

THE SCHOOL OF ANTIQUITY
POINT LOMA, CALIFORNIA

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The
Life at Point Loma

SOME NOTES BY KATHERINE TINGLEY

LEADER AND OFFICIAL HEAD OF THE
UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

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“Universal Brotherhood has no creeds or dogmas; it is built on the basis of common sense. It teaches that man is divine, that the soul of man is imperishable, and that Brotherhood is a fact in nature, and consequently takes in all humanity.”

* * *

“Men must rid themselves of fear, and reach a point where they realize that they are souls, and where they will strive to live as souls, with a sense of their duty to their fellows.”

* * *

“Let me remind you that while your first duty lies with your families, your cities, your country, there is another duty you owe to the world as a whole.”

—Katherine Tingley

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The Life at Point Loma

Some Notes by KATHERINE TINGLEY, Leader and
Official Head of THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY*

HE natural advantages of Point Loma need hardly be pointed out to California readers. Its climate, its commercial possibilities, its picturesque beauty, and its healthfulness have been too long established and admitted to need any argument in their support, and the fact that it has become a great educational center is an additional guarantee of the influence which it has attained in the estimation of the world. The educational advantages which it offers include the fine arts of music, painting and sculpture, and these are firmly based upon a sound and practical substratum of the ordinary knowledge of the day. Very special attention is given to diet, and to physical training in

* Reprinted from the *Los Angeles Saturday Post*, December, 1902.

general, and this is combined with a practical instruction in the social duties which are to be encountered in the world.

Point Loma is the world center of THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, which has for its supreme object the elevation of the race. It asserts that "brotherhood is a fact in nature," and it professes "to teach brotherhood, to demonstrate that it is a fact in nature, and to make it a living power in the life of humanity." The activities at the Point, in addition to the daily duties of home life, comprise the practical spread of lofty ideas through lectures, literature, music and the drama. Many magazines, pamphlets and books are issued, the correspondence is world-wide, and the branches of the Organization are to be found in all countries.

The principal buildings are the Homestead, the School for the Revival of the lost Mysteries of Antiquity, the Temple of Music and Drama and the outdoor Amphitheater. To these may legitimately be added the Isis Theater in San Diego, one of the largest and best equipped theaters on the Pacific Coast.

The Government of THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is autocratic and rests entirely in the hands of the Leader and Official Head, who has the privilege of nominating her successor. The methods are entirely in the direction of an accentuation of individual responsibility and of the establishment of a true harmony of life.

It is unnecessary to say that no compulsion is used and

that even in the case of children, punishment is unknown.

The term Râja Yoga, which has been so much used and so much misunderstood, implies but the balance of the physical, mental and moral faculties, and this is becoming more and more a dominant factor as a true comradeship is established. The students of the Point Loma Homestead are from all social ranks and from all nationalities. Their ties of relationship and association all over the world result in a constantly flowing stream of fraternal sentiment, which carries to every quarter of the world an increasing desire to help others, with the courage and the wisdom which are necessary to do it well.

The commerce and the industries of the world have largely fallen into the hands of those who are governed entirely by selfish interests. The ideal of the Point Loma students is to awaken and vivify that individual responsibility of man to man, which alone can arouse the best activities of the nation, and set it upon the path of progress which shall result in the regaining of the lost art of Living, with those undreamed-of material benefits which will accompany it. In no other way can the industrial methods of the world be reformed and man regain his true position as a dispenser of good.

The Theosophical Movement was started a quarter of a century ago by Helena P. Blavatsky, who presented to the world a system of philosophy and of evolution which has never yet been effectually assailed, and which has laid an ever tightening hold upon popular acceptance. The

death of Madame Blavatsky brought into prominent place of service her successor, William Quan Judge, and it remained but to illustrate the practical application of these teachings, which is now being done at Point Loma. This was especially necessary in view of the cramping intellectualism of the age, an intellectualism which gave to Theosophy the appearance of a metaphysical inaccessibility to which, in its true nature, it is altogether foreign.

The transition from mere intellectualism to practical philanthropic activity was not effected without the necessity of leaving behind some few who thus proved their theories to be but skin-deep. The ultimate result, however, has been to collect at Point Loma all those who were willing to prove by their actions that they had no other aim than to render help to humanity by lives of unselfish devotion; and that their objects are actually of the purity which they avow is shown by the triumphant success which becomes every day more apparent. The key-note of the coming ages is being sounded at Point Loma.

The question of Leadership has led to much adverse criticism of the Point Loma Institution by its enemies, who have themselves no practical work to show. It has been said that autocratic government is opposed to the prevailing sentiment of the world, but it is not hard to show that the members of THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY have actually followed the real practice of the world, which is indeed the only one possible, however much pretense may point in the opposite direction.

Wherever men are gathered together for a common purpose there will be a leader among them, and they will be actually led by that one, even though they may give the nominal leadership to another.

There is a top rung to every ladder, though we may close our eyes to that fact, and the members of THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY have but given their open adhesion and their open allegiance to that one among them whom they have declared to be the best fitted for that position. In its own affairs the world does actually do the same thing, however much it may hide it up by claiming popular control and representative government. At the back of all the machinery of government stands the strong man, whether he is seen or unseen. This Organization has recognized that fact and has acted upon it openly.

The term education here has a much wider significance than it usually receives. It means no less than the development of the Soul, with all the capacities which belong to it. This is done by the tuning of the whole nature, in the same way that a piano must be tuned in every string if harmony is to be produced.

The basis of the whole of this education is the essential divinity of man, and the necessity for transmuting everything within 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 the attention which are required. Neither can the most assiduous training of the intellect be passed over, but it must be made subservient to

the forces of the heart. The intellect must be the servant and not the master, if order and equilibrium are to be attained and maintained. In such a system as this it is a necessary part 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 the only requisite, and we find all too often in the world that memory and knowledge are accredited with an identity which they in no way deserve. True education is the power to live in harmony with our environment, the power to draw out from the recesses of our own nature all the potentialities of character. The education at Point Loma is therefore not confined to the receipt of information at certain stated hours of the day, and in a specified manner. It consists in the regulation of the whole life upon the highest ideal which must alike govern the most hidden thought as effectually as it does the mutual relationship of the students.

The term "Râja Yoga" has already been briefly defined as the attainment of an equilibrium, in every respect, of the nature, physical, mental and moral. That Theosophy is not a metaphysical abstraction or a system of intellectual gymnastics is sufficiently proved by the success which attends the broad application of its philosophy to the needs of the child life. The basis of this application is found in the realization of the duality of the child nature, a duality which shows itself in the earliest cradle days.

In the nurseries and the schools of the world the prin-

principle of selfishness seems to be often exalted into a virtue. The "preparation for life" seems all too often to consist in the cultivation of those aspects of the nature which have already done so much to create the misery which we see around us. The habit of selfishness, the duty of competition, is taught from the earliest and most impressionable days, and the children being left in ignorance of their own nature, its complexities, and its intricacies, are unable to discriminate between the higher and the lower, the true and the false.

At the Râja Yoga School the children are treated in accordance with the facts of life and the needs of life. The love which is given them is that truest affection which thinks ever of their welfare without regard to the selfish pleasures which they can render in return. The affection which shows itself in the administration of injurious dainties, by unwholesome fondling, by injudicious petting, is not love at all, but selfishness. To truly love a child is to help it to develop its highest faculties, which grow by, and through, a willing service to others, to teach it to help itself and so to grow strong to help its fellows.

The child which is big enough to raise its hand to strike can equally well use that hand in its own legitimate service instead of demanding from those around it an aid which it could well render to itself. Thus, at the Râja Yoga School, we see children of the tenderest age who have grown to be helpful and self-reliant, and it would be easy to find groups of a dozen babies who make far less demand

upon those who are in charge of them, and who are consequently far happier, than many a single child whose parents have given to it a "love" which will not be helpful to it through life.

The children at the Râja Yoga School are not only shown the beauty of self-help, but they are also shown the uselessness and the folly of anger and pride and jealousy. They are afforded glimpses of their own natures and are thus taught to discriminate between the higher and the lower, between the real and the unreal. Every essential moral lesson which can be taught to adults can be taught also to children; and surely it is better that the little ones should learn, in the love and the sanctity of the home, the lessons which the world has a rougher method of imparting at an age when mental habits have become confirmed.

The Râja Yoga education is but a permission to the child to grow without the chains of self-love which will ever remain outside of its nature if the foundations of education be laid aright. Are there not very many parents who will even admire in their children those very faults which may, as adults, bring them within reach of the law, encouraging in them the self-will and the vanity which must surely mar their lives? The world has not yet realized how much of truth children already know, and how much of that truth we destroy by our mistakes. There are but few children who do not know well that all nature is a great teacher, until we by our materialism, and often by our ridicule, drive the knowledge from their minds.

The Theosophic education is not so much a something which is imparted. It is a liberation from the powers of the lower forces which hinder and check a growth which ought to be unchecked and spontaneous.

The usual studies of school life are not neglected, but they are made to blend harmoniously with the entire system of education. Teachers of proved and recognized ability are provided, and the ordinary school curriculum receives an attention which leaves nothing to be desired.

Finally the children are taught to regard themselves as integral and responsible parts of the nation to which they belong. They are taught to aspire to the position of national benefactors, teachers and helpers, and so to become exponents of the truest and the wisest patriotism.

Music is usually regarded as an amusement, a relaxation, and nothing more. At Point Loma it becomes a part of life itself, and one of those subtle forces of nature which, rightly applied, calls into activity the divine powers of the soul. The world has a wrong conception of the ideal in music, and not until it has rectified this conception can it perceive that the true harmony of music can never proceed from one who has not that true harmony within himself. We find therefore that in all the musical life at the Point the money consideration is entirely absent, and that personal vanity cannot enter at all. There is held to be an immense correspondence between music on the one hand and thought and aspiration upon the other, and only that deserves the name of music to which the noblest and

the purest aspirations are responsive. Music is a part of the daily life at the Point, not merely as an exercise which occupies its stated time and seasons, but as a principle which animates all the activities. The soul power which is called forth by a harmony well delivered and well received does not die away with the conclusion of the piece. It has elicited a response from within the nature, the whole being has been keyed to a higher pitch of activity, and even the smallest of the daily duties, those which are usually called menial, will be performed in a different way, upon a higher plane, as a result. There is a science of consciousness, and into that science music can enter more largely than is usually supposed. A knowledge of the laws of life can be neither profound nor wide which thus neglects one of the most effective of all forces. In the days to come music will be a department of the Government.

Drama ranks almost equally high with music in the educational life at the Point. It is made to enter largely into the instruction of the children, and nowhere are the advantages of the system more strikingly illustrated than in the dramatic power which can be called forth wherever there is an absence of self-consciousness and of vanity.

The drama, like music, is regarded by the world as one of the relaxations of life because it is supposed to deal with the unrealities. True drama points away from the unrealities to the real life of the soul. As such the drama should lead and guide the public taste, providing it with ideals towards which it can aspire.

Nowhere in the social life of today is the need for reform more manifest than in the drama. In too many directions it has been made to serve the sensationalism and sensualism of the day and to stimulate the vicious thought which it might be so powerful to suppress.

The facilities for dramatic work at Point Loma are unsurpassed anywhere in the world. The gigantic open-air Amphitheater which has been completed is capable of seating three thousand people, and is equipped with every necessity and convenience for the proper performance of the work to which it has been dedicated. In conjunction with the Isis Theater in San Diego, it forms the most unique dramatic feature of the century, and has never failed to call forth unstinted admiration from those best qualified to judge of its capabilities. We are within sight of the day which will once more restore the drama to its rightful position as one of the great redemptive forces of the age.

Art at Point Loma follows faithfully upon the lines of the science of the soul which it is our mission to revive. Under this science it becomes the true expression of the soul ideals, and both art and decoration are no longer adventitious or capricious additions to our environment, but they become integral parts of that to which they belong. They become in themselves the expression of the Law of Evolution, and the demonstration of the reality of that law. As in the case with music, the art at Point Loma is a principle which pervades all the life and activity.

Whatever has in any way a right to exist must contain

within itself the possibility of existing beautifully. The power of beautiful expression is not an affair of the intellect, nor of custom, nor convention, nor can it be learned intellectually nor from books. It comes from the arousing of the inner powers of the Soul which are in sympathy with whatever is high and pure.

It would be impossible to find conditions more ideal for the production of a worthy and permanent literature. Theosophy, even under its initial and most adverse conditions, has already supplied the world with a literature which has profoundly modified the thought and enriched the language of the day. How much greater will be the influence of this new literature which is being prepared and given to the world under conditions so well qualified to call forth from the writers the best work of which their natures are capable.

In a review of some of the more prominent features of the life at Point Loma, it must be carefully kept in mind that the object in thus establishing ideal conditions is the uplifting and the betterment of the world. Point Loma is to be, and is already, a center from which streams of brotherly love radiate into the world. The Institution at the Point has no other reason for its existence than to benefit humanity at large, to show that the life which is inspired by hope is necessarily the life which is rich in achievement, and that man indeed does possess to the fullest extent a dominion over nature, vast and unimaginable.

The remedial activities of the world, noble as many of

them are in intention, proceed from a false basis. Recognising that large masses of humanity are environed by conditions the reverse of the ideal, they imagine that individual character is the result of that environment. They make of man the slave instead of the master. Such material efforts have their due place in any well-considered scheme, and it is a subsidiary place. Man is essentially a creator, and he can be considered in no other way if the postulate of human divinity be once admitted. Only by the assertion of his Divinity can he become master of his conditions, only by the force thus generated can he lay hold of his own nature, and of all nature around him, and compel it into an expression of his own ideals, and force it into the service of his necessities.

No man is made happy by the mere possession of objects. The measure of our desires is the measure of our slavery. Only by an acquirement of the science of life can happiness come, and it is only the true philosophy of life which can make man triumphant in the world, the master of the world and of himself.

The value of the Point Loma Institution lies in the fact that it has proved the truth of its theories by its success. It has accomplished the mission which brought it into being. It has rescued Theosophy from the domain of an intellectualism which might easily have become more selfish, because more subtle, than the current thought of the world. It has demonstrated that the Theosophic life is the life of practical common sense, and that in the light of

its philosophy the shadows pass away and man can enter into his birthright of joy. The propaganda of such a Theosophy as this is no longer an affair of printed apologies nor of oratorical defense. It is automatic and is spread throughout the world under its own impetus, and because it is allied to all evolutionary forces which work for the well-being of men.

To ask, "Will the system change present conditions?" is but to elicit the assurance that it has already changed them. The inertia of custom and convention has been already broken, and the unrest of the world, at which so many look with distrust and with apprehension, is but the movement of the ship with the incoming tide of a purer and a better thought. Ideals have been thrown out into the world, and because they are spiritual ideals they have entered into the minds of men and have painted entrancing pictures of what the world shall be if man were but master of himself and of it. Those ideals will not die away until they have been accomplished, until they have given birth to other ideals which will illuminate forever the roadway of all future life, declaring the reality of a reign of peace upon earth and of God in Man.

QUOTATIONS

from the Teachings of

KATHERINE TINGLEY

“Unbrotherliness is the insanity of the age. It menaces, to no small degree, the progress of our civilization. Its power cannot be broken or destroyed until man has had ingrained into his heart and mind the fact that he is divine in nature, until he realizes that he possesses the immortal potentiality of good, that true freedom exists only where the Higher Law holds in subjection the lower nature.

“Not until he seeks to gain the ascendancy over his lower nature can man do his highest duty to his fellow-men, or be a brother in the truest sense of the word, or live in the freedom of Freedom.”

* * *

“The world seeks for and requires a practical illustration of the possibility of developing a higher type of humanity, and an opportunity for this now presents itself. All who have the welfare of the world’s children truly at heart can hasten the day of better things eagerly sought for by so many.

“ . . . Seeing that the children of today will be the men and women of the future, the great importance of this work surely cannot be over-estimated. Only by wise teaching, by training and self-reliance, self-discipline, concentration, and a recognition of the power of silence, can the lower qualities of the nature be overcome and the

highest be developed, so that the children who are brought in touch with this Movement shall in their turn become practical workers for humanity. One of the great objects must be to bring home to their minds the old, old teaching that they are immortal souls, not divorced from beneficent Nature, but in deed and in truth a part of it."

* * *

"The children, the children, what mighty powers do they evoke in the hearts of men! We must take them into our hearts as tender, budding souls to be nurtured with the sweet breath of truth, with the rare discrimination for their soul's unfoldment. We must stand firm in our mental and moral attitude to the right and the true, and thus command their love and trust. Work carried out on this basis would result in a new civilization. How the heart of humanity thrills at the thought of such a blessing!"

* * *

"Intellectualism has no lasting power without the practice of the highest morality."

* * *

"The knowledge that we are divine gives the power to overcome all obstacles and to dare to do right."

* * *

"The first step to be taken in occultism is the practice of unselfishness, for all work for humanity should be performed without thought of reward. Such work is of greater importance than the mere cultivation of intellect or the collection of large libraries."—*Katherine Tingley*

There is no Religion Higher than Truth

THE
UNIVERSAL BROTHERHOOD
AND
THEOSOPHICAL SOCIETY

Established for the benefit of the people of the earth & all creature

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 in 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 power 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,

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