



*International Theosophical
Peace Congress*

Inaugurated by Katherine Tingley

*Leader and Official Head of the Universal Brotherhood and Theosophical
Society throughout the World*

to be held at

*Visingsö, Lake Vettern
Sweden*

*June Twenty-second to Twenty-ninth
Nineteen Thirteen*

Handbook of Information

*The Aryan Theosophical Press, Point Loma, California
United States of America*

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George William Gilmore
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Râja Yoga College at the
International Headquarters of the Universal Brotherhood
and Theosophical Society, Point Loma, California, U. S. A.

*We have a greater responsibility than we dream;
we who are working on this plane so close to the
aching hearts of humanity. It is ours to send out
our hope with such power that it will become the
world's hope; that all life shall be illuminated. We
have done much, but so little in comparison with
what lies just ahead waiting to be done.*

KATHERINE TINGLEY

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IMPORTANT

Speakers at the Peace Congress

Attention is particularly directed to the fact that

Several Distinguished Speakers from Different Countries

will attend the International Theosophical Peace Congress at Visingsö and address the audience on the Peace Question and other important topics related thereto.

A program will be published later.

An Ode to Peace

I

WHY tarriest thou, Peace, O flame-fashioned
One, Child of the Gods and the Stars,
That are star-fire and God-fire impassioned
And stronger than Mars?

Why tarriest?— in drear dereliction

We have wandered and sought thee in vain;
Through our sloth, through our dearth, our
affliction

Draw near us again!

Were it ease that we yearned for, or fattening
On warless, esurient days;

To be dead here, exertionless, battenning
Down indolent ways,

Not then might we raise up our paeans,

Not then might we call thee to birth
From thy realm in the light beyond aeons,
In the star-soul of Earth!

Men have deemed thee a meek, pallid maiden

Weak-handed, and girt thee in gray;
We hail thee, the victory-laden,

And the branch of thy sway
Not a signal of sloth for the nations,

To bring dulness and slumber and ease,

But virile and quickening elations
Like the surge of strong seas.
We have wasted the world with our passion,
Grown mad with our strivings and pain;
Come thou with thy sword of compassion
And restore us again
To our pristine and godlike dominion
O'er the whole realm of day and of night;
Spread o'er us thy bright burning pinion
And let there be light!

We are tossed on the self-tides, and go where
Sloth calls, or a profitless strife;
We are driven to and fro, and find nowhere
The splendor of life,
Nor its peace, nor are freed of restriction
While self wraps us round as a chain;
O Angel of fierce benediction
Draw near us again!

II

Behold now these thy nations, sleep hath taken
them;
How wonderful they are, and fair of soul!
Shalt thou not come with quickening light and wak-
en them,
And make their beauty shine from pole to pole?
They know not whereunto to turn, what goal
To battle toward; the tyrant fear hath shaken them

To hate and strife, and wisdom hath forsaken them ;
Shalt thou not come, and heal and make them
whole ?

Sleep hath o'ertaken them, and hideous dreaming,
Vain jealousies, vain pride and vain desire ;
They have not sought nor seen the Sun Soul gleam-
ing

On those pure peaks thou call'st them to aspire.
Oh come, thou Peace, thou pure unpassionate fire,
Lighten their darkness ! Sweep aside the seeming !
Lay bare the true ; Eternal Beauty beaming
Everywhere, and these forms her time-attire.

Grant to each people to behold the other,
Not as a wild beast crouching down to spring,
But burning-hearted, beautiful, a brother
Intent on fellowship, love-offering.

For though the herald stars exultant sing
To hail each nation born of the Mighty Mother,
How shall we prosper, riven from one another ?
What health is in our hates and envying ?

Though each hath had her heroes, men to inherit
What light and fortitude within her dwell ;
Heroes and seers born of her secret spirit
To fend her treasure from the hordes of hell ;
What 'vail the fragments ? Sound aloud thy spell,
Thy song, till o'er the clash of creeds we hear it,
And rise, and see thy splendor, and draw near it,
Exultant, brother-souled, unconquerable.

We will not let one nation die! Behold now!
These that so sorrowful were, so fraught with
 pain,
Touch them, and their poor rags are woven gold
 now,
 Comfort, and their old loss is turned to gain!
Thou art immaculate love; here from thy fane,
Spread healing through the brotherlands! Enfold
 now
In quickening union Nation hearts a-cold now;
 Call forth their glory, their star-souls again!

Let the wise Orient rise from meditation
 That hath been well-nigh since the dawn of mind;
Bring dragon calmness from the Dragon Nation
 For these hot western peoples passion-blind.
Bring wisdom! Rise, O Peace, and take the wind
Of sunrise eastward; smite to strange elation
The uphoarded calm of age-long contemplation;
 Fulfil the East in service of mankind!

Let our strong Occident fulfil her mission
 Foregoing greed, foregoing mutual hate;
Forgetting lust of wealth and fierce ambition,
 Champion the fallen and unfortunate.
Call forth our godhood, ere it be too late
Frustrate the plots of them that sowed division!
Grant to our eyes a sane, untroubled vision,
 Grant to our hands to turn the tide of fate!

III

Yet not alone shalt thou bring to us
The flag of world-oneness unfurled;
Thou shalt cause the seven oceans to sing to us,
And the dim wizard things of the world.
Thou shalt kindle our hearts to divine
What dreams set the planets a-shine,
And flame through the white constellations
And are anthemed from sign unto sign.

For we weary of long separation
From the lights that are burning afar;
We would share the arcane jubilation
Of midnight, and mountain, and star;
We would know what high dreamings there be
In the blue, plummy wilds of the sea,
On the mind of the wind as he wanders,
As he sings and exults, and is free.

And what hinders our hearts from their beating
At one with the heart of the deep,
But unpeace, and the greed of the fleeting,
And the sloth of our spirits that sleep?
But shine on our souls; we shall rise
God-visioned, compassionate, wise,
And the secrets of things that we dream not
Shall be blazoned abroad for our eyes.

And the earth we shall know for our Mother
Not estranged any more by our sin;

And the sun we shall hail as a brother,
And the stars in their courses, as kin;
And the pebble, the grass-blade, the clod
Shall be quick with delight and with God;
And the song the Eternal is singing
Shall sing up to our sense from the sod.

This Ode was written for the International Theosophical Peace Congress at Visingsö, by a student at Point Loma, and a musical rendering thereof, composed by a student of the Râja Yoga College, Point Loma, will be a feature of the proceedings.

**International Theosophical Peace Congress
at Visingsö, Sweden, Midsummer, 1913**

DURING the midsummer holidays, from June 22 to 29, on the beautiful and historic island, Visingsö, Lake Vettern, Sweden, an International Theosophical Peace Congress will be held under the auspices of the Universal Brotherhood Organization and Theosophical Society whose International Headquarters are at Point Loma, California, United States of America, and whose Leader and Official Head is Katherine Tingley.

On January 13, 1908, property was acquired by Katherine Tingley at Visingsö, contiguous to the Royal Forest, for the purpose of establishing one of the Râja Yoga Schools on the same lines as the celebrated Râja Yoga College at Point Loma. It is significant that the School will be at the place where Earl Per Brahe established his noteworthy College in the seventeenth century. Many educators who have visited the College

at Point Loma declare that the vexed problem of education has received complete solution in the Râja Yoga system inaugurated by Katherine Tingley, which involves practical realization of the essential truths in Theosophy on the part of the teachers, who lead unselfish lives and are unsalaried.

The Corner-stone of the Râja Yoga College at Visingsö will be laid during the Congress by Katherine Tingley. Additional grounds have recently been purchased and as soon as the Foundress, Katherine Tingley, can find time to spend at Visingsö in superintending the laying out and erection of the buildings there, she will do so. Large donations have already been subscribed by friends in Sweden for their construction. Building, it is contemplated, will begin within a year or so. Katherine Tingley's intention is eventually to duplicate the Point Loma Institution in Europe, where pupils will receive the same training and education that is now afforded at Point Loma.

Having regard to the phenomenal success and far-reaching results already achieved by



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Grounds at Visingsö on which the International Theosophical
Peace Congress will be held

the educational Center at Point Loma, may it not be predicted that some of the veils of a glorious past will be lifted, so that the people will arise to a sense of their true dignity and responsibility? May not Visingsö, in fact, be destined to become the center of a life which will beat in harmony with the heart-life of the world, evoking the ancient warrior-spirit, not as against fellow-men, but as against the lower forces in human nature, and leading towards realization of the highest ideals in practical life?

If so, and Visingsö is to become a heart-center, not only for Sweden but for Europe, there will be great work in the near future in demonstrating there that life — when purified and strengthened, especially among the young, by the higher nature dwelling within each one — grows full of joy. Then will shine forth from that ancient stronghold a light such that all people will share in the Song of the New Life.

The program of the Congress, issued separately, will include unique historic, musical, dramatic and other features, in which many



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An Inner Court, Visingsborg Castle, Visingsö

young folks of Sweden, and some from other countries, will take prominent part.

A brief account of the nature and activities of the Universal Brotherhood and Theosophical Society, and of the School of Antiquity and its various departments is appended, together with an outline of the history of the Theosophical Movement throughout the world.

The Universal Brotherhood

*Ordained and Established for the benefit of
the People of the Earth and all creatures*

THE Theosophical Society was founded by Helena Petrovna Blavatsky, William Quan Judge, and others, at New York City, in 1875.

In 1898, Katherine Tingley, Successor to Madame H. P. Blavatsky and Mr. W. Q. Judge as the respective Heads of the Theosophical Society, founded the Universal Brotherhood, and merged therein the Theosophical Society.

The world-headquarters and central office of the Universal Brotherhood and Theosophical Society are located at Point Loma, California, United States of America.

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

OBJECTS

This Organization declares that Brotherhood is a fact in Nature. The principal purpose of this Organization is to teach Brother-

hood, demonstrate that it is a fact in Nature, and make it a living power in the life of humanity.

The subsidiary purpose of this Organization is to study ancient and modern religion, science, philosophy, and art; to investigate the laws of Nature and the divine powers in man.

The Universal Brotherhood and Theosophical Society welcomes to membership all who truly love their fellow-men and desire to eradicate the evils caused by barriers of race and creed; while the various departments of its activity offer unlimited opportunities to all sincere lovers of truth, to all who aspire to higher and better things than the mere pleasures and interests of ordinary life, and to all who are prepared to do everything in their power to make Brotherhood a realized energy in the life of humanity.

The whole work of the Organization is under the direction of Katherine Tingley as Leader and Official Head of the Universal Brotherhood and Theosophical Society.

Inquirers desiring further information about Theosophy or the Organization are invited to communicate with Katherine Tingley direct, or through the Organization Secretary, International Theosophical Headquarters, Point Loma, California, U. S. A.

The Organization represents no particular creed; being unsectarian, and non-political; and includes professors of all faiths; only exacting from each member that large toleration of the beliefs of others which he desires them to extend to his own.

Inasmuch as its members are students of the pure and anciently known truths of Theosophy, brought once more to the world primarily through the instrumentality of Helena Petrovna Blavatsky — whose writings speak for themselves — the members regard as a duty the preservation of these broad teachings from misrepresentation; and hence they regret the fact that some unconnected with the Universal Brotherhood and Theosophical Society have sought to use the name of Theosophy and Theosophical Society for other than philanthropic reasons,

emphasizing teachings regarding psychic practices and occult arts which Madame Blavatsky repeatedly and emphatically condemned as being dangerous, and opposed to the highest interests of the human race at the present stage of its evolution. Through the utterances and publications of such people the public have too often been led away from the original teachings, and have caused Theosophy to suffer from their misuse of it.

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony," but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

Outline of the History of the Theosophical Movement

FROM 1831 to 1875 Helena Petrovna Blavatsky was the modern Theosophical Movement; and from 1875 to her death in 1891, she continued, in a very real sense, to be the Soul, Heart, and Mind of the Theosophical Society.

Born in a noble Russian family, and possessed of brilliant culture and accomplishments, she was naturally fitted to attain a leading position in the world of society, art, and literature. But in devoting her life to the spread of the great truths she discovered in the teachings of the ancient wisdom, she selected a rôle which brought neither honor, money, nor popularity; but on the contrary, invoked constant abuse and persecution from the time when she with William Quan Judge and others founded the Theosophical Society in New York City in 1875 until the day of her death.

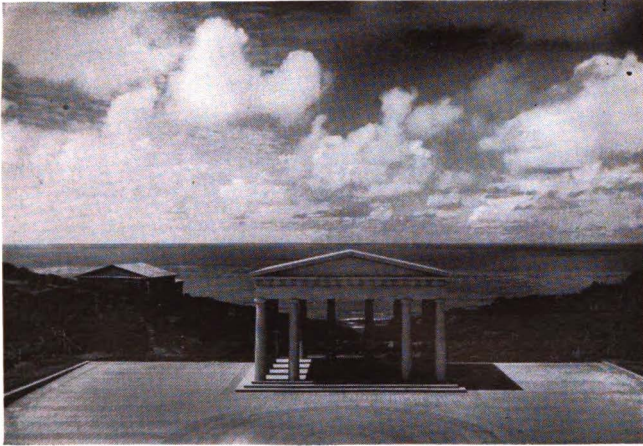
She used her great gifts for the purpose of disseminating knowledge of Theosophy through her books, and through the agency of the Theosophical Society which she had founded. Many of those who surrounded her she well knew would prove deserters from the cause and in fact enemies; but this did not prevent her from giving many an opportunity, where she perceived the possibility of development into unselfish workers at some future time. But the training of those near her was severe; for ambition, vanity, self-love, and other personal characteristics, were apt to be sorely wounded in her presence. Those who could stand this training ere long came to have unbounded trust in and reverence for the great Teacher who led onward.

She had long mastered all the lessons of ordinary life and passed beyond into the life where our narrow ideas and feelings find no place — a life where there is no interest apart from the best and highest interests of humanity; a life which is the goal of the human race. Her very presence was an in-

tolerable rebuke to those who denied the Soul and worshiped the senses.

Madame Blavatsky aimed straight at the materialism menacing civilization, and in her first great work, *Isis Unveiled*, advanced the then startling idea that there were highly evolved men on earth possessed of a knowledge of the deeper side of Nature greatly transcending the confined limits of modern science. And as to this she commented: "*Prove the soul of man by its powers, and you have proved God.*" She proclaimed the existence of the God within every man; the old, old teaching of the divine nature of the Soul, which had become so grossly distorted and finally obscured in current dogmas. To awaken the Real Man hidden within the lower man is one great object of the Theosophical Movement; for only upon this basis can Universal Brotherhood be established as a fact in Nature.

After remaining in America for a few years Madame Blavatsky visited India, in 1879, where she gathered around her a sufficient number to form an Indian branch of



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The Greek Theater, Point Loma, California, U. S. A.

the Society, teaching the underlying unity of religions, linking East and West, conducting *The Theosophist* magazine, and forming lodges where persons of all shades of belief could meet upon common ground.

It would take many pages to record the attempts made by enemies of progress in all parts of the world to traduce and belittle Madame Blavatsky's work and herself; or to relate how she rebuked imposters, some of

whom were teaching in the name of religion.

In the meantime William Quan Judge was steadily building up the Theosophical Movement in America. He left his native city, Dublin, Ireland, at the age of thirteen, and had attained to a successful legal practice in New York. In 1874 Madame Blavatsky sent for him, and from then until his death he was her faithful disciple and colleague, and became her successor as leader of the Theosophical Movement. It was at his suggestion that the Esoteric School of Theosophy was established by Madame Blavatsky in 1888, and he formulated its rules. He founded *The Path* magazine in 1886, and for a considerable period wrote nearly all the articles therein. Often he would work in his law office all day and then write all night for his magazine, or sometimes paint sketches which he would sell to art dealers for money to pay the printers or buy postage stamps for Theosophical work. For his correspondence with people in all parts of the world, helping them in their difficulties, and giving advice, grew to large dimensions.

In 1893, under circumstances which are recorded in fuller detail in *Incidents in the History of the Theosophical Movement* (Aryan Theosophical Press, Point Loma, California), there began an attack ostensibly against Mr. Judge, though in reality also against H. P. Blavatsky's teachings and specific directions. Finally the American members decided to take action; and at the annual Convention of the Theosophical Society held in Boston, Massachusetts, in 1895, by a vote of one hundred and ninety-one delegates to ten, they re-asserted the principles of Theosophy, and elected William Quan Judge President for life. Similar action was almost immediately taken by members in Europe, Australia, and other countries; in each case Mr. Judge being elected President for life. In these actions the great majority of the active members throughout the world concurred, and thus the Society was relieved of those who had joined it for other purposes than the furtherance of Theosophy, carrying out the Society's objects, and the spiritual freedom and upliftment of humanity.

One year later, in March 1896, Mr. Judge died, leaving as his successor Katherine Tingley, who for several years had been associated with him in the work of the Society. Without relinquishing her large and extensive work among the poor and the imprisoned this Teacher not only began immediately to put into actual practice among the members the ideals of Theosophy, but she also struck a new keynote, introducing new and broader plans for uplifting humanity. For each of the Teachers, while continuing the work and building upon the foundations of his predecessors, adds a new link and finds new opportunities befitting the time.

No sooner had she begun her work than further attacks from the same source as those made against Madame Blavatsky and Mr. Judge, as well as from other sources, were inaugurated against her. Some of these individuals now thought it to their personal advantage to oppose the new Leader, and sought to gain control of the Society and use it for personal and political purposes. These sought by every means to overthrow

Katherine Tingley, realizing that she was the greatest obstacle to the accomplishment of their desires. Yet the more they attacked, the more were honest and earnest members attached to the ranks of the Society under her leadership.

In order to eliminate menacing features and to safeguard the work of the Theosophical Movement for all time, Katherine Tingley formulated and presented to a number of the oldest members gathered at her home in New York on the night of January 13, 1898, a new constitution for the more permanent and broader work of the Theosophical Movement. One month later, at the Convention of the Theosophical Society, held in Chicago, Illinois, on February 18, 1898, the Constitution of the Universal Brotherhood founded by Katherine Tingley was accepted with the utmost enthusiasm by an almost unanimous vote, and the Theosophical Society merged itself therein for a larger work. In this step forward she had the heartiest support and co-operation of the vast majority of the members throughout the world.

Regarding this epoch in the history of the Theosophical Movement, Katherine Tingley wrote:

Later, I found myself the successor of William Q. Judge, and I began my heart work, the inspiration of which is partly due to him. In all my writings, and my associations with the members of the Theosophical Society I emphasized the necessity of putting Theosophy into daily practice, and in such a way that it would continuously demonstrate that it was the redeeming power of man. Greater familiarity with the organization and its workers brought home to me the fact that there was a certain number of students who had in the early days begun to study Theosophy the wrong way, and that it was becoming in their lives a death-like sleep. I noticed that those who followed this line of action were always alarmed at my humanitarian tendencies. Whenever I reminded them that they were building a colossal egotism instead of a power to do good, they subtly opposed me. As I insisted on the practical life of Theosophy, they opposed still more. They later exerted personal influence which affected certain members throughout the world. It was this condition which menaced the Theosophical Movement, and which forced me to the point of taking such action as would fully protect the pure teachings of Theosophy and make possible a broader path for unself-

ish students; and it was then that I founded the Universal Brotherhood Organization, affording an avenue through which faithful members could do larger work and exemplify the charge which Helena Petrovna Blavatsky gave to her pupils, as follows:

“Real Theosophy is altruism, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possession, or any selfish gratification, then the dark cloud will roll away, and a new humanity will be there indeed.”

Here we find William Q. Judge accentuating the same spirit, the practical Theosophical life:

“The power to know does not come from book-study alone, nor from mere philosophy, but mostly from the actual practice of altruism, in deed, word, and thought; for that practice purifies the covers of the soul and permits the divine light to shine down into the brain-mind.”

The expansion of the original Theosophical Society, which Madame Blavatsky founded and which William Q. Judge so ably sustained, now called the Universal Brotherhood and Theosophical Society, gave birth to a new life, and the membership trebled in the first year, and ever since that time a rapid increase has followed.

In 1900 the Headquarters of the Universal Brotherhood and Theosophical Society were removed from New York City to Point Loma, California, which is now the International Center of the Theosophical Movement. This Organization is unsectarian and non-political; none of its officers or workers receives any salary or financial recompense.

Not long after the establishment of the Headquarters at Point Loma, it was plain to see that the Organization was advancing along all lines by leaps and bounds. The Theosophical Propaganda Bureau was established; the International Brotherhood League then opened its offices at a certain distance from the Headquarters, and has ever since been active in its special humanitarian work, being the directing power which has sustained the several Râja Yoga schools and academies in Pinar del Río, Santa Clara, and Santiago de Cuba, in Cuba, from the beginning. The Aryan Theosophical Press has greatly enlarged its facilities in answer to the demands made upon it through the publication of Theosophical literature, which



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International Râja Yoga Orchestra
Point Loma, California, U. S. A.

includes the monthly magazines, *The Theosophical Path*, *El Sendero Teosófico*, and numerous other publications.

Besides the Râja Yoga College and School at Point Loma, there are the Isis Conservatory of Music, The Isis League of Drama; the Department of Arts and Crafts; the Industrial Department, including Forestry,

Agriculture, Road-Building, Photo-engraving, Chemical Laboratory, Landscape Gardening, Building, and numerous other crafts; as well as the classes in Theosophy, and other departments too numerous to mention here.

Soon after Katherine Tingley became the Leader and Official Head of the Theosophical Movement throughout the world, she organized and conducted a Crusade of American Theosophists around the world, which visited England, Scotland, Ireland, France, Holland, Germany, Austria, Switzerland, Italy, Greece, Egypt, India, Australia, New Zealand, Samoa, Canada, and finally the States of America from west to east.

On February 23, 1897, Katherine Tingley founded the School of Antiquity at Point Loma, accompanied by impressive ceremonies, during which she made the following announcement:

Few can realize the vast significance of what has been done here today. In ancient times the founding of a temple was looked upon as of world-wide importance. Kings and princes from far distant



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Râja Yoga Children with some of their Pets
Point Loma, California, U. S. A.

countries attended the ceremonies. Sages gathered from all parts of the world to lend their presence at such a time; for the building of a temple was rightly regarded as a benefit to all humanity.

The future of this School will be closely associated with the future of the great American Republic. While the School will be international in character, it will be American in center. This School will be a Temple of Living Light, lighting up the dark places of the earth. And I appeal to all present to

remember that this day is one of great promise, for this new age must bring a blessing to all.

Through this School and its branches the children of the race will be taught the laws of physical life and the laws of physical, moral, and mental health. They will learn to live in harmony with nature. They will become compassionate lovers of all that breathes. They will grow strong in an understanding of themselves, and as they gain strength they will learn to use it for the good of the whole world.



I PRODUCE myself among creatures, O son of Bhârata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.—*Bhagavad-Gîtâ*

The Râja Yoga College
Point Loma, California

THE value of the training is being more recognized, as evinced by the hundreds of letters received, the expressions from distinguished visitors, and the constant applications for admission. The environment is ideal. The climate, the scenery, the habitations, all contribute to a normal, natural life, all tend to uplift the mind and body. There is nothing enervating, nothing which stimulates the mind unduly. There is constant effort to co-operate with these natural advantages in producing bodies which will be fit instruments for the Soul's use. To this end physical health is carefully nurtured where it exists and carefully evolved where it is lacking. The food is under the direction of the doctor as to quality and quantity. Every child, whether well or sick, is seen at least once every two weeks by the physician, so that slight ailments can be forestalled, and constitutional tendencies by degrees over-

come. Thus, by constantly dealing with everything in its incipiency, serious things do not develop, and, as a matter of fact, it is a rare thing at any general gathering, not to have every pupil present.

Understanding as our Leader does the relation between mind and body, she teaches that there can be no permanent physical health without a clean, healthy mind. It is from this point on, that the unique features of the Râja Yoga Schools become more pronounced. Temper, jealousies, petty or personal ambitions, selfishness in its infinite expressions are uncovered and their true nature revealed. The pupils are taught to despise these; taught how to overcome them, and given a noble motive for doing so. The same studies are taught here as elsewhere, besides others not touched upon in ordinary schools or colleges. But they are taught so differently. No one ever breaks down from overwork in this school, and yet it would not be too much to say that no average pupil of the proper age would find difficulty in passing without special preparation a college



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A Girls' Singing Class in the Râja Yoga College
Point Loma, California, U. S. A.

examination. For what is learned is here a possession, and there is no cramming. Though the time is always filled the mind is never allowed to work too long in one direction. It is therefore never weary, and what is learned is retained. One discovers here that there is no difficulty for a pupil to be well posted in an ordinary English education; to have a fairly good knowledge of

two or three languages besides his or her own; to play two or even three instruments; to understand enough of harmony to play intelligently; to have a good start in the arts or in some handicraft; and best of all to have attained to a certain poise of character which makes the pupil capable of assuming responsibility if need be; and to have gained a true sense of the dignity of life.

No real need of the nature is left unfilled. There is no lack of home-life, as in most schools of such size. The school and home are one. It is impossible to say where one begins or ends.

The spirit of the work is expressed by the words of Katherine Tingley:

THE truest and fairest thing of all, as regards education, is to attract the mind of the pupil to the fact that the immortal self is ever seeking to bring the whole being into a state of perfection. The real secret of the Râja Yoga system is rather to evolve the child's character than to overtax the child's mind: it is to bring out, rather than to bring to, the faculties of the child. The grander part is from within.

Hospital Work among Soldiers

WHEN the Fifth Corps of United States Regular Troops returned to the States, after the Santiago de Cuba Campaign, in a desperate condition from tropical fever, Katherine Tingley, with great difficulty, and in face of the determined opposition of the Army Hospital Authority, at once established an International Brotherhood League Hospital at Montauk, Long Island, New York, where the debilitated troops were in a hospital camp.

Taking this work in hand personally, she, with a few theosophical doctors and nurses, worked day and night in ministering to, and saving the lives of hundreds of these brave men, who flocked to her hospital, where they could receive attention and nursing such as the Army hospitals could not give them.

While hundreds were dying in the Army hospitals, the desperately sick soldiers in the hospital of the International Brotherhood League became entirely cleared of the fever

under the special care and nursing there administered by Katherine Tingley herself, or under her faithful direction; for she pursued a special course of treatment of her own, and wholly different from that administered in the Government hospitals.

Out of the many hundreds thus treated at the Brotherhood hospital, all save one — he with yellow fever — were returned to their commands in perfect health — no remnant of the dread tropical fever left lurking in their systems.

By this success with the men of his corps, and by her practical humanity exercised in saving his men, General Joseph Wheeler proffered to Katherine Tingley every facility at his command to further her saving the lives of his soldiers, even acting against the hospital authorities in doing this.

The General's commendation of Katherine Tingley's work at Montauk to President McKinley was of a nature such as greatly facilitated her securing the Government's permission to establish hospitals of the International Brotherhood League in Cuba, Porto

Rico, and the Philippines, for the treatment of United States troops; while at the same time the Army Authorities were directed to furnish Katherine Tingley and her staff of doctors and nurses free transportation (and subsistence) to and from these Islands; thus affording facilities to this Humanitarian Worker in excess of what was accorded by the Government to its Army officers.

Immediately proceeding to her purpose, Katherine Tingley called for donations of medicines, hospital supplies, clothing, etc. — all from the Universal Brotherhood membership, with which she well loaded a Government transport and sailed for Cuba with her trained staff. There arrived, a similar but vastly larger work was done, not only among the sick United States soldiers about Santiago de Cuba, but also among the desperately conditioned thousands of Cubans; winning way into their sore hearts by love expressed through helping them from their distress, not with empty words, but with the practical ministrings of Theosophical Brotherhood.

Work in Cuba

THUS began Katherine Tingley's theological work in Cuba in the beginning of 1898, when through the courtesy of President McKinley, Assistant Secretary of War Meiklejohn, and General Joseph Wheeler, Katherine Tingley was given the use of the U. S. Transport *Berlin* for herself and staff and for the transportation of medical supplies, food, and clothing, to alleviate the suffering that followed the Spanish-American War. Katherine Tingley appealed to all members in America, and to their generous response was due the wonderful success attained. Relief work was carried out along several lines and help was given to thousands; medicines and medical attention were provided for the sick and wounded; the hungry were fed; the naked were clothed; and the discouraged were inspired with a new hope and enthusiasm through the uplifting power of the spirit of true brotherhood.



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The Râja Yoga Academy, Pinar del Río, Cuba

Later, when the Râja Yoga Schools were established in Cuba, hundreds of pupils were given a free education, and in many cases food and clothing were provided for the pupils, in addition to their education. Also in numerous cases regular money payments for rent, food, medical service, and clothing, were made to destitute families, some of which payments were continued for years afterwards.

Other successful crusades followed that of 1898. Money was required for these crusades — much money; but the International Brotherhood League makes one dollar go five times as far as any other Institution, for it is not burdened with an enormous salary roll. All of its workers are unsalaried and every dollar contributed reaches its destination undiminished. This is not only true of the League but of all other Departments, Organizations, or Corporations affiliated with the work at Point Loma.

Up to the present the League has spent about three hundred thousand dollars in behalf of Cuba, for relief work, schools, for



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Raja Yoga College Grounds, San Juan Hill, Cuba

the traveling expenses of pupils, teachers and workers, for defense against attacks, and for the education and maintenance of the large number of dependent Cuban children who have been brought to Point Loma to be educated, so as to meet future conditions in their own country in such a way as to promote their country's betterment.



By their fruits ye shall know them. — *Bible*

Theosophical Publications

THE Literary Department of the Universal Brotherhood and Theosophical Society, including the Aryan Theosophical Press (Point Loma), the Theosophical Publishing Company (Point Loma), and various sub-departments, constitutes a most important part of the Theosophical work. Its activities include the writing, printing, and publishing of Theosophical literature, but are by no means restricted to that function; for the work, being conceived and carried out on the same broad and universal plan as that of the Universal Brotherhood and Theosophical Society itself, embraces everything that can be included under the name of literary activities. One of the declared objects of the Universal Brotherhood and Theosophical Society being "to study ancient and modern religion, science, philosophy, and art; to investigate the laws of nature and the divine powers in man," the

Literary Department is concerned with the collecting, studying, and reviewing of rare, ancient, and important books and manuscripts treating of religion, mythology, mystic symbolism, archaeology, anthropology, etc.; with following the progress of modern science and modern research in all directions; and with interpreting these matters by the light of Theosophy. In short, the Literary Department keeps closely in touch with all the literary, scientific, and philosophical activity of the day, and aims to infuse into the world's thought the leaven of Theosophy. It seeks to lead literature on to the highest lines, to uphold the purest ideals and standards, and to set an example of what literature ought to be both in spirit and form. It is therefore concerned not only with concrete literary productions but also with the art of literature itself; and its function is in a large degree educative.

The thought and speculation of today, in all its branches, is reaching out towards an unperceived ideal, breaking away from the shackles of old convention, and striving for

the true and the practical. This is notably the case with religion and with philosophies of life. But everywhere we find the same failure to reach a definite goal, the same inability to complete the fabric of thought or speculation. Theosophy supplies the missing links and the lost keys of modern knowledge; hence the importance of calling the attention of investigators in every field to the light which Theosophy can throw on their endeavors. In archaeology and anthropology, recent progress has invariably followed the lines indicated by H. P. Blavatsky more than a quarter of a century ago, and the same can be shown with regard to physical and biological science, so far as these have proceeded upon efficient lines and not run into profitless bypaths. Hence the *demonstration* of the truth of Theosophy, by the method of pointing out the actual confirmations, forms an important part of the work of the Literary Department.

The literary activity of the Universal Brotherhood and Theosophical Society has greatly influenced the thought of the world



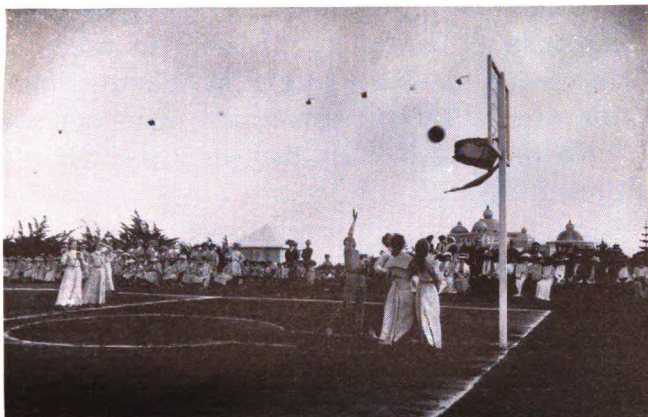
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Young Cubans at the Râja Yoga College
Point Loma, California, U. S. A.

both directly and indirectly. Many prominent clergy, men of science, and publicists read *The Secret Doctrine*, and many new pronouncements and theories of all kinds bear evidence of conscious or unconscious indebtedness to the labors of H. P. Blavatsky and her successors and pupils. Through the irresistible influence of Theosophic thought, the literary and speculative world as a whole has been forced to move on to higher and broader ground; and everywhere the minds of men have been potently stimulated towards the ideals of Theosophy — Brotherhood, Truth, Light, and Liberation. This great revolution in the world's consciousness is a fact patent to everybody; and in default of being able to point out its actual causes, people try to explain it by some such vague word as "evolution." It may be evolution, but yet all growth and evolution are caused by active forces, and the Universal Brotherhood and Theosophical Society boldly claims to have been instrumental to a paramount degree in bringing about this evolution of thought. And surely the effect of a large

and united body of clear and positive minds upon a mass of negative and unsettled speculation must needs be potent.

Another most important function and achievement of the Literary Department is to afford a sure guide and reliable information amid the vast and heterogeneous mass of speculative and faddist literature that is everywhere disseminated, in books, magazines, and newspapers, and by the lecturers of crank cults, in the form of new philosophies, patent methods of self-cure and self-development (so-called), wild proposals for the treatment of criminals and the mentally afflicted, and every sort of chimerical and unsettled schemes. Even masquerading under the name of Theosophy we have such speculations, which, by their absurdity and harmfulness mislead the truth-seeking inquirer and bring discredit upon things sacred. If civilization is to be saved from the consequences of an orgy of barren intellectualism or a chaos of disordered fanaticism, there must be something sure and reliable for the minds of men to anchor to.



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Rajâ Yoga Students Playing Basket-ball
Point Loma, California, U. S. A.

And where existing forms of religion and science have failed to provide this anchorage, Theosophy will succeed; for its teachings are firmly grounded upon unassailable *facts* — upon the facts concerning the nature of man — not his material nature alone, but his moral and spiritual nature. And in Theosophy the appeal is not made to dogmatic belief but to common sense; for every one is asked to investigate its teachings and

to judge them by the sole criterion of his own judgment. Theosophy relies for its acceptance upon its ability to give people the help for which they are seeking, to point out to them the way so that they may see where they are going.

In speaking more particularly of the literary output of the Universal Brotherhood and Theosophical Society, mention should first be made of the books of H. P. Blavatsky, the founder and first Leader of the Theosophical Society. Her first work, *Isis Unveiled*, achieved immediate and enduring success, and may be said to have initiated a new literary era, so greatly did it influence subsequent publications. It was produced under the most adverse conditions; for the author was a foreigner unfamiliar with the English language, and could not at that time rely upon any effective assistance. This resulted in a certain diffuseness of style, which, however, has increased rather than diminished the charm of the book; for it is a mine of information and suggestion, wherein a nugget may be found by the casual

reader wherever he may chance to open it. When H. P. Blavatsky wrote this book, she said she looked to the future to vindicate her statements; and the future has already justified her expectations to a degree which warrants us in anticipating that still further confirmations will come as the years roll. Her mission was to prepare the modern world for the next stage in its evolution, by holding aloft once more the torch of truth that has been handed down through the ages, so that civilization might be guided through the sore temptations of its increasing powers. She directed attention anew to the existence of the ancient Wisdom-Religion or Secret Doctrine, which is the root of all knowledge and faith; and no one can deny that during the years since she wrote, every one of the seeds which she sowed has sprouted. The attention of man is more and more forsaking materialism and turning towards those spiritual truths which are the essence of life.

The Secret Doctrine, published in 1888, is an even more valuable and comprehensive work. In order to recommend it to serious



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Branch of the New England Theosophical Propaganda
Headquarters, Newburyport, Massachusetts, U. S. A.

students, all that is needed is to refer them to its pages; for no unprejudiced reader can fail to find therein some valuable hint wherever he might chance to open the volumes, and would certainly be led thereby to read further. It is divided into two volumes—on Cosmogogenesis and Anthropogenesis. Each volume is divided into three parts, of which the first in each volume treats particularly of the subject of that volume, while part two deals with universal symbolism, and part three with the relation between modern science and Theosophy. The following quotation from the Preface will serve to give an idea of its purport:

These truths are in no sense put forward as a *revelation*; nor does the author claim the position of a revealer of mystic lore now made public for the first time in the world's history. For what is contained in this work is to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken

whole. The sole advantage which the writer has over her predecessors is that she need not resort to personal speculations and theories. For this work is a partial statement of what she herself has been taught by more advanced students, supplemented, in a few details only, by the results of her own study and observation.

The following quotation from the Introduction to Volume I, is also informative:

The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teachings of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity. . . .

In the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas.

The author substantiates her statements by references to the religious and philosophical literature and symbolism of all ages and civilizations; thus giving evidence of a vast erudition which alone suffices to make her

work remarkable. All the ancient cosmogonies and theogonies are compared and interpreted and shown to be of identical origin and meaning; and the masterkey of the Secret Doctrine is applied to every great religion and philosophy. The chapters on the evolution of man will be found of especial interest in our day when the question of evolution is so much debated. It is shown that the real evolution of man is on a very much larger and grander scale than that hitherto conceived by modern science; and already, since H. P. Blavatsky wrote, many of the errors of past evolutionists, which she pointed out, have been admitted and the teachings of *The Secret Doctrine* adopted in their place. In the same way many of her statements with regard to ancient history have been confirmed by the facts later revealed by archaeologists. At a time like the present, when the entire world of thought is in a state of upheaval, and every one is cutting adrift from old moorings without knowing whither to steer, the teachings outlined in *The Secret Doctrine* will prove very welcome and help-

ful; for they are not speculations but truths garnered from the resources of all antiquity.

The Key to Theosophy was written expressly to meet the needs of inquirers and contains all the principal Theosophical teachings conveyed in the form of question and answer. Since this work defines the original teachings of H. P. Blavatsky, it is highly important that it should be consulted by the inquirer, especially for the reason that there are so many cranks and exploiters of Theosophy who seek recognition for their speculations by pushing them under the borrowed name of "Theosophy." In this book the inquirer can see what Theosophy really was and still is.

The Voice of the Silence, of a devotional character, shows the high and unselfish ideal which, in the conception of its author, the Theosophist must ever hold before himself. This book is a stern rebuke to all who may wish to represent Theosophy as being anything else than the gospel of Divine Wisdom and Compassion. The most cursory glance at its pages will leave no doubt as to the irre-

concilable difference between Divine Magic and its perversions, and will unmistakably brand every form of so-called "Occultism" which falls short of its lofty and beneficent precepts. We read in the Preface that

The following pages are derived from *The Book of the Golden Precepts*, one of the works put into the hands of mystic students in the East.

A few quotations from the book itself will serve to illustrate its purport:

Before the soul can see, the harmony within must be attained, and fleshly eyes be rendered blind to all illusion.

Give up thy life if thou wouldst live.

Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun. Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

Learn above all to separate Head-learning from Soul-Wisdom, the "Eye" from the "Heart" doctrine. . . . Even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it.

Sow kindly acts and thou shalt reap their fruition.
Inaction in a deed of mercy becomes an action in a
deadly sin.

Self-Knowledge is of loving deeds the child.

To live to benefit mankind is the first step. To
practise the six glorious virtues is the second.

True devotion may bring him back the knowledge,
that knowledge which was his in former births.

The way to final freedom is within thy SELF.

Mention of these works of H. P. Blavatsky suggests a reference to one of the most recent publications of the Literary Department, which is issued for the purpose of presenting the real and original teachings of Theosophy in handy form. This is the series of small handbooks known as "Theosophical Manuals" (Aryan Theosophical Press, 1907). For all who desire authentic and accurate information as to the Theosophical teachings, and especially for those who have suffered from misrepresentations and perversions of Theosophy, these Manuals will prove invaluable. For the substitution of bogus teachings for the real ones constitutes a fraud upon the public, which desires and

deserves accurate information, as well as upon Theosophy itself, which is defamed thereby. It is important also to observe that the Universal Brotherhood and Theosophical Society continues to promulgate the teachings of H. P. Blavatsky — a fact which distinguishes it from all movements falsely claiming to represent Theosophy. The several topics are treated in an able, concise, and lucid manner, and their inclusion in separate volumes adapts them peculiarly to the needs of individual inquirers. A list of the titles follows:

Elementary Theosophy.
The Seven Principles of Man.
Karma.
Reincarnation.
Man after Death.
Kâmaloka and Devachan.
Teachers and their Disciples.
The Doctrine of Cycles.
Psychism, Ghostology, and the Astral Plane.
The Astral Light.
Psychometry, Clairvoyance, and Thought-
Transference.
The Angel and the Demon (2 vols.).

The Flame and the Clay.
On God and Prayer.
Theosophy: the Mother of Religions.
From Crypt to Pronaos; an Essay on the Rise
and Fall of Dogma.
Earth: its Parentage, its Rounds, and its Races.
Sons of the Firemist: a Study of Man.

This set of Manuals, however, forms but a small part of the books published. Special mention must be made of *The Mysteries of the Heart Doctrine*, by Katherine Tingley and her pupils, published in 1902, and containing articles by many writers on all topics of most interest to an inquirer, so as to form a compendium of information about Theosophy, the Universal Brotherhood and Theosophical Society, the history of the Movement, its activities, the lives and work of its Leaders, etc. This work is most valuable to inquirers who wish for a full account of the history of the Theosophical Movement and especially its more recent developments and the various departments of the work carried on under the leadership of Katherine Tingley.



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Group of Cuban Râja Yoga Children gathering Flowers
Point Loma, California, U. S. A.

The importance of the work of the Aryan Theosophical Press (Point Loma) is well described in the following quotation from a report dated 1911:

A significant characteristic of the Theosophical Movement is its power to reflect, or rather to exemplify those qualities or phases of progress which are needed at any particular stage of human development; and in this age of intense activity and advancement along material lines, when the world is more than ever demanding practical results, it is worthy to note that here at Point Loma, the center of the movement, the work that is being accomplished is most practical in nature and results. Among those activities which are essentially practical is the Aryan Theosophical Press.

The Press not only turns out letter-press printing of the very highest class, but also every species of plate, including the most finished half-tone reproductions of photographs and colored work by the three-color process.

An abbreviated Book-List will be found at the end of this Handbook.

The International Theosophical League of Humanity, and Work in the Prisons

THE International Theosophical League of Humanity was founded by Katherine Tingley on October 27, 1911, with the following objects:

- 1 To help men and women to realize the nobility of their calling and their true position in life.
- 2 To aid children of all nations in obtaining the highest moral education, and to protect them from all forms of cruelty and injustice.
- 3 To assist those who are, or have been, in prison, to establish themselves in honorable positions in life.
- 4 To abolish capital punishment.
- 5 To abolish vivisection and all other forms of cruelty to animals.

- 6 To bring about a better understanding between so-called savage and civilized races, by promoting a closer and more sympathetic relationship between them, and to encourage Peace.
- 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.

These objects are not only of temporary application to the relief of sufferings that are inevitable in modern life; but are also addressed to far-reaching and permanent results.

Prison work, covered by the first and third objects, has been one of the first activities to be entered upon by the League, an activity specially marked by the publication of *The New Way*. But prison work long antedates the foundation of the League. It was one of the departments of work for the poor and unfortunate inaugurated by Katherine Tingley in New York, years before her as-

sumption of the Leadership of the Theosophical Society and Universal Brotherhood.

The International Brotherhood League, founded by Katherine Tingley in 1907, included prison work in its program and thus formally brought it within the sphere of our Universal Brotherhood Movement.

From then until now it has been continuously growing. There are now many thousands of useful citizens owing their positions, and their restored dignity of manhood and womanhood, to the help and encouragement which while in prison and on their emergence they received from Katherine Tingley's workers. Excellent examples of this work are furnished by the State prisons of California (San Quentin, San Francisco) and Oregon (Salem), and the City Jail of San Diego, California.

The New Way, a monthly magazine issued by the League, has been welcomed by the inmates of every prison in this country to which it has been distributed. Innumerable letters of thanks and appreciation have been received from convicts themselves and from

prison wardens, chaplains and other officials. Many of these officials have testified to the improved conduct of the men since this paper has been in their hands, and to the consequent facilitation in the task of maintaining order and discipline. And since *The New Way*, while continuing to be furnished gratuitously to the prisons, has been placed on sale for general circulation, applications for it from many foreign countries have been continuously increasing in number.



In man's self arise
August anticipations, symbols, types
Of a dim splendor ever on before
In the eternal circle life pursues.

Such men are even now upon the earth,
Serene amid the half-formed creatures round
Who should be saved by them and joined with them.

Browning

Isis League of Drama

THE objects of the Isis League of Drama, established in June 1898 by Katherine Tingley are:

To educate the people to a knowledge of the true philosophy of life by means of dramatic presentations of a high standard and by the influence of the grander harmonies of music, and

To accentuate the importance of music and the drama as vital educative factors.

The influence of the drama affects the people today more powerfully than that of the lecture-hall or the pulpit. Such a potent agency of reform is necessarily called upon to help in promoting the principles of Brotherhood for which the Universal Brotherhood and Theosophical Society is working. Many persons, however, have felt the need of reform in dramatic conditions themselves before the stage can fulfil its highest mission. Signora Duse, the famous actress, once said: "To save the Theater, the theater must be

destroyed. . . . We should return to the Greeks and play in the open air. . . . Since Shakespeare and the Greeks there have been no dramatists. I want beauty and fire. Some day, however, a woman will come and do what I once dreamed to do but failed.”

Katherine Tingley has come, and from the time she joined the Theosophical Society she started an entirely new note in Drama. The work of her Isis League is the carrying out of the new idea for the benefit of the people of all nations. The fundamental principles which she desires to accentuate are touched upon in the following words from her lips:

“Man cannot be preached into compassion, nor sermonized into brotherly love, nor talked into a love of justice. The virtues will not grow in the nature until the heart is touched; and the Mystery-Drama is the Teacher’s magic wand. For all dramas which give us a true picture of the soul’s experiences and a true interpretation of the Higher Law and of life’s diviner aspects are Mystery-Dramas, whether written by Aes-



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The Greek Theater Temple
From the Canyon
Point Loma, California, U. S. A.

chylus, Shakespeare, or by some unknown dramatist past or to come.

“Life is the great Mystery, and, in unveiling it in the light of knowledge, the true drama has ever been, and will ever be, man’s great instructor.

“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 guide and lead the public taste, providing it with ideals to which it can aspire. . . . We are within sight of the day which will once more restore the Drama as one of the great redemptive forces of the day.

“It is the heart that the higher Drama reaches with its message. That is the secret of its power to regenerate.”

The following is a brief outline of some of the developments of Katherine Tingley’s work in dramatic presentation.

In the early days of the Isis League and

before the students had been sufficiently trained to appear in public, lectures were given upon Shakespeare and Wagner, with musical and dramatic recitals. These lectures emphasized the deeper Theosophical teachings to be found in their works. In 1898 *The Eumenides* of Aeschylus was presented by Katherine Tingley for the first time in America in English, in New York and Buffalo, with full chorus and recitative parts. Special music was composed for the occasion and the success of the representation was such as to provide a splendid augury for the future work of the Isis League. *The Eumenides* was again presented at the International Theosophical Congress at Point Loma in 1899, in a large open air theater specially built for that purpose. Another representation took place a little later at Brighton, England.

The Travail of the Soul came next, a drama of the soul's evolution written by Katherine Tingley. It has no speaking parts, and was presented entirely by action, accompanied by descriptive music.

Other Symposium-Dramas, including *The Conquest of Death* and *Hypatia*, written under the direction of Katherine Tingley, were given on many occasions at Point Loma, and in many of the Theosophical centers throughout the world.

In 1902 the large and beautiful Isis Theater in the City of San Diego, California, was purchased by Katherine Tingley, who offered it for the use of the Universal Brotherhood and Theosophical Society to whom it has proved of great service. Soon after its acquisition Katherine Tingley started a new dramatic activity in the shape of the production of certain modern and Shakespearean plays which are in harmony with the ideals of the Isis League. Shakespeare's *Midsummer Night's Dream* was given in more than one city and the fairy scenes were arranged by the Leader to produce a mystical effect hitherto unknown upon the modern stage.

The most recent work of the Isis League has been *The Aroma of Athens*, a Greek Symposium-Drama, which has been given in the Isis Theater, and more frequently, in the

great open-air Greek Theater at the International Headquarters, Point Loma, constructed by Katherine Tingley, and the first in America. Everything connected with this play was done by the Leader and her students working under her personal direction. This included the writing of the play, the costuming, the composition of the incidental music and songs, and the acting. The following quotation from the San Diego *Union*, the principal local paper, will give a faint idea of the impression produced upon the audience:

Nowhere outside of Southern California and Point Loma could such a perfect masterpiece of the blending of art and nature have been consummated.

The scene was so rare a feast of commingled beauty — beauty so poignant in its suggestion of poetry and mystery — as to rise from the plane of reality and to become one with “such stuff as dreams are made of.” . . . This wonderful ensemble of scenic effect and symposium of the arts and graces of an ancient perfection of civilization, is the drama as Katherine Tingley conceives it, and it represents the lines along which she intends to

develop a dramatic art that shall be to the present heterogeneous drama of our day, as the heterogeneous civilization of the present time is to that far-past pinnacle of artistic perfection of the golden age of the classics.

It is Katherine Tingley's intention to make music an increasingly important part of the dramatic work, and already several operatic works are in preparation. One of these, *Bruce and the Brownies*, a fairy piece of great beauty, has been privately given at Point Loma in part. It has been entirely written and composed by students at Point Loma.

During the International Theosophical Peace Congress at Visingsö, Sweden, a new Symposium, also written under Katherine Tingley's direction by a Point Loma student, will be presented for the first time.

It should be known and fully realized that none of the students taking part in the dramatic work receives any pecuniary recompense, nor are the names of the actors mentioned. The dramatic work is a part of the

general activities of the Theosophical Movement, and to push forward any of the students or workers into personal prominence would be quite opposed to the spirit of the teachings of Theosophy and to their own desires. Simple but effective regulations of silence, etc., during the preparations for the plays, suggested by Katherine Tingley, have helped to keep them on a high plane and to remove any touch of the ordinary playhouse atmosphere.

H. P. Blavatsky attached great importance to the teachings given by many of the ancient dramatists, and in a wonderful chapter of *The Secret Doctrine*, in which she explains the deeper meaning of some of the works of Aeschylus, she says: "All ye who can read between the lines study the ancient wisdom in the old dramas — the Indian and the Greek." In this, as in everything else, Katherine Tingley is interpreting and vastly adding to the priceless teachings which H. P. Blavatsky, her predecessor, gave to the world. This necessarily brief and incomplete account of the work of the Isis League

of Drama must close with one more quotation from Katherine Tingley:

“Many teachings of great value to the world cannot be taught to the masses — not because they are secret, but because they would not be understood. Where one would understand many would not. To bring back the old wisdom, to make known again the old Truths, new methods must be adopted; this will be partly done through the revival of some of the ancient dramas and partly by the study of history.”



A TRUE Theosophist must put into practice the loftiest moral ideal, must strive to realize his unity with the whole of humanity, and work ceaselessly for others. — H. P. BLAVATSKY

The Woman's International Theosophical League

Katherine Tingley, Foundress-Directress
Mrs. A. G. Spalding, President
Central Office, Point Loma, California, U. S. A.

I In the expansion of the Theosophical work by Katherine Tingley, the Woman's International Theosophical League was formed in July, 1906. The work of the League grew and spread out into so many avenues where woman's influence is a power for good, that it has a membership that is world-wide and reaches to women of all classes and degrees.

II The general purpose of the Woman's International Theosophical League is to promote the higher life and education for women, so that they may better understand themselves, their responsibilities, and their possibilities. Thus can women more truly co-operate with men. Affairs pertaining to

the home, civic, and national life, can be more perfectly executed when there is a more intelligent, harmonious co-operation between men and women.

III The woman of balanced character, who has a mental, moral, and physical equilibrium, is today more needed than ever.

IV Under the illuminating teachings of Katherine Tingley, this body of earnest women is arousing in the hearts of all womankind a real thirst for that knowledge which alone can save humanity from its misery and poverty of mind and body.

V The League is not restricted in membership to women only. It has an honorary membership, comprising men who are heartily in sympathy with the objects of the organization.

VI The objects of this League are broad, tolerant, helpful, and inspiring. With the exception of politics and religion it embraces all the most vital questions of the day; especially all phases of educational and remedial efforts.

THE OBJECTS OF THE LEAGUE

- 1 To help men and women to realize the nobility of their calling and their true position in life.
- 2 To encourage the education of children of all races on lines of universal tolerance, and to cultivate a deeper spirit of humanity and kindness among both young and old towards every living creature.
- 3 To accentuate the importance of Music and the Drama as vital educative factors; to restore the Drama to its ancient and honorable place, and by means of dramatic presentations to give the people a knowledge of the true philosophy of life.
- 4 To create a closer and more sympathetic understanding between all races and nations; to promote the interests of peace, and to abolish war.
- 5 To abolish capital punishment.
- 6 To abolish vivisection.
- 7 To ameliorate the condition of unfortun-

ate women and assist them to a higher life.

- 8 To relieve human suffering resulting from flood, famine, war, and other calamities; and to extend aid, help, and comfort to suffering humanity throughout the world.

And, in general, the purpose of the League is to promote a higher life and education for women; to demonstrate the spirit of Universal Brotherhood and Purity as the main-spring of true living; and to create a true co-operation between men and women in the Home, in Civic and National life, and as members of the same Human Family, in the pursuit of the highest ideals for the upbuilding of the human race.

Any one interested in its objects and work, and desirous of further information, address: for Sweden, Mrs. Anna Wicander, Djurgården, Stockholm. For other countries, Mrs. A. G. Spalding, Point Loma, California, U. S. A.

Visingsö

THIS island has been called “The Pearl of Sweden.” The people living there have many legends and wonderful sayings, told, however, only to the listener who is sympathetic and respectful. *Vising* means “one who points out and leads the way”; while the name of the lake, *Vettern*, suggests *vette*, a kind of elf or ogre — the symbology being that the dark powers in the depths of it made recurrent but futile attacks upon the island. The Royal Forest thereon, of oak, beech, and pine, is a paradise for all kinds of singing birds, thousands singing from morning until night in the early summer. The forest is north of the Râja Yoga College site, and forms a protection against northern winds. The island is widely known for its favored climate. The soil is very fertile and its fruits are familiar in Sweden. The cherry trees, blossoming in spring, remind one of Japan.



Lomaland Photo. & Engraving Dept.

The Royal Forest in Early Spring, Visingsö

The geology of Visingsö is peculiar. The slates and sandstones are azoic, while the ice of the glacial period passed north of the island, leaving it untouched. The old legends say the gods were busy at one time keeping back the frost-giants, and this modern geology confirms. There are huge prehistoric stones. One is in shape a regular pentagon, with plain surfaces, five feet in height, while each side measures fifteen feet. We find on Visingsö the ancient *thingvall*, or place of assizes, where are three circles of stones, each group containing nine.

Visingsö in distant ages was the seat of kingly rule. When first named in recorded history we are already at the end of the Viking period. The ancient dynasty in Uppsala, descendants from the gods, had become extinct, the sacrifices had ceased, and the old gods, Odin with his sons and relatives, had given way to Christianity. Visingsö was in the hands of the new royal families, who took possession of the throne in the middle of the eleventh century, and the kings then chose Näs Castle on this island as their residence,



Lomaland Photo. & Engraving Dept.

Ruins of Visingsborg Castle, Visingsö

instead of Uppsala, until the thirteenth century.

It is in the glorious days of King Gustavus Adolphus and Queen Christina that Visingsö next emerges as a notable center of influence. Earl Per Brahe, an intimate friend of the king, then owned the island. For half a century he occupied the post of Lord High Chancellor, during which period he was the

means of conferring great benefits upon Finland. His favorite retreat was Visingsö, and his castle there, Visingsborg, was well known for its beauty and its treasures. Here the great Earl carried out his cherished plans in a College, remarkable for its aims and its constitution. Music was one of the principal subjects, and he also founded a seminary which was the only one in Sweden to admit girls and young women. He established a press on Visingsö, from which books were issued; and there was an unusually well-stocked library. In his will, the college was intrusted to the care and protection of the king. Soon after his death, however, owing to a reduction in crown emoluments, the island was confiscated by the government, and a hundred years ago the college was dissolved.

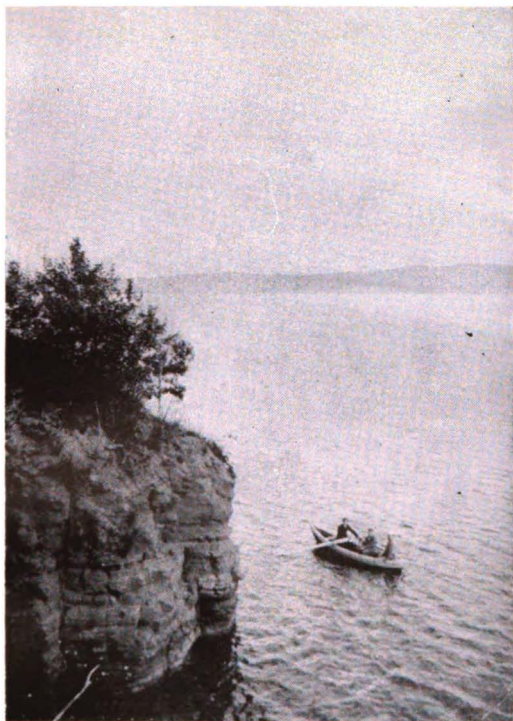
Visingsborg Castle took about a century to complete, being finished in 1662. It was extensive, and had the form of a square on the ground plan, with towers on two sides. The inner courtyard was arranged as a flower-garden, and here stood some of the large

astronomical instruments of the Earl, among which are mentioned celestial and terrestrial globes. There were statues representing figures in ancient mythology, in the local sagas, and also Christ. The Earl had his own orchestra, painter, carver, bookbinder, and printer. The castle was unfortunately destroyed by fire in 1718, and now only some ruins remain.

One of Sweden's greatest poets and authors, Victor Rydberg, was born on the shores of Lake Vettern; while the illustrious Birgitta, who belonged to the Brahe family, carried on her principal work there.

The surprising researches of Professor Montelius, and the antique relics in the Historical Museum, Stockholm, show that Scandinavian civilization has descended directly from the remotest times, and certainly extended back for more than ten thousand years.

In *The Secret Doctrine* it is stated that Sweden and Norway formed part, not only of the Atlantean continental system, but likewise of the long anterior Lemurian sys-



Lomaland Photo. & Engraving Dept.

Southeast Shore, Visingsö

tem. H. P. Blavatsky also said that Odin was one of the Great Helpers of Humanity, even as the continent to which he and his race belonged was one of the most ancient; and she adds that the day when this will be recognized and made more fully known lies in the near future.

It should be mentioned that in 1907, during her visit to King Oscar at Drottningholm Castle, Katherine Tingley expressed to the king the gladness she felt when, thanks to his interference, no death-struggle had occurred between the two sister-nations, Norway and Sweden. He then answered: "How could I act otherwise? — they were both my children, the Norwegians as well as the Swedes!" This noble view of the situation deeply touched Katherine Tingley, and from that time her sympathies for Sweden and the Swedes have grown continuously.

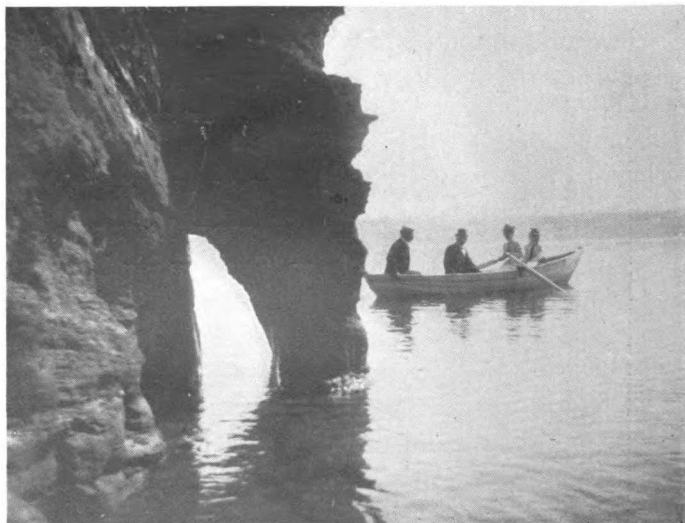
At the ancient town of Vadstena, on Lake Vattern, there are remarkable old legends. One of them is, that at some time in the future SEVEN BEECH-TREES WILL GROW FROM

A COMMON ROOT, AND THAT SEVEN KINGS WILL ARRIVE FROM SEVEN KINGDOMS AND FASTEN THEIR HORSES, ONE AT EACH TREE; THAT UNDER THE CANOPY OF THE BEECHES THEY WILL CONCLUDE AN EVERLASTING PEACE-ALLIANCE BETWEEN THE SEVEN KINGDOMS WHICH THEY REPRESENT; AND THAT THIS WILL COME TO PASS AT THE END OF THE PRESENT AGE.

The site of the proposed Râja Yoga College on Visingsö is indicated upon the accompanying map of southern Sweden and adjacent territories.

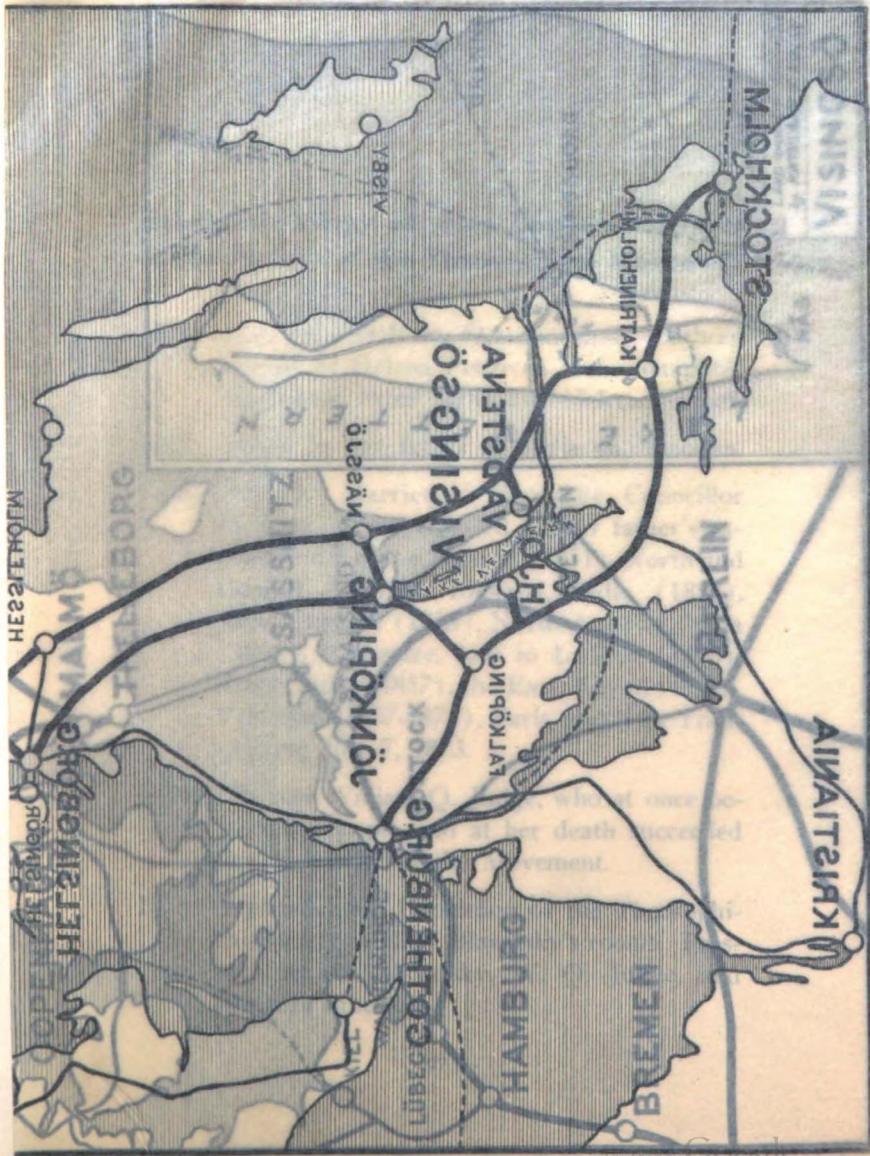


HUMANITY has long wandered through the dark valley of bitter experiences. But the mountain heights are again seen, suffused with the glow of dawn and the promise of a New Golden Age. The pathway is once more seen to that realm where the Gods abide. — KATHERINE TINGLEY



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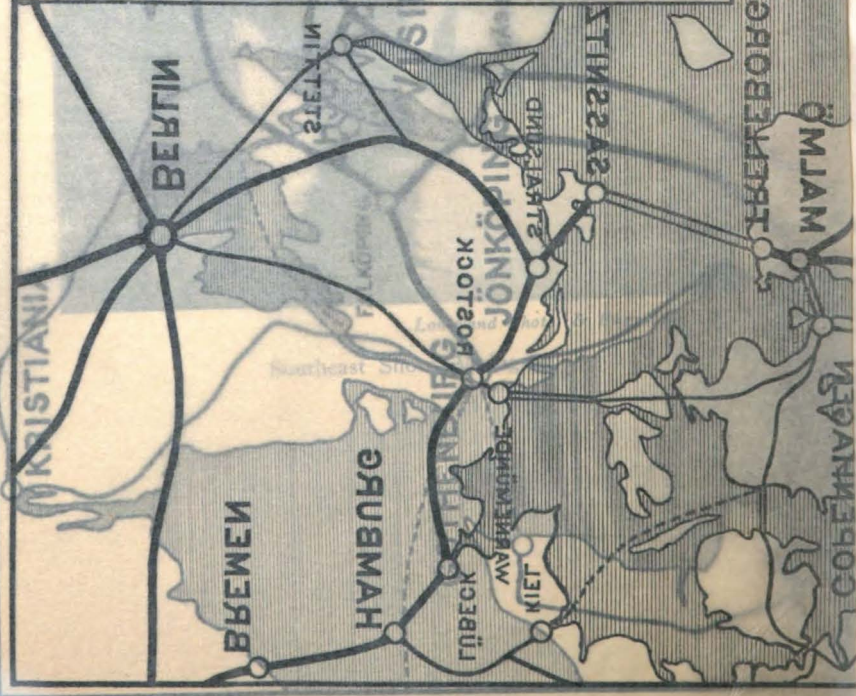
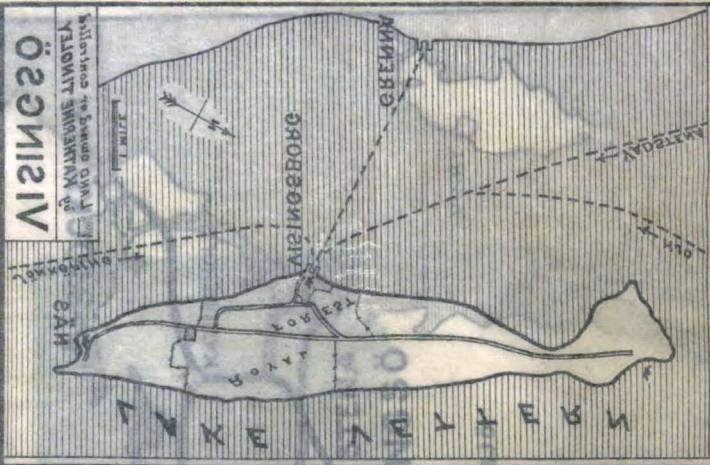
Southeast Shore, Visingsö



ЛІСІНСКО

НА КАРТІНІСЬОМ ДІСТОПІСЬОМ
 ДІСЬО ПІСЬОМ ДІСЬОМ

1 MILE



Brief Chronology of some Important Events in the History of the Theosophical Movement

- 1831 *July 31.* Birth, at Ekaterinoslow, southern Russia, of Helena Petrovna Hahn, daughter of Colonel Peter Hahn and Helena Fadeef.
- 1845 Taken by her father to Paris and London.
- 1848 *July 17.* 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 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 Theosophist* magazine 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 Brāhmans of Allahabad, known as the "Prayag Theosophical Society Letter," severely criticising certain Brahmanical 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 Body 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*, Aryan Theosophical Press, Point Loma, California, U. S. A.)
- 1885 H. P. Blavatsky returned to Europe—Wurtzburg, 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. *Light on the Path* published.
- 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 American Headquarters. Publication of *Echocs 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 Occan of Theosophy* (W. Q. Judge).
- 1894 *April 22.* The 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 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. Katharine 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 — after purchase of *The Theosophical News*, issued at the

Boston Center. 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 recognized as Leader and Official Head of the Universal Brotherhood Organization 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, who was the first to revive the Greek Drama in America.

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. Much suffering in Cuba, due to the war was relieved, and some of the sufferers were brought back to America to be helped and educated.

April 13. Great Congress of the Universal Brotherhood and Theosophical Society opened at Point Loma, California, attended by many members from all parts of the world. The proceedings occupied ten days.

September 13. Congress in Stockholm, Sweden, organized by Katherine Tingley. A reception given by the members of the Organization was attended by the King 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, and 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 First public presentation of *Hypatia* and *The Conquest of Death*, at the Opera House, San Diego, California.
July 1. Building of the Greek Open-Air Theater, Lomaland, commenced, completed in November.
- 1902 *March 7.* Purchase of Opera House, San Diego, California, for lectures, dramatic and other work, by Katherine Tingley. Renamed 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, Mr. Commissioner 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.*
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* issued by pupils of the Râja Yoga School, Point Loma, California.
- 1906 Katherine Tingley was donated property in the New Forest, England, for a Râja Yoga College.
September. Râja Yoga School opened in Pinar del Río, Cuba.
July. The Woman's International Theosophical League established by Katherine Tingley.
- 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.
April. Katherine Tingley purchased property in Newburyport, Massachusetts, for the purpose of establishing a propaganda center in the eastern States.
November. The Honorary Commercial Commissioners appointed by the Japanese Government, were received by Katherine Tingley in the Academy, Lomaland.
- 1911 *March 17*. First performance, in the Isis Theater, of *The Aroma of Athens*, arranged

by Katherine Tingley. Many other dramatic presentations had been given, there and in Lomaland, prior to this event. One month later it was twice repeated in the Greek Theater, Lomaland, before large audiences from different parts of the world.

July. The illustrated monthly magazines of the Universal Brotherhood Organization 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*, appeared at the same time.

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

The Key to Theosophy published in Japanese, in Japan.

November. First monthly number of *The New Way*, for free distribution in prisons, issued from Lomaland.

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

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