, on the positive side, the Divisional Secretary is definitely constituted to hunt out promising new people. We old hands tend to think that we are just the thing. We have not the faculty of finding the new people and getting them into the middle of the Work. Along such lines Divisional Secretaries are needed. They are encouragers and advisors for major problems. They are nearer the Groups than is the National Office. They can be consulted. There should be an inner attitude toward them which will bring inner help. Correspondence often clouds issues and assist in the assertion of personality. Spare your Divisional Secretaries all you can. Give them materials on which to make decisions. They will then help you very much indeed.

* * * * *

The membership steadily increases. We are now four thousand. I believe that the correct attitude toward this matter of membership is for the individual to feel a genuine impulse to want to help. The commitment to our work should be natural. Still, there are many people who have no organization idea. To such the suggestion to join is often a kindness. I sometimes send an application form in a letter and say that if ever it proves useful there it is. The following is the membership increase since the beginning of the year:

	New Members
January	363
February	267
March	208
April	124
May	72
June	63
July	38
August	402
September	106

DONATIONS TO HEADQUARTERS FUND

Previously acknowledged	\$12,913.36
Carter, Mr. and Mrs.	25.00
Pearce, Mrs. Ada	10.00
Peel, Charlotte	7.50
Stonewood, Miss C. L.	6.30
Sheard, Mr. and Mrs. Harry	10.00
Mathie, Goldie M.	10.00
Rook, E. E.	5.00
Lehwaldner, Florence C.	3.00
Spencer, C. Gertrude	10.05
Wagnes, Mrs. Justine L.	10.00
Boswell, Mrs. Margie B.	10.00
Marnitz, Ida	10.00
Saylor, Mrs. E. S.	10.00
Montz, Mary E.	2.00
Tower, Helen S.	100.00
Lodeesen-Grevinck, Joh. D.	21.50
Read, Dr. Fred K.	10.00
Dillman, Mr. and Mrs. C. W.	20.00
Stonewood, C. L.	10.00
Todd, Edna R.	2.00
Silberman, E.	10.00
Burns, Mrs. Iva	3.22
Belais, Diana	5.00
George, Miss Lina and Mrs. Cora Owen	2.00
Mahurin, Mrs. M. S.	10.00
Silberman E.	10.00
Martin, John W.	5.00
Fairlie, Mrs. Margaret	2.00
Carroll, Eugene J.	10.00
Pringle, Esther	3.00
Takahashi, F. Y.	2.00
Harrison, Harry C. Sr.	2.00
Simons, Emogene S.	5.00
Renshaw, Estella, M.	10.00
Meyer, Mrs. Emma	3.00
Worden, Mrs. Etta	2.50
Clark, Katherine	5.00
Two friends	20.00
Stonewood, C. L.	10.00
Harrington, Miss Charlotte	2.10
Wagner, Harold	10.00
Nisenwanger, Mrs. Elrene	10.00
Montclair Group	116.85
Star Members	2.00
Savage, Mrs. Anna M.	2.00
Ball, Florence	5.00
Fleet, A. S.	5.00
Weirick, Mrs. M. E.	5.00
Berry, Mrs. Clara Irene	10.00
Schultz, Anna	5.00
Loines, Mrs. Katherine C.	10.00
de Zocher, Frieda	5.00
Strang, Mrs. Louise B.	3.00
Beltran, Jose M.	10.00
Zumstein, Mr. and Mrs. A. D.	5.00
Shelby, Mrs. A. A.	10.00
de Groot, Mr. H.	3.00
Grote, Mr. Fred	10.00
Gardner, A. M.	2.00

Walker, Mrs. Emma D.	10.00
Goar, McI Verdi	1.00
Poole, Mrs. Florence	10.00
Muller, Mrs. Louise H.	2.50
Excell, Mrs. Martha	10.00
Weimer, Mrs. Edna E. R.	3.00
Faulder, Miss A. May	15.00
Lacy, Eva M.	10.00
Lementz, Walter J.	4.00
Takahashi, F. Y.	1.00
Wills, Clara M.	5.00
Harrington, Miss Charlotte.	2.10
Martin, John W.	5.00
Koehn, Max F.	5.00
Sharpley, Arthur J.	2.50
Blevins, Mrs. L. W.	10.00
Grigsby, Elizabeth E.	5.00
Draper, Daniel D.	2.00
MacKenzie, Flavia B.	2.00
Headland, V. M.	5.00
Conrad, Mrs. E.	5.00
Lauderdale, Alice	5.00
Stone, Irene	10.00
Grigsby, Hugh S.	5.00
Glandfield, Leah L.	5.00
Howard, Maud E.	10.00
Barrons, T.	6.00
Barbour, Ethel W.	1.10
Todd, Edna R.	2.00
Holt, Mrs. Wilma	10.00
Heckman, John E.	1.00
Korbel, Jane Robinson	5.00
Casper, Hortense V.	10.00
Simons, Mrs. Emogene S.	5.00
Samuels, Henry C.	2.00
Climo, Annie M.	10.00
Weirick, Mrs. M. E.	5.00
Smith, Mildred C.	5.00
Brown, Mrs. Blanche L.	2.50
Savage, Mrs. Anna M.	2.00
Carrington, Bertha Carol	20.00
Raapke, Mrs. H. A.	10.00
Fisk, Amelia W.	8.00
Horton, Jean	2.00
Estrada, Jorge	3.00
de Groot, Mr. and Mrs.	4.00
Total	\$13,820.08

BLUE BAG DONATIONS

Previously acknowledged	\$58.60
Carlson, Gladys E.	.50
Mahurin, Mrs. M. S.	1.50
Gerard, Mary Louise	2.24
Otis, Miss Dorothy	2.90
Vreengoer, Mrs. Cora	2.12
Three members at Convention	3.35

\$71.21

DONATIONS TO CENTER FUND

Previously acknowledged	\$8,275.37
Ragan, Mr. and Mrs. Geo. N.	10.00
Williamson, Mrs. Ella B.	2.00
Weirick, Mrs. M. E.	10.00
Yeldell, Mr. and Mrs. W. H.	20.00
Friend, Mrs. George	5.00
Pacific Pipe Co. Refund	7.54
	\$8,329.91

DONATIONS TO GENERAL FUND

Previously acknowledged	\$587.66
Friend, Mrs. George	5.00
Hansen, Miss K.	20.00
Crawford, Dr. Andrew	5.00
Fouraker, Miss Mary	5.00
Cunningham, Frances B.	2.00
Patterson, Nellie	.90
Hedin, Mrs. Fannie S.	1.00
Hille, Mrs. Christine	3.00
Scribner, Elaine	10.00
Halderman, Miss Annie	1.00
Monahan, Mrs. Eva	1.00
Faith, Miss	10.00
Brodie, Mary Ellen	.70
Mosher, Mr. and Mrs. Harry E.	5.00
	657.26

DONATIONS TO INTERNATIONAL FUND

Previously acknowledged	\$2,750.40
Overton, Miss Margaret	25.00
Overton, Miss Adelaide	25.00
Latimer, Miss Elise	5.00
Simons, Mrs. Emogene S.	4.00
Timmers, Mrs. F.	.50
Freeman, Miss R. F.	3.65
Waterman, Miss Grace S.	5.00
Group, Herakles	2.00
Group, Besant, of Cleveland	102.06
Ross, Mrs. Della Rose	6.00
Krishnamurti Group (St. Paul)	10.00
Bailey, Miss Gertrude L.	25.00
Santa Monica Star Center	5.00
Folden, Ludvig	5.00
Friend	5.00
Larson, Martin	5.00
Arnaud, Simone, Raymonde, Anna and John....	4.25
Tacoma Group	12.25
Emmons, Mrs. Vina	5.00
Marstrand, Mrs. Daise	5.00
Oelrich, Hulda	10.00
Depner, Mrs. Elizabeth	10.00
	\$3,090.11

DONATIONS TO NITYANANDA
COLLEGE FUND

Previously acknowledged	\$220.05	
Larson, Martin	3.00	
	\$223.05	

Hooper, Ellen	\$2,500.00
McCauley, M. M.	10.00
	\$9,943.25

DONATIONS TO PUBLIC
INFORMATION FUND

Previously acknowledged	\$746.18	
Harris, Mrs. Helen	2.00	
Larson, Martin	2.00	
	750.18	

DONATIONS TO SCHOOL FUND

Previously acknowledged	\$5,387.25	
Clarke, Mrs. Frances	10.00	
Logan, Mrs. Sara Wetherill	1,500.00	
Thorston, Mrs. O.	25.00	
Sellon, Mrs. Barbara A.	500.00	
Hancock, Louise	1.00	
The Gold Miner	10.00	

Two city lots in Grand Rapids, Mich. Donor,
Mrs. Esther Greenman, Grand Rapids.

STAR GARDEN

Gewurz, Mr. Elias, of Hollywood, California, two
figured silver Japanese flower vases.

Outland, Mrs. Irene G., of Clarkesville, Tenn.,
four pieces old jewelry.

Altoon Lodge, T. S.—Altoona, Pa.—one gold lavaliere.

Von Alvensleben, Miss Louise—two rings, three
necklaces, two bracelets, and one pair ear-rings.

CORRECTION

In the *Server* for August, Star Garden No. 7 was
wrongly attributed. This gift was really made by M.
C. Lasell.

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<i>La Nueva Era</i> (Monthly)	
PARAGUAY.....	Senor DON JUAN A. AMADO, Calle Palma, 225, Asuncion.
PERU.....	Senor EMILIO TRAVERSO, Casilla 642, Lima, Peru.
VENEZUELA.....	Senor DON H. COLMENARES, Calle Principal, Botica del Pueblo, Duassa, Est. Lara.
URUGUAY.....	Mrs. M. GOWLAND, Bartolome Mitre 427, Buenos Aires.

GONE!

The *First Hundred Thousand* copies of the *Million Edition* of *At the Feet of the Master* have been sent on their way, penetrating to the remotest portions of the continent. From a church rectory in Alaska comes (for example, this letter dated September 20th:

"I have just finished *At the Feet of the Master* and it is splendid. Truly, the world is thirsting for 'the peace that passeth understanding,' and it seems to me that Mr. Krishnamurti, through his profound spiritual insight, will be the channel through which the Christ-consciousness will once again grip humanity. Please let me know more about the Order and of those who are serving it."

That is all to that letter—but how much! Will not all the clergymen round about you feel much the same as this disciple of the Christ if you let them have a copy of the book? Try!

COMING!

The *Second Hundred Thousand* of the *Million Edition* of *At the Feet of the Master* is rolling through the presses. It has been improved in several small ways. Soon may we say of it also, "GONE!" and begin to receive letters like this one from a Rectory in Arkansas:

"Will you accept one little word of thankful acknowledgment for my copy of *At the Feet of the Master*—the dear little booklet which, with its coming today, has brought me both delight and gain. It will be at arm's reach for more reading than the one which I have already enjoyed in the last silver half-hour. Yours in sincerity for all the light that leads."

Or this from Pennsylvania:

"I have just finished reading a little booklet *At the Feet of the Master*, which was given to me by a friend. This is the first article I have read by Mr. Krishnamurti, and I would like to have some more literature written by him, on the work he is doing. I have been interested in the Theosophical movement for several years, but did not go into it very deeply. I want to study it more closely this

DR. ERNEST STONE
OPTOMETRIST

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winter and would be pleased to have you send me some literature or let me know how I can get it."

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Star Headquarters,
October 11, 1926

To Our Members:

Here is a serviceable suggestion that will interest you: At a recent lecture by Dr. Annie Besant, the Star members of the city where the lecture was presented, gave away copies of **At the Feet of the Master** to every one of the two thousand in the audience. That is a precedent worth following in future important public activities in which Star members are interested. Small copies of **At the Feet of the Master** are procurable from the Chicago office of the Order of the Star in the East, at the very moderate price of \$3.50 a hundred.

Every well placed copy of **At the Feet of the Master** serves as a messenger to prepare the way for the World Teacher. Consider carefully every way this preparatory work can be handled efficiently.

We suggest that you place your order immediately for a hundred copies of the **Million Edition** by writing a letter to: The Order of the Star in the East, Room 501, Roanoke Building, 11 South LaSalle St., Chicago, Illinois. Your order will be filled at once by express, charges collect.

Sincerely yours,

National Representative

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* * * * *

The death of the just is like the end of a beautiful day.
Victor Hugo.

He that walketh with wise men shall be wise.—
Solomon.

Combination Star-T. S. pins, pendants, and lapel buttons, in white gold, have been reduced to \$2.50 owing to the large stock on hand after Convention. Many members will no doubt be glad to secure this dainty little emblem, which will not tarnish, at this attractive price of \$2.50.

* * * * *

TO A FELLOW-SCIENTIST

You rip up the animal and I study it alive; you turn it into an object of horror and pity, whereas I cause it to be loved; you labor in a torture chamber and dissecting room, I make my observations under the blue sky to the song of the Cicadas; you subject cell and protoplasm to chemical tests, I study instinct in its loftiest manifestations; you pry into death, I pry into life.

Fabre.

* * * * *

In August *Server* \$50.00 donation to International Fund credited to Krotona Group, Hollywood, should have been Krotona Group, Ojai, California.

Mrs
Itasca Ellis
4013 Ave H
Austin Texas