

WELCOME!

“100 Years of ULT – History
– Story – Memory”



U.L.T. HISTORY – SOME DISCLAIMERS

We recognized there will be those here who have additional information. Please let us know about this later on.

You will find there are a few pictures of historical individuals included. We do recognize personalities are not a part of U.L.T.

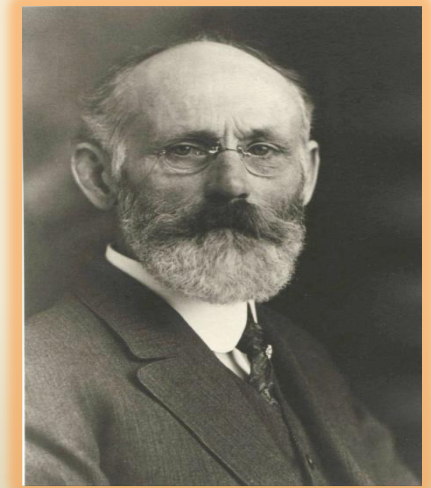
All history is in the eyes of the historian.

But after 50 years or more, we hope we are forgiven.

WE HOPE THIS PRESENTATION WILL PREPARE YOUR THINKING & SPIRIT FOR THE NEXT 100 YEARS!

ROBERT CROSBIE – FOUNDER

- Born in Canada January 10, 1849
- Found Theosophy while living in Boston at age 39; Joined the Theosophical Society in 1888.
- There were frequent exchanges between Robert Crosbie and William Q. Judge – they stayed at each others' homes.



CROSBIE WROTE...

...the lines have been laid down for us by H.P.B., W.Q.J., and Masters, and we can take again our watchword he gave us at the passing of H.P.B., “Work, watch and wait.’ We will not have long to wait.”



CROSBIE CONTINUES HIS WORK

After the death of W.Q. Judge (March 21, 1896), he continued to work for the T.S. in Boston. He was invited to Point Loma, California, by Katherine Tingley and joined her in approximately 1901.



CROSBIE LEFT POINT LOMA...

He left Point Loma in 1904. He then organized Theosophical meetings in Los Angeles under a charter granted to Ernest T. Hargrove in 1899 who had also left Point Loma. This group included Dr. A. Keightley and Julia – better known as Jasper Niemand from Theosophical history.

As there were changes in this group, he along with seven other associates began to plan for the United Lodge of Theosophists.



THE EARLY BEGINNINGS

We are fortunate in that some material was discovered to show this early period. **Vicki Prinz will review some of this material for us.**

After Vicki's description, we will provide information on
what we call,

"Stories Associated with the South Pasadena Period."



SOUTH PASADENA PERIOD

We have found many “stories” as to how some of the original founders came together. What follows appears to us as the most plausible.

Two of the original FOUNDERS GROUP were John & Jeanne Garrigues. They saw an ad in a newspaper for a meeting of a local TS branch that Crosbie had started in LA. They came to the meeting and met Crosbie at that time, probably around 1907. The Garrigues had recently lost a son and were disenchanted with Christianity and were trying out all kinds of alternative viewpoints.



SOUTH PASADENA PERIOD II

Two others of the FOUNDERS GROUP were Grace and H.W. Clough. Grace Clough met Crosbie before her daughter died. Mrs. Clough was out walking with her daughter Karis when Karis suddenly ran up the front steps and onto the front porch of Mr. Crosbie's house. Grace went to retrieve her daughter & met Mr. Crosbie, who invited her in for a chat. There Mrs. Clough saw a large photograph of WQ Judge on Crosbie's wall about which she inquired, and was introduced at that time to Theosophy. She had been a Unitarian, a highly educated woman, who had studied Latin and Greek.



SOUTH PASADENA PERIOD III

Another person involved with the original group, Miss Eloise Ives, knew Mr. Crosbie quite well. She was a close friend of Grace Clough, and went with Mrs. Clough and John Garrigues to New York in the 1920s. She remained in NY after Mrs. Clough & John Garrigues returned to LA.



OPEN LETTER

- As a way to launch the United Lodge of Theosophists, Robert Crosbie wrote:

“OPEN LETTER TO ALL THEOSOPHISTS.”

It was sent to many individual theosophists on November 17, 1908. A few quotes follow.

- The First Object—the most important of all—the others being subsidiary—has been lost sight of in its direct bearing upon all the changes and differences that have occurred. “To form a nucleus of Universal Brotherhood without any distinctions what ever” was, and is, the key to the situation.

OPEN LETTER (CONTINUED)

- The unassailable basis for union among Theosophists, wherever and however situated, is **SIMILARITY OF AIM, PURPOSE, AND TEACHING.**
- To give this spirit expression requires a declaration, and a name by which those making the declaration may be known.

OPEN LETTER (CONTINUED)

- ...the sole condition necessary would be the acceptance of the principle of similarity of aim, purpose, and teaching. The binding spiritual force of this principle of brotherhood needs no such adventitious aids as Constitution or By-Laws—-or Officers to administer them.
- **THE WAY TO UNITE IS TO UNITE—
NOTHING PREVENTS IF THAT IS THE
DESIRE.**

CROSBIE'S VISION

Robert Crosbie's vision of a simple focal point where all would be welcome to meet together to study, discuss, and further the teachings recorded by H. P. Blavatsky and William Q. Judge, led to the creation of the United Lodge of Theosophists. The phrases that constitute the Declaration were selected by Robert Crosbie and selected from various texts by HPB and WQJ. Many were used in the preliminary circular.



DECLARATION - PRINCIPLES

The United Lodge of Theosophists was based only on its DECLARATION [There are copies of the Declaration in this room and throughout the building. We are not going to show it here but we are showing the principles it was based on and the origins] ... TWO PRINCIPLES:

- (1) FOCUS to the original teachers of Theosophy – H.P. Blavatsky and W.Q. Judge and ...**
- (2) IMPERSONALITY – none of those who followed these teachers could come between these teachers and those that studied Theosophy. This is the basis of why names of speakers and authors are not given at ULT.**



DECLARATION ORIGINS

- **The statement of association that may be signed by those wishing to align themselves with the United Lodge of Theosophists is as follows:**
- **Being in sympathy with the purposes of this Lodge, as set forth in its “Declaration,” I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.**



THE PHRASES...

- The phrases that constitute the *Declaration* of U.L.T. were selected by Robert Crosbie from various texts written by H.P.B. and W.Q.J.... **The opening editorial in THE PATH (edited by WQJ) for April, 1887...for example, notes that the issue marks the beginning of the second volume of the magazine, and that:**
- **THE PATH will continue its policy of independent devotion to the Cause of Theosophy, without professing to be the organ either of the Society or of any Branch; it is loyal to the great Founders of the Society, but does not concern itself with dissensions or differences of individual opinion.**



THE PHRASES (2)

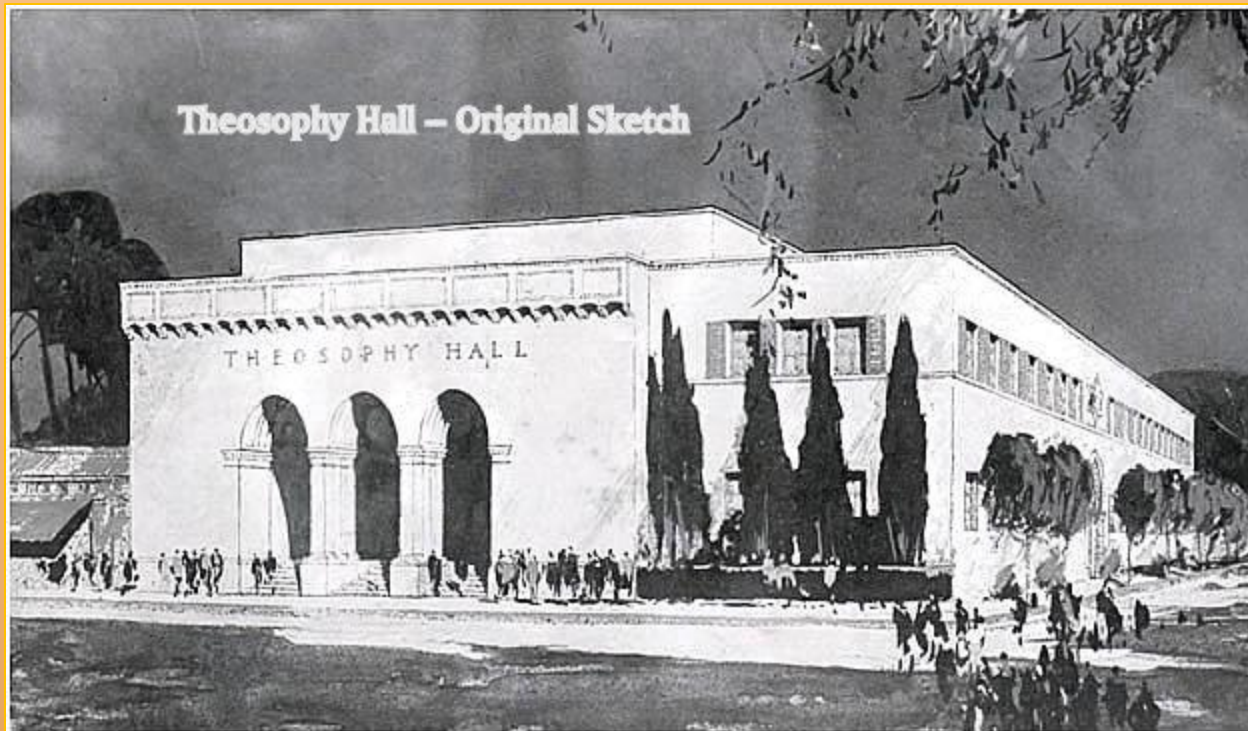
- **The work it has on hand, and the end it keeps in view, are too absorbing and too lofty to leave it the time or inclination to take part in side issues; --**
- **a truer realization of The Self, a profounder conviction of Universal Brotherhood. (THE PATH, Vol. 2, p. 2, April, 1887; *William Q. Judge Collected Articles*, II, p. 576) -- (*Theosophy Magazine*, March/April 2007, pp. 100-101)**



ULT WAS BEGUN

ULT WAS BEGUN FEBRUARY 18, 1909.

An office was found in Downtown Los Angeles for their first meeting. Meetings were later held in the Metropolitan Building of Downtown Los Angeles. Leading to the present location of Theosophy Hall, established in 1927.



THEOSOPHY MAGAZINE

1912: THEOSOPHY MAGAZINE WAS LAUNCHED, dedicated to printing the original articles of HPB and WQJ. This mission was totally accomplished by 1960. Most of the articles were printed in the magazine and are also available in pamphlet form. In 1914 a series of articles regarding Theosophical history was begun [*Theosophy Magazine Vols. 2, 3, 4*] entitled, “The Masters and Their Message.” We suspect this was to show the rationale of starting ULT. This later became the basis for the book, The Theosophical Movement 1875-1925.

CROSBIE: THEOSOPHY SCHOOL

1916: FOCUS GIVEN TO THEOSOPHY FOR CHILDREN.

Crosbie wrote The Eternal Verities, Because, for Children Who Ask Why

and Teachers' Manual 1917 – 1919.

Mr. Crosbie set most of the Theosophy School songs to music.

GENERAL SUGGESTIONS FOR THEOSOPHICAL TEACHERS – FROM TEACHER’S MANUAL AND GUIDE TO “THE ETERNAL VERITIES,” PP. 48-59

FUNCTION OF SONGS. All the songs used in the School were written as embodiments of the Teaching, and most of them were set to music by Mr. Crosbie. The first song gives the purpose of Theosophy School, "We have come in search of Truth." "These two, Light and Darkness, are the world's eternal ways" belongs to the Second Truth, along with Masefield's poem on Reincarnation, and a beautiful "Chant" on the same theme. The Third Truth song takes the theme of Evolution, "in forms from stone to man, as up a ladder beings climb." The "Never Was I Not" song takes the theme of immortality. Some members of Theosophy School have had the very words on their lips, at death.

ROBERT CROSBIE PASSES ON

DEATH OF ROBERT CROSBIE 1919. This was reported as a low time in the history for ULT.

ENTER BP WADIA ON THE SCENE



The period he was with ULT: 1920 – 1958

THE INFLUENCE AND WORK OF B.P. WADIA. There were strong indications the focus in the Theosophical Societies of the time were giving less and less emphasis to the teachings of H.P. Blavatsky and William Q. Judge. This was of great concern to Wadia and although he had devoted much time to the Theosophical Society in Adyar, he left this and joined with ULT. He wrote an 18-page pamphlet entitled, “To All My Fellow Theosophists and Members of the Theosophical Society.”



BP WADIA (CONTINUED)

This was an invitation to many in the Theosophical world at that time to join with him with ULT. Students from around the world did respond to this appeal and ULT began to attract students and workers from many parts of the world. He spoke of his finding that W.Q. Judge had been wronged in the period of 1894-96. He stated he would be working henceforth for the United Lodge of Theosophists. He felt this was the one (ULT) found to be closest in ideal and practice to the original programme as started by the Masters with Mme. Blavatsky as their agent.



BP WADIA (CONTINUED)

WADIA initially worked from the Los Angeles center. Then to New York. Centers in different parts of the United States began to emerge. Centers were started in New York, Philadelphia, Washington D.C., and Chicago. In other parts of the world Lodges were formed in Paris, Amsterdam, and Belgium. Then he returned to India and began to work with The United Lodge of Theosophists there. We suspect that some of the perception that ULT did not want to associate with other theosophical traditions started in this period. The view was that these other traditions had lost their way from the original programme, and all really needed to join with ULT.



EARLIER ULT TRADITIONS

Some of the traditions that some of us here remember most probably got started in this period. Wadia's themes included intensity of study and intensity of work. He wrote, "Guidance of ULT Platform Workers." Some of us who came and practiced readings for platform assignments remember this tradition. Some may remember that male speakers wore white suits and that female students, full evening gowns. The meeting schedules were throughout the week, with study groups in people's homes during the week as well.



THEOSOPHICAL PATHFINDERS

THEOSOPHICAL PATHFINDERS:

Founded in 1922, according to the plaque just outside the door to the Pathfinder Room at the Los Angeles Lodge.



MANAS

The era of Manas Magazine. Weekly publications for 41 years. All this writing is now on the web.

There was a reaching out to the “modern” world of ideas of the time. This included psychology, the environment, and the care of our planet.



ULTS FROM AROUND THE WORLD

**WE WILL NOW SHOW PICTURES OF ULT CENTERS
FROM AROUND THE WORLD
– AND A FEW PICTURES FROM EARLY
THEOSOPHICAL PATHFINDERS.**



CONSISTENT THEMES OF ULT

Reaching out to world thought as exemplified in Wadia's Institute of World Culture – and Manas – a weekly magazine which called attention to greatest thinkers of the age.

Maintaining impersonality so that later prominent persons would not overshadow the teachings.



CONSISTENT THEMES OF ULT (2)

Maintaining the independence of ULT lodges. Although Los Angeles is considered by some to be the parent lodge, it is so in name only.

Dedication to the publication of the Original Works of the Teachers: H.P. Blavatsky and William Q. Judge.



PUBLISHING THE ORIGINAL TEACHINGS

- ✘ **LETTERS THAT HAVE HELPED ME - The United Lodge of Theosophists 1920**
- ✘ **TRANSACTIONS OF THE BLAVATSKY LODGE - The Theosophy Company 1923**
- ✘ **THE SECRET DOCTRINE - The Theosophy Company 1925**
- ✘ **THE KEY TO THEOSOPHY - The Theosophy Company 1930**
- ✘ **ISIS UNVEILED - The Theosophy Company 1931**
- ✘ **OCEAN OF THEOSOPHY - The Theosophy Company 1931**
- ✘ **ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY - The Theosophy Company 1937**
- ✘ **THE FRIENDLY PHILOSOPHER - The Theosophy Company 1945**
- ✘ **LETTERS THAT HAVE HELPED ME – The Theosophy Company 1946**
- ✘ **THEOSOPHICAL GLOSSARY - The Theosophy Company 1952**
- ✘ **UNIVERSAL THEOSOPHY - The Cunningham Press 1963**
- ✘ **THE SECRET DOCTRINE- The Theosophy Company 1948 & 1964**
- ✘ **OCEAN OF THEOSOPHY - The Theosophy Company 1971**
- ✘ **THEOSOPHICAL GLOSSARY - The Theosophy Company 1973**
- ✘ **OCEAN OF THEOSOPHY - The Theosophy Company 1974**
- ✘ **ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY - The Theosophy Co. 1974**
- ✘ **THE SECRET DOCTRINE - The Theosophy Company 1974**
- ✘ **THEOSOPHICAL ARTICLES BY WILLIAM Q. JUDGE - The Theosophy Company 1980**
- ✘ **H.P. BLAVATSKY ARTICLES - The Theosophy Company 1981**
- ✘ **ISIS UNVEILED - The Theosophy Company 1982**
- ✘ **THEOSOPHICAL ARTICLES & NOTES - The Theosophy Company 1985**

HAS THE PUBLICATION ERA ENDED?

✦ ONE STUDENT ANSWERS THIS QUESTION ON PUBLICATIONS:

Most of the “heavy lifting” has been done as far as publishing. We have the plates, etc. ready to go whenever we need them. Our biggest “costs” are the labor to ship, and storage. ...publishing is changing. Electronic media (internet, disk etc.) are growing, and present new opportunities and challenges to keeping the literature available. Books, while certainly not obsolete, now compete with formats not dreamed of even a few years ago. While these media are easy to propagate, they are also extremely fragile and depend entirely on our modern society's ability to provide the electronic framework necessary to support them.

HAS THE PUBLICATION ERA ENDED? (2)

Spanish & several other languages have growing readerships, and perhaps our biggest ongoing project is the work of translation.

We have set an example, a standard if you will, for other publishers to follow. If, 75 year ago, ULT hadn't thought the “original literature” important enough to keep in print, who else would have?

FUTURE OF ULT



Much of the original mission has been done. The original teachings are in print and there are strong indications that much of the Theosophical world is giving similar emphasis.

It may be time for greater unity between Theosophical groups. A rebirth of Theosophy Magazine, bringing the Original Teachings into our modern world.

Greater reaching out to other spiritual traditions, e.g. Buddhism and more.