

Katherine Tingley
on
Marriage and the Home

An Interview
with the Theosophical Leader

By Claire Merton

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There should be in all things one single devotion, one motive, one desire and aspiration. Differences of nature and mind are inevitable; each should therefore accord to all the same toleration he asks for himself, and then the single thread of devotion will unite all into one Universal Brotherhood. The power would be immense; if this were put into operation it would send to all, along the invisible but real currents, a stream of help for mind, soul, and body, uniting all on the inner plane, and thus show the world the real power of co-operation on all the planes of force and consciousness.

— KATHERINE TINGLEY

Day of California

*To feel the fire of Theosophy with its stimulative
redemptive power in your lives, your minds must
become as free and receptive as the flowers to the
sunlight.*

— KATHERINE TINGLEY




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THE THREE LEADERS OF THE THEOSOPHICAL
MOVEMENT

Helena Petrovna Blavatsky

Katherine Tingley

William Q. Judge



Katherine Tingley:

An Interview with the Theosophical Leader
Her Views on Marriage and the Home

By Claire Merton

IT was the lovely climate of Southern California, and particularly of San Diego, that attracted me to the Golden State and the Silver Gate city to escape the rigors of an eastern winter. I knew nothing about Theosophy, and all I knew about Madame Katherine Tingley was derived from reading a sensational article about the Theosophical Leader and its subsequent retraction made some few years ago in a large eastern paper. I could not help but admire the spirit of justice, not merely to herself and in defence of her own reputation, but to the Society of which she is the head, and in defence of its principles and beliefs, which seemed to actuate the Theosophical Leader's insistence on the publication of the retraction. It was a moral victory, but knowing nothing of the Theosophical teachings I was satisfied at the time with the feeling of gratification that a woman had had the courage to stand by her womanhood and had won out.

From that day however I learned that while many were indifferent, the people whom I met were, generally speaking, divided into two camps, those in the one great admirers of Madame Tingley, and even if not in any sense Theosophists, recognising her as one of the humanitarian and educational leaders of today; those in the other, holding just the opposite, and as I took pains to inform myself, often entirely ignorant of the facts of Madame Tingley's life and work and teachings,

often governed by prejudice or accepting mere hearsay and gossip.

It was with considerable interest therefore that I found myself in San Diego so near to the International Theosophical Headquarters on Point Loma. It is not however the place itself, the charm of Lomaland — as the members call their Headquarters,— the remarkable buildings, the chaste classic beauty of the open-air Greek Theater, the wonderful atmosphere of the place, its orderliness and serenity, or the world-wide activities that center there, that constitute my theme. Many noted writers have written of these, but so far as I know, not one of such writers, though perhaps incidentally referring to it, has sought to bring to the public attention Katherine Tingley's views and teachings in respect to marriage and the home.

Before I go further let me give my reason for selecting this subject. Fate, or chance — Theosophists would say 'Karma' — decreed that I should find myself immediately on my arrival in San Diego in one of the two camps I referred to above, the camp of the unfriendly and, as I discovered later, the uninformed critical gossipers. My first thought was, is it true then that 'a prophet is without honor in his own country' — an adopted country in this case, yet nevertheless considering all that Katherine Tingley has done for the material prosperity of California and especially of San Diego, not to mention the existence of Lomaland within the boundaries of the city as one of its greatest educational and moral assets, and notwithstanding the fact that Madame Tingley is pre-eminently cosmopolitan and at home in all countries, it may truly be said that Lomaland is in a peculiar sense her own country. Furthermore, it did not require much investigation to learn that the best and most influential residents of San Diego and of the State recognise Madame Tingley as one of their most distinguished citizens, and hold her in the highest esteem.

But to return to my reason for the selection of this subject. Speaking to some casual acquaintances at the hotel where I was staying, I was interested to learn that they had recently

paid a visit to the Theosophical Headquarters grounds at Point Loma, when, to my amazement, one of them remarked that strange stories were afloat among certain gossipers as to the views held by 'the people on the hill,' as she described them, regarding marriage and home-life. For her part she did not believe them but that is what she had heard. I certainly didn't believe them either, but as I do believe in going whenever possible to the fountain-source for information, I sought an opportunity for an interview with Madame Tingley herself.

I first made my inquiries at the Theosophical Information Bureau and Book-store in the Isis Theater Building, which by the way is owned by Madame Tingley. There I was put into telephone communication with Madame Tingley's private secretary, who very courteously invited me to attend the usual Sunday evening service at Isis Theater on the morrow, when Madame Tingley expected to speak, saying that possibly I might have an opportunity of a few minutes' conversation with her at the close of the service. I accepted the invitation gladly, and went.

Again I must pass over much I would like to write about — the service itself and Madame Tingley's marvellous eloquence, her presence, her musical voice, now ringing and forceful, now sympathetic and tender, as she spoke of the heart-cry of the world's children; the sweet singing of the young maidens' chorus; and, too, the beautiful little ceremony at the end — the seven silvery tones of a bell sounding far away and the moment's perfect silence in which one's whole heart was lifted up in spiritual aspiration. Never before was I so impressed with what I can only call the true religious feeling that pervaded all.

Was it fate again, or 'Karma,' that Madame Tingley in her address briefly touched upon the subject about which I wished to ask her? To me it seemed indeed a strange coincidence. Taking as her subject, 'The Relation of Theosophy to Present World-Problems,' she made the following reference to the part that home-life must play in the now rapidly unfolding drama of world reconstruction:

"Family life built up of the unselfish efforts of parents and children alike will redeem the world. It will make of the home the spiritual center it should be. It is for this that families should work, and in this they will find their happiness and fullest development. Parents who have the interests of their children and of humanity at heart will seek for the means to follow this course with their own loved ones.

"Let the coming generations see the preciousness of human life and the splendor and royalty of it. Imbue the children with a love for the higher harmonies and a distaste for anything that would mar the charm of the home, or its real advancement. Make the home the center of the true and ennobling life. Make it beautiful and attractive, even though it be simple. Cultivate love, justice and truth, and a clean life above all; foster a love of art, literature, and music. Make these active factors in the home-life. Parents living in such an atmosphere would guard the home-life, and would realize more fully the sacred ties of marriage and the responsibilities belonging thereto.

"As I have often said before, when woman finds her true place in life, man will find his. When woman realizes the true power of womanhood and wifehood, and their responsibilities, then man will also awaken to his own duties. Then we can see the possibility that home-life can be built on such a solid foundation that it will bring a higher and a richer expression of joy than we have ever dreamed of. And it will be proven in such case, that true marriage is an eternal courtship."

At the close of the service throngs of interested people gathered about the Theosophical Leader for a word with her or to clasp her hand. At last my opportunity came and Mr. Fussell, her private secretary, who had met me when I entered the theater said, "Madame Tingley, Miss Claire Merton asks to have just a moment's conversation with you."

"What is it you are most interested in?" asked Madame Tingley. "I hope you enjoyed our simple service, though I fear I sometimes startle my audience, and especially any who have only limited views of life."

"I am seeking the Truth," I replied, "wherever I can

find it, though I am a firm believer in the words and life of Jesus."

"So too is every true Theosophist," added Madame Tingley. "Have you ever heard what Madame Blavatsky once said, that no true Theosophist has ever spoken against Jesus? We all revere him as one of the great Teachers of Humanity though we hold he is not the only great teacher, but that every race, every people has had its Savior. But what is it interests you most?"

"At the present time, my interest and the real object of my wishing to interview you, is to get an expression of your views regarding marriage and home-life, and I would like to quote what you have just said on the subject in your address this evening."

"Indeed you may, and I have spoken on the subject many times. The home is the foundation of national life, and I hold that if we are ever to have a golden age of happiness and peace we must begin in the home right now. The children of today will be the men and women of tomorrow, the law-makers and home-builders of the future."

"But how dare anyone so misinterpret your teachings, as was done only recently in my presence, Madame Tingley, if you will permit the question?"

"Perhaps some do not wish to understand them," she answered, smiling. "There are some very dear people who appear absolutely satisfied with their limited knowledge of religious thought, accepting but the one life of seventy or a hundred years, and looking upon Theosophy as something strange and uncanny and even wicked. If they would study for themselves they would find it is none of these, but that it sheds a light upon all religions. Unfortunately the majority do not read or think for themselves but accept some others' say-so, even if those others be avowed enemies of Theosophy."

"That is true," I rejoined, "and every teacher and reformer has had to meet misunderstanding and even persecution. But may I not quote you more fully as to your teachings on marriage and the home?"

Madame Tingley graciously invited me to visit the Theo-

sophical Headquarters at Point Loma, and in response to my request, said that she would instruct her secretary to give me excerpts from stenographic reports of her lectures and writings bearing on the subject.

Of my delightful visit and the people I met I shall write another time. It was a never-to-be-forgotten day. Now however I must keep to my present purpose. I availed myself of taking notes from Madame Tingley's addresses and writings, and have selected the following, all bearing on Marriage and the Home.

In an interview accorded a representative of the *London Daily Telegraph*, while in London on a lecture-tour in 1907, Madame Tingley said:

"We have very strong views as to the sanctity of the marriage-tie. We believe that the home is the altar of spiritual life."

The following are mostly taken from addresses given by Katherine Tingley in Isis Theater, San Diego:

"Where there is one marriage that has been entered into understandingly and sacredly, how many are there that have been consummated for selfish reasons or to gratify the ambition of parents or friends, or for the gratification of ——! Through the lack of knowledge of the laws of human life, how many have taken temporary physical attraction for the real thing; and have entered into matrimony in anticipation of what they deem to be pleasures, based on selfish and passionate desires. So we find a large number on the wrong path, the downward path, not taking part in the building up of the human race, not realizing or accepting the responsibilities of parenthood, but daring in their ignorance and selfishness to open the way for souls to come to this earth-plane on the basis of emotion and physical magnetism, or self-interest, or social dictates demanded by the false standards of today — all without preparation.

"Therefore it is quite natural that we should have deplorable conditions in the world today — disharmony in the home, unhappiness, sickly children, divorces; and also see our

courts crowded by criminals. Truly they are the result of the false conception of marriage. They are the progeny of those who go into marriage hurriedly, without preparation, not conscious of their divine responsibilities, with no sense of the obligations of parentage."

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"Theosophy teaches that if we would build the nation righteously we must build our homes sacredly; the sacredness of fatherhood, motherhood, and brotherhood must be better understood and appreciated."

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"Place *the homes* of a nation upon the right basis and the nation itself will have nothing to hold it back, nothing to thwart the purposes of its collective life, and nothing to regret."

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"Hundreds of men are on the downward track today because woman has failed to recognise her true position in life. Oh! ye women of our modern time, establish new life in the home; build altars of royal service there, and let the influence going out from these brood over all who suffer; let the shining example of the purity of your lives and your loving charity for those women who live in the shadows of their mistakes uplift your fallen sisters. Seek to prevent vice as well as to correct it."

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"Home is the school of experience. It is the place of affection, the center where children should be born and bred in harmony with all that is noble and sweet and pure. We have looked too long for help outside of ourselves, and not enough to the Christos spirit which is within, and which is a part of the Eternal Law."

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"However far-fetched it may seem, it must be presently recognised that there is a psychological force stronger than

words can paint. How carefully children are guarded against physical ills, and yet how they are exposed to psychological influences a hundred times more fatal because these destroy character and breed moral and mental disease. One of these days a new 'X-Ray' will be turned upon these psychological forces. Then how quickly fathers and mothers will run from some of the people whom they now enthusiastically entertain. Think of the ruined homes which result from the un-wisdom of the day, of the wives who are martyred from their false sense of duty to men who are wholly unworthy! Think of the children born under such conditions, children who must be and are simply moral abortions! Shocking and startling as it may seem, it is well sometimes to be thus shocked and startled, and if human words can prevent such travesties and abortions, these words must be spoken throughout the land. Is there any one who dares to say such things are not facts? Is it not time to begin to apply the Christ-principles to the home, to build an altar in that sacred place and thus protect the innocence of the children of the present and all future generations?"

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"Oh ye women, if you only knew your power in your homes, your power with your husbands! Men today cannot rise, they cannot become what their souls are urging them to become until women find the inner life, this inner knowledge, this higher aspiration, and make their homes something quite new."

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"She whose hand rocks the cradle can rule the destiny of the world would she but take her place. And for the woman of this age and this time never was there anything so splendid, so helpful, as Theosophy — Theosophy in the heart, in the mind, in the life, and in the home."

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"The human family is moving towards the realization of great truths. We should begin to build, therefore, on broader and more unselfish lines of effort, and we should begin in the

home, with a sacred comprehension of and a consequent pure living in the married state. We should make the home the Altar of Purity and endeavor to accentuate what Theosophy teaches: that where two are joined together in the sacred ties of true marriage, no power on earth can separate them. Home-temples, under the benign teachings of Theosophy, will become schools of the highest education for the parents as well as for the children."

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"The mission of woman is to discover herself, to find her true place in life and the dignity of her calling. The greatest work that she can do is to become so sweetly feminine, so sweetly spiritual and strong, so grandly compassionate and helpful, that she will hold the whole human family in her keeping. She will make the home her altar, her kingdom; and from that kingdom shall be sent out the gospel of life to all people."

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"The question naturally arises: What remedies must be applied to bring about a change for the better in the home-life? What factors can be introduced to readjust it and bring it nearer to perfection? Theosophy answers that the parents should begin to study the science of life, self-evolution, and the great responsibilities of fatherhood and motherhood even before marriage. Home should be acclaimed as the center from which the higher life of the nations should spring."

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"I believe in the equality of the sexes; but I hold that man has his mission and that woman has also her mission, and that these missions are not the same. If woman is to understand the duties of real wifehood and motherhood, and to reach the dignity of ideal womanhood, she must cultivate her femininity. She was born a woman and she must *be* a woman, in the truest sense; and the existing, natural contrasts between man and woman are an indispensable factor without which home-life would not be complete. For these contrasts

hold within themselves, in the very undercurrent of human life, a superb and glorious harmony. Woman in her true place, her true position, hand in hand with man in his true place, would bring about such a new order of things that we can hardly speak of, much less realize, the resulting possibilities."

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"If we are to serve humanity rightly, we must begin our preparatory and remedial work right in the home."

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"Theosophy teaches that marriage is most sacred, but it is nevertheless the case that there are many so-called marriages in which the true life has no place, as the records of the divorce-courts show. Yet if we take the Theosophical interpretation of the marriage-tie we shall find it absolutely true that 'whom God hath joined together no man can put asunder.'"

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"Theosophy teaches the necessity of a truer understanding and a closer relationship between parents and children, and it calls upon parents to realize more fully the sacredness of their responsibility. Theosophy calls for a higher home-life, that the children may have high examples to guide them."

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"Indifferent motherhood is a hereditary taint, and it is being passed on to an alarming degree through the blood and marrow of our civilization."

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"Much as I love my sex, I know from personal contact with many mothers that there are many states or degrees of indifferent motherhood and that in many homes the young are growing up all wrong because of weaknesses along this line."

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"Homes should be schools of spiritual instruction, temples of love and unselfish service."

"If all homes were founded upon a true appreciation of the sacredness of marriage and its responsibilities, there would be no need of Râja-Yoga Schools."

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"Children who are trained to face their dual nature, to recognise the strength of their Divinity and to exercise self-control, will bring to the home an influence that is beneficent. They will inspire their parents and carry out in deeds their highest aspirations."

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"The home-life of the world must be reformed, but we do not want brain-mind work in such a reformation. We want the heart-life, the Divine Fire, the Divine life, and the splendid, royal warriorship of men and women working together for this great end."

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"I have studied unfortunate home-conditions most thoroughly, and I know that Theosophy is the panacea for these ills. It will bless human life and sweeten it; it will bring men and women together in a united home-life; it will bring happiness to families in which there is disharmony, health where there now is sickness, and love and trust where now there is indifference and despair. It is my conviction of this that makes me bold, daring, indifferent to criticism, if I can only help."

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"I hold that woman should stand to man as the inspirer and the helper; but I hold that when she leaves the duties of her domestic life and gives too much of the best of herself to doing what she considers her part in public life, she is leaving the home open to influences that ultimately she cannot control."

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"I should like to see women shine in the twentieth century. I think that they have a great deal to do."

"O ye fathers and mothers, who are ever aiming to give to your children the best and who would sacrifice for them at any time, remember that it is your example, that it is the dignity and compassion of your soul-life, that will enable you to give them your best. If we can carry the meaning of brotherhood and Theosophy into the family-life of the world; if we can go into homes of discord and readjust them and bring about understanding and peace, then the sacredness of life and the sacredness of parentage will be better understood."

"Humanity must take a new view of marriage. Though the subject has been studied all down the ages, yet rarely do we hear of a marriage that in later years carries with it that sacred atmosphere that should be there. True it is that the parents of the present day cherish high ideals and have their hopes, their dreams and their prayers; yet how can two souls expect to go through life, doing their full duty to the sacred obligations of marriage, when all unacquainted with the divine laws that should fashion their lives, when spiritual discrimination is sleeping?"

I could quote many more of Madame Tingley's utterances on Marriage and the Home, for it is a favorite subject of hers which she often refers to in her public addresses. Her views and teachings on the subject are unmistakable, and more than that, one has only to come into her presence to be convinced of her absolute sincerity.

Further, one has only to visit Lomaland—as the members affectionately call the International Theosophical Headquarters at Point Loma — and meet the members of the Universal Brotherhood, and Theosophical Society residing there, to realize that these teachings are being actually put into practice in the daily life of the young and the old. Lomaland is a Homeland, its very atmosphere betokens high ideals, purity and sweetness, and the keynote of Lomaland life is helpful service. Yet the people are not by any means paragons, but just wholesome, wholehearted, energetic workers. The world could easily do with more like them.

DONATED BY
KATHERINE TINGLEY

A GROUP OF THE YOUNGEST PUPILS OF THE RÂJA-YOGA SCHOOL
WHERE "LIFE IS JOY"

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KATHERINE TINGLEY IN HER OFFICE

Katherine Tingley: Theosophist

By Iverson L. Harris, Jr.

"How terribly malicious and revengeful some of these enemies of Theosophy are, is evidenced by the fact that certain of them do not hesitate . . . to slay their own reputations for truthfulness for the pleasure of hitting hard — or trying, at all events, to hit — those whom they hate."

— H. P. BLAVATSKY

RAY STANNARD BAKER, Lilian Whiting, Gertrude Stevenson, John Hubert Greusel, Joseph Grady, and 'Yorick' — not to mention other well-known journalists in this country and abroad,— have written appreciative sketches of the Theosophical Leader, Madame Katherine Tingley. Mr. Baker, in *The American Magazine*, referred to *virility, life*, as being her most noticeable characteristic. "The brilliant and remarkable achievements of one of the most gifted and distinguished daughters of New England" was Lilian Whiting's characterization of Madame Tingley's career. Writing in *The Boston Herald*, Gertrude Stevenson said that Madame Tingley was above all things *sincere*. Mr. Greusel in *The Detroit Free Press* spoke of "her sovereign ease in large affairs," and said that she seemed to combine in herself "the constructive imagination of Catherine of Russia" with "the idealism of a modernized Joan of Arc." Mr. Grady's appreciation, written for *The Denver Post*, spoke of her cosmopolitan culture, and chose the adjective 'protean' as best describing her. Madame Tingley's name of course will be associated for all time with what the brilliant Western editorial writer, 'Yorick,' calls "that wonderful institution over there on Point Loma, compact of art, beauty, erudition, and the

humanity that classifies mankind not in the categories of the merely material, but upon the broad basis of a spiritual force and law, of which the material is only one incomplete manifestation."

All these expressions concerning the Theosophical Leader emanated from high-minded, thoughtful people, who sensed the greatness of her character and sought to render honor where honor was due. But they were not, I believe, very deep students of Theosophy, and therefore hardly in a position to write about her as a *Theosophist*. The present writer can claim some advantage in having been brought up from childhood in Madame Tingley's wonderful Râja-Yoga School and College, in having served her daily for years in the intimate relationship of amanuensis, and in having traveled with her as private secretary over many parts of this country and Europe. It is as a Teacher of Theosophy that this sketch aims to portray her.

With Katherine Tingley, the fundamental teachings of Theosophy, the ancient 'Wisdom-Religion,' are not merely intellectual theories concerning the great problems of life, death, and immortality, not solely invaluable aids in meeting the trials and difficulties of mundane existence: they are all these and something besides. They are the daily path, with its myriad ramifications, upon which every thought and act finds its way to serve, to cheer, to chasten or to inspire those whom Karma has brought within the sphere of her influence. These range from the youngest children in her school to men and women of international repute.

To illustrate: so axiomatic with Katherine Tingley is the doctrine of the divinity and the perfectibility of man, that she regards as failures only those who cease their efforts to reach this goal, as successes only those who ever strive thereafter. Thus she has aided those who loyally accept her guidance to taste that peace which passeth understanding, at the same time keeping alive within them that divine dissatisfaction with things as they are — not as they are on account of other peoples' doings, but as they are within ourselves, with our imperfections and undeveloped potentialities

for good. So she is in the truest sense of the word an *educator* — one who *draws out* the very best in her students and keeps ever before them the vista of infinite spiritual growth.

She holds that the end of education is the attainment of “a perfect balance of all the faculties, physical, mental, and spiritual,” which is the meaning she gives to the term ‘Râja-Yoga’ — literally ‘Kingly Union’ — chosen by her from the Sanskrit for the name of her school as best expressing its aim.

It is to be noted that she starts out with the common-sense basis of a proper physical development — clean habits, right living, good food, fresh air, proper exercise. She does not believe in torturing the flesh — still less in indulging it; but she does insist upon the necessity of a strong, healthy, clean body as a fitting temple for the immortal spirit, a well-tuned instrument for the soul’s use. Even Paderewski cannot make divine music on a dilapidated piano. Neither can a human soul perform its highest mission in this world in a broken-down house of flesh.

So true to our Teacher of Theosophy are the doctrines of Karma and Reincarnation that they enter into nearly every remedy prescribed by her from her spiritual pharmacopoeia — remedies which always give relief and encouragement. Are you suffering from ill health? After doing everything for you that the medical fraternity can suggest, she will tell you that it is Karma — the results of your own sowing, if not in this, then in some former life. Take courage. This may be Nature’s only way of teaching you not to break her laws. At any rate, you can borrow strength from the Stoic philosophers and meet your suffering bravely. It will then not have been in vain. The enemies you slay in this life will not be yours in the next. Moreover, these conditions cannot last forever. You have always another chance. Make the most of this suffering as an opportunity to learn a lesson — possibly the lesson of compassion. No matter what the cause of the suffering, some lesson can always be learned from it.

When death takes your loved ones from you for a time, fortunate indeed may you consider yourself if you can count Katherine Tingley as a friend. It is to be doubted if ever

there lived one who could paint death's bright angel as she can. Her extemporaneous utterances at the memorial services of those whom she has loved and helped and who have loved and served her are not only full of comfort and helpfulness for those who are left behind, but one sometimes imagines they must also help the departed souls on their journey to the brighter realms beyond.

Perhaps the greatest secret of her success as chief executive of the Theosophical Organization is her deep-seated compassion — a compassion that takes heroic measures at times, like that of the surgeon who will amputate in order to save — a compassion that demands courage and is willing to be misunderstood. No feature of the Theosophical activities is too insignificant for her personal attention. Her students have often marveled at the pains she takes to see that everything goes right. She is never satisfied to let things take their course, unless she is confident they will take the right one. She always extends a helping hand to those who seek it and will aid them as far as they will permit it. And the great secret of her success is that she generally helps them to help themselves and never encourages them to shirk their own responsibilities.

These few suggestions may serve as index fingers pointing to the real explanation for the devoted loyalty of Katherine Tingley's followers. The principal cord that binds her students and workers to her is that of gratitude. Most of them know what her guidance has meant to them and feel it a privilege to serve her and the Cause she so ably represents. This they do without money and without price.

Like all great Leaders, she is far-seeing and knows human nature. She quickly recognises a person of character and gives to each one under her guidance responsibilities commensurate with his capabilities and earnestness. 'Self-directed evolution' is one of her pet themes. Again and again does she declare that real progress in character-building must be attained by each student putting his own mental and moral house in order, and then spiritual progress follows. The real secret, she says, is for each one to conduct himself

honorably, to strive to live each day more worthily than the day before. And with the wonderful ideals and ethical teachings of Theosophy as sign-posts, she shows that the great secret of universal peace and happiness is for each one to strive to carry out the injunction of Jesus: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

With all her idealism, she is not austere. "Life is Joy" is a slogan not only of the youngest pupils of the Râja-Yoga School but of all the residents at the International Theosophical Headquarters at Point Loma. Then too, being a lover of the beautiful and a patron of art, she naturally finds in the humanities many expressions of man's higher nature. Thus in the realms of music, drama, literature, and painting, she has always upheld for her students the highest standards with most gratifying results. The Greek ideal of the good, the true, and the beautiful holds an important place in all her work.

While wealthy people from all over the world send their children to her school, her humanitarian instincts have been evidenced in her freely caring for and educating scores of homeless children, in working for the amelioration of the condition of prisoners and the abolition of capital punishment, in opposing vivisection, in giving a moral uplift and affording entertainment and social pleasures to our soldiers and sailors, in relieving distress wherever she could, and whenever her means permitted.

"Theosophy," according to Madame Tingley, "must be applied to every department of life," and "Râja-Yoga," she declares, "is Theosophy applied to education." This does not mean, however, that in the Râja-Yoga School the minds of the young are burdened with any specific religious doctrines, but that they are taught to be clean in mind and body, to be unselfish, kindly, and obedient to properly constituted authority; and best of all, their tastes are directed along sane, wholesome, serviceable channels. With these fundamentals, when they arrive at an age of discretion, their minds are open to the truth; a knowledge of the different languages, which they began to acquire in their childhood, has inbred in them a cosmopolitan culture and interest in international

history; their acquaintance with the master-minds in the realms of literature, music, art, philosophy, and the drama has given them high standards; and their association with Katherine Tingley as Teacher, Friend and Guide has inspired their lives and has imbued them with that deep sense of duty to humanity upon which all true morality must rest, and which is so well expressed in her injunction to them: "Children of Light, as ye go forth into the world, seek to render noble service to all that lives."

This is the monument that Katherine Tingley has erected in the hearts of her students, and it is one which neither time nor the elements can efface; for it is graven on the tablets of the human soul. It is the divine flame which will flow through the veins of future generations, stirring them to deeds of courage, of wisdom, and of compassion, worthy of the better world to come.

Lomaland --- the Home of Theosophy

By Kenneth Morris

THE great institution which has made the name of Point Loma famous throughout the world is the International Headquarters of the Universal Brotherhood and Theosophical Society, an organization which was founded in 1875 by Madame H. P. Blavatsky, which after her death was led by William Q. Judge, and is now under the direction of his successor, Katherine Tingley.

There are men there who have been in the front rank as business organizers, as artists; in science, in medicine, in journalism and in the law; as well as many skilful and successful craftsmen. They are all, be it understood, members of the Society, and have worked as such for years in various parts of Europe, North America and elsewhere; thus, in a measure, earning the right to come to Point Loma and learn what is to be learned only there. Their object is to gain power and strength and ability to go out and help mankind.

For the studies and labors carried on there are, it should be said, of a deeper and more far-reaching character than you shall find elsewhere. There is work in the Arts; there is scientific research: one has but to read *The Theosophical Path* to realize what importance is attached to this latter, and that it is carried on by students well qualified for the work; but there is also research into the deeper side of life: into what may be called the science of the human soul, the real Occultism. We must divest that word of the hideous associations which the trickery of charlatans and the priests of Mammon have woven around it; and understand that it means insight

into human nature and the power to call forth the best from every man.

Ancient legends tell of a Golden Age far away beyond the horizon of antiquity, when the sun was always shining, and there was no selfishness nor misery anywhere in the world. Some of the poets and romanticists have scooped up dippersful of the glimmering waters of it, and given us to taste of mysteries and marvels: insight into those delicate yet heroic worlds which bards in fealty to Apollo hold. When we were children, nearly all of us had dreams of such sunbright realms: dreams which fell away from us, slowly or at once, with the coarsening touch of the world and the growth of our own passions. As we grew up we lost our scatheless faith in the things of joy and beauty; and whatever appeared most excellent, sooner or later we found the trail of some serpent over it all.

But you come to believe in the Golden Age again when you have seen something of Lomaland. Beautiful places do not attract by their mere beauty; that is, their loveliness does not consist merely in the things that the eye sees in them. There must be something else inwoven in the visible: an inward and spiritual grace, a significance. Men must have done noble deeds there, to link the outer beauty with the heart of man. Thus Greece and Italy are haunted with Homer and the heroes, Rome and the Renaissance; the Alps have William Tell and the indomitable history of Switzerland; the Andes, their memories of the Incas and the Conquest. These airy nothings that hold and uplift men's souls are generally, though unseen, the most potent somethings in the world. Their presence is strong at the Theosophical Headquarters: an inner atmosphere that thrills; as if exalted human activity had unlocked some door into the arcana; or smitten with prophet's power on the rock of externalities, and set free compelling and life-giving waters. All the wealth of color and all the sparkle of the sea, and the noble flow and sweep of the hill lines, and the gray and violet and aroma of the southernwood and yerba santa, and the mystery of the winding canyons, and the sun-awakened loveliness of the

slopes and the bounty of the sun himself, will not account for the spirit of joy and buoyancy that broods and nestles down over the place: a spirit and feeling that grow and grow upon you, and never surfeit. Twenty years or so only has Katherine Tingley been at work at Lomaland; but what years they have been, if the story were all told! The wilderness that she found is blossoming like a rose, like fairyland, like the Garden of the Hesperides, or the Islands of the Blest in the West of the World.

Certainly Nature did all that she could for the place, to begin with. She raised her delectable mountains to the east of it, and colored them with jewel tints; so that you could only paint them, and the sky and the herded clouds above them (when there are clouds), with the hues of mother-of-pearl and rare shells, with amethysts, topaz and opal. And the wizard mountains that they are, the long line of them! from the snows of San Gorgonio in the north, always touched with faint orange and rose and salmon, with dim forgetmenots and such gray as you might find in a pale iris, to the Table Mountain southward in Old Mexico: the whole horizon one great arc magically upflaming, upbillowing with them, and haunted with a certain life that one feels; as if they were palaces of the Gods of some ancient Western Golden Age: Gods calm, inscrutable, with many plumes and jewels of fire, who might awake from their mountain-hidden slumbers at any time to astonish the world — indeed, perhaps, as your fancy tells you, who are awaking even now.

And then westward are the sea and the sunset; and it is an abode of mystery and glory when the two are together. You must ask the scientists why it is that the sun elects those strange shapes for his setting. A Chinese lantern, orange and crimson, burning low in the purple and ashen rim of the sky: a pyramid of fire upon the horizon; a long, oval sun; a little, squat and luminous pagoda; the breastplate of a dragon, whose cloud-wings and glory are flung out from the north to the south; — no, no! by no means ask the scientists; instead, let your imagination for once run riot in fairyland, and be medicined with the waters of the Golden Age. There

are flaming and beautiful beings out at festival over the water; forget your personality in the glamor of it, and taste the grand life of Nature; be baptized in a fountain that laves away our aches and cares and troubles! Self is the thief that stole from us our ancient titanism and fairy-haunted youth; personality and passion robbed the world of its grandeur and magic. Here they are again, my masters, here they are — all the beauty and glory that poets and little children have ever dreamed! Ah, she is voluminous and persistent, is Nature here; flashing before the eyes of the dwellers there always the secrets of her impersonal splendor. She is as one with a wand: Voilà! and out before you is the core of the beauty of the world.

She does that everywhere, indeed, to a greater or less extent; but somehow, when she and greedy man come into contact, it is generally man that is the victor — for the time. He fills her sky with smoke, and strews her hills and valleys with old tin cans and corrugated iron iniquities. But man has made his home in Lomaland, and carries on all the business of life here; and yet Nature has nothing to regret, and very much indeed to rejoice over.

Those buildings at the top of the hill, for instance: the Râja-Yoga Academy and the Temple of Peace — she surely does rejoice over them. You cannot classify them as belonging to any known style of architecture, for they are of a style by themselves: with their perfect pillars, their wonderful harmony of lines and curves, their two great domes, the one pale sea-green and the other dark purple. Katherine Tingley was the architect who designed them. Perhaps the last criterion of beauty in architecture is the degree in which a building harmonizes with its surroundings: not that it should be merely beautiful in itself, like a Gothic cathedral; but that it should adorn the landscape around it, and be as necessary to that as beautiful eyes in a beautiful face. Beautiful these buildings are in themselves, certainly; but still more beautiful as the eyes of beautiful Lomaland, as the crown jewels of the hill. One must esteem the genius that planned them something beyond the ordinary: our greatest builders

do not so know what Nature needs. Art requires to have a certain wisdom behind it, or it will be less than perfect; here is the teaching of Theosophy exemplified again. So the builders of the Pyramids knew how to treat the desert; so the architects of the Parthenon perceived the requirements of the Acropolis. These buildings fit the hills of Lomaland as the sweet-aromaed southernwood and the California poppies fit them; they harmonize with the landscape as the heart of the pansy harmonizes with its petals. You can hardly imagine the place without them. And the homes of the students, and whatever buildings are set up, if only ever so temporary, are equally fitting; not one of them seems out of place, nor suggests a foreign body; they all appear to be native and intimate blooms.

Here are some words of Katherine Tingley's, which appeared recently in one of the principal magazines of North America:

"Point Loma, fourteen years ago, was a wilderness of sagebrush and cactus where rattlesnakes and wild rabbits had their haunts. . . . It was eight miles from the town of San Diego, hardly accessible by road and only to be reached with difficulty by water. In point of scenery, location and climate, it was the ideal spot of the world, and most admirably adapted for the educational institution for which it was purchased."

(Access to Point Loma is very easy now: there are splendid roads and electric car-lines; it is but a matter of half an hour between the Theosophical Headquarters and the city.)

"The knowledge that on Point Loma was to be the world-center of the Universal Brotherhood and Theosophical Society, which has for its supreme object the elevation of the race, created great enthusiasm among the members throughout the world. The further fact that the government of the Universal Brotherhood and Theosophical Society as provided by the Constitution of the Society, rests entirely with the Leader and Official Head, who holds her office for life and who

has the privilege of appointing her successor, gave me the power to carry out some of the plans I had long cherished. Among these was the erection of the great Homestead Building, now the Râja-Yoga Academy. This I carefully designed that it might not stand apart from the beautiful nature about it, but in a sense harmonize with the sky, the distant mountains, the broad blue Pacific and the glorious light of the sun.

"No one dominated by selfish aims and ambitions was invited to take part in this pioneer work. Although there were scores of workers from various parts of the world uniting their efforts with mine for the upbuilding of this world-center, yet there was no disharmony. Each took the duty allotted to him and worked trustingly and cheerfully. A visitor notes with surprise that 'the cooking, the carpentering, the road-making, as well as the teaching and the music, are done freely; that the doctor, the dentist and the plumber, the monotype operator in the printing-shop, and the engineer in the power plant, were all working without wages, working hard, and as far as I could see, very happy at their tasks.' By organized efforts the troublesome household tasks are made easy, and not only are these carried on, but the students make most of their own clothing and much of their furniture. Many of the world's ways these workers gladly left behind them. They seemed reborn with an enthusiasm that knew no defeat. The work was done for the love of it, and this is the secret of a large part of the success that has come to the Theosophical Movement.

"Not long after the establishment of the International Theosophical Headquarters at Point Loma, it was plain to see that the Society was advancing along all lines by leaps and bounds. Letters of inquiry were pouring in from different countries, which led to my establishing the Theosophical Propaganda Bureau. This is one of the greatest factors we have in disseminating our teachings. The International Brotherhood League then opened its offices and has ever been active in its special humanitarian work: for orphan children, prisoners, the unfortunate, and in the relief of suffering. From the beginning the Aryan Theosophical Press has yearly



London Photo & Engraving Dept.

STOA IN THE GREEK THEATER, INTERNATIONAL THEOSOPHICAL HEADQUARTERS
POINT LOYA, CALIFORNIA



Point Loma Photo & Engraving Dept.

THE RÂJA-YOGA ACADEMY (right) AND TEMPLE OF PEACE (left) FROM THE
GARDENS TO THE WEST, INTERNATIONAL THEOSOPHICAL HEADQUARTERS
POINT LOMA, CALIFORNIA

enlarged its facilities in answer to the demand made upon it through the publication of Theosophical literature. . . . There is the Isis Conservatory of Music and Drama, the Department of Arts and Crafts, the Industrial Department, including Forestry, Agriculture, Road-building, Photo-Engraving, Chemical laboratory, Carpentry and Plumbing, Landscape Gardening and many other crafts."

Of this list of activities, a chapter might be written on every item; one must however, take a glance at the wonderful Râja-Yoga System of Education, one of Katherine Tingley's many revelations to the world. Fifty years ago we used to imagine that if society were run by scientists it would be perfect; now we incline to the idea that a general direction of affairs by business men is the desideratum. The truth is that every department of life, all sorts and conditions of men, are necessary; so long as they are men, and not caricatures or slanders on humanity. The supreme touch comes not in mere proficiency in any one profession, nor in any mental qualification; but in the soul itself, the submerged divinity within us all. We train our children for this or that business or profession; and too often omit to train them to be men and women, gloriously human, masters of themselves.

But at this International Theosophical Center the whole aim of education is towards this soulhood. The work of teaching is carried on from that standpoint. All the faculties are developed, but only as a means to the end that the real manhood may be developed. It is not great artists or great business men or great scientists that the world is crying out for; but men and women who hold the balance of things within themselves, and can meet all situations and turn the wrong they meet into right. Katherine Tingley's Râja-Yoga System is meeting this need. The ordinary schools look on the problems of life, which their scholars are to face, as being chiefly concerned with matters of bread and butter and the like. But the real problems are those within. If a man is master of himself, dispassionate and compassionate; if he can lord it over his wandering mind, concentrating that entirely on the present duty; the bread and butter question

will never appear before him as a problem at all. His problems will be: to stop vice, to rescue the fallen, to better the life of the world; and he will find himself capable of solving them.

In the article above quoted, Katherine Tingley explains the educational ideals she has brought into actuality thus:

“In the Râja-Yoga College and School the term education has a much wider signification than is usually given it. The basis of this whole education is the essential divinity of man and the necessity for transmuting everything in his nature which is not divine. To do this, no part can be neglected and the physical nature must share to the full in the care and attention which are required. Neither can the most assiduous training of the intellect be passed over; it must be made subservient however to the forces of the heart. The intellect must be the servant, not the master, if order and equilibrium are to be attained and maintained. In such a system as this, it is necessary that all service be voluntary, and therefore no salaries whatever are paid. The aim of true education is not to acquire a store of facts. For this a retentive memory is alone the requisite, and we find all too often in the world that memory and knowledge are accredited with an identity they in no way deserve. True education is the power to live in harmony with our environment and power to draw out from the recesses of our own nature all the potentialities of character and divine life.

“The education in the Râja-Yoga system, therefore, is not confined to the receipt of information at certain stated hours of the day, and in a specified manner. In fact, the whole life here may be regarded as education. A well-known writer has recorded with surprise the reply of the oldest living worker in the community to the question why he lived there: ‘I am a student, I am learning.’ At the International Theosophical Headquarters, all are students. Every hour of the day, every activity of body or mind, is part of the educational process. It consists of the regulation of the whole life upon the highest ideal, which must govern the most hidden thought as effectually as it does the mutual relationship

of the students. Theosophy is not a metaphysical abstraction nor a system of intellectual gymnastics. This is proved by the success which attends the broad application of its philosophy to the needs of human life."

Therein lies the secret of Lomaland; therein the secret of Katherine Tingley's own ever-victorious career. One can but be convinced, when one has seen a little of the life there, that there is something at work in Lomaland, more real than anything known in modern times; some principle, some method of living discovered, of which the world knows nothing, or which it has forgotten long since. One side of life, and that the noisiest, the foremost, the most insistent everywhere — the wilfully selfish side, to wit — is entirely absent; hence there is room for all splendid things in human nature to grow and blossom. Do but look at these children, and say if they are not to out-distance all competitors in whatever line of life they may pursue. And yet they have not, and will not have, any idea of competing; nor desire to do so. Say if there are not great poets and artists, great lawyers and professional and business men, in their ranks. Why, you do not doubt it. With that absence of self-consciousness, that alertness and concentration, that grace and dignity, it could not be otherwise. Many of them have been in the school since the time of their birth; always under watchful eyes; always under the influence of the highest, most impersonal, wisest love. They are not allowed to go wrong; they are brought to study the divinity of their real nature, and how to win battles against the lower part of themselves. They are manly, boyish, or womanly, girlish, and unspoiled: eager after self-mastery. If all children were so trained and guarded, genius would be the rule, not the exception. You see them, and your pessimism falls away from you; for you realize that a new race is coming into being, that will do something real towards the uplifting of the world. It is a new and practical exemplification of the truth that whoso seeketh first the kingdom of Heaven, all things else shall be added unto him.

Another department at the International Theosophical

Headquarters at Point Loma that must be mentioned is the Aryan Theosophical Press. Besides many books on Theosophy yearly, no less than four magazines are issued here: *The Theosophical Path*, the official organ of the Universal Brotherhood and Theosophical Society; *El Sendero Teosófico*, which has won for itself so high a place among the magazines of the Iberian world; the *Râja-Yoga Messenger*, written and edited by young students of the Râja-Yoga College, girls and boys, and dedicated to the children of the world; and *The New Way*, "for prisoners and others, whether behind the bars or not," designed to give a simple, optimistic philosophy of life — distributed gratis in most of the state prisons in the U. S. A., also in hospitals, and a special edition being published for soldiers and sailors. The Aryan Theosophical Press, truly, is a marvel of productiveness and efficiency; but in other respects, what a contrast it affords to the great printing establishments of the land! There is the clank of machinery, the palpitating of engines, the perpetual click and clatter of the monotype and casting machine; but there is also the magical canyon winding down from before the wide windows to the Pacific; there is the croon of the waves from afar, and the song of the mocking-bird, the blooming of innumerable flowers, the scent of aromatic acres. And the magazines that are produced, with their carefully written articles and exquisite illustrations — in themselves they are a proof that there is nothing slipshod about Theosophy; that it is the gospel of perfect work, of the taking of infinite pains. The clichés for the pictures, whose excellence has so often been commented on in the press of two continents, are all the work of the Photographic and Engraving Department at Point Loma, which is in charge of one of the young graduates of the Râja-Yoga College.

Some of the students at the International Theosophical Headquarters at Point Loma worked under Madame H. P. Blavatsky, who founded the Theosophical Society in 1875, and remained its Leader until her death in 1891. They knew her personally, and were brought into daily contact with the power and genius that so startled and aroused the world some

thirty or forty years ago. Others again were associated with William Quan Judge, whose strong hands held the reins of the Movement during the five years that elapsed between Madame Blavatsky's death and his own; and still others have come into the ranks, attracted by the teachings of Katherine Tingley herself. They all, and especially the more advanced of them, the ones nearest to the Leader, realize that it is a true World Teacher that they have in their midst: one who can teach the deeper mysteries of life; one "not as the scribes and Pharisees." There were many teachings left by Madame Blavatsky in the sole possession of Mr. Judge, to be given out by him to such of the students as might fit themselves to receive them, and as they fitted themselves. Many of these teachings Katherine Tingley has given out; and many teachings of her own. For Theosophy is not a limited dogma, but a progressive unveiling of the deeper knowledge of the Soul, and it is true, now as ever, that "whoso doeth the will shall know of the doctrine." As one advances in purity of life and motive, and in understanding, so he becomes fitted to receive deeper and deeper knowledge. And it is the possession of such knowledge, and the ability to give it out at the right time and to the right persons, that constitute in part the power of a World Teacher.

Those who knew H. P. Blavatsky recognise in Katherine Tingley the same depth of knowledge and insight; the same power to guide the lives and studies of seekers after the higher things. There are many so-called teachers in the world today, and many who claim to have spiritual knowledge, who have strange doctrine to dole out to the gullible for money; and some of them have great intellect, and some deep learning, and some a wondrous flow of words. But to be a world teacher requires something more than brilliant intellect, or the power to stir the emotions of the crowd. It is not an affair of the brain-mind, but comes through long preparation, through many trials, through living entirely to benefit mankind. True Teachers do not confound God with Mammon; they know that all the money in the world would not suffice to buy for any a single ounce of Truth or Wisdom.

And further, Katherine Tingley has always been a philanthropist. She had been such long before she became known to the world as the Head of the Theosophical Movement: a worker in prisons, a rescuer of the fallen, a lover and helper of children. Since then she has turned, as one might say, one hand of the Theosophical Society to philanthropic work; and the other to that which must stand behind philanthropy, unless the latter is to be a mere plowing of the sands: the work of teaching the true philosophy of life, in whose light men can come to live uprightly, beneficially for the race. Turn to the record of her visit to Santiago de Cuba at the close of the Spanish-American War, when she fed thousands that were starving, and tended thousands that were sick.

Should you look into the lives of the many wordy claimants to spiritual wisdom who advertise and advertise themselves these days, you would find, it is likely, innumerable inconsistencies, rampant selfishness; often viler things still. But at Lomaland, under Katherine Tingley, this rule is applied: the first essential condition on which real spiritual advancement depends is absolute purity of life and unselfishness of purpose. Go up and down there, and search where you will, you shall not find that which rings untrue. Katherine Tingley makes a challenge to every member of her organization, and particularly to those who come to Point Loma, to make their lives shining examples, letting no dark corners remain in them: to fit themselves by study, and by the utmost purity of mind, body and motive, to become potent helpers of mankind.

Brief Chronology

of some

Important Events in the History of the Theosophical Movement

1831 — *July 31.* Birth, at Ekaterinoslaff, southern Russia, of Helena Petrovna Hahn, daughter of Colonel Peter Hahn and Helena Fadeyef.

1845 — Taken by her father to Paris and London.

1848 — *July 7.* Married N. Blavatsky, Councillor of State. Later, traveled (at her father's expense) in Europe, Canada (1851), North and Central America, England, India (1852), Java, England (1853), North America, India (1855), Cashmere, Leli in Ladakh (1856) Tibet, India (1857), the East, Egypt, Greece, Palestine (1867-1872), Paris, and New York, arriving July 7, 1873.

1874 — She met William Q. Judge, who at once became her pupil, and at her death succeeded her as Leader of the Theosophical Movement.

1875 — *September 8.* Formation of the Theosophical Society at H. P. Blavatsky's rooms. Present: H. P. Blavatsky, W. Q. Judge, and fourteen others.

1877 — Publication of *Isis Unveiled*, H. P. Blavatsky's first book.

1878 — *December 18.* H. P. Blavatsky left New York for India, to enlarge the work of her Society.

1879 — The magazine *The Theosophist* founded and edited in India by H. P. Blavatsky.

1880 — H. P. Blavatsky visited Ceylon.

1881 — H. P. Blavatsky delivered the celebrated message to the Brâhmans of Allahâbâd, known as the 'Prayag Theosophical Society Letter,' severely criticizing certain Brâhmanical practices, particularly child-marriage.

1883 — Formation of the Aryan Theosophical Society at New York, by William Q. Judge, who was elected its President and remained such until his death in 1896. Into this Society the Parent Theosophical Society merged itself.

1884 — *April 7.* H. P. Blavatsky left India for Europe, returning to India later in connexion with false charges made against her. (See *Incidents in the History of the Theosophical Movement.*)

1885 — H. P. Blavatsky returned to Europe — Würzburg, Ostend, Paris. W. Q. Judge returned to America from a visit to India. *The Secret Doctrine* begun by H. P. Blavatsky.

1886 — *April.* W. Q. Judge founded *The Path* magazine, and became

its editor. Lodge formed in Boston. The Society established in Ireland.

1887 — H. P. Blavatsky took up residence in London, founding and editing the magazine *Lucifer*. First Convention of the American Section.

1888 — Blavatsky Lodge formed. British Section formed, and other English Lodges established. Publication of *The Secret Doctrine* by H. P. Blavatsky. Establishment by H. P. Blavatsky of the 'Esoteric Section,' afterwards the 'Eastern and Esoteric School of Theosophy.' The Universal Brotherhood Organization, founded in 1898, of which the Theosophical Society became an integral part, is the expansion of the Eastern and Esoteric School.

1889 — Aryan Press established by W. Q. Judge in New York. *The Key to Theosophy* and *The Voice of the Silence* written and published by H. P. Blavatsky. Formation of the Theosophical Society in Sweden, *February 10*, with Dr. Gustav Zander as President.

1890 — *March 26*. Incorporation of the Aryan Theosophical Society of New York, at New York City.

1891 — *May 8*. Death of H. P. Blavatsky at 19 Avenue Road, London. European Section formed. Dutch-Belgian branch formed. Purchase of 144 Madison Avenue, New York, by the Aryan Theosophical Society, and establishment there of the International Headquarters. Publication of *Echoes from the Orient* (W. Q. Judge).

1893 — W. Q. Judge spoke, at the Parliament of Religions, Chicago, to enormous meetings, on 'Theosophy in the Bible,' 'Universal Brotherhood a Fact in Nature,' 'The Unsectarian Nature of the Society,' and 'Education.' Publication of *The Ocean of Theosophy* (W. Q. Judge).

1894 — *April 22*. Eighth Annual American Convention, at San Francisco, representing eighty-seven Branches, declared, in answer to certain attacks, its unanimous and unswerving belief in the integrity and uprightness of William Q. Judge.

November 3. W. Q. Judge took control of 'The Esoteric Section' throughout the world.

1895 — *April*. Ninth Convention of the American Section, when it was resolved by an overwhelming majority of delegates to reorganize, changing the name to 'The Theosophical Society in America,' and electing W. Q. Judge President for life. The other World-Sections immediately followed this example.

1896 — *March 21*. Death of W. Q. Judge. Katherine Tingley, appointed by W. Q. Judge as his successor, became Leader of the Movement throughout the world.

June 7. Katherine Tingley organized and conducted the great Crusade of American Theosophists around the world, ending April 4, 1897.

1897 — *February 23*. Corner-stone of the School of Antiquity laid at Point Loma, by Katherine Tingley. Lotus Groups organized. International Brotherhood League formed by Katherine Tingley. Summer Home in New Jersey established by Katherine Tingley for children of the crowded

districts of the East Side of New York City. Wayfare Home established by Katherine Tingley at Buffalo, New York, for destitute women. *The New Century*, a weekly paper, established and edited by Katherine Tingley. The name was afterwards changed to *Century Path*.

1898 — *January 13*. Formation in New York City of the Universal Brotherhood, by Katherine Tingley.

February 18. The Convention of the Theosophical Society in America, in Chicago, resolved, through its delegates, to enter a larger arena and widen its scope, by uniting with the Universal Brotherhood Organization, in which the parent Theosophical Society, founded by H. P. Blavatsky and others, was merged. Katherine Tingley was officially recognised as Leader and Official Head of the Universal Brotherhood and Theosophical Society, for life.

February 23. The Theosophical Society in Europe took the same action; quickly followed by the Theosophical Societies in other parts of the world.

June. The Isis League of Art, Music and Drama, established in New York by Katherine Tingley.

August. Emergency hospital established at Montauk, Long Island, by Katherine Tingley, where thousands of sick soldiers of the American Army returning from the Cuban campaign were given relief by nursing, medicines, clothing, etc. Boys' Brotherhood Clubs established throughout the world by Katherine Tingley.

1899 — *February*. Expedition for relief work in Cuba organized by Katherine Tingley, in pursuance of International Brotherhood League work.

April 13. Congress of the Universal Brotherhood and Theosophical Society opened at Point Loma, California, and attended by members from all parts of the world.

September 13. Congress in Stockholm, Sweden, organized by Katherine Tingley. A reception given by the members of the Organization was attended by King Oscar of Sweden and his suite.

October 6. European Congress of the Organization at Brighton, England.

1900 — *February 13*. Katherine Tingley took up her permanent residence at Point Loma, California, after having purchased large property at that place for the World-Center and Headquarters of the Universal Brotherhood and Theosophical Society and all its Departments.

November 11. Dedication of the Aryan Memorial Temple by the students of Lomaland.

1901 — *July 1*. Building of the Open-Air Greek Theater commenced at the International Theosophical Headquarters, Point Loma; completed in November; the first one built in the U. S. A.

1902 — *March 7*. Purchase of Opera House, San Diego, California, for the public exposition of Theosophy, dramatic and other work, by Katherine Tingley. Re-named as the *Isis Theater* on *May 18*.

November. A number of orphan Cuban children, on their way to Point Loma, were detained at New York through the efforts of the Gerry

Society. Pursuant to an appeal made to the Government by Katherine Tingley, Commissioner-General Sargent of the Immigration Office, visited Point Loma, and, after a thorough investigation, reported most favorably to the Government; and in December the children reached Point Loma safely.

1903 — Katherine Tingley gained her libel suit against the *Los Angeles Times*, which was forced to pay heavy damages for its slanderous attack upon her.

November. Râja-Yoga Schools opened in Santiago, Cuba, and San Diego, California. Katherine Tingley visited France, Italy, Egypt, Ceylon, China, and Japan.

1904 — *December.* First number of *The Râja-Yoga Messenger*, an illustrated magazine devoted to the higher education of youth, conducted by pupils of the Râja-Yoga College, Point Loma, California.

1906 — *July.* The Woman's International Theosophical League established by Katherine Tingley.

September. Râja-Yoga School opened in Pinar del Río, Cuba.

1908 — *November 29.* Corner-stone of the Cuban International Theosophical Headquarters laid on the San Juan Hill property, Cuba, purchased by Katherine Tingley in 1907.

1909 — *February.* Opening of Râja-Yoga School in Santa Clara, Cuba.

1911 — *March 17.* First performance, in the Isis Theater, of *The Aroma of Athens*, arranged by Katherine Tingley.

July. The illustrated monthly magazines of the Universal Brotherhood and Theosophical Society, viz., *The Theosophical Path* (U. S. A.) edited by Katherine Tingley, and the magazines published under her direction in England, Sweden, Germany, and Holland, were simultaneously enlarged, and appeared for the first time with a color reproduction, on the cover, of the symbolic painting entitled *The Path*, now in Lomaland. The new Spanish magazine, *El Sendero Teosófico*, edited by Katherine Tingley, appeared at the same time.

October 27. Establishment by Katherine Tingley of the Men's International Theosophical League of Humanity.

The Key to Theosophy published in Japanese, in Japan.

November. *The New Way*, a monthly magazine 'For prisoners and others whether behind the bars or not,' established by Katherine Tingley. Several thousand copies of this magazine are distributed monthly, free, among prisoners.

1912 — *November-December.* Katherine Tingley in Sweden and Denmark; and in Italy, where she laid the foundation of extensive Theosophical work.

1913 — *March 13.* Public announcement made by Katherine Tingley of an *International Theosophical Peace Congress*, to be held at Visingsö, Sweden, in June of that year.

May 4. In an address at Isis Theater, Katherine Tingley called upon

U. S. A. to take its place as the first nation in the world for Peace.

June 22-29. The International Theosophical Peace Congress convoked by Katherine Tingley was held on the historic island of Visingsö, Sweden. Among numerous other activities a historical play, *The Forerunners*, was presented; also *The Aroma of Athens*; and a special cantata, *The Peace Pipe*, was rendered. A Greek temple was erected containing a fine exhibition of pictures by Swedish and foreign artists, including a splendid collection donated permanently by Sweden's premier artist, Julius Kronberg.

August. Katherine Tingley with her party of Peace Delegates, held public meetings in several cities in the Netherlands, and attended the Twentieth Peace Congress at The Hague, where the Rāja-Yoga Students sang at the opening session. Some of the delegates also held a public meeting in Nürnberg, Germany. Other public meetings were held in London and Boston.

1914 — *June 16.* Public announcement by Katherine Tingley of the Parliament of Peace and Universal Brotherhood to assemble in the Greek Theater, Lomaland, during 1915.

July. Rāja-Yoga Free Summer School for Poor Children of London, established by Katherine Tingley at Fleet, Hants, England.

September 3. September 28 suggested by Katherine Tingley to the President of the U. S. A., as a Sacred Peace Day for the Nations.

September 7. Resolutions presented by Katherine Tingley to Sacred Peace Day Committee telegraphed to President Wilson urging him to call upon all neutral Powers to call a halt in the war and hold a council of all Powers in the Peace Palace at The Hague.

September 28. Sacred Peace Day for the Nations celebrated in San Diego by a grand pageant and by public meetings held in the Isis Theater.

October. Katherine Tingley and party held public meetings in several cities of Arizona, in aid of Governor Hunt's efforts for the abolition of capital punishment in that State.

1915 — *June 22.* Katherine Tingley opens the International Parliament of Peace and Universal Brotherhood in the Greek Theater, at the International Theosophical Headquarters, Point Loma, California.

June 23. Public Meeting of the Parliament of Peace and Universal Brotherhood at Isis Theater, San Diego.

June 25. Re-dedication by Katherine Tingley of the Aryan Memorial Temple at the International Theosophical Headquarters as 'The Temple of Peace.'

July 6. Katherine Tingley speaks at the International Congress of Women Workers to promote Permanent Peace, at San Francisco.

August 11. The Archaeological Institute of America on invitation from Katherine Tingley holds an adjourned session of its Annual Meeting (which began in San Francisco), in the Greek Theater, School of Antiquity, International Theosophical Headquarters, Point Loma, California.

October 6. Katherine Tingley establishes, in San Diego, University

Extension Lectures in connexion with the School of Antiquity. These lectures have since been published as *Papers of the School of Antiquity*.

October 11. Theosophical Defense League formed by Katherine Tingley.

1916 — *January 24.* Special performance of *As You Like It* by students of the Râja-Yoga College under direction of Katherine Tingley at the Isis Theater, San Diego, in aid of Flood Sufferers.

February 13. Special performance of *Twelfth Night* by students of the Râja-Yoga College under direction of Katherine Tingley at her Isis Theater, San Diego, in aid of Jewish Relief Fund.

June 17. Katherine Tingley visits New York to force retraction by the New York *World* of certain libelous statements embodied in an article previously published by it, such statements being in the main taken from previous newspaper publications and repeated at intervals for several years past.

July 9. Retraction published by the New York *World* under the heading 'The Truth About Katherine Tingley; a Statement of Facts Published in justice to the Universal Brotherhood and Theosophical Society, and of its Leader and Official Head.' Similar retractions were also afterwards published by the *Oakland Tribune* (Oakland, Calif.), and the *Salt Lake Telegram* (Salt Lake City, Utah).

1917 — *March 26.* Katherine Tingley visits Sacramento to appeal to the Legislature Committee against the passage of the Prendergast Bill which provided for the use of unclaimed animals for vivisection. The Bill was vetoed by Governor Wm. D. Stephens.

June 13. Katherine Tingley opens large hall in her Isis Theater Building, San Diego, as a Recreation Center for Soldiers and Sailors, afterwards acquiring one of the Exposition buildings in Balboa Park, San Diego, for the same purpose, and also giving entertainments at Fort Rosecrans, Point Loma, and entertaining a large number of soldiers and sailors every Sunday at the International Theosophical Headquarters, many times giving special programs for the enlisted men in the Greek Theater, International Theosophical Headquarters, Point Loma, and in her Isis Theater in San Diego.

1919 — *March 24.* Publicity Department for Theosophy established by Katherine Tingley for special propaganda work.

April 25. Katherine Tingley, accompanied by twelve Râja-Yoga students, starts on a lecture-tour, lecturing in New York, Boston, Washington, Chicago, Minneapolis and other cities.

September 14. Katherine Tingley again starts on a lecture-tour, speaking in several cities of the eastern states.

December. Katherine Tingley acquires possession of her childhood home, Laurel Crest, Newburyport, Mass., on the banks of the Merrimac River, immortalized by the poet, John Greenleaf Whittier.

December 23. Founding and Incorporation of the Theosophical University, at the International Theosophical Headquarters, Point Loma.

Established for the benefit of the people of the earth and all creatures

The Universal Brotherhood and Theosophical Society

OBJECTS

This BROTHERHOOD is part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is a fact. Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in nature and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

* * *

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, founded by H. P. Blavatsky at New York, 1875, continued after her death under the leadership of the co-founder William Q. Judge, and now under the leadership of their successor, Katherine Tingley, has its Headquarters at the International Theosophical Center, Point Loma, California.

This Organization is not in any way connected with nor does it endorse any other societies using the name of Theosophy.

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY welcomes to membership all who truly love their fellow-men and desire the eradication of the evils caused by the barriers of race, creed, caste or color, which have so long impeded human progress. To all sincere lovers of truth, and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to do all in their power to make Brotherhood a living energy in the life of humanity, its various departments offer unlimited opportunities.

The whole work of the Organization is under the direction of the Leader and Official Head, Katherine Tingley, as outlined in the Constitution.

Do not fail to profit by the following:

It is a regrettable fact that many people use the name of Theosophy and of our Organization for self-interest, as also that of H. P. Blavatsky, the Foundress, to attract attention to themselves and to gain public support. This they do in private and public speech and in publications, also by lecturing throughout the country. Without being in any way connected with the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, in many cases they permit it to be inferred that they are, thus misleading the public, and many honest inquirers are hence led away from the truths of Theosophy as presented by H. P. Blavatsky and her successors, William Q. Judge and Katherine Tingley, and practically exemplified in their Theosophical work for the uplifting of humanity.

The International Brotherhood League

Founded in 1897 by Katherine Tingley

ITS OBJECTS ARE:

1. To help men and women to realize the nobility of their calling and their true position in life.
2. To educate children of all nations on the broadest lines of Universal Brotherhood, and to prepare destitute and homeless children to become workers for humanity.
3. To ameliorate the condition of unfortunate women, and assist them to a higher life.
4. To assist those who are, or have been, in prisons to establish themselves in honorable positions in life.
5. To abolish capital punishment.
6. To bring about a better understanding between so-called savage and civilized races, by promoting a closer and more sympathetic relationship between them.
7. To relieve human suffering resulting from flood, famine, war, and other calamities; and, generally, to extend aid, help, and comfort to suffering humanity throughout the world.

For further information regarding the above Notices, address

KATHERINE TINGLEY
INTERNATIONAL THEOSOPHICAL HEADQUARTERS
POINT LOMA, CALIFORNIA

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