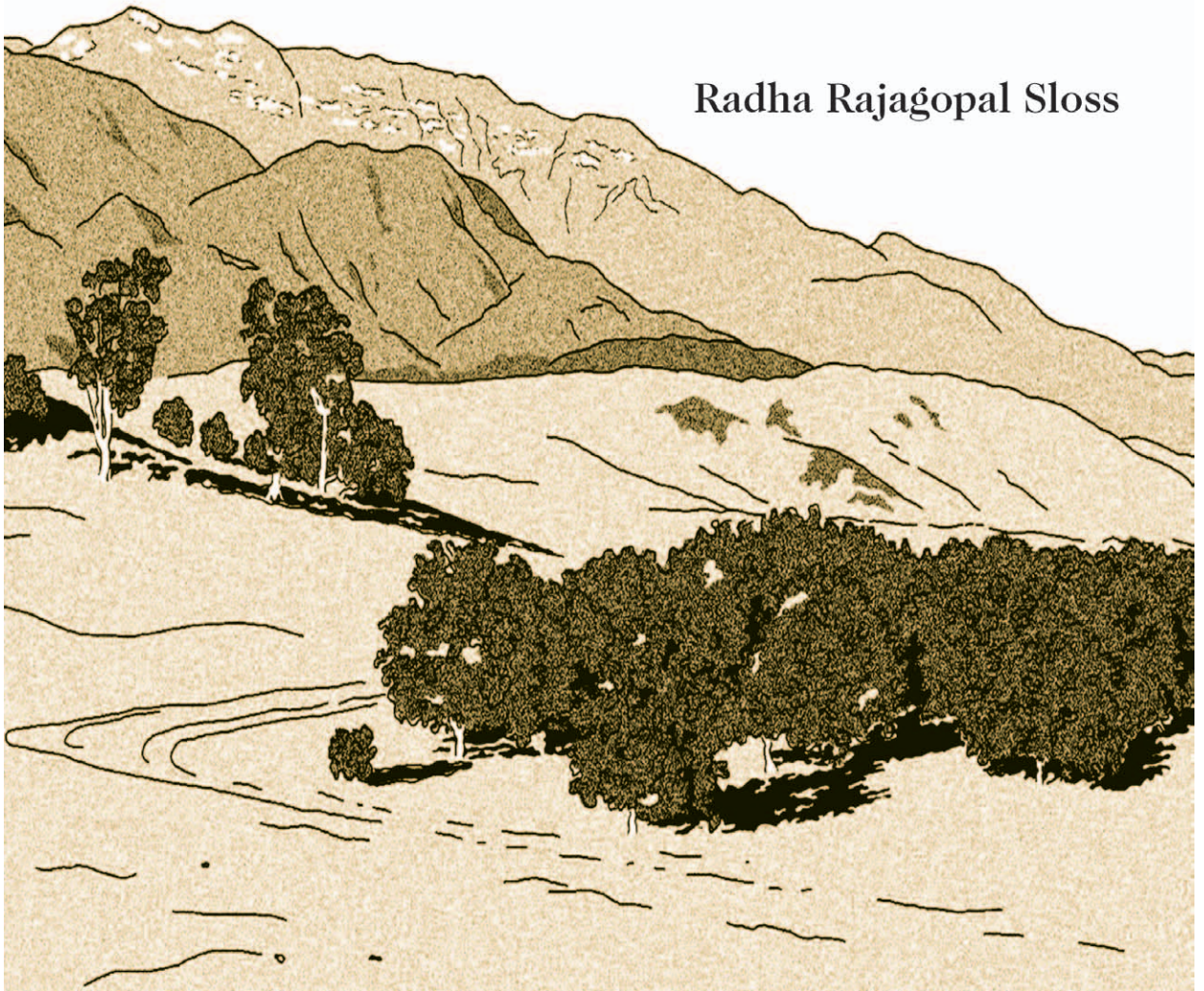


The Story of

HAPPY VALLEY

Radha Rajagopal Sloss



The Story of Happy Valley



Annie Besant, 1927

The Story of Happy Valley

Compiled and Narrated
by

Radha Rajagopal Sloss

The Happy Valley Foundation
Ojai, California

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In loving memory of my mother
Rosalind Rajagopal



Robert Logan, c. 1927

The Happy Valley

There lies a valley in the West,
Between the ocean and the stars,
Surrounded by a magic crest
Of mountains seamed with scars.

There stolidly the cactus clings,
His thorns with fairy flowers crowned,
While the more daring yucca springs
Impatient from the ground.

The boisterous torrents which assail
The echoing boulders of the steep
Grow drowsy as they reach the vale
And on its meadows sleep.

Citrus and almonds and the tang
Of eucalyptus scent the breeze
And fruit and flower together hang
On dark leaved orange trees.

And there the gopher guards his home
And there the lark protects her nest
While hillside flanks of purple loam
Are by the plow caressed.
And there the sower as he throws
His golden handfuls to the air
Beholds in visions as he shows

A mightier Sower there
Whose seeds of wisdom, love and power
Shall in that valley find increase
Until the human race shall flower
in brotherhood and peace.

Robert R. Logan, 1928

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Preface

One of the beauty spots of the world is the Ojai Valley in California. Mountains ring it round; it has remained secluded till recent times, and is still but sparsely inhabited. In winter snow lies on the high mountain-tops, but does not touch the Valley. The climate is superb; orange-trees laden with golden fruit grow in parts of it, apricots and other fruit-trees in other parts. The sun shines out from behind a sky of deepest blues and, as it sets behind the mountain peaks, it paints the mountainsides in various purples and violets, and, when clouds float in the clear air and stream across the blue, it paints them in deepest crimson and glowing orange, and through the gaps we see lakes and rivulets of greenish blue, a panorama of gorgeous splendor, that I have only seen rivaled in Egypt or, in the rainy season, in India.

The Valley itself has stretches of flat land broken by curving mounds and hillocks of considerable height, with the great mountains, barren and rugged, holding within their protecting arms the smiling Vale from end to end. Such is the setting for the cradle of the New Civilization in America.(Annie Besant, Ojai, 1927)¹

This is the story of how that vision became a reality. It all began with a visit to Ojai valley. The vision was based on the conviction of Annie Besant and those who believed with her that certain spiritual ideals can bring about practical and effective social changes, alleviating misery and human violence. Though her vision may not be completely fulfilled, it is an ongoing process presently being realized through the Happy Valley School and the community slowly forming on the land.

Considering the seventy years that have passed since her description, remarkably little desecration has marred the Ojai valley and virtually none in Happy Valley itself. Growth is inevitable, some ugly, some tolerable. Sometimes sheer economic restriction does more to protect scenic beauty than the best of organized efforts. In the case of Happy Valley there has been time for careful and deliberate development.

THE STORY OF HAPPY VALLEY

As we are about to complete the high school campus, it seems appropriate to look back at our origins, to reiterate and contemplate the visions and efforts of the original guardians of this land.

I

Annie Besant

Unquestionably Happy Valley began with Annie Besant and her vision. Annie Besant had been involved in various progressive movements of the nineteenth century before she joined the Theosophical Society in 1889. As an atheist she had worked through a wide range of social reforms including birth control, women's suffrage and trade unions. She had been a Fabian Socialist. She had achieved fame in reform circles for organizing one of the first union strikes for the London "match girls."

Along the way she came to realize that the worldwide improvements of the human condition, for which she and her fellow workers strove so arduously, needed a much deeper revolution, a basic change in human nature; otherwise there could be no lasting social transformation. Her early experiences with orthodox Christianity precluded her turning back in that direction. She discovered instead the *Secret Doctrine*, an evolutionary system of human spiritual development through which human salvation could be achieved. Written by H.P. Blavatsky, the co-founder of The Theosophical Society, the *Secret Doctrine* combined Hindu/Buddhist doctrines of reincarnation and karma into an elaborately laid out divine plan. The plan was thought to be guided by a brotherhood of adepts, (masters or superhuman agents) dedicated to helping humanity and preparing for the world teacher who would lead humanity to a new civilization. Throughout the ages it had been the work of this brotherhood to bring to the human world, at regular intervals, the guidance of a spiritual teacher such as the Buddha and Jesus Christ had given in their times.

The somewhat confusing concept of "root races" was woven throughout the doctrine whereby humanity, over long periods of time evolved through a series of

mother or root races (each including seven subraces), the word *race*, referring to different human qualities or potentials. According to Blavatsky, in this present age, humanity is largely made up of the fifth root race with an emphasis on the mental and technological aspects of the human mind. The sixth subrace, already being born, would have a greatly developed intuitive and spiritual potential, enabling it to recognize a common oneness of all life.

This sixth subrace would comprise the “seed” people who would herald and provide for the coming sixth root race. California was looked upon as a probable location for this new development. Seismic activity in the Pacific rim conjured up associations with Atlantis, the lost continent, as the ultimate home of the sixth root race. A new continent would arise over eons in the Pacific ocean. Rumors of exceptional children being born in Southern California bolstered these imaginative speculations. Energy would soon gather like clouds of welcome rain over the pristine Ojai Valley.



Annie Besant was an activist and not one to set her sights on another millennium. The purchase of what she would name the Happy Valley and the establishment of the Happy Valley Foundation would be her final achievement in a long life of extraordinary achievements.

Early on as a Fabian Socialist she had recognized that education was the essential element of progressive reform. And now her goal was to establish a nucleus of those committed to the universal brotherhood of man, “without distinction of race, creed, sex, caste or color” (a remarkably radical statement for the late nineteenth century). Among her selection for foundation members were those particularly committed to this principle. Coming, as Theosophists, from widely different geographic and cultural traditions, among others, the brahmanical teacher, rabbinical Judaism and the Quakers’ faith in “gentle persuasion,” they joined in a common goal at Happy Valley.

The year of 1926 would prove to be a landmark in the complex relationships around Annie Besant. She was traveling westward with an entourage including her protégé, the probable World Teacher J. Krishnamurti, D. Rajagopal, his future

wife Rosalind Williams, and Fritz Kunz a dedicated and highly placed member of the Theosophical Society. Her arrival in Ojai was awaited with unsuppressed joy by numerous members of the local Theosophical headquarters at Krotona, already well-established in Ojai.

Krishnamurti, familiar with the valley for the past four years, hoped to establish a center here where he could hold talks and discussions. Fritz Kunz had been asked to scout for land for this purpose.

Annie had a parallel purpose. An experiment in living in which the concepts of brotherhood, nonviolence, and what Albert Schweitzer would much later call a “reverence for life,” had been foremost in Annie Besant’s mind for some years. She recognized the efficacy of starting with well directed small groups, drawn together in work and study, by a greater purpose. She realized that the results could not be forced. There must develop within each individual those ideals that would create a better society at large. She had not yet focused on a specific site for such a pilot community. But awaiting her in Ojai was a vast acreage of virgin land, said to be sacred to the Chumash.



The seeds of Happy Valley’s future had been planted two years before Annie Besant arrived in Ojai for the first time on October 1, 1926. The idea of a school was forming in the mind of a young Theosophist , Frank Gerard. Frank had been involved in trade in India in 1923, where he had known Annie Besant and other eminent members of the Society and he had been a devotee of Krishnamurti since 1915.

Frank first came to Ojai in February of 1924, with his wife Mary and infant daughter, for a weekend visit at the home of the well-to-do Theosophist Mary Gray. He hoped also to call on Krishnamurti (or Krishna, as he was familiarly called) and his ailing brother Nitya, who were in residence next door at Arya Vihara, the redwood ranch house recently purchased for them by some well-to-do Theosophists. Frank was attempting to establish himself as a businessman in Los Angeles but to his great distress, he was finding that

L.A. was just about as rotten a place to conduct business as it would be possible to find anywhere in the world....

All the way from Ventura to the Ojai I was conscious of a growing sense of future importance and as soon as I came in to the Valley I knew that my future would be in some way connected with the place.²

Frank investigated various real estate possibilities in the area. He also became convinced of the advantages to the society in procuring the local newspaper to better prepare the way for the coming of the World Teacher in that community. He was concerned that because the present owners of the newspaper were Catholics in the process of building a large boys school near the Theosophical headquarters of Krotona, there might develop some opposition to these Theosophical goals. Meanwhile, economic necessity compelled him to take a teaching job at Thacher School, a well-established boarding school for boys.

This job further convinced Frank that there should be a Theosophical school in Ojai. While he enjoyed teaching, he found there was "not much scope for individuality on the part of members of the staff," at Thacher School nor any accommodation for vegetarians. Just as well that he was told he would not be needed there the following year. He had his hands full preparing Arya Vihara for the return of the "brothers." Nitya was reportedly in dire ill health.

Fritz Kunz was already staying at Arya Vihara when in that summer of 1925, the party arrived from Australia consisting of Krishna, Nitya and Rosalind Williams, who had been caring for Nitya during his last recurrence of tuberculosis.

Only a few days elapsed before Frank and Fritz talked to Krishna about buying the local newspaper the *Ojai*. They gained his approval and raised the \$11,000 necessary from private sources. By August 1, Frank was running the paper and the attached printing business, encountering only minor suspicion from the local residents who were aware that he was a Theosophist.

At Nitya's request, his friend D. Rajagopal, having just completed his L.L.D. degree from Cambridge University, returned to Ojai during the summer to help Rosalind with Nitya's care and, as it turned out, to be prepared by Nitya to shoulder responsibility in the burgeoning activity around the World Teacher. (Rajagopal, like Krishnamurti, had been a young protégé of Annie Besant and would remain involved, officially and unofficially with Happy Valley.)

There was also the problem of sufficient water at Arya Vihara for domestic needs, which was only temporarily solved by drawing on Mary Gray's well next door. Frank took Krishna and Rajagopal down to the bottom of McAndrew Road to consider buying fifteen acres west of the Marengo farm, where he believed a well could provide water for Arya Vihara.³ Subsequently Fritz was able to raise funds from the Star Trust, which had been established for the World Teacher, for a down payment on the Marengo acreage and the development of the well.

Although Nitya was far from recovered, Krishna, Rosalind, and Rajagopal were summoned by Annie Besant to attend the Theosophical Golden Jubilee in Adyar, India. Krishna was convinced that nothing could happen to his brother as the masters had assured him (via the authorized occult communicator Bishop Leadbeater) that Nitya was essential to the work. When news came of Nitya's death, as their ship passed through the Suez Canal, Krishna was shocked to the core. He would never again rely on the masters for guidance and would eventually doubt their very existence. This new perspective would have a profound future effect on his relationship to Happy Valley.

Meanwhile Frank, being a practical-minded man was, with Fritz's help, busily developing the new well for Arya Vihara. Water had to be pumped one mile up hill. Eventually pipes and pump were installed and a good flow of water established. In the course of this project, Fritz and Frank had explored the seventy-acre Sarzotti Mesa, accessible by a rough dirt track from the foot of McAndrew Road.

Both men felt it would be the perfect site for a future school. The views of the valley and upper Ojai were spectacular. Gently rolling terrain, studded with oaks and eucalyptus, overlooked Tucker's walnut orchards to the south.

There was one major drawback, aside from that of no decent right of way from the north. "The oil rights are in the hands of other parties but we hope to get these in time," Frank wrote optimistically in his diary. He could not have guessed at the ups and downs, disputes and worries that would intermittently surround this oil rights issue and remain, to present times, not entirely resolved. Undeterred by any discouraging premonitions, Fritz and Frank struggled with options, bargaining with Sarzotti to obtain land sufficient for the possible future school and community that they both felt to be a necessary component in the grand scheme. Fritz was so convinced about the future purpose that he optioned, on his own account, another

eighty acres to the east of Sarzotti Mesa. Frank attempted to track down the owners of the oil rights on the Sarzotti parcel but found only confused records of one of the owners and that the other had died, whereupon he abandoned the matter for the time being.

They were also concerned about a clear right of way and recognized the importance of obtaining a private road but again were reluctant to lose the Sarzotti deal and so proceeded with the down payments. Later Fritz would find it difficult to explain why they proceeded without first clearing up these two issues, and the resulting sense of criticism he felt in later days might have had something to do with his discouragement and ultimate withdrawal from the whole enterprise.

Finally in the summer of 1926, word came that Annie Besant and her entourage could be expected in Ojai in October, after attending the Theosophical Society Convention in Chicago. Upon Nitya's death, Rajagopal had been appointed the General Secretary/Treasurer of the Order of the Star, an organization founded with enthusiasm, in the face of some criticism from other Theosophists, by Annie Besant and Leadbeater to prepare the way for the World Teacher. The charismatic Krishnamurti as the candidate for this role had galvanized public interest far beyond the reaches of Theosophists. Frank urged Fritz to attend the Chicago convention in case discussion came up regarding a California center. It is unlikely however, that this was an opportune moment to get serious attention from any of the "top bananas" as they had jokingly been dubbed by Rajagopal. Annie Besant had to deal with a burdensome amount of publicity, some fair, some humorous, and some unpleasant. Headlines ranged from "the Messiah in Tennis shoes" to "Gentlemen Prefer Blondes," (referring to Rosalind as a member of the party). Rosalind was sent home to her family in Ojai and Annie embarked on a strenuous lecture tour. (In Everett, Washington, she met a boy of twelve, Austin Bee, who would one day play a vital part in the development of Happy Valley, and who would be for many years a trustee as well as Chairman of the Happy Valley Foundation.) The "top bananas" were all re-united at Arya Vihara on October 1.

II

High Ideals and the Realities of Real Estate

Annie Besant was accustomed to coping with the whirlwinds which she herself generated wherever she went. While Ojai must have appeared to her as a haven of tranquility, for Frank, Fritz, and the other Theosophists involved in arranging for her arrival, life in Ojai was anything but tranquil. There were lectures attended by such celebrities as the dancer, Isadora Duncan. Local Theosophists had already discovered that they were an attraction for the nearby world of Hollywood and soon the arrival of the World Teacher would intensify this magnetism.

In this euphoric atmosphere most people were carried away by the presence of Annie and Krishna. She speaking of the objectives of the Society and he of his love for the valley. After nine days the whole party departed to continue their tour of America and then to return to India. Evidently Frank had not found an opportunity to discuss with any of them his ideas for a school or to show them again the land that he and Fritz were now so convinced was the perfect location for that enterprise.

Frank and his family moved in as caretakers of Arya Vihara, only to receive notice a few days later that Annie and Krishna had decided not to go to India that winter but would return instead to Ojai. The Gerards considered it an honor to have stayed in a place “which will some day be of historical fame” and cheerfully packed up and moved out.

Fritz, overworked by organizational problems, had become ill with pneumonia and had taken off for Mexicali without a chance to speak to Annie on her return. This left Frank alone to press on with ideas for the land acquisitions, the school, and a center for the World Teacher. After several conferences with Krishna and Rajagopal he felt he was not getting the hoped for response.



*Gathering at Arya Vihara, c. 1927
Fritz and Dora Kunz, Max Wardall, Judge Holland, Beatrice Wood,
Reginald Pole, Mary Gerard and child, A. P. Warrington*

There are a great many different sets of opinions and the whole matter is very much complicated by 'snap judgments' on the part of those who have not been closely in touch with the situation.⁴

But this slight setback was allayed by the presence of Annie who

is most wonderfully charming and genial. Words cannot describe the perfection of her life. She radiates love and happiness and wisdom. Her talks are full of life and hope and encouragement.⁵

Frank still did not know that Krishna, both spiritually and psychologically, was moving away from the Theosophical view of the masters and was seeking

another base from which to launch “the teachings.” In private, Krishna was tentatively describing his consciousness as merging with the Buddha, a concept that was puzzling to Annie, but with her characteristic loyalty she left him free to find his own path. That this path would eventually lead him across the valley—away from Happy Valley and onto his own turf was as yet unforeseen.

She never fully resigned herself to his “blending of consciousness” theory. But at the same time, she gave him her unflinching public support and did her utmost to reconcile the two views.⁶

At eighty years of age, Annie Besant still retained the pilgrim spirit that had guided her whole life and she would not deny this freedom to another, no matter what the consequences to her own dream. George Bernard Shaw wrote that:

Annie Besant is a woman of swift decisions. She sampled many movements and societies before she finally found herself; and her transitions were not gradual; she always came into a movement with a bound, and was preaching the new faith before the old one was shaken....One day I was speaking to...the editor of the *Star* I glanced at the proofs...one of them headed “Why I became a Theosophist.” I immediately looked...for the signature, and saw that it was Annie Besant. Staggered by this unprepared blow, which meant to me the loss of a powerful colleague and of a friendship that had become part of my daily life, I rushed to her office in Fleet Street and there delivered myself of an unbounded denunciation of Theosophy in general,



*Annie Besant and Krishnamurti,
Ojai, 1927*

of female inconstancy, and in particular of H.P. Blavatsky, one of whose books—I forget whether it was *The Secret Doctrine* or *Isis Unveiled*—had done all the mischief. The worst of it was that I had given her this book myself as one that she might like to review... She listened to me with complete kindness and genuine amusement, and then said that she had become a vegetarian (as I was) and that perhaps it had enfeebled her mind. In short, she was for the first time able to play with me; she was no longer in the grip of her pride; she had after many explorations found her path and come to see the universe and herself in their real perspective.



Krishnamurti, c. 1927

Meanwhile Fritz had been discussing plans with Krishna and Rajagopal for the development of a center for the World Teacher's work. Frank persuaded Krishna to appoint a committee for this purpose.

Where the center was to be was as yet undetermined. George Hall, an active realtor as well as a Theosophist, was pushing for a tract of land adjacent to Krotona at the west end of the valley. At that point Krishna was unimpressed with the property. He persuaded Annie and the whole entourage from Arya Vihara, including Sara and Robert Logan, two prominent Philadelphia Theosophists, to go and see the land over which Frank and Fritz had "sweated so much blood."

One can imagine, given the issues and personalities involved, that this whole process of selecting a site for such momentous happenings was not entirely smooth.

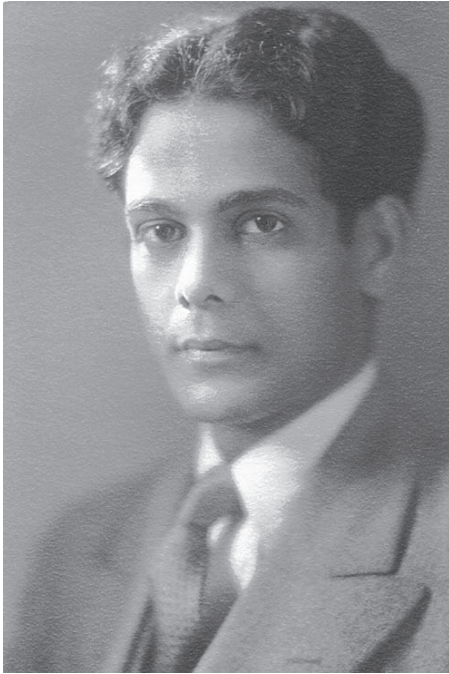
On the one hand George Hall and most of the leading Theosophists were bent on having the new center adjacent to Krotona. But Fritz and Frank had become convinced over the past months, and for reasons more esoteric and aesthetic than practical, that the site should be at the other end of the valley. Rajagopal with his characteristic caution was preeminently deterred by the lack of oil and access rights.

Fritz was somewhat at odds with Rajagopal over their relative managerial posts and may have felt that the younger man had been placed over him as General Secretary/Treasurer of the Order of the Star, while he, Fritz, had labored hard to carry out what he believed to have been Krishna's wishes. Ever since the previous fall Fritz had been discouraged by the lack of headway made on the plans he had thought so promising, before the "top bananas" came to town. It appears also that there was even some confusion as to what the "center" should be. Fritz found he could accomplish more when the "top-bananas" weren't around, so when he heard they were returning after only a few weeks' absence and feeling discouraged by the prospect of more conflicting opinions, he had retired to the desert. Frank had wired him in December to return, believing Fritz to be the prime mover in their plans and that nothing at all was likely to be accomplished in his absence. In spite of his continuing bad health, Fritz had complied.

On that morning of January 3, 1927, exceptionally fair after some days of rain, the party started off in two cars, down McAndrew Road to the Marengo well site and up the dirt track toward Sarzotti Mesa. This happy expedition was soon stalled in the mud. Fritz's car was rescued by mules,



*Annie Besant, c. 1895
wearing H.P. Blavatsky's ring,
as G.B. Shaw remembered her*



D. Rajagopal, c. 1927

gathered from the neighboring farm. But Frank's was so deeply mired that he had to abandon it to a crane from the Ojai garage. Fritz backed down his car with Annie, Krishna, Rajagopal, Rosalind and Sara Logan inside (the Logans would eventually be eminently instrumental in future Happy Valley development). They went around by the Dennison grade through Tucker's farm while Frank and fellow Theosophist Max Wardall walked up the mesa to meet them.

Meanwhile, on the other side of the mountain, Annie had insisted on walking to the top where she could look out over the entire valley. Sitting for a few quiet moments alone with Rosalind, she had a strong vision which she related only later, that this land would be a center for the new race of humans just beginning to emerge.

At that point she cast the World Teacher as the prophet for this new civilization. It was a vision far beyond the wildest imaginings of Frank or Fritz, but it took an immediate and powerful hold upon her mind and her resolve. She listened carefully to the account of the land deals already initiated—the seventy-acre Sarzotti Mesa and the additional eighty acres privately optioned by Fritz.

As the party left the hill and crossed through the Tucker farm to the south, they ran into Tucker himself, and Annie stopped and asked him for an option. He quoted her a figure of \$120,000 for his whole 300 acres which was considerably less than he had offered George Hall a few weeks before. This California farmer, who knew nothing of her philosophy, may well have been awed by the elderly but vital woman with piercing blue eyes. He may also have felt astonished by the whole entourage—the two handsome young Indians, a lovely blonde girl and the indomitable Sara Logan with her no-nonsense mien of the aristocratic Philadelphia Quaker.



*Happy Valley, 1927
as Annie first saw it and possibly the tree under which she sat*

The next day, January 4, while Annie was forming a committee for the new land, Fritz, Frank, and George Hall returned to Tucker's farm to complete the purchase preliminaries. With George Hall doing most of the talking, the deal with Tucker was verbally closed on the terms stated the day before. The Sarzotti Mesa and the adjacent eighty acres, on which down payments had been made, were already approved by Krishna. At this point Fritz decided to resign as national representative of the Star. The land struggle over the past months had taken a toll on his health. There were hints over the years of other issues between him and Krishna that had led to this decision but neither of them ever disclosed what these might be.

Frank fully expected January 8, 1927, to be a momentous day as the first meeting of the land committee was to take place. On being presented by Annie with the situation to date, three members of the committee, none of whom had been present on the initial trip to the land, took an adamant stand against proceeding without

the oil rights. Annie and Krishna saw the force of this argument. Meanwhile Tucker and his attorney were standing outside expecting momentarily to be invited in to sign the final documents. When they were presented instead with an option, while negotiations for the oil rights continued, Tucker was not at all pleased. After some wrangling it developed that the western 160 acres of Tucker's farm, owned by his son, had clear oil rights and a separate deal could be made for those while the remaining 140 acres would be investigated. The whole group decided to adjourn to the upper Ojai for another inspection of the land and to allow the three opposing members a chance to see it and, it was hoped, to glean some of the enthusiasm that had fueled Fritz and Frank for the past months.

Unfortunately that expedition had just the opposite effect. The doctor, the lawyer, and the businessman (Ingelman, Holland, and Hotchener) came away absolutely opposed to the Sarzotti land, in spite of Krishna's initial approval of the \$3,700 already used for a down payment. While Hotchener insisted it would be throwing good money after bad to proceed with the purchase, Holland was increasingly concerned with how Annie was going to raise the large sum for this entire venture. However, she assured him in her quietly confident way that he need not worry about that end of it.

Much to Frank's dismay, the conclusion of the meeting was that the Sarzotti land should be thrown up and Hall should make every effort to recover what had been paid down and apply that to the 160 acres of Tucker land that could be proven to have clear oil rights instead of to any portion of Sarzotti land. Frank's words, written that same evening, poignantly convey his disappointment.

It has been a bad day for us who have for two years yearned and struggled over the 70 acre deal. It is quite impossible for us who live here, and who have walked on the hills in the quiet of the evenings, to translate what we know inside into terms of business considerations pure and simple. I personally feel that these oil right difficulties are insignificant when compared to the tremendous occult value which I feel sure this land has. After all, oil has only a comparatively short time to go as the chief fuel of the world. The time cannot be far off when electric energy in some form will supplant the clumsy and ill-smelling oil as the motor power on which we all have to depend. I feel that a hundred years hence people will wonder what in the world made us worry so about the possibility of oil being discovered on the land where

we want a community and school. It seems to me that if the site is the right one we have to take a certain amount of chance, having faith that we shall be supported from Inside. The land will be there for centuries to come, while oil is not likely to be an issue for many years more. I believe that intuition is worth more than business foresight and acumen in some cases.⁷

Frank had yet to learn how quickly the winds can change in a spiritual climate. Back at Krotona, while Frank was helping Fritz to wash his car, Hotchener drove up and announced that at an informal meeting that morning at Arya Vihara, it had been agreed to go ahead with the 70 Sarzotti acres as well as the 160 acres of the Tucker ranch. They had all awakened feeling that the oil rights issue must not be allowed to stand in the way of Annie Besant's vision!

Annie wasted no time in moving forward. On Sunday, January 9, she called a special meeting of the new committee to read the announcement and the accompanying appeal for funds for the new venture. Two hundred thousand dollars was needed immediately for the land; she intended to reach beyond the Theosophical community for contributors. Prudently, all efforts would be confined to raising money to acquire the land. No attempt would be made as yet to encourage settlers. Annie decided to raise the funds in her own name and have checks payable to her. She set up an account in the Security Trust Bank in Hollywood to hold all funds on which she, Annie Besant, Holland and Ingelman would sign. On January 11, she announced the members of her new organizing committee in *The Ojai*.⁸

The committee was to be separate from the Star committee which would continue to be responsible for Star activities such as the camp, the headquarters and *The Ojai* press and paper. Annie stated that Krishna would not be on this new committee to hold the land as "she thinks it better to relieve him of any responsibility of that kind."⁹ This would prove to be a fortunate decision.

Finally came the question of a name.

The President agreed that 'Community' was a poor name as it had a bad association just now, besides as she pointed out, if you called it a Community, you could hardly talk about a communist, whereas if you called it a Colony, you could use the old word colonist. Here Krishnaji spoke up and objected. He disliked colonist very much.¹⁰

Quite naturally! So Annie suggested they sleep on it and a name would come. Within a few days, to everyone's satisfaction, she choose "Happy Valley," for this had special meaning to her in view of Krishna's present theme, the Kingdom of Happiness. In her mind there was still a relationship between the work to be done on Happy Valley and the wider work of the World Teacher. She envisioned the eventual settlers on Happy Valley working out the teachings of the World Teacher as a model for the new civilization.

The land negotiations had been complex enough without allowance for Krishna's continuing withdrawal in spirit and in fact from Annie's vision for Happy Valley. In this venture she felt herself to be guided directly by her own master, when she had often relied on an intermediary for this form of communication in the person of Charles Leadbeater. But Annie had always defended individual freedom of belief and had never claimed spiritual authority for herself through communion with the masters. Krishnamurti was saying that the teachings— not the teacher—should be the focus, that this was an individual process and that instant enlightenment could occur without reference to past lives or occult practices. Eventually he found a way to carry on his teaching without enveloping himself in the cloak of world teacher.

If Krishna's growing independence from his Theosophical origins was disturbing to Annie, she did not allow it to cloud her present mission. She left no ambiguous loose ends to confuse future generations. In this spirit she wrote a check to Krishna to cover all funds raised by the Order of the Star for the amounts paid down on Happy Valley land. She thereby freed him to go his own way, at the same time delineating her goals for Happy Valley by insisting on collecting funds in her own name, and making a clear separation for it from any other organization, group or personality.

Through the next decades and perhaps into the future as well, the Happy Valley Foundation would need to reiterate and re-enforce the independence with which it had been founded.

But there were still hitches in the land deal. George Hall did not want to close on the 160 acres until there was a direct access to the 70-acre Sarzotti Mesa. So he proposed to buy the 70 acres (B on the map, Appendix D) and the 80 acres (C on the map, Appendix D) in spite of no oil rights clear on either. The 160 acres of the Tucker ranch appeared to be clear of oil claims but as this had no common

boundary with the first two parcels it was necessary to buy 30 acres of the 154 acres without oil rights along the north fence in order to gain access to the mesa (E on the map, Appendix D). They all piled into cars to have another look at the land, driving as far as possible through the Tucker land, from where they had a glorious view over the valley.

On returning to Arya Vihara, Annie presented Hall with a check for the down payment and—unknown then to Frank—instructions to buy the whole 154 acres (E on the map, Appendix D). This meant buying *all* of the available land under consideration. However, that same afternoon of January 14, Hall discovered that the oil rights on the 160 acres which they had thought were clear, were, like all the rest, still under a cloud.

Frank, as editor/printer of *The Ojai*, was constantly having to revise the announcements that Annie wanted released to the world. Late on January 18, he got a final message from her that the deal on all the land was closed and under purchase. By this time exhaustion seems to have outrun his enthusiasm.

No oil rights go with the land so here we are with 465 acres of land under purchase and not one acre clear of oil rights, after all the fuss and fury and excitement of the last two weeks!

Notwithstanding all the hectic comings and goings, conferences, debates and legal investigations, the final result is exactly the same as was proposed a month ago by Fritz and me, to buy the 70 and the 80 acre pieces and get an option on the Tucker farm.

It does not seem to have occurred to any of the “top bananas” that after living in the Valley and thinking and planning and debating over things for a couple of years, Fritz and I might have acquired a little inside dope not picked up in a moment by visitors.¹¹

Presiding over a Happy Valley committee meeting the following month, Annie Besant reported that money was coming in steadily and that she felt “no apprehension about being able to meet the payments as they came due.” She still did not favor spending any money for anything whatsoever until the land payment was assured.

To Frank’s dismay, before Annie left for Europe in April, she appointed George Hall her representative in all matters in Ojai. This included *The Ojai* newspaper,



Grace and George Hall

as well as Happy Valley. Frank had thought of the paper as his special enterprise. Its acquisition had been his idea and he had been the successful editor through all the months of heady announcements regarding the Happy Valley purchase. He had also hoped to develop a modest realty business, selling parcels to the anticipated pre-settlers for Happy Valley and those at liberty to pull up roots and bask in the radiant message of the apparently manifested World Teacher.

There are a great many enquiries coming in regarding the Happy Valley and apparently there are plenty of T.S. people who would like to come here to settle. I think that, by being in the real estate business I can help many of them to find suitable places besides making a living myself. However very few of the enquirers seem to have any money so there is not much danger of growing fat!¹²

Unfortunately for Frank, George Hall was also aware of the profit potential in Theosophical settlers. Hall, having been put in charge of all the key activities by Annie Besant, was in a much better position to make the most of his real estate ventures. He planned a subdivision at the east end of the village called Siete Robles, in which he expected to interest most of the would-be settlers. Frank candidly expressed his displeasure.

It may be well to record that I am not especially happy over Hall's being in charge of everything, especially the paper. He is a queer bird and while I recognize many admirable qualities in him I must confess that I do not like him. He is a strange combination of spirituality (in spots) and a hard business attitude that almost approaches foxiness. He is given to standing around listening in on conversations that he thinks may be useful to him... Through his T.S. connections he is getting

agents through-out the section so it looks as if there will be a great competition for the incoming Theosophists!... I dislike intensely the idea of competition between us for the few T.S. people who may be in the market for land in the Ojai.¹³

Preparations for Krishnamurti's first Ojai Star camp were progressing under George Hall's direct supervision, with the overall guidance of Louis Zalk, the official manager of the camp. Three bath houses and a cafeteria were under construction and land was prepared to set up tents.

Frank was not a part of all this although he did express his opinion:

I still do not like the location as I think the land on the north side is too low. It is my belief that in the course of time the main activities after K has gone will center in the Happy Valley... After the camp and chiefly because Dr Besant had not come back to continue her Happy Valley plans everyone began to change their mind... It was simply a case of an emotional interest in the Ojai on the part of our members over the Happy Valley idea and the camp. When it came to practical things most people realized the impossibility of living in the Ojai unless one had money. I feel quite definitely that my work here is finished. Furthermore I have myself undergone a considerable change of attitude towards the "work" and the "movements". I have been fully persuaded by Krishnaji's words that I have been on the wrong tack heretofore. I believe that the conception that there is such a thing as the "Master's Work" to be done is a mistake. This idea tends to make one look outside oneself for inspiration and guidance... we allow ourselves to lean on the Masters and to substitute Their ideas for our own... Therefore I have set aside all my previous notions as to my relationship to the Masters and Their (so-called) "work"... The question of Krishnaji's teachings is raising quite a furor in the T.S. The old regulars are loudly proclaiming that there is nothing in what he says that contraverts in any way the T.S. teachings. As far as most of them are concerned he might be just another theosophical lecturer. I believe quite differently. I believe that he is doing far more than merely presenting us with a new set of ideas... As a result of my new viewpoint, I find it quite simple to drop all my ideas regarding the Masters and Their work... My first intention is to get away from Ojai and to find my place in the commercial world again.¹⁴

Frank left Ojai in the winter of 1928 and, as he had hoped, eventually found his place in the commercial world. He represented General Motors in India and his



*Star camp cafeteria, c. 1927
later the Happy Valley School*

branch survived the crash of '29. He saw Annie Besant for the last time on her final return to India. Her memory had failed and she scarcely knew him. At the end of this diary (1931) Frank acknowledged the importance for Krishna of the years of Theosophical backing and he also recognized the difficult position of many Theosophists due to Krishna's defection.

They must either repudiate him or else face the task of tearing down much that they have built up on the basis of Teachers and doctrines based on authority. It is doubtful if their position will be clear during this generation. My own feeling is that we have definitely reached the end of an era... I have found great relief in having broken away from the idea of helping the world through spiritual organizations.¹⁵

Fortunately for the Happy Valley, most of the founding board members appointed by Annie Besant were able to reconcile the new message of Krishnamurti with

their commitment to her vision. Two members in particular were to shoulder the financial responsibility for safeguarding the land. A heavy enough task without the withdrawal of many Theosophists whose interpretation of Krishna's words somehow absolved them from honoring their pledges.

III

Holding on in the Great Depression

Annie Besant in the final years of her life had, in her own words, risked her fortune and her reputation on this California land venture. Had her vision been less compelling to her and to those around her at that moment, her projections for the future of Happy Valley might well have crumbled, along with countless other ventures of those decades.

Leaving very few restrictive guidelines, Annie suggested a range of possibilities from agricultural enterprises, to schools and communities, to film-making, all to be in the interest of strengthening the forces of peace and the spiritual as well as physical, artistic, and intellectual progress of mankind. There was no pressure of time imposed on her trustees for she told them they had “centuries in which to work.” However this latitude did not address the problem of meeting the annual mortgage payments on the \$90,000 mortgage still outstanding.

Annie Besant left Ojai that spring of 1927 never to return. But she had left her vision in good hands. Robert Logan and Louis Zalk, as those best able to afford it, shouldered the burden of carrying the mortgage in the face of unfulfilled pledges and the crash of 1929. Although they personally lost in the crash, they did not lose everything and managed to keep the land afloat. They followed Annie’s lead in discouraging settlers until the debt could be paid off, but this in itself was a constant challenge.

Robert Logan’s direct ancestor, James Logan was largely responsible for establishing what would become the state of Pennsylvania, left in charge by William Penn, who remained for the most part in England, often in prison. James Logan, a devout but also practical-minded Quaker, had made his fortune in the fur trade.

In three major American wars (starting with the Revolution) the Logan family maintained its pacifistic precept. With Robert's father, Sydney Algernon Logan, another precept was added, that of anti-vivisection and the establishment of the still extant Anti- Vivisection Society. Sydney indulged in the shooting of birds, but never mammals. The latter, he believed, was tantamount to murder. In his turn, Robert furthered the cause of non-violence toward all creatures by his strict vegetarianism and refusal to wear, as well as eat, animal products. Neither did he draw a line in this to exclude birds, fish or even insects.



Sara and Robert Logan, Ojai, c. 1930

In Theosophy, Robert found an international community sympathetic, in varying degrees, to his views. In his wife Sara, he found a soul-mate who shared them precisely. Sara Wetherill Logan was descended from an equally distinguished family, which was at least as conscious as the Logans of its social status. Both Sara and Robert eagerly left behind the vanities of high society, first for the vagaries of a variety of bohemian friends whom they sheltered for years, and then for the ethically compatible

companionship of Theosophists. Their large estate near Philadelphia was available to the ever traveling members of the Theosophical Society and later for the summer gatherings of Krishnamurti.

The occult aspects of Theosophy had never appealed to Robert. He was a poet and a scholar with a law degree from Harvard, but his erudition had not led to arrogance and he was fond of the saying, "You can always tell a Harvard man but you cannot tell him much." He was essentially a man of reason. Therefore it was natural for him to sympathize with those ideas of Krishnamurti that caused many others so much confusion. The essentially Buddhist aspects of Theosophy that he embraced—including the brotherhood of man, a wholesome and sane way of living in which one endeavored to do as little harm as possible and extend the limits

of human knowledge—did not conflict with Krishna’s recent utterances. At the same time, Robert and Sara shared an unwavering devotion to Annie Besant and to her vision for Happy Valley. Robert appreciated that her published and private statements had left future generations free, within certain very broad outlines, to create a community or communities of people who would help to move mankind beyond the present age of violence and materialism.



Louis Zalk, a businessman from Duluth, Minnesota, came from vastly different origins than the Logans and yet their paths converged into a partnership and friendship based on the ideals and activities that bound them together for the rest of their lives. A key link was their joint esteem for education as the best alleviation for society’s ills, especially in the eyes of those committed to nonviolence. Annie Besant had followed this path through the Fabian Socialists of the late nineteenth century. Louis was descended from a rabbinical family that, much like the Brahmin families of Krishnamurti and Rajagopal, sought spiritual as well as sociological strength through learning. There was then a natural convergence on Happy Valley of like-minded interests. In addition Louis had, some years back, lost his first born child and had found in Theosophy as well as Krishnamurti’s teachings a solace for which he would remain perpetually grateful.

He was already, by 1927, a man of wealth with heavy business responsibilities and yet he found no irony in being asked to manage the first Krishnamurti camp which included the duty of night watchman. Indeed the leveling factor of Theosophy and



Louis Zalk as a young man

the early Krishnamurti gatherings was in some ways as successful as that of the US Marine Corps.

Robert and Sara had habitually driven back and forth across country every fall and spring. They purchased a guest house behind Arya Vihara that had been built by the ubiquitous George Hall and was soon considered a white elephant by Krishna and Rajagopal. It is probable that the Logans were being charitably helpful in this purchase but it would have a consequence upon Happy Valley forty years later.

In May 1930, The Happy Valley Foundation was formed as a corporation under the seal of the State of California. Through representatives Annie Besant transferred to the corporation her deed and entire interest in Happy Valley real property. A corporate form of musical chairs ensued: Talbot resigned as trustee, Besant was nominated to fill that vacancy. Grace Hall resigned as trustee, Logan was nominated to fill that vacancy. Carey resigned as trustee, C.F Holland was nominated to fill that vacancy. Louis Zalk resigned as president, Annie Besant was nominated president. S.W. Williams resigned as vice-president, Louis Zalk was nominated as vice president. Sara Logan and Max Wardall were nominated as members of the original committee. This was enough to confound even a lawyer like Robert Logan.

October 1930

Dear Louis,

Of course I will help you out as you request but really I do not quite understand what the situation will be, to whom payments will be made and by whom records kept and receipts sent.

Enlighten me a little in words of one syllable....I remember we had a meeting at which everybody was elected trustee and then immediately resigned and was replaced by everybody else.

...believe me, with all good wishes,

Faithfully, Robert

For the next twenty-five years Robert and Louis would continue a running correspondence about their joint responsibility which had begun in Robert's usual wry tone. But the tone of informality should not belie the competence and dedication

of these two men in their efforts to effect the fruition of Annie Besant's vision. Had they not believed so firmly in that, they would have found the task too trying.

The only source of income on the land was a walnut grove which sometimes helped to pay the taxes and mortgage and which was still managed by the original owner, Tucker. It would be more than twenty years before the status of a nonprofit foundation was granted. Their initial years of stewardship of Happy Valley had convinced Louis and Robert that a school would be the most suitable "industry" upon which to base a community. There was a steady stream of people, mostly Theosophists, who hoped to be a part of the new root race or at least be there ready to welcome it. Fielding these inquiries was a duty that fell to Robert.

June 22nd, 1935

Dear Louis,

I quite agree with your letter about continuing Tucker for the present and about not considering any colonizing plans until we can hold a real meeting of the trustees.

As I have had to answer a good many criticisms and inquiries lately I enclose copies of some of my answers for your comments.

[Dear Kahuna,]

... As for starting colonization, there is certainly no "no Theosophist need apply" attitude on the part of the trustees; there is only a lease to Tucker and a desire to be very sure of not making some wrong venture when the land is still under a substantial mortgage. A failure now would make it almost impossible ever to get the mortgage paid off or reduced to safe proportions. Meanwhile it could do no harm to submit to Louis Zalk some practical plans and suggestions toward first steps in colonization.

[Dear Mrs. S.]

You are quite at liberty to change your pledge or cancel it altogether. As for the colonization of Happy Valley, the trustees have no other thought in mind and would certainly not have made all the efforts they have had to make for seven years to reduce the heavy mortgage from \$90,000 to \$43,000 if they had not been dedicated to the ultimate accomplishment of Dr. Besant's intentions.

T.S. members are sometimes too ready to criticize each other's efforts without a clear understanding of the facts and I hope when you hear further criticism of the Happy Valley Foundation you will ask the critics to send in some helpful suggestions instead.



Annie Besant died on September 20, 1933 in Adyar India. She had not been able to return to her Happy Valley but had maintained her position on the board. Even without a World Teacher, her millennial vision would leave its mark on a new era, reaching far beyond Happy Valley to the New Age movements.¹⁶ But first the world and all humanity would be shaken to its roots by another war.

Max Wardall had died the same year leaving another vacancy on the board. These were now filled by two Theosophists, both in the military, Captain George Ragan and Captain Devereaux Myers of the Air Force. Before long both would be majors.

Against all recommendations, Annie Besant had opposed selling *The Ojai* as she remained convinced that it would be of use to Happy Valley. However, the newspaper had been a losing enterprise since Frank Gerard had left, although the reason may have been better attributed to the great Depression. Her will left her independent California property to the Theosophical Society but her executors resigned all claims to the newspaper and recommended that it be sold in order to salvage any benefits for the Happy Valley Foundation. The sale to Frank Kilbourne was accomplished over the next four years.

That decade brought still more losses and replacements. C.F. Holland died in 1938 and his vacancy on the board was filled by William Mayes, a local Theosophist. Sara Logan died in 1939 and was replaced by Erma Williams, long time assistant of Louis Zalk and Rosalind Rajagopal's sister.

Major Myers was killed in 1940 when the plane he was solo piloting crashed near Hamilton Air Force base. He had been fond of circling the valley three times before he landed his small plane on the local airstrip: he and the sound of his plane were missed. It would be three years before his vacancy on the Happy Valley Board was filled.¹⁷

IV

Onward Through the War Years

By 1941, the Happy Valley situation was basically unchanged; the land was still intact, but the mortgage had been reduced. There was no shortage of suggestions as to what the land should be used for and who should do the using, both from within the foundation and on the outskirts. On April 3, 1941, Robert answered Louis's request for yet more money:

Dear Louis,

Yes I will put up \$300 to clear the Happy Valley situation for the present.

In regard to getting rid of Tucker, however, I do not know how to answer, for it seems to me the whole thing hinges upon whom we put in his place. A dishonest, incompetent or lazy representative of the trustees, or any farmer merely hired by us, would not only not pay us but might seriously injure the farm and run us into debt besides. Have you anyone in mind who could possibly fill the bill—a T.S. member, poor enough to be free to undertake such a job yet not one of those “promising” members who is poor because he is, will be, and always has been a failure? Or do you know of someone not a member of the T.S. but in general accord with our ideas who could be put on the farm? Remember, when we farm it ourselves, no chickens, calves, hogs, or other animals for the market!

I cannot help feeling that our first development will not be the farm but a school and teachers and others living there who would not have their livelihood dependent on the land.

Yet there was no one in sight to found a school. So the land and the vision sat fallow, except for the continuing walnut operation managed by Tucker. There was to

be an unending concern over mineral rights. The questionable custom, in some states, of selling off mineral rights from under the land which was owned by another party would be a continuing threat to the development of Happy Valley. Annie Besant had overridden all these potential difficulties with her own determined faith in her vision; even the realistic business acumen of Louis Zalk deferred to this faith.

June 19, 1942

Dear Robert,

. . . I have had a rather interesting talk today with a Mr. Comer with whom I was more impressed than I expected to be.

Mr. Comer is so sure that we have the mineral rights that he is ready to entertain a proposition for the outright purchase of any or a portion of the land. This is surely a case where we must consult together, and I am writing seriously, only because Mr. Comer has impressed me to be a sincere and honest man.

If we have the mineral rights, then Dr. Besant was justified in following her intuition against the advice of Judge Holland and others. If so, what a curious way for this thing to develop...

November 14, 1942

Dear Robert,

Had several interviews with the man who wanted the mineral rights but I have not heard from him since. I have the solemn satisfaction that the minerals are there, they will not be moved away by elementals [in theosophical terminology, simple nonmaterial forms], even red headed ones. However, I would advise against mentioning the mineral rights in the Appeal. Considering the breaking up of the whole "old order" of things—which Dr. Besant seemed to have seen so clearly, perhaps this land will still be a haven for some group who can start things going.

As ever, Louis

A claim (later proved to be unfounded) was brought by a Theosophical member, against Happy Valley that she be allowed to start a school in return for an alleged past loan, on which Robert comments:

September 12, 1943

Dear Louis,

If Miss S. should depart for Shamballa before the time comes either to found a school or repay the money, there would probably be no controversy at all. It all seems to rest on Dr. Besant's two letters and the minutes of the Happy Valley.

To my mind it is not so much a question whether or not we are trustees of the \$12,400 for the purposes of a school as whether we can avoid having Miss S. at Happy Valley in any capacity. I am not very clear as to what a Sixth Sub-race person should be but I feel very sure he must be of quite a different type from Miss S. or any other rigid educationalist.

This it seems to me, will become a very serious issue if and when we get our mortgage paid off and try to start a school under our own auspices.

I have no suggestion to make but I wanted you to see which way the wind was blowing.

Faithfully, Robert,

PS. We might turn it all over to Miss S. and merely amend our charter to read THE UNHAPPY VALLEY FOUNDATION.

Robert politely but firmly maintained the trustees' intentions to steer clear of the occult and rigid aspects of Theosophy, which Annie Besant herself had not



Robert Logan, 1927

stressed in her concept of Happy Valley's future. He suggested that meanwhile it might be wise to establish new projects *off* the Happy Valley land to give a testing period before getting too well rooted on Happy Valley. Since Krishna was no longer interested in holding the large Star gatherings, there was no longer a use for the cafeteria building and two bath houses in Meiner's Oaks. The Krishnamurti Writings Inc. that had been formed to replace the Order of the Star could now benefit by the sale of the old Star land, and Robert and Louis believed that Happy Valley might one day benefit by acquiring it. The Happy Valley Foundation was certainly not in a financial position to make this purchase, so Robert and Louis joined in ownership with the intention of eventually using it for the foundation.



In Annie Besant's 1927 appeals for support of the Happy Valley venture, she had, then in her 80s, sometimes reverted to the radical and prophetic statements of her Fabian Socialist era.

The United States are leading the way in the industrial world to a peaceful solution of the long struggle between capital and labor by such devices as: the buying up a business by Trade Unions and the financing of them by Trade Union Banks; by the periodic payment by employers to employees of dividend-bearing shares instead of cash....Such instances show tendencies towards a fairer industrial system.

But much more is needed to gain universal success and that is the feeling of true Brotherhood in social living; this can best be done by evoking and training this feeling by association in selected areas—"colonies" in which families, or groups of families, should associate together...fostering thus the communal, the family spirit while not forcing it unduly. The sense of moral obligation developed from the family to the village, from the village to the tribe, from the tribe to the Nation—has stopped with the Nation.

Another danger is that Science, which should be the handmaid of Happiness, has bent its energies to the discovery of hidden powers in Nature which can be liberated and used for the swifter and more wholesale destruction of human life than those already in human hands. The torture of animals by vivisectors has long been practised, and now vivisectors have discovered that the reaction on animals and humans of food

and drugs is different. These developments of science foment the growth of the social conscience and are the marks of a civilisation doomed to destruction...unless it turns to a more righteous path.

She concluded by describing the type of education most appropriate to make “good citizens in a Co-operative Commonwealth.”

Education will be fourfold, embracing the health, growth and evolution of the physical body, the emotions and the mind, and the unfolding of the Spirit as Will, Wisdom and Creative Activity. The Foundation will include a school—later, I hope a College—which will...include Literature, Science, Art and Manual Occupations. The Trades admitted must not include any which are connected directly and later we hope indirectly, with the killing of animals....Beauty is the result to be aimed at in all human, as it is the characteristic of all non-human Nature’s works....There will be spaces set aside for play-grounds for adults as well as children.

Agriculture, orchards of fruit trees—orange, lemon, peach, apricot, grapes, walnuts, almonds—bee keeping will be the principle avocations open to settlers. Carpenters, plumbers, masons, etc. will also be needed.

Such is a rough sketch of the beginning of the life in the Happy Valley; as it opens up and grows, it will be richer and fuller, for we shall need writers, musicians, painters, sculptors, actors, all who make life beautiful, to create with us a cherished Home.¹⁸

The specificity of Annie’s educational and agricultural projections, in combination with the one firm prohibition regarding the killing or exploitation of animals is in interesting contrast to the more general and non-restrictive philosophic precepts. If one sets aside the occult terminology, we are left with guidelines that have attracted a broad range of idealistic as well as practical-minded thinkers, and this occurred throughout a war that Annie might well have intuitively sensed in the offing but did not live to witness.

Much of the Ojai community experienced that war through the attitudes of an unusual coalition of idealists which included Krishnamurti, the Rajagopals, Robert Logan, Aldous Huxley, many of the Checkov acting group like Iris Tree—all strongly pacifist, as were some Jewish families like the Vigevenos, recent refugees from Holland who were to lose dozens of relatives to the Nazis. (James Vigeveno would be a Happy Valley Board member in a later decade.)

Perhaps the least eloquent but most impassioned pacifist was Rosalind Rajagopal, descended from a grandfather who had endured pelting on the streets of Buffalo while he denounced the Civil War. Though pacifism was not a unanimous tenet among Theosophists, nor even on the Happy Valley Board, differing positions on this issue somehow left unscathed the broader vision of tolerance and nonviolence that the trustees had been working toward for the past decade.



Robert Logan and Rosalind Rajagopal, c. 1940

Wartime propaganda can tarnish the terminology of any language. Thomas Mann once said that he could no longer write in his native tongue after the Nazis had given their usage to so many German words. Even though the intended meaning was completely different, some Theosophical terms and symbols suffered the same fate. Hitler took the Buddhist wheel and reversed it into his swastika. (According to one elderly Theosophist, that reversal was the ultimate reason for his downfall.)

Nevertheless, the term “super race” came too close for comfort to the root races of Blavatsky. And possibly in our era “the brotherhood of man” will raise the hackles on many a feminist. Yet it is difficult to transmit visions into the future without some descriptive formulation. This has always been a problem for an institution like the Happy Valley Foundation (and later the School): not to be fettered by ideals, for too much formulation leads to rigidity and too little to a possible loss of the original sustaining vision and purpose.

Long before her death in 1938, it had been Sara Logan’s conviction, which she had shared with Robert, that Rosalind should be given the independence and opportunity to fulfill her own potential. In the Happy Valley Board meeting of May 1943, Robert proposed that Rosalind Rajagopal be elected trustee to fill Major Myers’ place. Rosalind was just forty at the time, much younger than any of the other trustees, and not a practicing Theosophist (although she had been given a life membership some twenty years before by her sister Erma). While most of the board went along with Robert’s wishes he met with strong opposition from George Hall on the grounds that Rosalind was not a Theosophist, nor could he perceive any other qualifications to recommend her. She was however, elected. She was already a member of the Ojai Valley School Board where she had come to know and admire the educationalist Edward Yeomans. This association would prove to be more fruitful to Happy Valley than any of the trustees could have yet imagined.

Rosalind had always had a strong will, as her family well knew, but during a period of close association with Annie Besant, she was given a rare opportunity to learn to have faith in her own vision and judgment. In 1925 as they traveled



Rosalind Rajagopal, c. 1943

together through India, and shared a cabin on the return voyage to England, Rosalind observed firsthand the enormous courage of Annie Besant and how this characteristic enabled her to follow her instincts and convictions without being derailed by tedious reasoning. Annie Besant was renowned in her time for her ability to transcend the distinctions between intuition and reason and to deliver written or spoken arguments that could sway the English Parliament.

Rosalind, on the other hand, was never comfortable with words, though she was surrounded by some of the most eloquent people on earth. But she did not allow this drawback to hamper her. What others called logic she might call “specious reasoning” which she perceived as a string of excuses to drag feet and delay action. For the next forty years the Happy Valley Board would cope with this combination of vision, will and courage: qualities—combined in a very different personality—that had made possible the original acquisition of the land. Both Robert and Louis recognized a good mover and shaker, and they backed Rosalind with patience and tolerance for the rest of their lives. Later, they would often comment that once Rosalind came on the board things began to happen.

V

The Greening of Happy Valley

The first of these happenings was at the end of World War II when there came to Ojai an Englishman called Felix Greene, a member of the Vedantist circle in Los Angeles that included Aldous Huxley, Christopher Isherwood and Gerald Heard. He came with his wife, the lovely Elena with her green eyes and long braids—who had been born in Mexico and would be the Spanish teacher at the future Happy Valley School. Felix contracted with the Happy Valley Foundation to build an Adobe House, the first dwelling on Happy Valley besides the old Tucker farm buildings. It was said that no one had ever lived on this land, that it had been sacred to the Chumash.

The precise reasons why Felix came to Happy Valley and why eventually he left are lost in the memories of the dead. Written records offer incomplete clues, although there may have been private, unrecorded conversations. Nonetheless, much is learned by reading the chronological sequence of events in the form of correspondence vis à vis the Greene affair.¹⁹ The ultimate demise of this project demonstrates the pitfalls of allowing high ideals and sympathies, no matter how eloquently expressed, to eclipse the importance of clearly stated and well understood contractual arrangements that will insure consensus in decision making on the board. The combining of these elements into a coherently formulated course of action takes a very fine hand indeed.

Since this project was, as usual, funded personally by Louis and Robert, the initial agreement with the Greenes was negotiated by them. There was tremendous enthusiasm on both sides, unhampered by cautionary intimations of future misunderstandings that would occur. Felix, possibly assuming an emphasis on the



*Gathering at the old barn, Happy Valley, 1946
Byron Casselberry (with dog), Erma Williams, Rajagopal and
Rosalind, Felix Greene, George Hall, Elena Greene,
Robert Logan, Louis Zalk*

spiritual atmosphere of Happy Valley rather than the mundane practicalities of establishing a sound base for future negotiations, confined his initial correspondence to this vein. He was not, at that point, challenged by the board to clarify his specific intentions or projections of his vision for the project.

In the summer of 1945, Felix and Elena set up camp on Happy Valley land and, with volunteer help from friends of Happy Valley, proceeded to make adobe bricks from the soil on site, as well as to design the structure. The Greenes were newlyweds and there was a strong aura of romance over this project, for they were a handsome and charismatic couple. Great hope surged in the hearts of some Happy Valley trustees and friends that at last a true community was on the horizon. There was a flurry of life and activity on this land that had lain undisturbed since time out of mind except for the occasional tractor work of Tucker and the annual harvesting



*The old barn, 1997
which Sean Wellesly-Miller shared with a barn owl while he worked on the
Bio-shelter, later a faculty apartment, until the county condemned it*

of walnuts. And yet—always the setbacks and hurdles. The first hurdle was learning how to make the bricks.

Evidently Louis, who had a well developed practical side to his character, had asked Felix for some sort of progress report on the building. Felix promptly responded with a detailed account of the first step: that of making adobe bricks from the soil at hand. He described the meticulous following of written instructions by so-called experts, resulting in thousands of pieces of cracked bricks; binding the clay with barley straw—which didn't work, then with wheat straw—which did; when to mix in the sand and when the emulsion (each brick contained 1 quart of oil in the emulsion, still a costly and scarce product in 1945); protection from the wind, enough sun but not too much, regulating the drying time. For the brick-making phase, in addition to the volunteers, Felix had hired a couple of men at \$1 per hour



*Tucker's farm house, 1997
now Happy Valley School faculty house*

or \$20 per day for the two, which put a strain on the agreed upon budget of \$4,000, for the completion of the house. By the end of summer, however, the brick-making was complete and construction ready to begin.

The Greenes had truly roughed it through the summer, with far from delicious water pumped up from the ranch well, the heat, the heavy labor and then another even more troublesome situation. From the start Felix had many visitors, some of whose interest was helpful and supportive but some with an aloof and silent watchfulness that Felix found perplexing if not unnerving. One of these was the tenant farmer Tucker who would drop by and then leave without comment, at one point dumping a pile of earth between his and the Greene's "reservations." Others were George Hall, and several Happy Valley trustees, as well as an assortment of individuals, officially and unofficially connected to Happy Valley.

After having refused, over the past two decades, so many zealous Theosophists the opportunity to start a community there was a question in the minds of some as to why an “outsider” like Felix Greene should be awarded this privilege. Louis did his best to smooth over this ripple before it became a tidal wave.

Oct. 4, 1945

My dear Felix and Elena,

You have by this time sensed the situation as to Happy Valley, insofar as it relates to the personalities making up the trustees. There is a tendency to lose sight of the fact that the trustees must not smother the Ideal. This piece of land was dedicated to an Ideal. I am afraid that two of our trustees are weighed down with a type of worldly caution which, at the best is out of place now. However, you have probably grasped by this time that kindly and firmly we must not let them obstruct the beginning we are making. I think we are all proceeding in a sane and safe manner...the reality is that we are in the process of turning a tenant farm, which is utterly meaningless to the people who gave so much, into a real beginning along the lines on which this whole thing was intended.

Sincerely, Louis Zalk

Felix had an evident talent for charming and reassuring his critics and by October of 1945, he was able to report that George Hall had dropped his reserve and had even brought up some surveying tools to help line up the house. Felix’s description of him as an aggrieved and suspicious character (not unlike the view expressed by Frank Gerard twenty years earlier) was now modified to portray a lonely but friendly man ready to put his shoulder to the stone.

Louis observed:

I am very glad that you had this talk with George Hall. I think the trouble in many cases springs from the fact that people have really had no business experience in any important enterprise which takes initiative and resourcefulness. The head of any successful business would tell you that its most cherished associates were those who do not stop to ask permission at every stage but opportunities are seized and things done which any reasonable Board of Directors who desired the good of the business would ratify and reward the doers...

Tucker's odd behavior also melted away. Perhaps he had wondered at first if he, the tenant farmer, and also the former owner of this land, was being supplanted, which of course *was* the ultimate aim—for the Happy Valley Foundation to resume full operation of the land—but that was still off in the future and Tucker soon became a helpful and congenial neighbor to the Greenes, even a good buddy, discussing his family history and exchanging anecdotes with them at the end of a long, hot, laborious summer's day. Felix attributed this change of heart to the atmosphere of Happy Valley but more likely it was due to the same charm and conviviality of the Greenes that had won over George Hall.

But then, a few weeks later, still more ripples. Felix complained of the increasing stream of people and suggestions coming his way. One can imagine that working all day in the heat of a late Ojai summer and then enduring the ideological tentacles of those who may or may not have official ties to Happy Valley, would challenge the patience of Job.

Again Louis tried to alleviate the tension in a late October letter to Felix.

I had heard from Erma of certain disturbances in the mental atmosphere surrounding our project.

I think we all know that criticism and gossip would be inevitable in such a project as ours—one that has such a background—one on which so many people have set their mind, especially people who justifiably think they are entitled to something, for one reason or another. Personally I feel not in the least bit sensitive to criticism at this stage. We are going forward sanely and slowly. We had all originally agreed to make no plan—no blue print—but to let the thing develop from the basis of the truly spiritual motive which was its original inspiration. Criticisms are inevitable. We will meet them tolerantly and kindly.

As ever, Louis Zalk

Simultaneously, perhaps defensively, Felix was forming his own views of those who should belong to this new undertaking and those who should not; and what should be the ideological basis for this experiment. Some of his statements bear a close parallel to Annie Besant's in her description of the socio/industrial world. He recognized in the present era, the longing of many sensitive people for respite from conflict and competition. But he expressed doubts about the understanding

and seriousness of the hopefuls now swarming about his adobe. He implied that he should be involved if not decisive in choosing the participants in the projected community. The very talk of a community was premature to the cautious steps advocated at this point by Louis and Robert and as such presented to their board. With hindsight one can sense the beginning of the rift that would develop. Louis was too bedeviled by the dissenting Happy Valley Board members to see it coming. On the same day he wrote to Erma

I think he (Felix) is being much disturbed... but I feel that with the support of Robert and you and Rosalind we will simply go forward regardless of these petty critical attitudes. We have done nothing whatsoever to cause any excitement. We have not taken over the management of the farm—we have made no employment contract with Felix—we have simply first permitted someone to camp on the grounds and later two of the trustees are putting up the money to build a little house... (which) provides the necessary basis for the smooth flow of taking over the property in a very orderly way by permitting Felix, or anyone else who might be in that house, to study the operation of the place before we take over... Two trustees were absent. I admit that there was a discourtesy in not advising them... One had to be there to understand that we had to act promptly especially when Robert and I agreed to underwrite Felix's living expenses... And we put up our own money... the building of that house does not obligate Happy Valley or its trustees to do anything. If the trustees refuse to sanction the taking over of the farm...we will not take it over at all unless Felix proves to us all that he is ready and capable of managing it... We are not starting any community project when we take over the place. I do not feel like being swayed in all this by uninformed people regardless of whether they have contributed or not.

Louis continued to give Felix his support both morally and financially, always with the approval and involvement of Robert.

November 10th, 1945

Dear Louis,

I have your interesting letter of the 15th and it seems to me very important that the Greenes should be enabled to get their shelter before winter sets in. Perhaps we

could contribute this \$400 not as a loan to Happy Valley but as support for Felix and Elena.

I do feel encouraged about the present nutty outlook for Happy Valley (where the nuts will come from and go to) but I cannot help feeling that your super-optimism in this day of the Atomic bomb, must indicate a stage of liberation to which I shall never attain!

Faithfully, Robert

January 13th, 1946

Dear Louis,

...I enclose my check for \$500 toward the building of the house for the Greenes.

It seems to me that if the Happy Valley can pay for the house and the road it would be better policy to let it do so, but that if it should prove too great a burden, we should then make it a gift.

Affectionately, Robert

February 1, 1946

Dear Robert,

In my last conversation with Felix Greene, there came up the problem of personal expenses for him and Elena and he suggested that we give him a monthly allowance of \$200. He told me that he and Elena had some minor obligations to take care of as part of their worldly burdens. I will arrange to give them \$100 a month and hope you will also until the happy day we can have our own harvest take care of this.

With kindest regards, as ever, Louis

In May 1946, the clarification process began. The Happy Valley Board met with Felix and formally asked him if he would take charge of the walnut orchard. Felix declined, while admitting that he had only been entertaining such a plan for the past months as a step toward establishing a community. He made it clear that he had no expertise and very little interest in agriculture per se. He recognized the wisdom of having gone slow and sparingly on exact blueprints for the future of a Happy Valley community but now felt compelled to ask what kind of community it was to be. He enumerated many possibilities: seeking an alternative to an intolerable

materialistic/competitive system, developing a right relationship to the soil, being free of personal possessiveness in a collective life style, a harmless life style, creating an artistic center, and an educational center—or, a combination of all of these. But above all he stressed that an inner and “primary purpose” must take precedence over everything. He doubted that the board shared his and Elena’s “primary” purpose and therefore offered to finish the house and put it at the board’s disposal, perhaps renting it for a short time before departing from Happy Valley.

No written documentation of Felix and Elena’s “primary purpose” has come to light. Since no references were made, by any correspondent, to possible verbal discussions of this subject, it appears that there was no further clarification.

The correspondence from then on for the next two and a half years, before Felix and Elena finally left for good, became increasingly formal.

May 18, 1946

Dear Felix:

This is an official letter authorized by the Trustees of the Happy Valley Foundation. Receipt is acknowledged of your letter of May 11th, giving a detailed report of the construction of an Adobe House on Happy Valley by you and under your direction.

We are fully aware of the construction difficulties prevailing at this time and therefore all the more appreciate the splendid work you and Elena have done. The total cost of \$4947.10 is very modest under these circumstances and the difference of \$947.10 above the \$4000 already advanced by Mr. Logan and me will be refunded to you.

As evidence of the appreciation of your efforts by the Board of Trustees, I am authorized to offer you the use of this house as your dwelling for a period of a year free of all rental. You are to enjoy full freedom in this as your private home, including having guests.

However, since this is an official letter, which will become part of the records of the Happy Valley Foundation, it is understood that no other person excepting you and Elena have the status of residency on Happy Valley for the period of this occupancy without the consent of the Trustees.

Very truly yours,

Happy Valley Foundation, by Louis Zalk

September 5, 1946

Dear Felix,

...It might be well that you and Elena and I have a talk together about personal matters. I know that this carries along with it the risks of even further misunderstandings since words are almost always inadequate in places where we want them to be most revealing, but I believe it is worth-while trying...

Sincerely yours, Louis Zalk

By May of 1947, the Greenes still expressed no inclination to leave Happy Valley. Elena had been teaching Spanish in the new Happy Valley School. Louis was authorized by the board to offer another year's lease subject to cancellation on ninety days notice and for \$40 dollars a month as a nominal rent. Felix refused the offer as well as the rental, but still left the departure date indeterminate, or at least dependent upon finding another place to live. There was no further explanation of their reasons for severing their association with Happy Valley, although there was the implication that at some future date the reasons would be shared with friends in common.

Two months later, Felix decided to accept the rental terms offered, also emphasizing that, because of their commitment to the project, they had put in fruit trees and landscaping at their own expense and without caution or regard to their own security. The suggestion of paying rent appeared to have shocked them at first, but now they were prepared to pay whatever the board deemed fair. At the same time Felix made it clear that the questions of rent, departure dates, etc. were trivial and had nothing to do with the real problem which was the failure to have had a "candid and wholesome relationship." There is pathos in this letter and in Felix's equating the lack of harmony between him and the Happy Valley Board with worldly contentions and strifes, a poignant commentary in light of the latest conflagration from which the world was just beginning to recover. In other words did he mean, what hope is there for the world if a few peace loving idealists on a place called Happy Valley cannot settle their grievances and discords without such bitterness as he now felt? It would seem that this was more or less the meaning the board took.

August 11, 1947

Dear Felix,

Your letter of July 13th was read and discussed by the Trustees of the Happy Valley Foundation.

First of all we wish to tell you that we all deeply regret the attitude expressed in your letter of May 1, 1946, and which seems to continue to this moment. It revealed your lack of sympathy with our ideals and purpose. We, as Trustees, can be guided only by the ideals with which our project began. On various occasions you have expressed yourself as being out of harmony with the Trustees and their objectives, so it would seem that there is nothing to be done, but to part company as far as this project is concerned. However we hope that this will not detract from our friendship or mutual respect.

As to the matter connected with your work on the house, plus the material you have purchased after June 1, 1946 you state that you have no claims and that you did things because you felt a part of the enterprise. The Trustees are deeply sensitive to this generous spirit on your part. Under the circumstances, especially since you have now decided to look for another home, The Board wishes to give some further recognition of your contribution in addition to your rent free occupancy of Happy Valley and the financial help given to you personally from the beginning by Mr. Logan and me because of our interest in Happy Valley. As evidence of their appreciation, they have voted you the sum of \$1000 and it is given you with their hearty good wishes.

By Louis Zalk, President, The Happy Valley Foundation

October 18, 1947

Dear Felix,

...In view of your present need due to the coming visit of your mother, we have decided to postpone the plans we made for the use of the house which you are now occupying and we are willing to grant you another six months occupancy from November 1, 1947 to May 1, 1948. Because of your generous attitude in the past the trustees have decided to charge you no rent from June 1 of this year until November 1 but thereafter the nominal rent of \$25 per month.

Sincerely, Louis Zalk,

April 7, 1948

Dear Felix,

By unanimous agreement of the Trustees I am authorized to purchase the items listed in your letter at the prices you suggest to a total of \$205.

However in reference to your request that you be permitted to move some of the trees and plants we sincerely regret that we have to disappoint you in this, but we will be glad to compensate you for the original cost of any of the trees which in your letter you propose to move. In coming to this decision, we are sure you will understand that we are not concerned with the commercial value of these trees, but that we are reluctant to disturb trees which have already taken root.

With kind regards to you and Elena

Sincerely, Louis Zalk,
President, The Happy Valley Foundation

The final communication from Felix was in August 1948 when he commented on the denial of his request to transplant the fruit trees. He went on to claim that since their departure from Happy Valley, the trees were dying and showed no signs of care. But the most disturbing part of this letter was his criticism of the divisive behavior of several members of the Happy Valley Board. A useful commentary follows. He suggested that: "in accepting a position on the Board of Trustees each member assumes responsibility for all that the Board does or fails to do and he remains responsible, both collectively and individually as long as he remains a member." This excellent piece of advice was followed by a less pleasant admonition. Felix reminded the trustees of their duty to former contributors to the foundation and warned that should he feel it right to do so, he would share the body of correspondence between himself and the individual trustees, with such rightfully interested persons, that they may judge how well Dr. Besant's purposes were being fulfilled.

George Ragan responded to Felix's charges by visiting the site in person and reporting back to Louis.

August 19, 1948

Dear Louis,

This morning I took another trip up to the house and there sat Felix with a hose watering a tree and right behind came Sparks on the same mission.

[Sparks was the Happy Valley foreman, who had been hired to undertake Tucker's former duties. Predictably this name gave rise to a stream of puns, between Louis and Robert such as: "let's hope Sparks won't fly."]

Being of a nature direct, I had them both accompany me in checking the trees which had died—Sparks having told me the day before that the dead trees in question had died before Felix left the house, and Felix claiming they had not. Voila! It's precisely like the Red Spy trials in Washington, one of them is off the beam, who can tell who is right.

I counted all the dead trees... none in the orchard had died and none will. Then Felix and I had an hour discussion while Sparks went on watering. He and Felix differ radically on how often the trees should be watered, in fact they differ hugely on everything. Sparks happens to have had a deal of experience with fruit trees—their habits—their need for water... Felix claims he knows even more so they are irreconcilable.

About every two minutes came the wonder to me what in the world was Felix doing up there anyhow, why this immense concern over the trees?... But I am convinced about one thing. The Board will have "a case" on its hands... by "a case" I do not mean a legal one I mean a "problem child" case.

As ever faithfully, George [Ragan]

And this outspoken reaction from good old George Hall—still the curmudgeon and with ill-concealed criticism of how the situation had been handled by Louis and Rosalind—yet ultimately displaying full support.

Aug. 19, 1948

Dear Louis,

...The threat Felix made in his letter and which he voiced to me privately when he called me to the house just before he vacated, convinces me that I do not understand him. When I first met him and his wife I fell in love with them both but this threatening the Trustees does not harmonize at all with my previous opinion of him.

The personal relationships that may or may not have existed between the Greenes and you and Rosalind were apparently wrong somewhere since they have resulted so disastrously, but the more the Board can avoid being involved in these misunderstandings, the better, as I see it. I have not told Felix what I think someone should have told him; namely that the lack of a definite understanding in writing of the arrangement under which he and Elena were to enter on H.V. property was just as much his own fault as it could have been the fault of the officers of H.V. That relationship was definitely & necessarily a business relationship and a definite and specific business agreement should have been made at the start. I hold myself equally responsible with all Trustees for this neglect. Perhaps I am the most to blame for relinquishing an unofficial position of management which I had held from the beginning until this Greene matter so unobtrusively and subtly slipped into the picture... I do not consider that it is any business of F.G. what goes on at H.V. He isn't even a Theosophist and there has been plenty of complaining in the past about Tucker running the ranch because he was not a Theosophist. But in all our years with Tucker we never had the slightest misunderstanding or bad feeling and today he is our friend. And even if F.G. could devise a method of publishing the correspondence as threatened, it would reflect more discredit on him than on the Trustees. We have made honest mistakes but we have not violated all the principles of friendship and good fellowship so prominently advocated by the teachings of Theosophy.

Lastly we owe no apology to F.G. We can let all the trees die and leave the house empty without having to account for such action to him... I hope it may be the last of these painful contacts.

Yours as ever with my love, George [Hall]

August 24, 1948

Dear Felix,

This is in reply to your communication of August 16th addressed to the Trustees of the Happy Valley Foundation.

We welcome any criticisms and suggestions if they be friendly and constructive, but we are sorry to note that there is a decidedly unfriendly tone to your letter.

Speaking for the Trustees and with their approval, I must affirm that our business relationship with you connected with the Happy Valley Foundation was terminated some time ago by mutual consent, and therefore we cannot understand your continued preoccupation with affairs which are properly the business of the Trustees.

Sincerely

Louis Zalk, President Happy Valley Foundation



Louis Zalk, Ojai, c. 1950

Louis had one final and memorable statement on this whole business—an admonition to his trustees and those of the future.

TO THE TRUSTEES OF THE HAPPY VALLEY FOUNDATION

In Felix Greene's communication of August 16 there appeared the following paragraph:

"Invariably in the past after the President has written us a letter or the Board has come to a decision affecting our future on Happy Valley, individual members of the Board would come to us and say: 'Really, I had nothing to do with this'... or 'so and



Gathering at Adobe House, 1948
(front) Rosalind Rajagopal, Robert Logan, Margot Morrow (Wilkie)
Eleanor and George Ragan
(back) Radha Rajagopal, David Weidemann, James Sloss

so deals with these matters, so I couldn't say anything'... or 'I am only a junior trustee and so leave it to the others'”

Unfortunately I have reason to think that to some extent at least this criticism is justified.

There is the important thing called “Trustee Loyalty”, which means that among ourselves we may have differences of opinions and discussions before we come to a conclusion. But surely it is most unwise to give outsiders any picture of a disunity of the Board—when in fact this has not been the case.

I ask those who may have been inadvertently responsible for the above criticism given by Felix Greene to go into a quiet session with themselves and see the rather undignified role they have played in such an attitude as well as the sorry picture they have presented of the Board.

The Greening of Happy Valley

Furthermore, I unhesitatingly say that if any Trustee feels that he has to apologise for the majority action of the Board, that in self-respect he should promote the election of new members and officers of the Board; or himself resign.

Louis Zalk,
President of the Happy Valley Foundation

In the end, in spite of all the disappointment and the transparent bitterness in Felix's heart, the Greens left behind a unique and beautiful house that stands today, much as they had created it. It has housed a Happy Valley School director, foundation secretary/treasurers and been the repository of foundation files for nearly fifty years. In a sense, Adobe House was the embryo of a community that was not ready to be born. But there has been continual growth, as the need arises, ever since.



Adobe House, 1997

VI

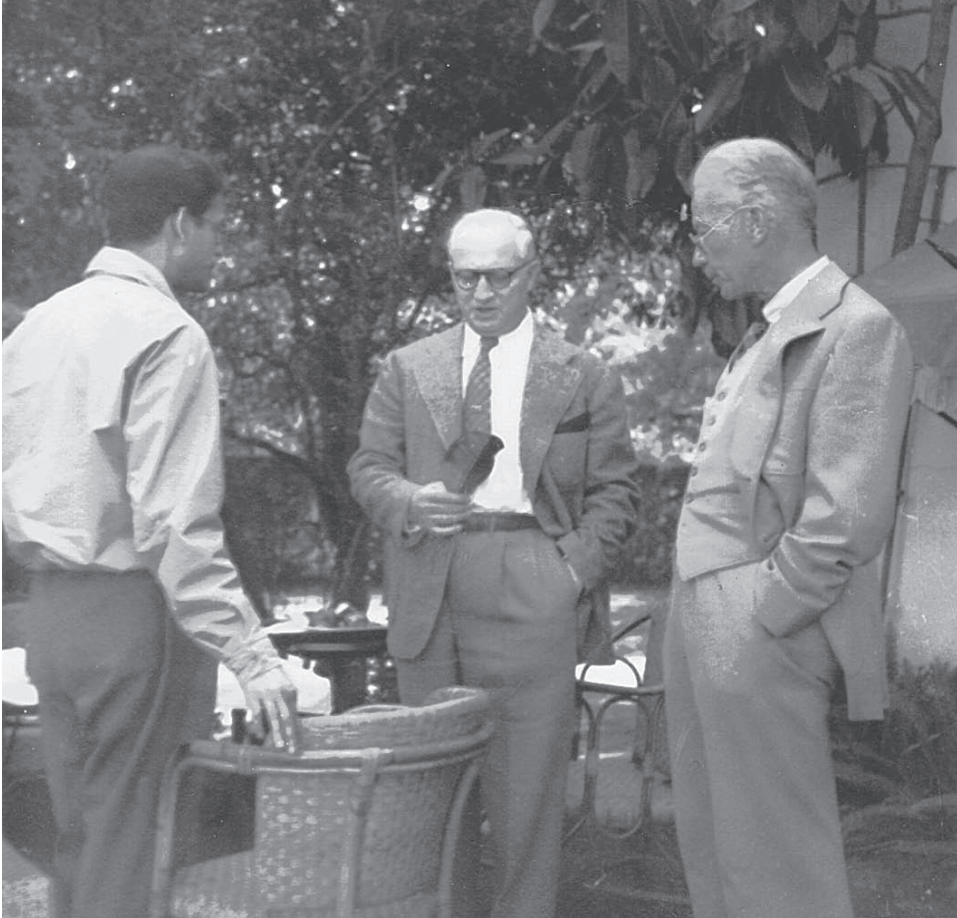
Nuts, Bolts, and Principles

Practical Dealings with the Spiritually Minded

By 1943 Tucker was still running the walnut ranch on a basis of an annual rent of twenty percent of the gross and a minimum \$1000. Running the ranch involved more than picking walnuts. The well and pump had to be kept functioning and a drying and storage shed erected, as well as periodic new plantings. Two hundred and fifty new walnut trees were planted in 1944.

The primary goal of the trustees was to assume control of the ranch management which had been, though not clearly stated, the underlying reason for the whole Greene venture. The minutes of a special meeting on May 10, 1946 reflect a full discussion on this subject: "The Trustees unanimously decided that they could not delegate this responsibility, and that all developments be carried out under the supervision and control of the Board itself"²⁰. Felix's May 1, 1946 letter had convinced the trustees that the Greene's activities on Happy Valley should be limited to the completion of the house and a further year's rent-free occupancy.

Willie Weidemann, brother-in-law of Rosalind and Rajagopal, was running the Arya Vihara orange ranch as well as Logan's adjacent orchard and the Logan/Zalk joint venture, a 20-acre orange grove at the west end of Ojai Valley. So it was natural that Willie should be asked to take on management of the Happy Valley walnut orchard on behalf of the Board of Trustees. The termination of Tucker's lease was negotiated amicably on both sides and the long standing relationship with Tucker was now ended. Under Willie's competent management, revenues increased (a good



*Rajagopal, Louis Zalk, Robert Logan, c. 1945
“practical dealings”*

year brought in as much as \$30,000) averaging out well enough to pay running expenses and taxes.

The camp buildings that Louis and Robert had bought from Krishnamurti Writings Inc. were still vacant and waiting for a good use. Rosalind suggested that one of the bath houses be converted to apartments as a source of income for the owners (Logan and Zalk) until a *specific purpose* for the former camp land might emerge.

December 17, 1945

Dear Louis,

I have your letter of December 11th and note instructions to Willie about bath houses 3 and 2... If anyone swims out of these bath houses with a clear mathematical picture of my two-thirds and one-half and your one-half and one-third, it will be Albert Einstein. No one else would have a chance!

Faithfully, Robert

Indeed the “specific purpose” was already emerging. For some years Rosalind had been a board member of the Ojai Valley School, which her daughter, Radha, had attended for the past five years. This school had originally been based on Edward Yeomans’ precepts of non-competitiveness in classroom and sports, tolerance and a free and open mind. These ideas, combined with many of Krishnamurti’s, would find resonance in the educational policies of Happy Valley.

In 1945, the war just over, there was a ninth grade class at the Ojai Valley School, wondering where they would go the following year. Wallace Burr, the headmaster of Ojai Valley School took Rosalind aside and suggested that in view of all the murmurings about a “someday” Happy Valley School, this would be a good time to get started. The murmurings soon developed into very solid discussions and by spring of 1946 definite plans had been formulated to open a new co-educational boarding high school, with grades ten through twelve, in the fall.

In 1943 Robert had expressed his feeling that a community would grow around a school rather than a farm, and in the midst of a second world war he felt more strongly than ever the role that education should play:

The Happy Valley must be a nursery for that true peace which can only come through understanding and government, through sympathy and not through domination... the opposite of the conception of mechanization and regimentation, which has been dominating the world of business and politics, and creating not only the war, but the war of daily life.

The bath house was converted as planned; but instead of Logan and Zalk being the beneficiaries of rental income they became once more financial underpinnings,

this time for the school which would occupy their real estate. It would serve for the experiment that Robert Logan had so wisely suggested should take place *off* the Happy Valley land for a testing period. No one probably remembered that advice at this point. It was simply the only feasible way to get started as there were no funds and not enough time to make an all new beginning up at Happy Valley. Building materials were still in extremely short supply, as were many food products. This made the idea of setting up a new kitchen for a boarding school daunting to say the least. However the momentum for getting the school started by the fall of 1946, so as not to lose the ninth graders graduating from Ojai Valley School, greatly outstripped all these obstacles. There was no way a dormitory could be finished over the summer, yet enthusiasm for the project was unanimous on the Happy Valley Foundation Board.

Special Meeting, July 29, 1946

Such a school is in keeping with the original intent of Dr. Besant. It has always been the accepted idea of the Trustees that there is a moral obligation on their part to create such a school as soon as such a project became feasible.

It was generally agreed that a school, embodying Dr. Besant's ideas in education, and the people who would inevitably gather around it, would help forward the community and cultural ideals for which the Foundation was originally created.

Resolved that:

The school is to be known as "The Happy Valley School".

The Board of Trustees of The Happy Valley Foundation is to retain the legal ownership of this school and be completely responsible for it financially, but that the organization and management of the school shall be in charge of a School Board, one member of which shall always be one of the Trustees of the Happy Valley Foundation.

Mrs. Rosalind Rajagopal be elected a member of the School Board. Dr. Guido Ferrando be elected as Head of the School in charge of its educational and cultural activities.²¹

Guido Ferrando, a retired philosophy professor from Vassar College, had moved to Ojai Valley during the war. The Rajagopals had attended several series of his lectures on the American Transcendentalists and on the *Divine Comedy*. Dr. Ferrando had also entered into many discussions on education with Aldous Huxley,



Rajagopal, Krishnamurti, Maria and Aldous Huxley, c. 1947
Puppies and principles

Krishnamurti, Rajagopal, and Rosalind, as well as several members of the Happy Valley Board. They had all come to agree on a Socratic method of teaching which advocated term papers rather than formal examinations, small classes arranged in a circle with questions and discussion rather than formal lecturing, a strong focus on the arts with full student participation, and a stress on learning to think. Huxley particularly emphasized that there be no barriers between different disciplines but an integration of subjects as well as cultures into a world view. An international student body was a basic goal from the onset.

Not only must the educational structure of the school be established but the physical plant also had to be built. Various people among those who had been talking for years about a Happy Valley School were considered for both these tasks, among them Walter Hassall, who had been in the Theosophical center with Leadbeater in Australia in his youth. After serious talks however, Walter decided that he needed

more substantial material benefits than Happy Valley could offer and he joined the public school system. Others of the same circle, like Byron Casselberry and Nell Ragan, were able to contribute administrative help but not the basic daily academic assistance that Dr. Ferrando needed. Finally Rosalind persuaded (Pete) Ogden Kellogg-Smith (who had been a popular teacher at Ojai Valley School but who had decided to return to the east coast), to come back to Ojai for at least six months. Pete, a graduate of St. John's College known for its Great Books program, fitted in well with Happy Valley's developing educational philosophy.

The aim is to prepare pupils for life and stress is to be placed on the harmonious development of the pupil. The purpose is to integrate knowledge in all fields and not give too much importance to dates and facts. Especially is it the purpose of the school to train students to use their minds and to think for themselves.²²

It looked as if there was hope that the old cafeteria building would be adequately converted to hold classes by October 1, the designated starting day, but what about a dormitory for the half dozen boarders who had been gleaned from every imaginable



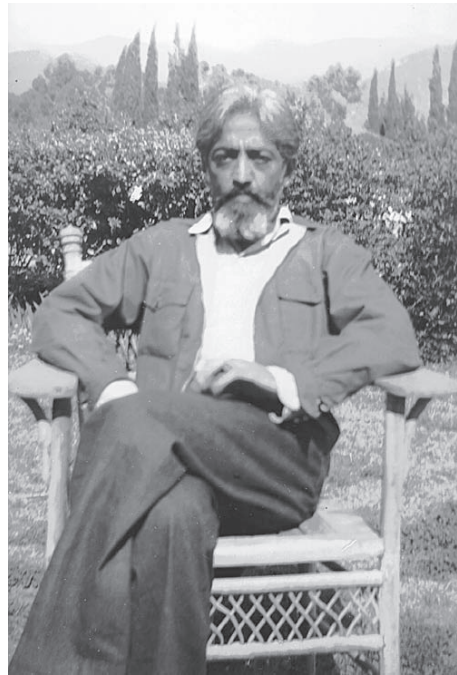
*Happy Valley School, early 1950s
former Star camp cafeteria*

source? On September 22, just a week before the school would open, at a special meeting of the Happy Valley Foundation:

Mrs. Rosalind Rajagopal then announced that Mr. J. Krishnamurti and Mr. D. Rajagopal have generously offered the use of the main house at Arya Vihara, rent free, to be used as a dormitory for the first school year. It was then moved and seconded that the Trustees accept this kind offer, and that the Secretary be instructed to write a letter of thanks to Mr. J. Krishnamurti and Mr. D. Rajagopal for their cooperation with the school.²³

Krishnamurti had planned to go abroad that year, otherwise, it is unlikely that this offer would have been made. But once made it was not feasible to withdraw it, even though he became gravely ill the day the first boarders arrived and was bedridden for the next six months. Rosalind, who had undertaken to run the kitchen and be a dorm mother, broke her ankle the next day (after Radha's pet rooster, Hercules failed to recognize her and put his spur through her foot). Leg in a cast and on crutches, Rosalind had to nurse Krishnamurti, who would tolerate no other, as well as attend to the practicalities of running the boarding aspects of the school.

Fortunately, in addition to Hercules, there were still hens, bees, a vegetable garden, and a cow at Arya Vihara left from the war years, so from the beginning, the quality of food was unusually high. The founders had decided that meat eaters should be accommodated, although the emphasis was naturally on a vegetarian diet. Rosalind, having studied nutrition, felt that an important part of young people's education lay in developing a good dietary consciousness for health as well as an ethical outlook. A strictly vegetarian



Krishnamurti, Arya Vihara, 1946

regime would discourage the attendance of non-vegetarians and thus deny many the opportunity for this exposure. So even in the strictly vegetarian home of Krishnamurti, meat was discreetly prepared in a separate kitchen.

The sense of community among the boarding students was enhanced by their participation in egg gathering, vegetable picking and carrying buckets of milk to be filtered and bottled. Breakfast and dinner were served at the dining table at Arya Vihara. This combination of participating in the production of and cleaning up after meals, and the formal sitting down to table and – after a moment of silence – sharing food and conversation was, to Rosalind's surprise, a new experience to some of the students. It was soon recognized as an important element in the educational process.

Meanwhile a lease had been signed by Robert and Louis agreeing to rent their entire Meiners' Oaks property to the Happy Valley Foundation "for \$50.00 a month not to be paid so long as the school is not financially self-sustaining. [Also] the alterations agreed upon between Mr. Logan and Mrs. Rajagopal are to be completed at owner's expense." By 1948 this three-year lease was extended to ten years to "give stability to the school" and in October of 1949 Robert and Louis deeded over to the Happy Valley Foundation the buildings and grounds then comprising the Happy Valley School. (It may be noted how persuasively Rosalind's nurturing of this embryonic school had taken place.) But aside from that, Logan and Zalk, those two great benefactors of Happy Valley, had, with considerable effort and the help and approval of the other Board members, won tax free status for the Happy Valley Foundation, retroactive to 1946. They were vigilant but non-interfering for the first growth years of the school in their support of the educational performance of those they had elected to run it. Having kept the land intact and solvent for over twenty years, the first vision of Annie Besant had materialized. Looking to the future Louis and Robert were constantly reminding each other of the crucial role they must play if the school were to survive.

Dear Robert,

... I note your fear as to my getting to heaven through the Happy Valley back door. The last time I went up through that back door, I collected enough brambles and foxtails to pay off the national debt. So far, my idea of heavenly developments

on Happy Valley would be if we raised forty tons of walnuts this year and got about thirty cents per pound. But so far we are very short of rain indeed. There was an Indian chief who came to town the other day, and he caused a very minor sprinkle. I hope that he is still actively dancing around a spot in the ground and that Old Man Coyote will hear his invocations.

Now for spiritually minded people, it is a shame that the subject of money intrudes itself at every point. You know that together we owe \$4000 on a mortgage on the second building. I am intending to clear up my share sometime this year since I do not like the smell of mortgages. I venture to say that you feel the same.

And a year later Louis wrote:

... May I suggest in the spirit of the deep friendship between us, that both of us, in our Wills, protect the future of the School,—just in case Karma uses the actor's wooden hook and yanks us away from the stage before we meet?



Aldous Huxley, c. 1950

After considerable discussion and soul-searching by members of the Happy Valley Foundation Board they felt confident that this was not to be “just another school along the lines of good progressive schools” but that Annie Besant’s description of the right type of education for Happy Valley had been honored.



*Happy Valley School performance, “Twelfth Night” 1947
Pamela Evans, Radha Rajagopal, Melvin Burckes*

The school had opened on October 1, 1946 with ten students, three teachers and three dogs. George Ragan reported to Louis October 27:

The students are the happiest group I’ve ever seen—as likewise the dogs—from whose actions Robert renamed the school “The School of the Happy Dogs” when he visited.

The school board started with five members: Dr. Guido Ferrando, Wallace Burr, Aldous Huxley, Muriel Payne (from the Litchfield school in England) and Rosalind Rajagopal.



Happy Valley School folk dance exhibition, 1950s

In the spring of that first year, both the teaching staff and the student body were increased. Elena Greene to teach Spanish, Alice Caldwell—a former concert pianist—music. Ronald Bennett, who was a member of the Checkov theater group that had settled in Ojai during the war and also a drama teacher at Ojai Valley School, joined part time and by June would produce scenes from Shakespeare that created a stir throughout the Ojai community, as Nell Ragan reported to Louis:

Had a large crowd down last night when the students put on their Shakespeare plays. They made a totally unexpected, startling and profound impression. Even I who see them every day was completely taken by surprise. The spontaneous applause nearly took the roof off... I know now that no sacrifice is too great for such a school which in one short year has produced right before our unsuspecting eyes such finished creative personalities as these... I noted that Rajagopal, Huxley and Krishnaji seemed just as taken unaware as the rest.



Lili Kraus, 1954

David Young joined as mathematics teacher but most important, he brought a level of folk dancing that would put the school in the forefront of this activity. Students made their own costumes for the various ethnic dances and participated in statewide exhibitions which brought acclaim to this new unknown school. Friday night folk dances also set a social pattern that linked the school to the community at large and precluded the desire for high school dating by drawing in young and old, teachers, parents, friends and students into a co-mingling of fun. The central room of the old cafeteria proved to be ideal for dancing, dramatics and music. A few years later, the renowned pianist Lili Kraus would declare the acoustics to be impeccable.

Starting in 1952 as Guest Pianist at the Ojai Music Festival, Lili returned for many years to Ojai to give master classes and performances in that room. The level of inspiration that she brought through her music and her personality was inestimable. The overlapping circles that formed around the school provided a stream of visiting lecturers and performers, extra-curricular activities which soon became a hallmark and a beacon (See: Appendices A and B).

Nuts, Bolts, and Principles...

On the academic side, Dr. Ferrando provided an intellectual challenge, rarely offered high school students. Not everyone was able to follow the sometimes high-flown discussions based on Plato or Ralph Waldo Emerson but no one escaped the challenge which was amply tempered by the gentle and tolerant manner of the professor. He was also a good sport, even when he was the victim of a booby-trapped darkroom, rigged with a bucket of water to keep out untimely intruders.



*Dr. Ferrando with students, early 1950s
David Christensen, Carol Bee, Jock van Dyke,
Ann Kempe (Brand), Arthur Clemens, Kate Hughs*

Work on the dormitory continued through the first school year and frantically through the following summer, bringing encouragement from Robert Logan.

August 1947

Dearest Rozzie [Rosalind],

Don't work too hard nor worry too much... last year we had 12 pupils and no dormitory and this year we shall have 12 dormitories and no pupils which makes a perfect average...



The second year opened with an increase in enrollment from the original ten to eighteen and the number of teachers to ten. Full time teachers received \$2,500 per school year and part time teachers \$3 per hour—three times what Felix had to pay his brick makers. In addition volunteer help would always be a strong tradition at Happy Valley. As school directors, Dr. Ferrando, followed by Rosalind, never accepted a salary and many other key persons such as Nell Ragan, the business manager, followed suit. The school would not have survived without this support from so many friends.

In June of 1948, due to ill health and an extended stay in Europe, Dr. Ferrando resigned from administrative responsibilities. The foundation appointed Nell Ragan, Rosalind, and David Young to an administrative committee. By November of 1949 a permanent director had not been found and Rosalind suggested that she search for someone to fill this position on her upcoming trip abroad. In her absence the school board appointed Howard Pattee, general secretary of the independent secondary school system of California, as general counselor to the school board. Mr. Pattee had already given invaluable practical advice over the past few years and would continue to do so.

By the spring of 1950 the much sought after school director had still not appeared.

It was unanimously agreed to appoint Mrs. Rosalind Rajagopal as “Acting Director” of the School for the school year 1950-51 with the understanding that there will be a Headmaster the following year.²⁴

No director appeared the following year either. Eventually Rosalind would be appointed director and the “acting” would be dropped from her title. Rosalind was



*Rosalind with students, mid-1950s
Mary Myers, Jodi Parry, Raymond Neutra,
Fritz von Fleckenstein, Kim de Steiguer,
Rodman Casselberry, Dennis Poplin, Nancy Ridenour*

stepping into a role for which she had no specific training. But she had strong supporters in, among others, Louis and Robert who had no doubts about her capacities. The next decade would prove that they were right. The school flourished and before long was nationally and internationally recognized in educational circles. The emphasis which the Happy Valley School continued to place on creative activities had demonstrably enhanced rather than diminished its scholastic standards. There was a high percentage of National Merit Scholars alongside the drama productions and folk-dance exhibits. The school was turning out graduates who were all the founders had hoped for.

In spite of the evident success of the school, the Happy Valley Foundation still had to contend with a range of queries, criticisms and challenges on the basic curriculum of the school and proprietorship and proper uses of the Happy Valley land.

Some of these queries had come from Theosophical headquarters to which Louis Zalk gave candid replies based largely on Dr. Besant's own words:

June 30, 1959

My Dear Friend,

I take this opportunity to sketch briefly the story of the Happy Valley Foundation since its organization approximately 30 years ago...

The original announcement by Dr. Besant under the date of January 11, 1927 is very familiar to us, and the Happy Valley Foundation is devoted to carrying out her ideals and purposes in the most effective way possible, striving to avoid serious mistakes by determining a practical TIMING for each advance. In 1946... the Happy Valley School was started. This school seemed to us to come first. I quote from Dr. Besant's pamphlet:

"For all this our Centre must have a school for the training of future members of the Centre, sowing into them gradually the ideals of the New Order with thoughtful care." She very definitely recites the educational qualities necessary for our school. We have faithfully tried to follow these ideals in education with every modern educational technique which has since been developed. The ideals of the New Order do not need a denominational name. Being of intrinsic value in their own quality, they will attract the right people of all denominations. Dr. Besant stated in her announcement:

"Settlers need not belong to any special organization, but they must accept the following ideals which will be the bond of union between all the residents, to whatever Faith they may respectively belong. Such an ethical and profoundly religious bond is imperatively necessary for success." I think the full significance of this paragraph should not be overlooked. We are far from being ready for settlers. This requires large outlays of capital and careful planning. We therefore started with our School. This School has been so far a very great success due to the ever-continuing devotion of many people who have given their time and utmost effort for its success (no member of the Board of Trustees has ever received any compensation whatever... The Trustees of this Foundation, remembering Dr. Besant's incalculable services to the Theosophical Society, to the world and to them as individuals, are dedicated to justify the great risk she so gladly took and her good faith to those who contributed. But in an equal measure, the splendid ideals she set forth for a future and nobler civilization

in themselves are a most worthy goal... without distinction of race, creed, caste, sex or color. Do not these objectives harmonize perfectly with the three essential purposes of the Theosophical Society itself?

Very sincerely yours,
Louis Zalk, President, The Happy Valley Foundation

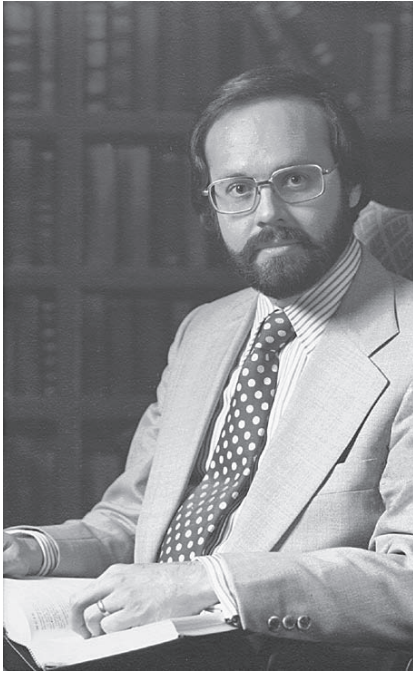
Trustee George Hall added his validation to the above letter:

I was Dr. Besant's agent in the purchase of the Tucker ranch and later in the organization of the California Corporation to which she transferred her title to the property and which assumed her debts in connection with said purchases, amounting originally to \$90,000. Based upon personal knowledge of the entire history of this enterprise, it is my firm conviction that neither the Theosophical Society nor any other organization or individual has any legal or moral right to the properties owned by the Happy Valley Foundation, which is a self-perpetuating California non-profit Corporation, governed by a Board of Trustees originally appointed by Dr. Besant herself.

Robert Logan died in 1956, leaving a third of his estate to Happy Valley. The loss of his presence, with his unobtrusive but esteemed wisdom was deeply felt.

By the early 1960s the board began to look toward the Happy Valley School graduates to perpetuate itself. Rosalind's son-in-law James Sloss, who had attended the school in its first two years, joined the foundation in 1960. Jorge Uribe, a 1960 graduate of Happy Valley School and now a lawyer in Los Angeles, joined the foundation in 1968 and has remained to the present, sometimes as counsel, sometimes as trustee, and at this writing, as president. Jorge with his legal skills has dealt with the increasing number of complex issues and proposals set before the foundation as well as clarifying foundation policy on both practical and ideological levels.

Austin Bee, who had met Annie Besant as a twelve year old in 1926 and had been managing the Happy Valley ranch as well as serving as business manager for the school, was elected to the Happy Valley Board in 1974 and succeeded Rosalind as chairman in 1989.



Jorge A. Uribe, c. 1978

Austin with his practical experience in the business of construction helped to materialize within realistic and achievable goals the dreams and hopes of the previous fifty years to establish the school on Happy Valley land. The pressure to move the school from Meiner's Oaks intensified when the county condemned the lower school campus in order to build a freeway (which was never built). However, this proved to be a helpful nudge in the right direction. Bit by bit, the school would shift eastward onto Annie Besant's promised land. It would arrive without seas parting, trumpets blaring, walls crumbling or a commandment fixed in stone (the latter case would lead to a paradoxical problem in itself).

In 1962 plans for a complete campus were being developed by the prestigious architectural firm of Welton Beckett, funded by some of the endowment left by Robert Logan. (The scope of these plans turned out to be far beyond the reach of Happy Valley resources, and eventually they had to be abandoned in their entirety). But before that happened, a discussion began at a Happy Valley Board meeting that was to escalate into a major policy issue. In order to raise funds from outsiders to construct the Welton Beckett plans, the board was seeking a unanimous agreement on a philosophical policy that could be presented coherently to a funder. Yet there was still mindfulness of avoiding the crystallization that this formulation could incur. Money had seldom been sought outside the Happy Valley community. Logan and Zalk had met crucial deficits for the past sixteen years. To compound the difficulty of this task, one of the trustees interjected a criticism that the name of Krishnamurti was not used with more regularity and more emphasis in the school. The nonsectarian nature of the school, without emphasis on any individual or ideology, had long been accepted as an inviolate principle. Krishnamurti's ideas had been transmitted by osmosis rather than regurgitation, by the character and

behavior of individuals to whom his ideas had significance. He had been actively present in the founding years of the Happy Valley School and had lent his approval to the teaching methods as well as to the subject matter and the staff, while claiming he wished no formal association with it. Following Aldous Huxley (See: Appendix B), the existentialist Douwe Stuurman, from the University of California, Alan Watts and numerous other guest lecturers and teachers whose backgrounds were not necessarily Theosophical or tied to Krishnamurti had been attracted to Happy Valley because of its nonsectarian nature.

Over the next decade, acting on increased interest of the Krishnamurti circle and others in establishing themselves on Happy Valley land, the board was prompted to draw up a general agreement that would apply to any group wishing to develop a project on Happy Valley land. The main points were that there be no disagreement with Dr. Besant's statements regarding the purposes of the foundation. Several amendments were added to clarify and extend the Articles of Incorporation, including a restated policy on the husbandry of animals:

To do all and everything necessary, suitable or proper... or anything which the Board of Trustees may from time to time deem proper, except the growing or commercial exploitation of animals for purposes leading to their cruel use for experiments, or for their purposeful slaughter, is to be totally avoided.

A further development of policy was adopted by resolution which describes the foundation

as non-sectarian, and cautious against fixation to any one person or ideology. The object is to cause the Foundation to be flexible, to keep the Foundation relevant to "new generations", able to look to the future in order to make contributions, consistent with its guiding spirit in a changing society.... The work of the Foundation should be developed with great integrity and should be concerned with those aspects of human endeavor that help to alleviate suffering and bring hope for the future of mankind.²⁵

The Krishnamurti group did not pursue their interest in Happy Valley. There were other groups, however that did approach from time to time, drawn by the exceptional beauty of the land and an assumed compatibility with the principles of the foundation.

Among these was the World Institute of Avasthology. This group appeared to be in harmony with Dr. Besant's ideals and with Theosophical principles. But they had problems and delays in presenting a clear plan of exactly what they wanted to accomplish. After a few years of discussion and rather vague proposals a plan for a pyramidal structure was presented to the Happy Valley Board. The pyramid was to be 90 feet high and seat 2,000 people. It is difficult to imagine how the necessary one million cubic feet could accommodate this number without its base being close to an acre, unless this crowd was so enlightened that they could stack themselves in levitating tiers. Jorge Uribe expressed the foundation's concerns in a letter to the W.I.A.:

...The Board of Trustees also has very serious reservations regarding the pyramid... The Board has not been persuaded that such a structure can be properly located on a suitable building area within the Foundation's property in a manner which is consistent with the various considerations that the Foundation has adopted for the proper utilization of all of its land by all of the people that use it. But what is to the Board at this time far more troublesome is its knowledge, based upon many years of experience in dealing with local regulatory agencies, that the likelihood of gaining approval for the construction of such an edifice is at the very best remote.

Sometimes regulatory agencies serve a good purpose! No more was heard of pyramids or the World Institute of Avasthology.



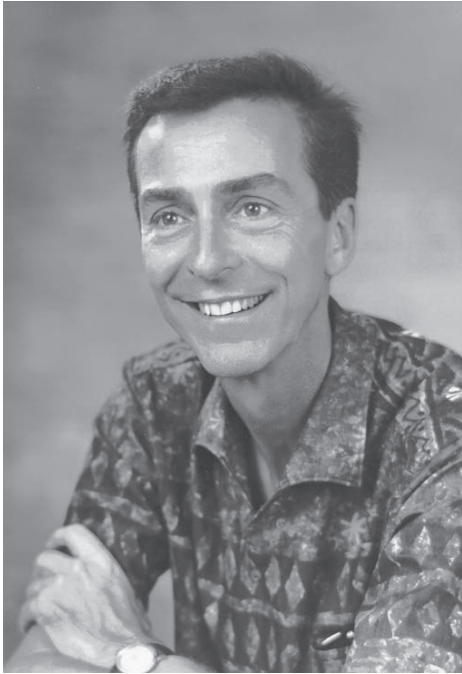
Louis Zalk died in 1964, leaving Rosalind chair/president of the Happy Valley Foundation. Under Rosalind's aegis there would never arise the type of divisiveness on the Happy Valley Board that had caused such confusion in the Felix Greene era. Devoting her full time to the foundation, Rosalind was able to establish a consensus before the board meetings through her discussion of issues with individual board members prior to each meeting. This had the advantage of reducing the meetings to a maximum of two or three hours in which the meeting itself served mainly to "implement Rosalind's will."²⁶ If this administration was viewed by some as a "benevolent matriarchy," it nevertheless steered the foundation and the school through some very bumpy times. In her doggedness combined with unwavering faith

in her own good luck, Rosalind displayed certain similarities to George Washington crossing the Delaware. Neither ice nor high water would stop them.



*Meeting on Happy Valley, 1968
Franklin Lacey, Harriet Von Breton, Douwe Stuurman,
Austin Bee, Joseph Margon, John Rupp, Rosalind Rajagopal, Joseph Lodge*

Rosalind had never entirely given up hope of getting herself replaced as the school director, and coping with the duties of president of the foundation made that issue all the more pressing. New directors were found – and then lost – to be replaced, one by one. Some left valuable contributions and others a weakened structure that was miraculously shored up again. (Aldous Huxley once quipped that Rosalind rode a new director into battle like a cavalry general his horse until the poor creature dropped from exhaustion or was shot out from under her.)



Franklin Lacey, c. 1958

On her tour of America in 1926, Annie Besant had met another boy of twelve in Wheaton, Illinois, Franklin Lacey in whom she had recognized a very special spark. Franklin joined the Happy Valley Board in 1959, two years after the opening of *The Music Man*, which he had coauthored with Meridith Wilson. In that decade, with the school in its darkest period, Franklin was persuaded to be the director and he forthwith attempted to keep afloat what was a very leaky craft indeed. Perhaps his own line from *The Music Man* served him well at this time. When Professor Hill had flim-flammed the whole town into buying costumes and instruments for the school band and the moment arrived to play, one voice cried out, “but we don’t know how.” The professor said, “FAKE IT” and it worked! Floating between two makeshift

campuses, in serious deficit, down to seven students, the school continued, with very little substance, to project the impression of itself as a school.²⁷

The 1960s and 1970s were challenging decades for all educational institutions in the re-evaluation and oftentimes rejection of old principles and theories. The Happy Valley School suffered from many of the difficulties of this era but the essence of its philosophy was to remain uncrystalized and open to the new; vigilant as well as prudent in looking for and welcoming change—and of course change there was.



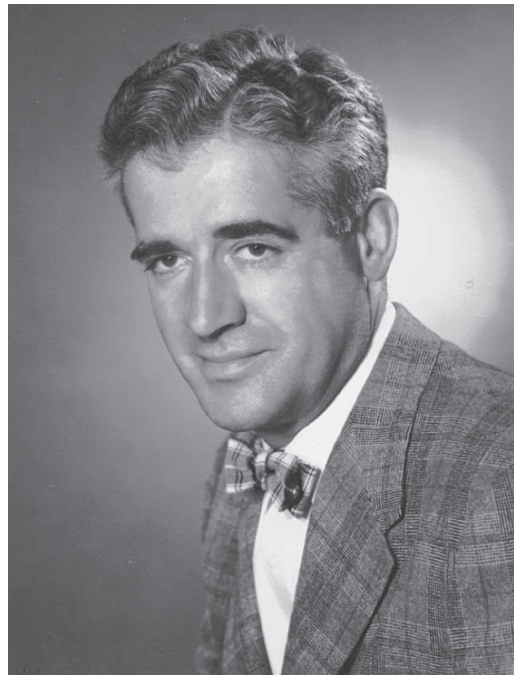
Acquiring funds for the new campus now became a major concern. Before he left Felix Greene had built another adobe house—High Winds—in the upper valley on land east of Happy Valley, for Mary Clark. By 1953 Mrs. Clark had not found a use for the house and put it up for sale. Louis and Rajagopal, who was then the

treasurer of the Happy Valley Foundation, urged the board to add this property, which included about seventy-five acres, to Happy Valley. A few years later Austin Bee, then a part-time realtor in Willie Weidemann's office, noticed that an eighty-acre parcel between High Winds and Happy Valley was for sale. Austin offered to drive Louis and Rajagopal up to see it. They approached by an old dirt track, much like the track on which Frank Gerard had first taken Krishna and Raja from the east side of the valley thirty years before. The board agreed that this parcel should be acquired as a valuable link between High Winds and Annie Besant's original land. High Winds could be looked upon as a long term investment "for the future."

Not too surprisingly "for the future" became "now" very suddenly when Rosalind perceived High Winds as a means to raise funds for the new campus. The terms of the sale, however, precluded acquiring funds for that purpose. A large down payment was forfeited in lieu of a high interest mortgage. This income helped to finance the operational expenses of the foundation for many years.

Oil rights had never ceased to be a concern and with the pending move onto the Happy Valley land and the building of a campus, it again became a hot issue in the mid-1960s.

After frustrating attempts by various board members to negotiate with Atlantic Richfield, owner of these rights, Rosalind one day impulsively phoned Mr. Bradshaw, the current president of Atlantic Richfield, and was able to announce at the next Board meeting:



Austin Bee, c. 1955

THE STORY OF HAPPY VALLEY

The gift to the Foundation of the mineral and oil rights on the 270 acres of Happy Valley land by the Atlantic Richfield Company and that the deeds were in the process of being executed.²⁸



Happy Valley School, 1997

All these negotiations had failed to provide the funds needed to build the new campus. A relationship, however, still existed with Atlantic Richfield. Rosalind reported at a 1968 board meeting that in view of a freeway, rumored for construction in that area, the oil company was considering the sale of 2.6 acres of its upper valley land. This parcel included an office building, appropriate for classrooms until the campus on Happy Valley land could be funded. The property was being offered at \$125,000, considerably below the appraised value (but a high price to the Foundation). Unfortunately the zoning was not suitable for school purposes. These obstacles were soon swept aside. Jorge Uribe pointed out the potential tax advantages to Atlantic Richfield of donating assets to the foundation as a means of reducing the purchase price. The board was assured that the zoning could be changed, and fortunately the freeway never materialized. In that same meeting a

planning committee was formed to guide—if not propel—the board forward in plans to construct the new campus on Happy Valley land.

Within a few days of this meeting Jorge received in his law office a phone call from Rosalind announcing that they had an appointment with the regional head of Atlantic Richfield in Los Angeles the following day. She added that she would pick Jorge up and drive him to the meeting. They were unfortunately running late as they approached the underground parking ramp which also unfortunately said FULL. Undeterred by this trivial obstacle, Rosalind advised Jorge to hang on and proceeded full speed wrong way down the exit ramp to be greeted at the bottom by an outraged parking attendant. Quickly assuming her “innocent old lady” cloak, she said, “Oh dear,” and handing over the keys, she hustled Jorge up the elevator, while reminding him that it was his job to explain to Atlantic Richfield why they wanted to make a substantial gift to the Happy Valley Foundation.

At the next board meeting the successful negotiations were reported, culminating in a purchase price of \$98,000 with \$60,000 down.

During the twelve years that followed this acquisition, (it was sold in 1980 for more than four times the purchase price) real estate deals would take up a considerable portion of the board’s time and almost all of Rosalind’s. The Meiner’s Oaks campus was eventually sold, repossessed and sold again until little by little, through sales and donations and a rare inheritance, sufficient funds were gathered together to make the new campus possible.²⁹

Unfortunately, the 270 acres that comprised the High Winds property, the adjacent tract spotted by Austin, and an eastern portion of the land originally bought by Annie, on which the oil rights had been granted, were not a part of the designated site for the new campus, which was still under an oil rights cloud. In true Happy Valley style, this did nothing to derail the plans. A discussion with a representative of ARCO was deemed sufficiently reassuring to allow the building project to proceed. Over the years, oil rights continued to be contributed by other holders such as the Lagomarsino family. Occasional oil prospectors came scouting about but so far, for better or worse, depending on whose rights are involved, nothing has come of it. Perhaps, ultimately, Frank Gerard’s words will hold true “the land will be there for centuries to come, while oil is not likely to be an issue for many years more” (See: Appendix E).

In 1972 Rosalind gave to the Happy Valley Foundation a piece of property left her by Robert Logan. (The house called Saro Vihara, built by George Hall as a guest house for Arya Vihara, which Robert and Sara had bought for their California residence.)



*Saro Vihara, c. 1930
Ojai home of the Logans*

lived across the street from Arya Vihara for over twenty years. Beatrice, a longtime admirer of Annie Besant and Krishnamurti, had followed the development of the



*Beatrice Wood (Beato) and James Sloss
Ojai, 1967*

The sale of this property enabled the foundation to build a house at Happy Valley, designed by Paul Hoag, that would be for Rosalind's lifetime use. It would also serve as the foundation headquarters for the three board meetings each year and other appropriate purposes. A large living room was designed with all this in mind.

Rosalind's close friend Beatrice Wood, the noted ceramist, had lived across the street from Arya Vihara for over twenty years. Beatrice, a longtime admirer of Annie Besant and Krishnamurti, had followed the development of the school with great interest, and also taught ceramics there.

Rosalind now suggested that Beatrice sell her McAndrew Road house and with those funds build a house to be for her lifetime use adjacent to the one for Rosalind. Beatrice later remarked that her trust in Rosalind was great enough to follow her to the North Pole had Rosalind recommended it. So Beatrice sold the house she had built and loved and without hesitation moved herself and her work to Happy Valley.

This would be another step toward developing a Happy Valley community, alongside the school, which was inching its way onto the land. It also fulfilled Annie Besant's vision that there be artists in the Happy Valley community who would exemplify for young people an aesthetic regard for beauty. No one could have predicted that twenty-five years later, Beatrice's inspiring presence would still be a force on the land in her 104th year.

Annie Besant had adamantly refused to be concerned about such issues as lack of water or other resources. When they are needed they will come, she asserted. The Casitas Water Project did just that, and while Happy Valley lost a few acres condemned by the water company around the old Logan well on McAndrew Road, it gained pipelines and accessibility from municipal water in exchange for easements. The same deal was struck with the gas company.

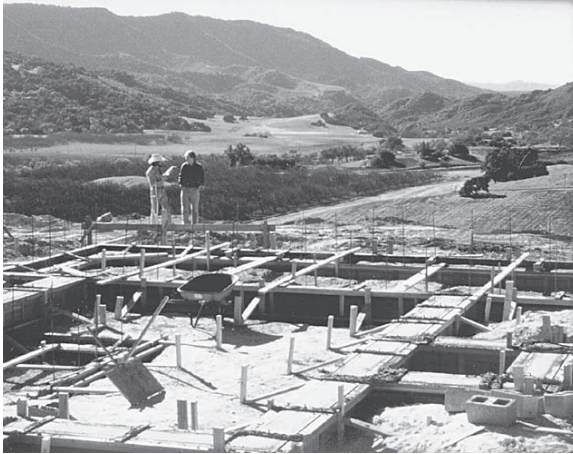
Rajagopal had once observed that the right people are the most valuable resource, and nothing could succeed without this human factor. With the generous support of its friends, old and new, the school campus was well established by the early 1980s. A faculty house was designed by Paul Hoag to be built behind the old adobe. Within a few years a school director's house was built. The growth of a viable community was now afoot.



Logan and Wood Houses, 1997



Beato and Rosalind, c. 1982



*Sean Wellesly-Miller at Bio-shelter foundation,
c. 1979*

In 1974, a friend of the foundation and former art teacher, Liam O’Gallagher had been invited to chair the board’s planning committee as he was knowledgeable about so-called “new age” ideas and it was hoped he might find a compatible project for Happy Valley. Liam drafted a policy statement intended to present Dr. Besant’s basic goals in language that might appeal to those with scientific leanings as well as sharing the same humanitarian ideals.

Because Dr. Besant foresaw this period of crises in which man would reach both his greatest potential for creative change and its opposite, total destruction, she set aside this land known as Happy Valley to inspire and provide new models of community which would encourage and provide human beings at this evolutionary crossroads opportunities to identify with the evolution beyond the present human stage, a community based on the same priority of values, not based on Good and Evil, but on good and better.

To pursue such a policy entails the caring for life in all its forms in a responsible way, the development of an ecological architecture that would utilize, in our climate, the solar systems that produce power, water and food, provision of an education that starts with an awareness of the crises in consciousness; and the seeking of solutions that speak to us through the new physics, biology and psychology that do most to release the human potential, the Brotherhood of Man, to which Dr. Besant dedicated her life.

Liam O’Gallagher
Chairman, Planning Committee
Happy Valley Foundation

Liam eventually found a group that came to be known as Human Dimensions West, a “non-profit organization exploring the interface between science and spirituality.” In 1975 the Happy Valley Foundation granted a lease for about forty acres for a token sum on which to develop their programs. An architect/inventor from M.I.T., Sean Wellesly-Miller, obtained a grant to build a structure that would be self-sufficient in its use of energy that presumably might be the model for a whole community. Unfortunately for various reasons including the usual personality malfunctions and financial shortfalls, this enterprise was abandoned and

in 1979 Human Dimensions West invited Dr. Joan Halifax, an anthropologist, “to lead the organization (renamed the Ojai Foundation) in a new direction.” The Ojai Foundation established several successful programs and developed the land in a gentle and ecological manner, using yurts and solar energy. When Joan was succeeded by Jack Zimmerman, an educator and psychologist, the practice of “council” was emphasized and taught to a broad spectrum of adults and children. Even under changes in leadership, the two foundations have managed over the years to establish a relationship under which new leases and agreements, joint projects and planning, can be undertaken with sufficient clarity and trustee cohesiveness to avoid the misunderstandings that had beset the Greene project.

The presence of the Ojai Foundation at Happy Valley has offered an interesting, sometimes challenging and for the most part successful experiment in the coordination and cooperation process of like-principled but separate communities.



*Joan Halifax and Virginia Coyle of the
Ojai Foundation, Happy Valley, 1988
Radha Sloss, center*





*Happy Valley Foundation meeting, 1988
(front) Rosalind, Raymond Neutra, Helen Bee, Diana Dunningham,
Emily Sellon, (back) John Gorsuch, John Rupp, Joy Mills, John Kern,
Austin Bee, Jorge Uribe*

The relationship between the Happy Valley Foundation and the school would, by 1980, undergo some drastic transformations and re-evaluations. The school had become a serious financial enterprise that in certain years, far from being a burden to the foundation, had actually added financial stability to the parent organization. Not always the case—and when the reverse happened usually Louis or Robert and after them Rosalind (who along with Happy Valley was Robert Logan's beneficiary) would rescue the school from its budgetary shortfalls.

The composition of the Happy Valley Board was also changing gradually, perhaps at the time, imperceptibly. Rosalind no longer had the will or the energy to assume the amount of responsibility that her style of leadership had demanded of her. In the previous decade the school board had been abolished, and the school was run entirely from a foundation level. This had seemed the only feasible way to handle



Trustees at lunch, Logan House, 1988
John Kern, Raymond Neutra, Radha Sloss, Jorge Uribe, John Rupp, Ken Tennen

the extreme pressures of enforced relocation, insufficient funds to achieve this and a decreased enrollment, to say nothing of an alarming turn-over rate of directors.

Rosalind, since her sister Erma's death in 1970, had reduced her living expenses to a bare minimum in order to use her inherited income to cover the school deficits. It took Jorge's best persuasive powers, as well as her intrinsic trust in him to convince Rosalind that she must desist from this thirty- to forty-thousand dollar annual-bail of the past decade or she would ultimately destroy the school. Together with Helen Bee, (Austin Bee's daughter), a Happy Valley School graduate who had joined the foundation in 1979, Jorge Uribe reconstituted the school board, established new bylaws and a governance committee which would give the foundation sufficient control over philosophical principles while allowing the school board to assume the function of running the school. In explaining this to Rosalind, Jorge equated the new set-up with the papal see, in which the pope was infallible when speaking "ex cathedra."

THE STORY OF HAPPY VALLEY



Rosalind with Molly, Happy Valley, c. 1988

It was the natural time to stop and redefine the original spirit of the school. It had come of age, and now it must have a new form of independence and also allow the foundation the independence to undertake other projects. From that point, the school began to grow again, to revitalize and extend the early concepts of its founders in seeking to be in the forefront of excellence in education.



Rosalind was in the habit of walking her dog around the campus every morning. Sometimes she would be joined by a young teacher, Dennis Rice-Leary, who was to become the next Happy Valley School Director.

Dennis chose a staff and school board who would support him in implementing the new policy. Equally important, thanks to Helen and Jorge, the school was finally forced onto a sound financial footing, upon which the tenure of the director's employment would depend. Contributions to the school budget would be allowed only as clear annual contributions, to be used within that year so as not to cause instability. At the same time Helen should be credited with helping Dennis to re-establish a sound academic structure, adapted to a very different age from that in which the school had begun.



*Dennis Rice,
1997*

In the late 1970s the school board had been charged by the foundation to:

- 1) get the school back on the philosophic track,
- 2) deal as effectively as possible with the financial management of the school so that it could be on a sound footing,
- 3) get the rest of the campus built.

By 1989 these charges were considered accomplished and discussion proceeded to setting the goals for the next five to ten years:



Director's House, 1997



Arrow House, 1997

[1)] To maintain and enhance the fundamental philosophy of the school in all aspects of the school's life, 2) to find all ways to recruit the very best faculty that we can possibly have, 3) to continue to enhance our financial stability by all possible means, 4) to pursue improved balance in our curriculum and 5) to move toward a greater sense of an actual community, not only an improvement in relations of all the constituents of the school (alumni, parents, board, faculty, etc.)

but also to move to a community on this land that would include teachers, staff, trustees of the foundation... to create a school and foundation community which will enhance our interaction with one another in a shared way... this was exciting because it was so much in keeping with Mrs. Besant's vision and goals.³⁰



*Jorge Uribe, Happy Valley School
commencement talk, 1988*

In 1987 the qualifications for prospective Happy Valley Foundation trustees was clarified. These include a willingness to accept as guideposts, those principles outlined in Appendix C.



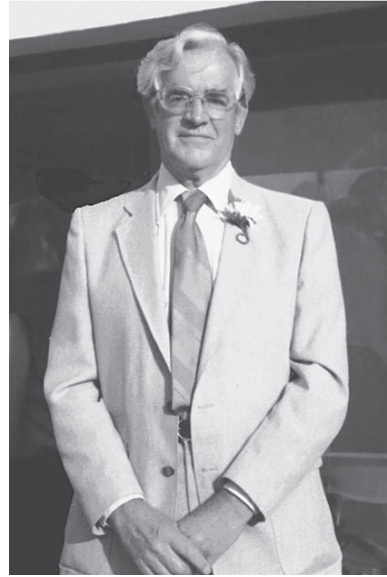
When in 1988 Rosalind resigned as chair/president, she was succeeded by Austin Bee as chairman and by Jorge Uribe as president, the office being split for the first time into two categories.

Austin, as chairman, had the highly sensitive task of maintaining a board of consensus, while keeping in check the potential for divisiveness. This took enormous

patience and the willingness and insistence to table issues that could not be agreed upon without lengthier consideration. Efficiency of time was sacrificed and board meetings started to last as much as nine hours, sometimes requiring two days in a row. But with the help of committees many projects could be carried out between meetings.

Rosalind had spent nearly fifty of her eighty-six years working for Happy Valley. She had felt for some time that it was appropriate for her to resign entirely from the foundation. She now had confidence that a strong board was in place. At the end of a 1989 meeting, Rosalind left the board with a few parting remarks:

While I am still alive, I think I owe to the members of the Happy Valley Foundation some of the ideas I heard Dr. Besant express. Clearly she did not know what the future generation would think or want....The type of school she envisioned was one in which members would be held together by an ethical and profoundly spiritual bond, regardless of individual backgrounds and beliefs, free from rigid or authoritarian control, in which the physical, emotional, and intellectual development of each one would be fostered in all aspects of daily life. I think it very important we never become rigid or dogmatic, so hard for well meaning people to escape. Dr. Besant has even said that for some people it was important they make mistakes as that was the only way they learn. She also said it was good for people to pursue what attracts, otherwise, not using energy for experimentation, they become lifeless and dull. My own thinking is that so far we have tried, to the best of our ability, to follow these concepts and I think each one of you will carry on to the best of your ability. My thoughts and love and best wishes will always be with you.



*Austin Bee
after his Happy Valley School
commencement talk 1982*



In the late 1980s serious discussions on faculty housing were brought by the school to the Happy Valley Board in answer to the expressed hopes of many of the faculty to be able to live on the land. The concept of co-housing was investigated and under the initiative of Raymond Neutra, (another Happy Valley School graduate on the board) a class of architectural students at Cal Poly in San Luis Obispo was invited to apply Happy Valley co-housing to a student competition. Many valuable ideas and concepts evolved from this endeavor but as always money was the determining factor and nowhere in sight were the millions that it would take to embark on such an ambitious project.

Although Paul Hoag's original plan had included an assembly/theater, funds had not been sufficient for that structure. A yurt (a round Mongolian style tent) was set up for morning assembly—always a core activity of the school which, for want of a proper place to hold it, had been abandoned for the past few years in the move from the lower campus. While the yurt was perceived as a temporary stop-gap, the need for a proper assembly/theater was strongly felt.



Yurt, 1997



Happy Valley School dormitory fire, 1990

In 1990 a fire destroyed the dormitory. Rather than slowing the growth process, this disaster ignited and fueled the determination to complete the campus and provide all that was missing as soon as possible. It also united the foundation and the school in the necessity of rebuilding the dorm in record time. A school staff member, Mike Adams saved thousands of dollars by pitching in to reconstruct the septic system, and a graduate of the school and now a foundation board member, Ken Tennen, contributed valuable time and effort in dealing with the complex insurance and contractual issues involved.



*James Sloss with Sindhu, 1988
Happy Valley School gazebo*

When Rosalind retired from the foundation in 1989, James Sloss, now a professor of mathematics at UC Santa Barbara returned to the board after an absence of twenty-three years; and when Austin retired as chairman in 1993, James was elected to that office. Meanwhile, between 1992 and 1996 Jorge, as legal counsel to the Happy Valley Foundation, had been compelled for insurance reasons to resign as trustee. Therefore the office of chairman and president was again consolidated until Jorge was able to return as president in 1996. All

these transitions did not cause serious ripples in the operations of the board. This was thanks in large part to the steadfast and long term presence of John Gorsuch who had been the secretary-treasurer of the board for nearly twenty years. He had lived for much of this time in Adobe House and had offered daily support and assistance to Rosalind throughout this tenure. The foundation suffered a loss when in 1994 John had to retire for family reasons, and moved to Colorado. This necessitated a search for his replacement in a job both complex and imprecisely defined. Stability was temporarily shaken but not destroyed. New residents were found for Adobe House, a couple with a small child, who provided a link between the foundation and the school—Wendy, a teacher, and John Morgando, a land manager for Happy Valley, finally full-filling the original purpose for which Adobe House was built. The new secretary/treasurer, Kate Mack, has had a long affiliation on the land, first with the Ojai Foundation and then with Rosalind.

In the midst of these changes a major and emotionally wrought issue confronted the new chair/ president almost immediately. Since 1927 the walnut orchard had been an ongoing source of income and the sole foundation operation outside of

the school. It gave beauty as well as nuts. Under Austin Bee's ranch management a new grove had been planted and this was still thriving, but the old grove was unquestionably dying, slowly but surely, and the crops had fallen off.³¹

Because the growing of walnuts in the region had been all but abandoned, there no longer existed communal processing facilities for even a limited crop. The proliferation of ground squirrels had become a major problem.

They were thriving on the walnuts, unharvested due to their poor quality. Killing animals, even pests, created a moral dilemma for the board but allowing the squirrels



*Helen Bee and John Gorsuch
Logan House, c. 1988*



Walnut trees gone, 1995

to multiply and enjoy a fulfilling life on Happy Valley land created strained relations with the farming neighbors and possible health hazards to the school.



James Sloss, as Chairman

Like a final gift to Happy Valley, burls had been discovered on many of the trees. Their value was great enough (far outweighing any other value the trees might have) to pay for the removal of the orchard—if undertaken in time. In order to optimize the value obtainable for the burls, James Sloss contacted Rolls Royce in England, Mercedes Benz and BMW in Germany, and Lexus in Japan, as well as burl users in the U.S. The whole process of the removal of the trees and the land preparation for new crops took the better part of a year under his intensive supervision.

The demise of the old walnut orchard was mourned by the students, the faculty, residents of the land, and the community at large. Meanwhile the beautiful acreage lay fallow, waiting for a new approach to farming that would be consistent with the Happy Valley vision.

VII

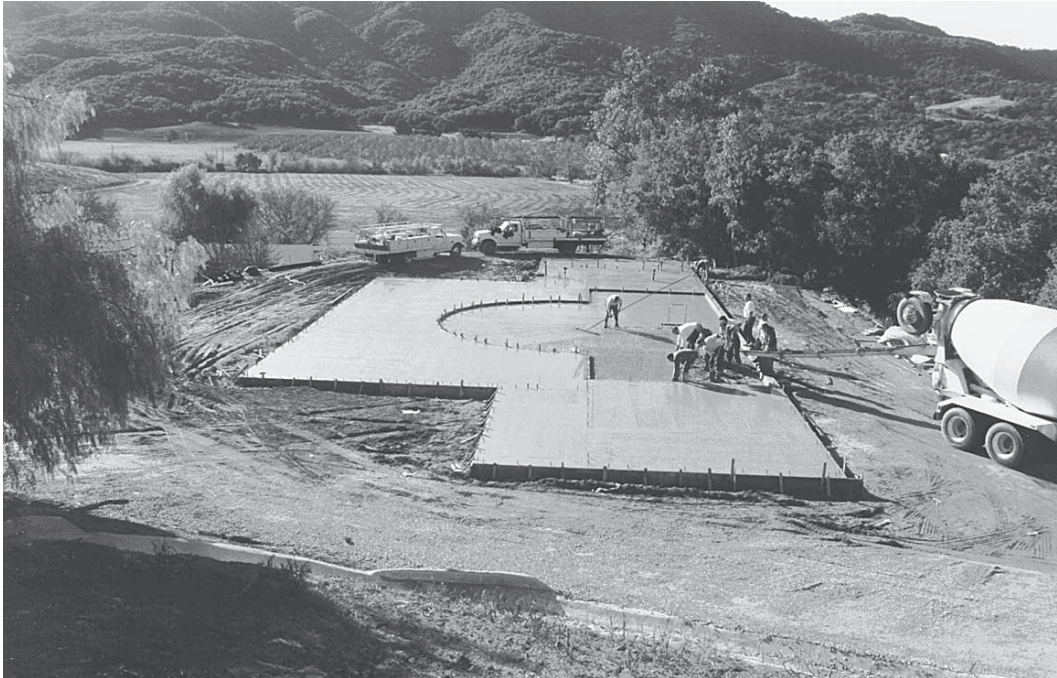
The Time Has Come,

*the Walrus said,
To talk of many things:
Of shoes—and ships—and sealing-wax—
Of cabbages—and kings*

From time to time we should reassess our reasons for existence. To what extent are we still in harmonious pursuit of the aims and visions of our founders? We have been left remarkably free from generation to generation to follow our own interpretations and understanding of these visions. But surely we might pause and ask what Annie Besant and the early trustees would feel about our efforts so far.

The school has existed and (most often) flourished for over fifty years. The generosity of trustees and friends have enabled the school to grant scholarships every year and, through the generosity of the Kern Foundation, to establish a course in ethics and the Theosophical world view.

The campus completion project was formulated as a unit in which a classroom, a thirty-two-bed dormitory, and an assembly/theater were to be built. In the past, the financing for school buildings had been undertaken solely by the Happy Valley Foundation. This completion project, however, required resources beyond the scope of the foundation. Happy Valley School has never focused on a wealthy base of benefactors and is still too young to have inherited endowments from numerous alumni. A few have given large donations for the theater and many have given as generously as they were able. It soon became clear that if the completion project



Assembly/Theater foundation, December, 1997

were to depend exclusively on donations, it would not be realized for many years, if at all. A delay of many years would not address the pressing need for all three of these buildings. An additional source of funds had to be found.

In a study made by Ken Tennen and Jorge Uribe it was determined that a disproportionate increase in students of high school age could continue for some years, creating a demographic bubble that was beginning to bulge. For years there had been a concern that the dorms in the ranch area were no longer suitable for students but could be remodeled for faculty. If a dormitory was built to house the dorm students plus an additional increase in student population, the increase could help finance the new dormitory. James Sloss devised a scheme for borrowing money from the Santa Barbara Bank and Trust whereby trustees and friends of the Happy Valley Foundation individually bought certificates of deposit to guarantee the loan.³²



Happy Valley School dormitories, 1997

The classroom was completed in 1996 just in time to accommodate an exceptionally large student body. And the new dormitory was ready just in time to house the arriving students in the fall of 1997. The theater construction officially began October 13, 1997, although \$221,000 from donations in plans and ground work had already been spent.

Thanks to the project manager, Rolf Eriksen, a long-time friend of Happy Valley, there is the strong likelihood that the project will remain on budget, a vital factor in the ultimate materialization of this cherished dream.

Dedication and selfless service have been hallmarks of our endeavors from Annie Besant's moment of vision to the present. Much of the development could not have transpired without the force of this commitment on the part of so many.

The ancient walnut trees that contributed beauty as well as income for so many years will soon be replaced with new growth in the form of innovative and ecologically



Beato, 1985

oriented farming practices, and interest is rapidly gathering momentum both for economic and educational projects in agriculture.

There is the germ of an artist's center beautifully established by Beatrice Wood with a folk art collection and an art library as well as her private collection of ceramics.

As a self-perpetuating board the Happy Valley Foundation now has eight of its eleven members who are graduates of the Happy Valley School. This in itself is a significant sign that the school has fulfilled its primary purpose, that of inspiring in its students a commitment to substantiate and share the ideals for which it was founded.

VIII

Losses and Changes

“The time to talk”, as the Walrus said, moved dreams and hopes along the path to reality. Sometimes one might wonder what forces propel events on Happy Valley.

Although the full funding for the theater had not been raised, an unexpected windfall had supported the groundbreaking. In November of 1995, we received a call from a Philadelphia bank, searching for the Happy Valley Foundation and Rosalind Rajagopal, regarding the estate of Deborah Logan, Robert Logan’s only child, who died in 1939. The story of Deborah’s marriage and untimely death is not relevant here except to note that she had left her trust income to her step-daughter and then the trust was to follow the path of Robert’s will, providing this step-daughter, whose existence had long since faded from the memory even of Rosalind, died, as she had, without issue.

That meant that Rosalind and the foundation would each receive \$144,000. On the advance of these funds, theater and new dormitory construction could begin and it was hoped that if costs remained within budget, the dormitory could still provide the payback.

Rosalind died January 24, 1996, leaving her house, as she always intended, to the foundation. She was 93 and had served Happy Valley in various capacities for over 50 years. The morning after she died her family looked down toward the school and watched students and teachers gather in a circle on the field where the walnut orchard had once stood. We were witnessing a blessing of the land by an old Native American friend. Even the most skeptical among us could not ignore the significance in the sequence of events over the past two months.

The Logan inheritance was instrumental in obtaining generous donations from several alumni, particularly from Louis Zalk's family and as Louis had been the first President of the Happy Valley Foundation and had devoted to it nearly forty years of his life, it was appropriate that this most significant building be named Zalk Theater.

Yet, in spite of widespread and deep generosity from Happy Valley alumni and friends, by 1998, the theater construction budget was exceeded and funds had run dry. There was considerable gloom over the land. The suggested recourse was to lock up the theater and wait a year or two, while raising the necessary money to fulfill the county requirements for occupancy. There was no serious development strategy to implement such a plan. The foundation's resources were strained to the limit and the school budget could not further support the building program.

On March 3 of that year, Beato celebrated her 105th birthday. It was whispered that she had been a role model for both the young Rose and particularly the older Rose, in James Cameron's film, *Titanic*. A few days after her birthday, she entertained Cameron and his leading actress, in her home for lunch. It was to be Beato's final performance, which she carried off with her usual grace, even gifting Cameron a ceramic boat that she had made some years before. Then, she went to bed, saying she loved her bed and would not be getting up again. She died March 12, 1998.

For the last twenty years of their lives, Rosalind and Beato had planned together that their adjacent houses would implement the intentions of the founders—to further the pursuit of creative activities and continual learning on Happy Valley.

In this spirit, Beato had left the preponderance of her estate to the foundation, including her ceramics, her folk art collection and a 1500 volume library of art books. She had not been involved in the exigencies of the theater in her last years, although she was excited by the potential it would create for the school and Happy Valley community. But the foundation was confident that nothing would have pleased her more than that the final resource to complete Zalk Theater without interruption, would come from her legacy.

The theater made possible new activities for the school as well as re-instating a program that had been basic in the school's curriculum from the beginning. For many early students the distinguished guest speakers and performers were a strong source of inspiration throughout their lives. In support of this concept, the

foundation established, in 2000, the Happy Valley Cultural Center that would strive to bring to the school these programs. The vision was thus stated:

The Happy Valley Cultural Center provides a venue for all the arts as well as for dialogues on social and scientific issues that will be of interest to the community at large and that will introduce the students of the Happy Valley School to diversity in both traditional and non-traditional spheres of human endeavor.

A council of forty friends lent their names and interest to the cultural center. And to give it a solid footing, two long-time friends of the foundation, Liam O’Gallagher and Robert Rheem donated a tea-set that Beato had made for them thirty years before.

In the first four years over twenty events, in the fields of drama, dance, music, and lectures were offered (See: Appendix G).

IX

Through the Looking Glass

*“Well, in our country,” said Alice, still panting a little,
“you’d generally get to somewhere else—if you ran very fast
for a long time as we’ve been doing.”*

The past thirty years have seen the school relocate, in several stages, from Meiner’s Oaks to the Upper Valley. Dormitories, classrooms, library, labs, dining hall and theater were completed. The governance of the school was organized and revitalized under policies established in 1988 by the Happy Valley Board. There was a well-spring of energy and cooperation that had made all of this possible.

The loss of Rosalind and Beato in the late ‘90s, even though for several years they had not been active in foundation or school affairs, nevertheless contributed to subtle changes in the Happy Valley ethos. In this same period the board lost Austin Bee, who died in July 2001 and Jorge Uribe who, after 32 years of devoted and valued service to the foundation, resigned in January 2000. Both Austin and Jorge were great contributors to keeping the school on course during its transition years to the Upper Valley.

Shortly afterwards, a temporary misconception formed in the school community. There were references to “two institutions” and “two boards” in a context that was contrary to the foundation by-laws. Despite the foundation board’s effort to clarify the proper interpretation of governance documents, the misconception led to further miscommunications and finally action on the part of a few members of the school community to attempt to incorporate the school as an entity independent of the foundation. The foundation board finally resolved the issue by establishing a closer

governance structure between the foundation board and the school. This included replacing the existing school “board” with the School Governance Committee, as a committee of the foundation.

At the same time that the school governance restructuring was being considered, the trustees recognized that a process of board evaluation would be helpful and decided that an independent consultant, offering an objective evaluation would aid in the process. Therefore, in consultation with the Santa Barbara Non-Profit Center, a selection process was followed and a consultant chosen. The consultant conducted individual interviews with trustees and meetings with the board as a whole, which then led to extending the process to include staff and faculty of the school. The results of the consultant’s many findings were shared, on a no-name basis, with Foundation Board members and the school’s non-student constituency.



*David Anderson,
Interim Director 2004-2006*

At or about the time that the consultant’s findings were shared with the Happy Valley community and the school governance restructuring was being considered, Dennis Rice, Happy Valley School Director for over twenty years, tendered his resignation. For some time, the board had recognized the need to identify a potential Interim Director in the event of a sudden departure of the Director of the School. Accordingly, David Anderson, a Happy Valley School teacher for the past seventeen years with previous head of school experience, was selected and agreed to act as Interim Director.

Among the important tasks facing the Interim Director were the need to provide reassurance for the future and continuity of the school in line with its founding principles, and the need to achieve a balanced budget. David also exemplified the value of frugality as a way of life beyond budgetary considerations, that had made the existence of the Happy Valley School viable and that resonated with a commitment to care for the environment and the community.

X

The Vision Revisited

*The Queen said. "The rule is, jam to-morrow
and jam yesterday—but never jam today."*

"It must come sometimes to 'jam to-day,'" Alice objected.

*"No it ca'n't," said the Queen. "It's jam every other day:
to-day isn't any other day . . . but there's one great advantage in it,
that one's memory works both ways."*

We are now in a round-about with three great avenues leading off to the future

1. Faculty housing, campus enlargement and enhancement
2. Development plans for endowments, buildings and landscaping
3. Building a true partnership between the recently established Beatrice Wood Center for the Arts and the Happy Valley School.

For over twelve years one housing plan after another has been considered and then elbowed aside by more urgent projects. The foundation has considered nearly half a dozen different architects or schemes and as many building sites. Until two years ago, no consensus had been reached. As Interim Director, David Anderson was a crucial factor in resolving the location dilemma. A commitment to "green" building was fast developing. The realization that all projects on the land should reflect a vision of protecting and nurturing the environment had finally taken hold. In this climate the search for the appropriate architects gained momentum.

Two professors at CalPoly, San Luis Obispo had formed a partnership called M:OME. Examples of their work, followed by their on-site presentation, achieved the long sought consensus for design. Likewise, site location was agreed upon by David Anderson and the trustees, all of whom were persuaded that faculty housing close to the campus reflected the educational philosophy and sense of community intrinsic to the Happy Valley vision. M:OME was retained to prepare a master plan, incorporating faculty housing, with several necessary classroom additions, music practice rooms, an art room atelier, a swimming pool and a new dining hall (See: Appendix H).



Matt Storey and Family

In order to implement these plans, along with the need for substantial endowment and increased faculty benefits, the foundation and school launched a serious effort to establish a Development Office with a Director of Development. The Santa Barbara Non-Profit Center was again consulted, as well as investigating the development departments of several private schools. Of three possible candidates, Matt Storey was chosen. He had a daughter in the school, a wife teaching

in Oxnard and considerable experience fundraising for the YMCA. As space at the school was limited, the foundation elected to transform the garage at Logan House into a Development Office. Under Matt Storey's initiative, an active alumni committee was organized, lost alumni were found, and two alumni reunions took place within two years. The capital campaign goal was topped and willingness to give from all corners of the Happy Valley Community was ignited. There is a long and unending road ahead in this department but Matt Storey has made a significant beginning.

By summer of 2005, the five-year process of liquidating Beato's legacy was winding down. It had been an expensive process and the hope for a large reserve of bankable funds had not been realized. But a good basis for establishing a center for the arts had been created.

As if on cue, a talented young curator, Kevin Wallace, introduced himself to the foundation in autumn 2005. He offered to install, around the walls of her studio, a pictorial history of Beato and her connection to Happy Valley. This display was part of a current, about to close, exhibition of Beato's works that Kevin Wallace had arranged for the Craft and Folk Art Museum in Los Angeles. The value of Kevin's input in the process of transmuting from a largely sales operation to an educational and art facility was soon apparent. Under his guidance, a series of guest artists' exhibitions, workshops, and artist-in-residence programs was organized and running within a few months. A resident manager, Janat Dundas was engaged to oversee and implement the programs. And a vision statement was installed on the new center website.



*Kevin Wallace, Curator of the
Beatrice Wood Center for the Arts*

"The Beatrice Wood Center for the Arts fulfills much of Annie Besant's original vision, as a place where arts and education are paramount. It is closely affiliated to the Happy Valley School that will benefit from and contribute to its activities. Aside from a regular exhibition schedule, there are artist workshops and performances. The Beatrice Wood Center for the Arts presents a continuum joining the artists, writers and others who shaped Happy Valley and the Happy Valley School and those who are working today, as well as a bridge between the International Art World and the local community."

True to this vision, the Beatrice Wood Center for the Arts has already been effective in bringing the world to Happy Valley and Happy Valley to the world. The noted Austrian Composer, Hans Joachim Roedelius, created a commissioned work for Happy Valley, and Roedelius traveled from Austria to give a rare live public performance on the terrace of the Center in May 2006.

The issue of greatest urgency in the past two years has been the search for a long-term new Head of School. After several meetings of the specially established

Director Search Committee, the board concluded that once again professional guidance to this end was needed. The firm, *Educational Directions*, came highly recommended by another local school and the consultant assigned to Happy Valley, found a resonance in the Happy Valley vision and history that enabled him to produce a remarkable list of promising candidates. Eventually, through a complex arrangement of phone interviews and meetings involving all members of the committee, the list of candidates was reduced to three, all of whom visited the school for a day and a half. At this point the entire community of students, staff, faculty and parents became engaged in the process. The result was that the final choice for the new Head of School had 100% support from the Happy Valley community.



*Paul Amadio,
Head of Happy Valley School 2006*

Paul Amadio brings to this job a background in areas much needed at Happy Valley: origins in the performing arts including extensive acting and directing in theater, experience in strategic planning, school financial consulting and admissions. He is young, vital, talented and brings with him a supportive and lovely family.

The Queen was right. In our effort to move forward on new fronts we must reflect the past onto the future, without becoming crystallized or impeded by it. In many ways, Happy Valley is closer to its origins than ever before. As Annie Besant envisioned, Happy Valley should seek perfection in the forefront of human endeavor. Our daily life can contribute to

the process of awakening and re-awakening us to those aspects of existence that will lead toward a more humane culture—a culture that can appreciate the strange and different as well as the familiar.

XI

Down the Rabbit Hole

*The Queen of Hearts, she made some tarts,
All on a summer day:
The Knave of Hearts, he stole those tarts
And took them quite away!*

Five Years Later

All organizations have their ups and downs, and Happy Valley is no exception. There are paths we might better not have walked and people we might better not have met. But despite these often unsettling vicissitudes, our path has been guided by friends and trustees of the Happy Valley Foundation so as to leave the core of Annie Besant's vision intact and respected. This guidance has carried us through a warren of changes and choices, some fruitful – others problematic.

Among the more controversial changes, suggested in 2006 by the newly appointed Head of School, was to change the name of the School. To some, the idea of this change brought a loss of affinity with what had been for them, a life shaping institution. To others, the original name had been a source of embarrassment. These, the



majority, prevailed and the onerous and costly process of name change began (even though the new Head of School who suggested it would soon be replaced.) Finally, after much ado, *Besant Hill School of Happy Valley* was chosen.

The Board took this as an opportunity to honor that person most responsible for the existence of Happy Valley, Annie Besant. As the Chairman of the Happy Valley Foundation explained: “Our primary concern was to find a name that best honored our past and our principles as formulated by the founders. Annie Besant had a vision in 1927, sitting on a hill overlooking the vernal pond, that the Happy Valley acreage was a place where the ideals she espoused could be fulfilled in the future; a place to establish an educational center that would nurture spiritual, artistic and intellectual growth as well as physical and mental well-being. She also knew that sustainable worldwide improvement in the human condition begins with the individual. She appointed trustees to further her vision of a non-sectarian foundation, ‘without distinction of race, creed, sex, caste or color,’ that she named The Happy Valley Foundation.”



Happy Valley as Annie saw it

Photo: David R. White

XII

Wonderland

“Curiouser and Curiouser” said Alice

The Happy Valley Foundation Board of Trustees has, since its inception, referred to itself collectively as a “self-perpetuating” board; meaning, in the broad sense, that the board as a whole should be vigilant in sustaining Annie Besant’s vision, and it should also renew itself by pursuing goals that would move it forward into a developing world. It has been the consensus that:

1. The board should remain small (usually about twelve trustees)
2. The various activities of the foundation should be fairly represented
3. The trustees should be chosen for their skills and ideals, not for their wealth.

These guidelines required a firm but gentle anchorage in that formative element of Happy Valley ideals, the *interconnectedness* that Annie Besant had described as the progression from family to tribe to nation to world as a foundation for true community and which Rosalind Rajagopal had found reflected in these lines of Edwin Markham

He drew a circle that shut me out
Heretic, rebel, a thing to flout.
But Love and I had the wit to win
We drew a circle that took him in.

A consistent thread through all the statements, visions, and hopes of the Happy Valley Foundation has been the importance of embracing our differences. As Aldous Huxley often said, *“we should like each other not IN SPITE of our differences but BECAUSE of them.”*

Differences generate curiosity and as Alice found out – curiosity is the gateway to discovery.



In the next few years the Board would be faced with yet another change in the school’s directorship. However, this time it had not far to look. Randy Bertin, with his wife and four little boys had come to Happy Valley in 2006 as assistant to the new Head. With his innate capability Randy had already shouldered much of the responsibility for administering the School. He was now well prepared to provide a sound transition in restoring financial stability and administrative integrity.



*Randy Bertin,
2015 Besant Hill School graduation*

In 2011, as the new Head of Besant Hill School, Randy moved forward on the Happy Valley Foundation’s master plan with faculty housing, a swimming pool, and an impressive improvement in the campus’ appearance. He travelled the earth in a successful effort to draw students from abroad. At present more than eighteen countries are represented in a student body of one hundred. Randy understands that all activities on Happy Valley should exist and act in a partnership, supporting, benefitting and enhancing each other. In his own words:

“Here, every member of the community contributes to each other so that his or her full potential and success can be reached . . . an educational environment that’s centered on maximizing individual potential, intellectual curiosity, integrity and renewed-opportunity.”



Aerial photo, school campus

Photo: Jesse Kaplan

(far left: four new faculty houses – far right: new swimming pool)

Each senior class reflects in its parting words, an intense appreciation of the love and community support that the School has offered: the beauty of the landscape, but above all the sanctuary that is extended to them as well as to the wildlife.



Snow on Topa Topa

Photo: Janat Dundas



In 2006 Happy Valley lost one of its dearest friends, Gladys Lacey, the widow of Franklin Lacey. Gladys had bequeathed to the Foundation a share of the *Music Man*, that immortal play that Franklin had co-written with Meredith Willson. From their long association with Happy Valley, the Laceys understood the difficulties in balancing financial prudence with the demands of developing new projects. While making her preferences known, Gladys left no restrictions regarding the use of *Music Man* income. This freedom allowed the Foundation to complete struggling projects and to start new ones that had always been hoped for but were seemingly out of reach.



Gladys & Franklin Lacey

FINISHED AT LAST!

THE HAPPY VALLEY FOUNDATION AND THE BESANT HILL SCHOOL THANK YOU, OUR DEAR BENEFACTORS, FOR HELPING TO MAKE POSSIBLE THIS ART CLASSROOM.

IT HAS TAKEN SEVEN YEARS TO RAISE THE FUNDS AND IMPLEMENT THE PLANS FOR THIS ATELIER WHICH FULFILLS A DREAM OF BEATO'S AND OF ALL WHO LOVED HER AND SHARED HER VISION FOR ART AT HAPPY VALLEY.

WITH GRATITUDE,
THE HAPPY VALLEY FOUNDATION BOARD OF TRUSTEES





Rosalind and Beato had built their adjacent houses on Happy Valley with a future Cultural Center in mind. Beato's house included display rooms and a ceramics workshop and it was her hope that her library and collection of international folk art would be utilized for education. Rosalind's house included a "great room" that could accommodate exhibitions, lectures, and chamber music.



*Lili Kraus' Steinway,
donated to the Happy Valley Foundation by her daughter, Ruth Pope*

Under the guidance and creative energy of founding director Kevin Wallace, the Beatrice Wood Center for the Arts was established as a branch of the Happy Valley Cultural Center; a manifestation of the vision of the founders, who saw the activities of the Happy Valley Foundation as a testing ground for its principles. The BWCA presents exhibitions, workshops, a children's art program and an intern program for graduate students.

As Director of the Center, Kevin is also mindful of partnership with the School. The Center offers Besant Hill students the opportunity to attend workshops and to plan exhibitions of their work in order to better relate to the role of the artist in today's environment.

Wonderland



Beatrice Wood Center for the Arts Permanent Collection



Children's Art Workshop



*"It's a poor sort of memory that only works backwards,"
The Queen remarked.*

Carl Jung reputedly found these words of Lewis Carroll supportive of his synchronicity theory: simply put – that some coincidences are independent of cause but meaningfully related. An occurrence one spring day in 2013 can well be identified as a *meaningful coincidence*.

A basic objective of the Foundation had been to provide a fertile environment committed to classical music. In the 1950s, Lili Kraus had spent time at the Happy Valley School giving intimate musical events as well as master classes. By the early '60s, she was no longer able to make this invaluable contribution. Over the next half century, except for a few independent events, a dedicated music program at Happy Valley remained hoped for but dormant.



*Heidi Lehwalder with the harp
designed by her teacher Carlos Salzedo*

Heidi Lehwalder was born in 1949 into a family of musicians and theosophists. Her uncle Austin Bee was for many years, Chairman of the Happy Valley Foundation. She had grown up hearing tales of Happy Valley from Uncle Austin who had also shared stories of Heidi's prowess with his fellow trustees.

At the age of nine Heidi made her debut as a performing harpist with the Seattle Symphony and soon after began studying with the great harpist, Carlos Salzedo. Over the next thirty years she performed as guest artist with sixty-five orchestras throughout the world. In 1988 she founded the Fredericksburg Festival of Arts and served as artistic director for twenty years. And then – she had a calling. Something was beckoning her to California.



Photo: Christine Gregory

*Heidi as Artistic Director of Chamber On The Mountain
with the same Salzedo harp, and the Arianna String Quartet*

It was immediately clear in the first meeting between Heidi, Jimmy, and Radha that there was a convergence of purpose – namely to offer the students of Besant Hill School the ineffable experience of classical music performances by outstanding young talents of multifarious origin, and to draw the community of Ojai closer to Happy Valley. With her experience and connections in this sphere, Heidi organized a concert series that would present at least five events a year.

The name – *Chamber On The Mountain*, came to Heidi as she climbed the mountains around Ojai with the sunset reflected off Topa Topa. She thought, “the same high level and beauty of music should match that magnificence.”



Sunset on Topa Topa



Annie Besant often observed “we have centuries in which to work.” What would she have thought today, sitting on that hill above the vernal pond? She would see a thriving School, a blossoming Cultural Center and the beauty of protected acreage. There is awareness in all the Foundation’s activities that it is as important *how* we build as *what* we build. And we hope she would find happiness in the still fragile but evident community that is emerging.

Endnotes

¹ From an announcement in *The Ojai*, by Annie Besant January 21, 1927 and later reprinted in *The Theosophist*, April, 1927.

² From the diary of Frank Gerard, January 1923 to December 1931

³ Robert Logan later bought these fifteen acres and eventually gave them to HVF. The Casitas Water District condemned over three acres decades later and placed a large water tank there obliterating the well.

⁴ From the diary of Frank Gerard

⁵ Ibid

⁶ Arthur H. Nethercott, *The Last Four Lives of Annie Besant*, (University of Chicago Press, 1963) p.393

⁷ From the diary of Frank Gerard

⁸ The organizing Committee as announced in The Ojai: **Dr. Annie Besant**, president of the Theosophical Society; **The Lady Emily Lutyens** of London; **Dr. John Ingelman** (chiropractor & businessman) of Hollywood; Mr. Henry Hotchener of Hollywood; **C.F. Holland** (Attorney) of Los Angeles; **Captain Max Wardall** of Pasadena; **D. Rajagopal** of Eerde Castle, Holland; **Mrs. George Porter** of Chicago; **Mr. Robert Logan** of Philadelphia; **Mr. Fritz Kunz** of Ojai; **Mr. Frank Gerard** of Ojai; **Mr. George Hall** (Realtor) of Ojai; **Mr. George B. Hastings** of Buffalo; **Mr. Louis Zalk** (Businessman) of Duluth; **Miss Mary Dodge** of London; and, **Muriel, Countess De La Warr** of London

⁹ From the diary of Frank Gerard

¹⁰ Ibid

¹¹ Ibid

¹² Ibid

¹³ Ibid

¹⁴ Ibid

¹⁵ Ibid

¹⁶ *Annie Besant's Millennial Movement: Its History, Impact, and Implications Concerning Authority*, Catherine Wessinger, Loyola University, New Orleans

¹⁷ Major Myers' dedication to Happy Valley would be reflected in his daughter Mary who was a 1957 graduate of Happy Valley School. She recently wrote these words. "[the school] enriched my life so much being exposed to those special people and their expansive ideas and lives... It changed my life as well, paving the way for my getting into a good college and... the work in art which has been so rewarding for me."

¹⁸ Annie Besant, "The Happy Valley Foundation," *The Theosophist*, August 1928

¹⁹ The correspondence referred to in this chapter resides in the minutes of the Happy Valley Foundation where it was entered by resolution.

²⁰ Minute Book of the Happy Valley Foundation

²¹ Minute Book of the Happy Valley Foundation

- ²² Minute Book of the Board of Directors, Happy Valley School, November 1946.
Below: notes of this meeting in Aldous Huxley's hand.

School founded autumn 1946
10 pupils.

Dormitories being built. In autumn 1947, 20 pupils. School will remain at this figure for at least a year, then may go to a maximum of 40 pupils.

The ~~big~~ aim is to keep it small because the purposes of the school can only be achieved in such a small unit.

(1) classes must be small, so that there may be an intimate relation between pupil & teacher. Also this permits more efficient intellectual teaching.

(2) Small total numbers permit better relation between pupils & teachers outside school hours. The aim is to develop well-balanced personality in which the full potentialities of the individual are developed to the full.

(3) Small total numbers permit of better health supervision. The physical side is held to be as important as the mental.

²³ Minute Book of the Happy Valley Foundation

²⁴ Minute Book of the Board of Directors, Happy Valley School, November 1950

²⁵ Quoted and paraphrased by Trustee Jorge Uribe from the January 11, 1973 HVF minutes

²⁶ This narrative is indebted for this and many of the following anecdotes and insights to Jorge Uribe who has to this date of writing served on the Happy Valley Foundation Board for the past thirty years.

²⁷ Recently, Franklin's widow Gladys Lacey set up a trust in which she left their rights to the *Music Man* to Happy Valley. There is seldom a day when somewhere in the world, a theater is not lit up for a performance of this all-time popular musical.

²⁸ Minute Book of the Happy Valley Foundation, May 20, 1966

²⁹ The foundation received a bequest of \$86,000 in 1971 from Robert Logan's secretary, Mabel Zimmers.

³⁰ As stated by Helen Bee in a meeting of the Happy Valley Foundation, February 19, 1989

³¹ Average Walnut production per year

59 - 64 (5 years) \$18,607

64 - 73 (10 years) \$22,251

74 - 83 (10 years) \$18,124

84 - 93 (10 years) \$ 4,591

91 - 94 (5 years) \$ 383

³² Financing details of the Campus Completion Project

The Happy Valley Foundation borrowed \$147,000 for the new classroom and \$600,000 for the completion of the \$1,100,000 new dormitory (the balance was from donations). The classroom loan was to be paid back in four years and the dormitory loan in seven years. Since these loans were guaranteed by C.D.s for the corresponding amount, and therefore the bank was at no risk, Jimmy was able to negotiate the favorable interest rate on the loans of one and a half per cent above the prevailing C.D. rate, to be adjusted once a year. The principal and interest payments were well within projected income due to the increased student population available from the demographic bubble.

Appendix A

“The Guest Lecturer”

*Presented at a school conference by Rosalind Rajagopal,
Director, The Happy Valley School*

The problem of the gifted student who falls into poor work habits in the average class environment can in part be resolved by the use of lectures and programs which stimulate him to extracurricular studies and projects. Without such stimulus it is sometimes difficult for the classroom teacher to encourage proper incentive, for with his exceptional intelligence he is already doing better work than the average without much effort. It may remain for a writer, an artist, an actor, a musician, a scientist, or a statesman to come from outside, and, by speaking or performing for the entire student body, to give the gifted child the exhilarating experience of true challenge and lofty example.

Of course, many exceptionally bright students are inspired to a self-reliant attitude by their own teachers, and the periodic guests merely provide direction and fresh impetus. In whatever manner the limiting concept of study as comparative and competitive is shattered, once it happens, the teacher is drawn along in the wake of inspiration as a resource person, providing the material and suggestions needed for extra research. The teacher may find that the speaker repeats things he has been saying all along, but somehow the guest says them in a fresh manner outside the class setting and they get across at last.

The outside speaker or performer, and there can well be one each week, should be himself, and not play down to a hypothetical student level. It is surprising how much of his performance will be understood by the entire student body (the best programs are suited in differing ways to all), but if even the gifted child cannot follow everything, he will often be stimulated to find that there is something which he does not understand readily.

The assembly is an exciting diversion for all students. It is one hour when they have no class worries, no responsibilities other than to be quiet. This creates a relaxed atmosphere in which the guest can operate for the best possible effect. If the

program is announced the morning of each assembly day, the students will prepare themselves to enjoy it, to laugh at the feeblest jokes, and to strain to understand difficult material, even through a foreign accent. It is found that the youngest students enjoy a difficult program vicariously through the appreciation of the older ones; they appreciate the privilege of attending, and gain much from observing the personality and behavior of the guest.

The personality of the guest is an important factor for the older listeners as well. A colorful style, a seriousness of purpose, a willingness to have fun, and a well-known name all contribute to the effect which the program has on the students. For gifted child, the performance has the additional impact of pointing another possible way for him to develop, for he senses his exceptional capacities, and needs the highest possible concrete examples of what he can become.

Private schools can often get successful artists, writers, or musicians to teach once or twice a week, and to inject in this way a continuity of inspiration for the exceptional student, and indeed for all the students. Non-professional teachers, incidentally, often provide the stimulus needed in the school to shatter educational precedent for the ever unique case of the gifted child.

A student sometimes finds early in life that he has a facility in mathematics, or poetry, or music. Generally such a child has the capacity to develop in other directions also but his competitive situation requires that he shine only to a certain degree brighter than the others, and only in one or two fields. He may rely on his natural ability to carry him along and be quite lazy about exploring areas where he does not have complete confidence. It is therefore important that speakers and performers present a wide variety of material, and that the school be prepared to follow up that material according to needs expressed and sensed. At our school we have found that a latent appreciation for music is quite widespread among all young people. Although it is not easy to find musicians or musical groups who will appear without their usual fee, there are always professionals and talented amateurs who are sufficiently interested in the eager response of a young audience to give their services. The school can enrich its musical program by adding a good daily record concert in the morning assembly, and by recordings played during the lunch hour or in a class set aside for music appreciation. The students themselves can be drawn into the planning for these programs. The gifted child in particular will build a

mature understanding of music, and incidentally, an interesting record collection, simply as the result of daily exposure to a wide variety of fine music from many cultures.

Experience shows that it is fairly easy to obtain speakers who will appear without charge, or with very small charge. Sometimes an administrator can even persuade a speaker to make a two or three hour trip, at the cost only of a stamp or a long-distance phone call. By keeping in touch with those speakers proven most stimulating and popular who may come from a distance or be on tour, and by holding an hour free each week, he is usually able to fit them into the school schedule at short notice.

Speaking before an alert student group, whose questions are sometimes keener than those from a comfortably adult audience, can be a rewarding experience for a speaker who recognizes the importance of inspiring future leadership in a changing world. The school bears an enormous responsibility to discover ways to inspire this potential leadership; and by planning frequent serious programs deliberately designed for this purpose, and by following up those programs as student needs require, it can meet some of the demands of our rapidly unfolding society.

Reprinted from "The Challenge of the Gifted," the Introduction to the 38th edition of the annual *Handbook of Private Schools*, Boston: Porter Sargent.

Appendix B

“Aun Aprendo” (I am still learning)

Commencement Address

by

Aldous Huxley

June 14, 1951

The Happy Valley School

Ojai, California

It seems at first sight rather paradoxical that the end of a scholastic year, the termination of a course of studies, should be called a ‘commencement’. There are, of course, good historical reasons for this—reasons going far back into the medieval past, to the time when candidates for the Master’s degree engaged in the public disputation which qualified them to embark on the career of teaching. For years they had been at the receiving end of a scholastic education. Now, at long last, they were in a position to ‘dish it out’. This was the principium, or beginning, of a new and, as the budding Masters fondly believed, a happier life. Hence our use of the word, ‘commencement’.

It is good that the past should thus live on in the present, reminding the members of each succeeding generation that they are not the first to face the problems of human existence—that, after all, this sort of thing has been going on for quite some time. Education is an immemorial institution, and it is very fitting that, in this brand new California, we should be commemorating, albeit unconsciously, the scholastic achievements of a distant past. By ending its year on a commencement, Ojai is paying tribute to Paris and thirteenth-century Oxford, to Bologna and Cologne.

We see, then, that the word ‘commencement’ is a legacy from the Middle Ages. But, by a happy accident, it is also more than a reminder of man’s earlier efforts to

better himself. It is also a reminder that, in the educational process, there is, or at least there should be, no end—only a continuous transition, only a series of new beginnings.

What looks like an end—graduation from high school, graduation from college, graduation from post graduate school—is always a commencement, is always the start of yet another phase in the never-ending educational process. In the Prado at Madrid there is a very striking drawing by Goya. It represents an old, old man, bent double by age and infirmities, tottering along with the help of a staff. Under it is scrawled the caption: AUN APRENDO—"I am still learning". Goya himself was one of those who went on learning to the very end. He was over eighty when he set himself to learn the newly invented technique of lithography. He mastered it so successfully that his prints of bull-fighting are among the most brilliant and powerful examples of the lithographer's art.

Goya was by no means the only great artist who went on learning to the very close of a long life. Titian really got into his stride when he was about seventy and, at ninety-nine, a few weeks before his death, remarked rather wistfully that he was just beginning to understand something about painting. In the course of a very long life Verdi assimilated all the developments of nineteenth-century music, selected those which were best suited to his purposes, and wrote his greatest works after the age of sixty. As a poet, W B. Yeats set out as a rather arty exponent of the Celtic twilight and ended as the master of a style, almost unique in modern English literature for its austere and yet splendid and pregnant conciseness.

Great poets, great painters and composers are uncommon. But fortunately there are many fields besides that of artistic achievement, in which men and women can go on learning. There are the fields of science and technology, the fields of history and sociology, the fields of artistic appreciation, of erudition, of education, and finally the supremely important fields of human relations, of self-knowledge with a small 's' and of Self-knowledge with a large one. AUN APRENDO. The process goes on from the cradle to the grave and, doubtless, beyond.

This is what can happen, what ought to happen. But, alas, in practice how very often it doesn't happen! In all too many cases life is not treated as a continuing process of education. In all too many cases men and women do not wish to go on learning. Instead they treat their last official commencement as the end of education,

so far as they are concerned, and settle down to an existence as nearly static as they can make it—the existence of creatures confined to ruts and grooves, and rejoicing in that confinement, bitterly resenting any break with established habit, and attempt to make them leave their rails and take to the open road. They are like the young man of that ancient limerick, the young man who... (pardon the expression)

.... said “Damn,
It is borne in on me that I am
A creature that moves
In determinate grooves;
I’m not even a bus, I’m a tram!”

And these people do not even say Damn. On the contrary, they delight in being streetcars rather than buses; they are proud of their incapacity for further education. In reality, of course, they are not incapable of education. For when destiny goes to work on them (as it goes to work on most of us, sooner or later) they are compelled to learn—to learn with a vengeance, to learn in the most painful way possible. The learning process might have been a good deal less uncomfortable if they had prepared themselves for it by a voluntary course in human relationships, in self-understanding and in understanding of the world in which, whether we like it or not, we have to live.

Not long ago I visited a book-store on the fringes of the campus of a large university. The proprietor was a man who liked books, not merely as merchandise, but as things to read, to enjoy, to learn from. Taking me to his second-hand department, he showed me rows and rows of the English poets and novelists, the essayists and dramatists. All these, he told me, had been turned in by graduating students. There was a glut of these texts and my friend could pay very little for them. “Wouldn’t you prefer to keep them?” he always asked. And the answer was always the same. “Thank heaven, we shall never have to read that sort of stuff again!” And so a four-dollar anthology of the world’s noblest verse would be turned in for the price of a hamburger. The book-seller did good business; but his heart was sad. And so was mine. For here were boys and girls in their early twenties who had already decided to cut themselves off from one of the main sources of continuing

education. The chances were that they were already closed and barricaded in many other directions.

Hardening of the arteries is a disease of later life. But there is a mental sclerosis, a spiritual setting and hardening and clogging that strikes when its victims are in the prime of youthful vigor. What is the cause of this and how is it to be prevented? Frankly, I do not know. And, so far as I am aware, nobody else knows. Does the fault lie with our methods of education? To some extent, no doubt, it does. But, in fairness to educators, it must be remembered that some boys and girls emerge from college with minds completely open and receptive, and that they retain their mental elasticity, their desire and capacity for learning, unimpaired into extreme old age. These individuals receive exactly training as is given to those who sell their books and decide to learn no more. This would seem to exonerate, at least in part, the current methods of education. The mystery of premature hardening of the mental arteries would seem to be a special case of that more general mystery—the mystery of temperament, of inherited constitution, of original sin, as the theologians like to call it. But meanwhile something can be done to postpone the onset of the disease. A steady will to go on learning, an effort to remain open and elastic—these will certainly be helpful. And so will a method of education aimed at encouraging such efforts and evoking such a will. At the Happy Valley School we hope that we may have such a method. Our purpose is to teach our students to wish to go on educating themselves. And for our graduates our valedictory wishes can be summed up in a single phrase:

May you go on learning!

Appendix C

Qualifications of Trustees

As adopted by board resolution, May 16, 1987

(1) Any prospective Trustee should be familiar with—or willing to become familiar with—the history of the Happy Valley Foundation, including the work and ideals of Dr. Annie Besant in securing the land and establishing the Foundation. In addition, the prospective Trustee should be genuinely interested in and sympathetic to Dr. Besant’s vision for Happy Valley, as expressed in the article she wrote, published in *THE THEOSOPHIST*, April, 1927.

(2) As a result of familiarity with Dr. Besant’s ideals and vision, the prospective Trustee should be motivated toward the creative and dynamic activation of that vision, in terms of the development of the land.

(3) The prospective Trustee should be familiar with, and interested in, the development of the Happy Valley School, since this is, at present, the chief activity sponsored by the Foundation.

(4) Inasmuch as the theosophical world view constituted the primary influence in Dr. Besant’s life, at the time she raised funds for the purchase of the land, and inasmuch as it was members of the Theosophical Society- of which she was then president- to whom she turned in appealing for funds toward that purchase, the prospective Trustee should be familiar with and sympathetic to the theosophical worldview [sic] and with the aims and objectives of the Theosophical Society, which may be demonstrated by membership in some Theosophical Group, but need not be.

(5) The prospective Trustee should have some background, experience, or training in an area of significant value to the work of the Foundation.

(6) The prospective Trustee needs to be open to new ideas, willing to examine them fairly and impartially, also should be familiar with what may be called the “new age” scene, yet have a sense of discrimination regarding what aspects of the “new” may be appropriate for development at Happy Valley in terms of its philosophical background.

(7) The prospective Trustee should be able to attend meetings (at least annually), and contribute actively to the discussions and deliberations.

It is assumed that any prospective Trustee would be compatible with the other Trustees of the Foundation, would be a person of integrity and high ideals, an individual whose presence on the Foundation Board would be an asset to the Foundation.



The Theosophical World View

THE THEOSOPHICAL SOCIETY, while reserving for each member full freedom to interpret those teachings known as theosophy, is dedicated to preserving and realizing the ageless wisdom, which embodies both a world view and a vision of human self-transformation.

This tradition is founded upon certain fundamental propositions:

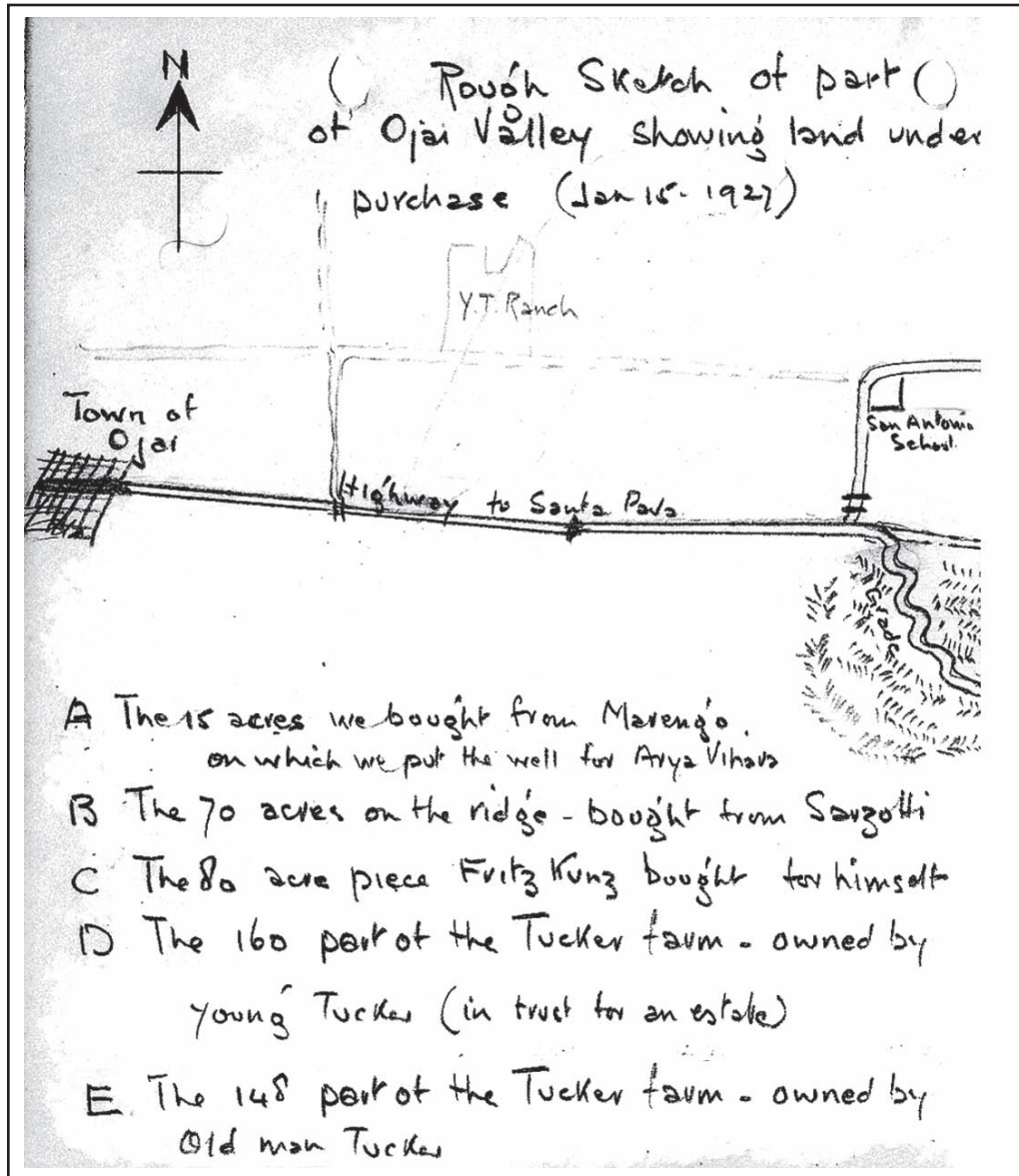
The universe and all that exists within it are one interrelated and interdependent whole.

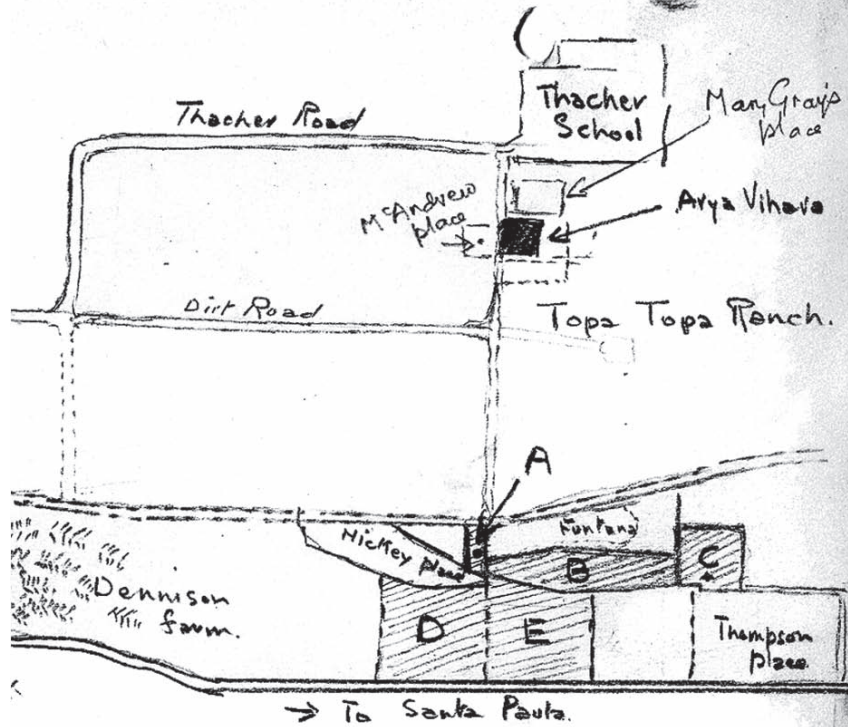
Every existent being—from atom to galaxy—is rooted in the same universal, life-creating Reality. This Reality is all-pervasive, but it can never be summed up in its parts, since it transcends all its expressions. It reveals itself in the purposeful, ordered, and meaningful processes of nature as well as in the deepest recesses of the mind and spirit.

Recognition of the unique value of every living being expresses itself in reverence for life, compassion for all, sympathy with the need of all individuals to find truth for themselves, and respect for all religious traditions. The ways in which these ideals become realities in individual life are both the privileged choice and the responsible act of every human being.

Central to the concerns of theosophy is the desire to promote understanding and brotherhood among people of all races, nationalities, philosophies, and religions. Therefore, all people, whatever their race, creed, sex, caste, or color, are invited to participate equally in the life and work of the Society. The Theosophical Society imposes no dogmas, but points toward the source of unity beyond all differences. Devotion to truth, love for all living beings, and commitment to a life of active altruism are the marks of the true theosophist.

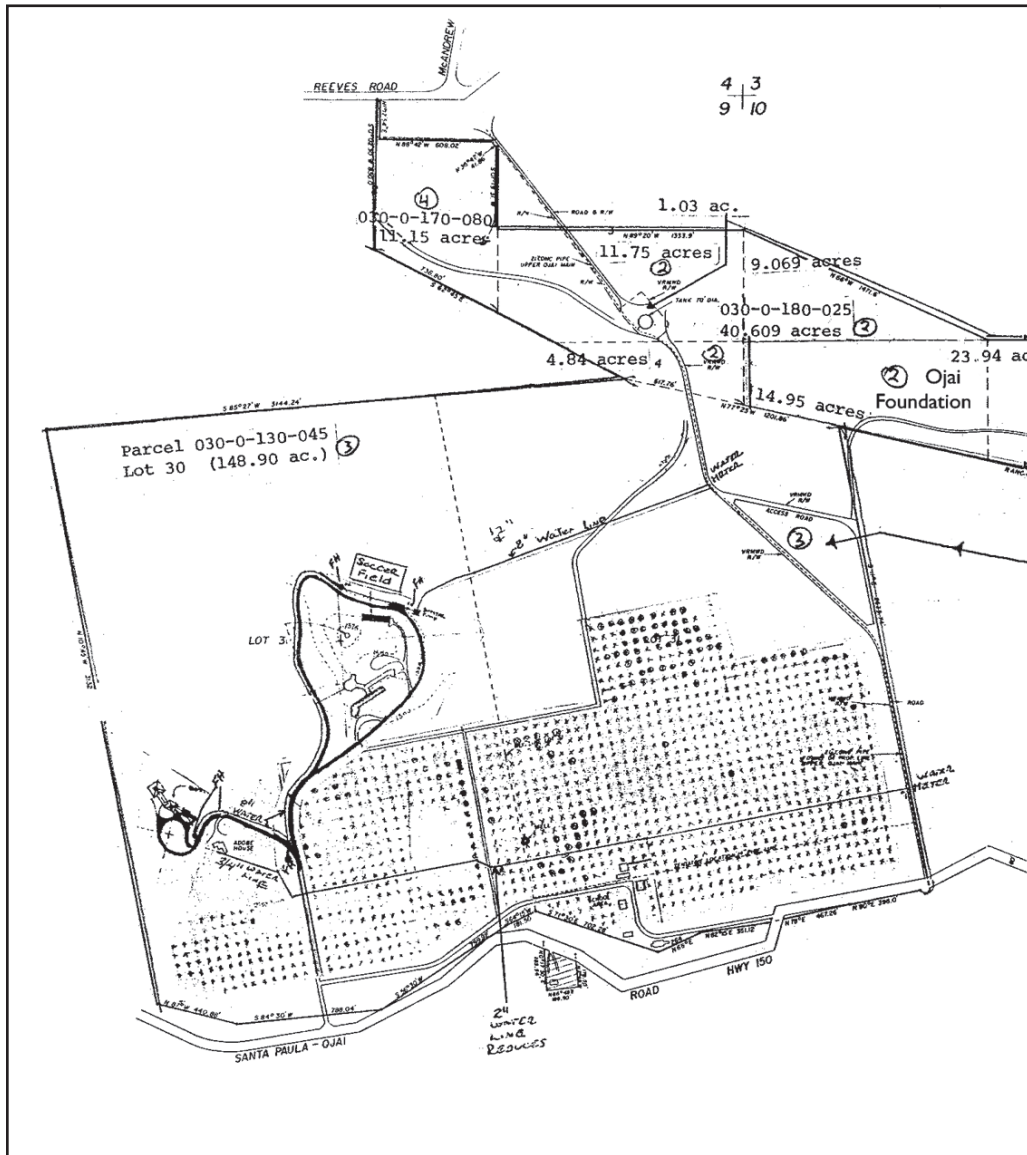
Appendix D
Frank Gerard's Map



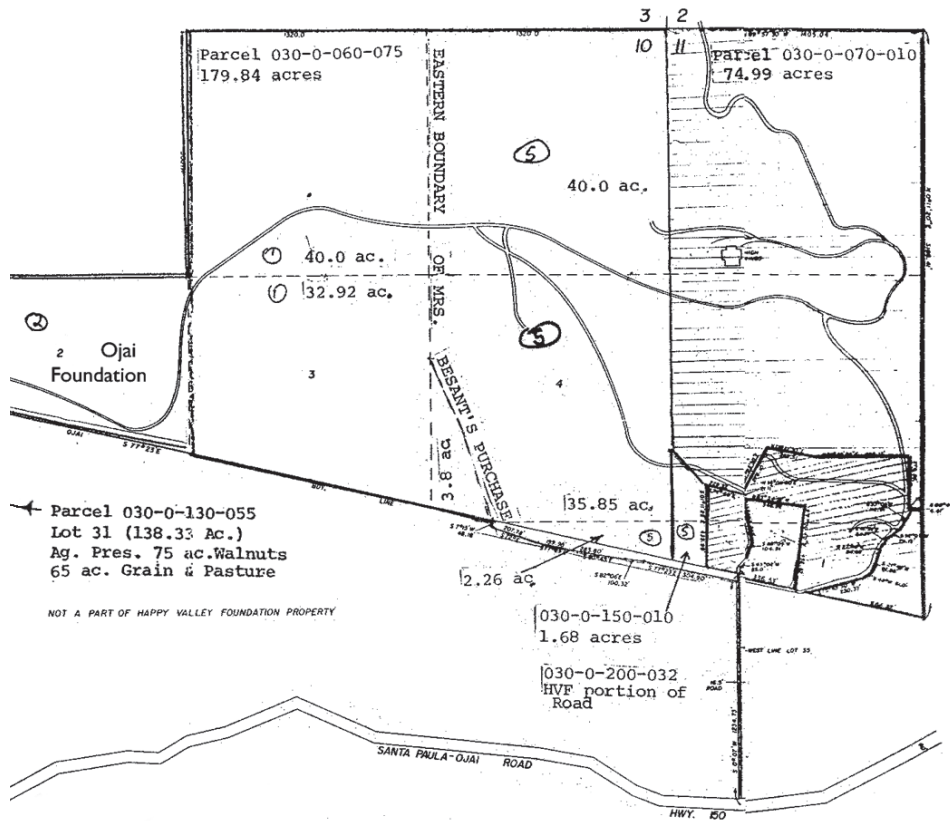


UPPER OJAI VALLEY

Appendix E
Happy Valley Foundation Study Map



Happy Valley Foundation Study Map



PER VENTURA COUNTY ASSESSOR:

① "KUNZ" PARCELS	=	76.720 acres
② "Sergute"	=	64.549 "
③ "TUCKER"	=	287.230 "
④ "LOGAN"	=	11.150 "
⑤ "Scher"	=	79.79 "
		<u>519.439 "</u>

STUDY MAP 1981

Appendix F

List of Happy Valley Trustees

Annie Besant, President	1930-1933	
Louis Zalk	1930-1964	(President 1933-1964)
Robert Logan	1930-1956	(Vice President 1930-1956)
Sara Logan	1933-1938	
George Hall	1930-1959	
C.F Holland	1930-1938	
Max Wardall	1930-1934	
Devereaux Myers	1934-1940	
George Ragan	1934-1959	
William Mayes	1940-1947	
Erma Williams (Zalk)	1940-1959	
Rosalind Rajagopal	1943-1989	(Chair/Pres. 1965-1988)
James Moore	1949-1954	
D. Rajagopal	1953-1958	
Mima Porter	1953-1964	
James Vigeveno	1956-1964	
Byron Casselberry	1957-1963	
Franklin Lacey	1959-1986	(HVS Director 1968-1970)
William Ross	1960-1968	
Margot Wilkie	1960-1973	
James Sloss	1960-1966 &	
	1989- →	(Chair 1996 →)
Harriet Von Breton	1962-1968	
Erna Lilliefelt	1965-1967	
John Rupp	1965-1990	
Joseph Lodge	1966-1971	
Joseph Margon	1966-1971	
Webster Cotton	1968-1972	

List of Happy Valley Trustees

Jorge A. Uribe	1968-2000	(Pres 1989-2000)
Nandini Iyer	1969-1986	
Joseph Pollock	1970-1975	
Peggy Kiskadden	1972-1974	
Joy Mills	1973-2003	
David Drapeau	1974-1975	
Austin Bee	1974-2001	(Chair 1989-'93)
Emily Sellon	1974-1994	
Michael Hathaway	1975-1977	
Helen Bee	1979-1995	
Diana Dunningham-Chapotin	1985-1992	
John Kern	1985-2002	
Raymond Neutra	1986- →	
Radha Sloss	1986- →	
Ken Tennen	1990-2003	
Ann Brand	1992-2002	
Paola Cohen	1993-2004	
Anne Friend Thacher	1997- →	
Rolf Eriksen	1999-2002	
Robert Sloss	2000- →	
Sandhya Jade Khurana	2001-2003	
Rashmi Goel	2003-2005	
Gerald Larson	2003- →	
Nicholas Schneider	2003- →	
David Anderson, tenure as Head of School	2004-2006	
Josie Sutton	2005- →	
Paul Amadio tenure as Head of School	2006- →	

Appendix G

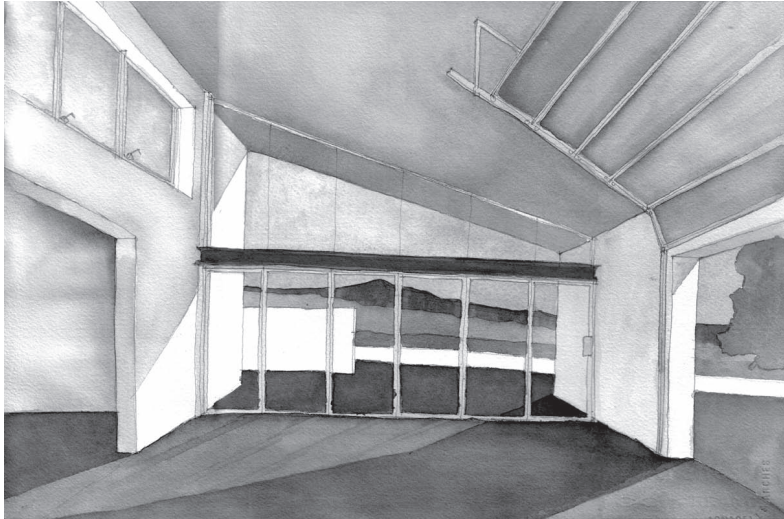
Happy Valley Cultural Center Events 2001–2005

March 2001	<i>Lucifer's Child</i> , by William Luce, based on Isak Dinesen's Africa Stories Performed by Daphne Field
November 2001	<i>The Social Life of Jackals & the Wild African Ass</i> , by Dr. Patricia Moehlman
December 2001	<i>Criminal Law & Felons</i> , by Judge Joseph Lodge
February 2002	<i>What I've Learned About Life from Gardening</i> , by horticulturist Raymond Sodomka
March 2002	<i>A Violin/Dance Performance</i> , by Malcom Watson
April 2002	<i>Zen and Psychotherapy</i> , by Dr. Joseph Bobrow
May 2002	<i>Louise Nevelson and Georgia O'Keeffe</i> , Helena Hale/One woman Theatre
September 2002	<i>South Indian Classical Music</i> , by Dr. L. Subramaniam, world acclaimed violinist
October 2002	<i>Cutting Through to Freedom: a demonstration of Meditation & Martial Arts</i> , by Michele B. Miki
November 2002	<i>Faces of Change, Grass Root Reformers in the former Soviet Union</i> , by Amanda Pope
February 2003	<i>Local Marine Mammals</i> , by Channel Island Naturalists and a Day of Whale Watching
March 2003	<i>Artemesia Gentileschi: Of Lies and Truth</i> , Helena Hale/One woman Theatre
April 2003	<i>Vanessa Isaac and Hip Brazil Dance Company</i>
October 2003	<i>The Relational Self</i> , by Dr. Susan Andersen, Professor of Psychology & Public Policy, NYU

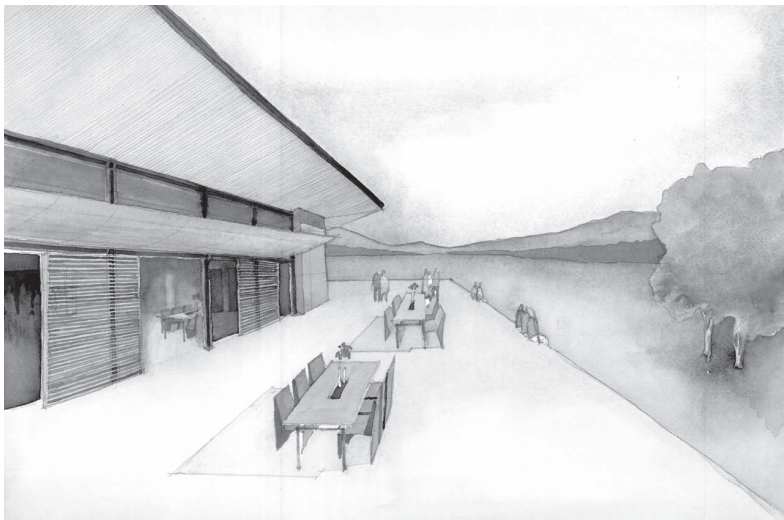
Happy Valley Cultural Center Events 2001–2005

October 2003	<i>Lili Kraus Commemorative Concert</i> , performed by Eugenio Urratia acclaimed Chilean pianist
December 2003	<i>An Old Tale from India: The Dilemma of Violence & Non-Violence</i> , by Professor Gerald Larson
January 2004	<i>Love, Power and Transcendence</i> , a dance/drama performed by Lark Batteau-Bailey
January 2004	<i>Non-Violent Principles of Aikido and Sword Forms of Iaido</i> , by Michele B. Miki
February 2004	<i>Brave New World</i> , HVS reading of Franklin Lacey's musical based on Huxley's novel
April 2004	<i>Vanessa Isaac and Hip Brazil Dance Company</i> , return
May 2004	<i>Mary Cassatt Speaks</i> , Helena Hale/One woman Theatre, followed by "high tea" on school lawn
November 2004	<i>Waging Peace, Changing Self, Changing the World</i> , by Dr. Joseph Bobrow, Zen teacher & Psychoanalyst
December 2004	<i>A Joyous Concert of European Madrigals and Songs</i> , Performed by the SBCC Chamber Singers
January 2005	<i>Sharing the World With Wildlife</i> , a lecture/discussion with M. Engebretson of Animal Protection Inst.
March 2005	<i>The Sandman's Garden</i> , Documentary Film by Arthur Crenshaw on the life and art of Lonnie Holley

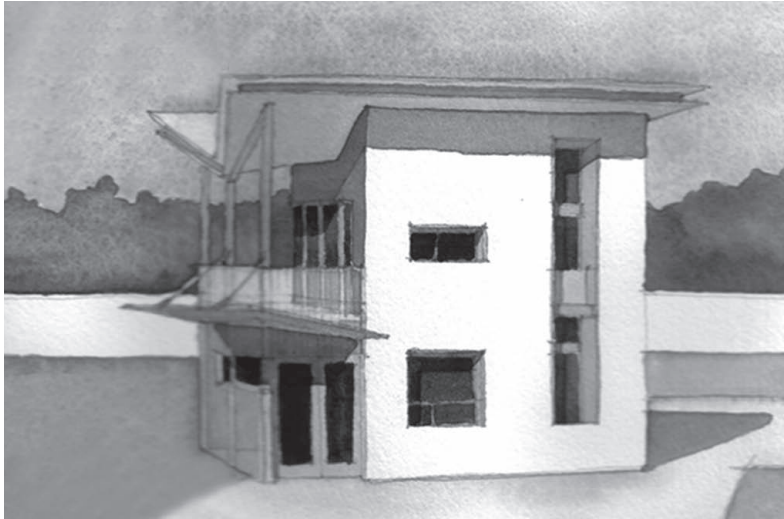
Appendix H
M:OME Renditions



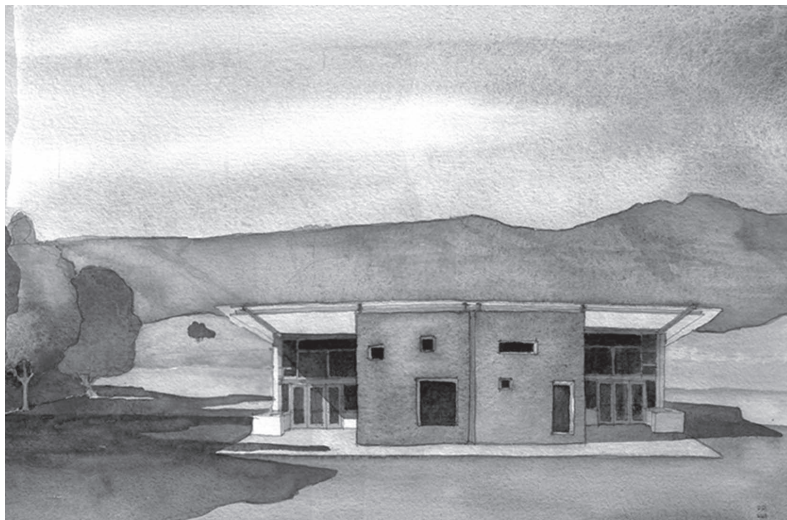
Beato Atelier



Dining Commons



Student / Faculty Housing



Family Faculty Housing

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