



THE THEOSOPHICAL SOCIETY

CENTENARY WORLD CONGRESS 1875-1975

STATLER-HILTON HOTEL • NEW YORK CITY • NOVEMBER 14th - 20th, 1975

WELCOME!

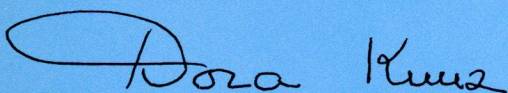
We in the United States Section are mindful of the privilege of serving as host to this Sixth World Congress of The Theosophical Society. On behalf of the Section, its members and officers, I extend a warm welcome to all: members, friends, and fellow-students of that philosophy (Theosophy) which H. P. Blavatsky presented to the world a century ago. As we come together in New York City, the birthplace of the Society, to celebrate its 100th anniversary, we can acknowledge our gratitude for her great gift and for the steadfastness with which she and her colleagues, H. S. Olcott, W. Q. Judge, and others, as well as those who came after these pioneers, have carried on the work which ultimately has made this gathering possible.

This centenary celebration began some years ago as a dream in the mind of a former National President of the American Section, Miss Joy Mills, now the Society's International Vice-President. Her enthusiasm and indefatigable efforts have been major factors in bringing the dream to realization.

It is our hope that the days spent together with so many from different lands will bring a sense of unity to our common cause of spreading and living the principles of Theosophy. We shall meet old friends and make many new friends, and thus in a real sense brotherhood will be the result, and this will cement the Society more firmly together.

And above all, I hope we may have a better understanding of these central truths and that our lives will become more committed to the great cause in order that we may, in the words of the Mahatmas, serve "Humanity, which is the great Orphan." At no time is there a greater need and a greater opportunity than in 1975.

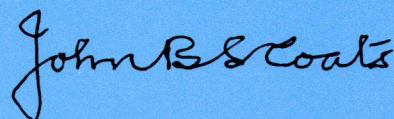
I am, therefore, looking forward to welcoming everyone to New York to celebrate the beginning of our second century.



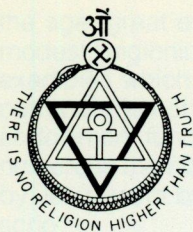
Dora Kunz
National President,
The Theosophical Society in America

A MESSAGE TO THE CENTENARY WORLD CONGRESS

On this very special occasion in the history of The Theosophical Society, I should like to offer to all who are attending the Centenary World Congress a very warm and sincere welcome. It will be an occasion when members and friends from widely separated parts of the world can meet and enjoy the stimulus and enthusiasm that such meetings bring. It will be equally an occasion for deep searching within ourselves, an assessment of our own individual commitment to the Great Cause which it is our mission to serve. We are still far from perfect; we may not have fulfilled all the original aims or achieved that success in the field of Universal Brotherhood that we all hope will one day be brought about, but we have, over these past hundred years, accomplished a great deal. Thousands have dedicated themselves to the ideal of Brotherhood with a full measure of loyalty to those Elder Brothers through whose inspiration the Society was founded. To those original pioneers — among whom H. P. Blavatsky, H. S. Olcott, and W. Q. Judge are the best known for their tremendous efforts in expanding both the form of the Society and the teaching it was intended to convey to the world — we owe a debt that can never be fully repaid, for it is virtually unpayable, except perhaps through our own like consecration to the needs of the work as it continues into the next century of the Society's existence. It will be upon the high priority that we individually give to Theosophy and the diligence with which we give our strength to make available to men and women everywhere all that Theosophy has to offer, that the future success of the Movement depends. I trust that this Congress will go far to heal some of the misunderstandings that have existed for far too long between the many Theosophists who, each in his or her own way, are conscientiously serving the great Ideal. We should, as men and women of sound common sense and good will, help that "poor orphan Humanity" which is so vastly more important than ourselves. With a sense of purpose that is unswerving, an increasing wisdom to guide all our plans, and a renewed dedication to carry such plans into fruitful action, let us go forward into the century ahead worthy of the great mission delivered into the hands of H.P.B. and her helpers so many years ago and now given into ours — yours and mine — for the service of the world.



John B. S. Coats
President,
The Theosophical Society



BEGINNINGS

"In order to leave no room for equivocation, the members of the T.S. have to be reminded of the origin of the Society in 1875. Sent to the U.S. of America in 1873 for the purpose of organizing a group of workers on a psychic plane, two years later the writer received orders from her Master and Teacher to form the nucleus of a regular Society whose objects were broadly stated as follows:

1. Universal Brotherhood;
2. No distinction to be made by the member between races, creeds, or social positions, but every member had to be judged and dealt by on his personal merits;
3. To study the philosophies of the East — those of India chiefly, presenting them gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings;
4. To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to science, in nature, and the presence of psychic and spiritual powers in man . . .

"Such was the programme in its broad features. The two chief Founders were told what they had to do, how they had to bring about and quicken the growth of the Society and results desired; nor had they any definite ideas given them concerning the outward organization — all this being left entirely with themselves. Thus, as the undersigned had no capacity for such work as the mechanical formation and administration of a Society, the management of the latter was left in the hands of Col. H.S. Olcott, then and there elected by the primitive founders and members — *President for life*."

— H.P. Blavatsky
*The Original Programme of
 The Theosophical Society (1886)*

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"Since I am to tell the story of the birth and progress of the Theosophical Society, I must begin at the beginning, and tell how its two founders first met. It was a very prosaic incident: I said '*Permettez moi, Madame*,' and gave her a light for her cigarette; our acquaintance began in smoke, but it stirred up a great and permanent fire . . .

"The way had been prepared for the organization of . . . a society by the active discussion, first, of Spiritualism and afterwards of some portions of Eastern . . . ideas. This had been going on since my N.Y. *Sun* report on the Eddys appeared, in August (of 1874), and had been tenfold intensified since H.P.B. and I met at Chittenden . . . The attempt of May, 1875, to form . . . a nucleus in a 'Miracle Club' having failed, . . . the next opportunity presented itself when Mr. Felt lectured privately to a few friends of ours, in H.P.B.'s rooms at

46 Irving Place, New York, on the 7th of September (1875) . . . on 'The Lost Canon of Proportion of the Egyptians.' . . . In the course of this, the idea occurred to me that it would be a good thing to form a society to pursue and promote such occult research, and after turning it over in my mind, I wrote on a scrap of paper the following:

'Would it not be a good thing to form a Society for this kind of study?' — and gave it to Mr. Judge, at the moment standing between me and H.P.B. sitting opposite, to pass over to her. She read it and nodded assent. Thereupon I rose and, with some prefatory remarks, broached the subject . . . Upon motion of Mr. Judge, I was elected Chairman, and upon my motion Mr. Judge was elected Secretary of the meeting . . .

" . . . what I had in mind when proposing the formation of our Society. It was to be a body for the collection and diffusion of knowledge; for occult research, and the study and dissemination of ancient philosophical and theosophical ideas: one of the first steps was to collect a library. The idea of Universal Brotherhood was not there, because the proposal for the Society sprang spontaneously out of the present topic of discussion. It was a plain, business-like affair, unaccompanied by phenomena or any unusual incident. Lastly, it was free of the least sectarian character and unquestionably anti-materialistic. The little group of founders were all of European blood, and caste distinctions were to them non-existent. The Brotherhood plank in the Society's future platform was, therefore, not thought of: later on, however, when our sphere of influence extended so as to bring us into relations with Asiatics and their religions and social systems, it became a necessity, and, in fact, the corner-stone of our edifice. The Theosophical Society was an evolution, not — on the visible plane — a planned creation."

— H.S. Olcott
Old Diary Leaves, Vol. I

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Official Report of Meeting of September 8, 1875

"In consequence of a proposal of Col. Henry S. Olcott, that a Society be formed for the study and elucidation of Occultism, the Cabbala, etc., the ladies and gentlemen then and there present, resolved themselves into a meeting, and, upon motion of Mr. William Q. Judge, it was

"Resolved, That Col. H.S. Olcott take the chair. Upon motion it was also

"Resolved, That Mr. W.Q. Judge act as Secretary. The chair then called for the names of the persons present, who would agree to found and belong to a Society such as had been mentioned. The following persons handed their names to the Secretary:

"Col. Olcott, Mme. H.P. Blavatsky, Chas. Sothoran, Dr. Chas. E. Simmons, H.D. Monachesi, C.C. Massey of London, W.L. Alden, G.H. Felt, D.E. de Lara, Dr. W. Britten, Mrs. E.H. Britten, Henry J. Newton, John Storer Cobb, J. Hyslop, W.Q. Judge, H.M. Stevens (all present save one).

"Upon motion of Herbert D. Monachesi, it was

"Resolved, That a committee of three be appointed by the chair to draft a constitution and by-laws, and to report the same at the next meeting. Upon motion, it was

"Resolved, That the chair be added to the Committee.

"The chair then appointed Messrs. H.J. Newton, H.M. Stevens, and C. Sotheran to be such a Committee.

"Upon motion, it was

"*Resolved*, That we now adjourn until Monday, September 13th, at the same place, at 8 P.M."

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Formation of The Theosophical Society

At the adjourned meeting, on the evening of September 18th, 1875 . . . "The Committee on Preamble and By-laws reported progress, and Mr. de Lara read a paper which he had been requested to write for the Committee.

"At the suggestion of the Committee it was, upon motion,

"*Resolved*, That the name of the Society be 'The Theosophical Society.'

"The chair appointed the Rev. Mr. Wiggin and Mr. Sotheran a Committee to select suitable meeting rooms; and then several new members were nominated . . ."

Col. Olcott continues, in *Old Diary Leaves*: "The next preliminary meeting was held at the same place (No. 206 West 38th Street, the private residence of Mrs. Emma H. Britten) on the 30th October. The Committee on rooms having reported, Mott Memorial Hall, 64 Madison Avenue . . . was selected as the Society's meeting-place. The By-Laws were read, discussed and finally adopted, but with the provision that the Preamble should be revised by H.S. Olcott, C. Sotheran and J.S. Cobb, and then published as the Preamble of the Society.

"Voting for officers was next proceeded with . . .

"*President*, Henry S. Olcott; *Vice-Presidents*, Dr. S. Pancoast and G.H. Felt; *Corresponding Secretary*, Mme. H.P. Blavatsky; *Recording Secretary*, John Storer Cobb; *Treasurer*, Henry J. Newton; *Librarian*, Charles Sotheran; *Councillors*, Rev. J.H. Wiggin, R.B. Westbrook, L.I.D., Mrs. Emma Hardinge Britten, C.E. Simmons, M.D., and Herbert D. Monachesi; *Council to the Society*, William Q. Judge.

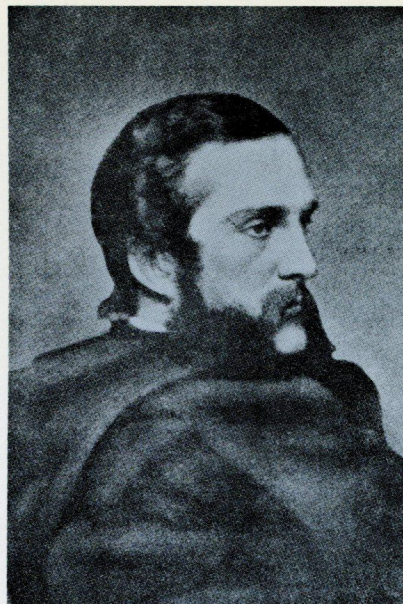
"The meeting then adjourned over to the 17th November, 1875, when the perfected Preamble would be reported, the President Elect deliver his Inaugural Address, and the Society be thus fully constituted . . .

"Thus the Theosophical Society, first conceived of on the 8th September and constitutionally perfected on the 17th November, 1875, after a gestatory period of seventy days, came into being and started on its marvellous career of altruistic endeavour *per angusta ad augusta*."

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From the Inaugural Address of H. S. Olcott, President, The Theosophical Society

"In future times, when the impartial historian shall write an account of the progress of religious ideas in the present century, the formation of this Theosophical Society, whose first meeting under its formal declaration of principles we are now attending, will not pass unnoticed. This much is certain. The bare announcement of the intended inauguration of such a movement attracted attention, and caused no little discussion in the secular as well as the religious press. It has sounded in the ears of some of the leaders of the contending forces of theology and science, like the distant blast of a trumpet to the struggling armies



Henry Steel Olcott
(1832-1907)

in a battle. The note is faint as yet, and indicates neither the strength nor purpose of the body approaching. For either side, it may mean a reinforcement that will help turn the tide of victory; it may herald only the gathering of neutrals to watch events; or it may threaten the discomfiture and disarmament of both antagonists.

"From what little has been said in its behalf, it is not yet clear to the public how this 'new departure' should be regarded. Neither Church nor college knows whether to adopt a policy of denunciation, misrepresentation, contumely, or amity. By some secular journals it is patronizingly encouraged as likely to 'enliven a prosaic age with exhibitions of mediaeval tricks of sorcery,' while others denounce it as the forerunner of a relapse into 'the worst forms of fetishism.' The Spiritualists began, a few weeks ago, with voluminous and angry protests against its promoters, as seeking to supplant the prevalent democratic relations with the other world by an aristocratic esoterism, and even now, while they seem to be watching our next move with the greatest interest, their press teems with defamatory criticisms. Neither of the religious sects has definitely committed itself, although our preliminary advances have been noticed in a guarded way in some of their organs.

"Such being the state of the case at the very onset of our movement, before one blow has been struck, am I not warranted in repeating the statement that in the coming time it is inevitable that the birth of this Society of ours must be considered as a factor in the problem which the historian will be required to solve?

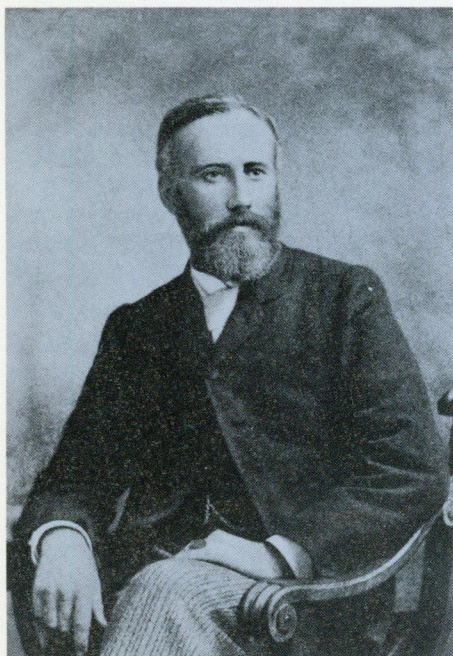
The present small number of its members is not to be considered at all in judging of its probable career. Eighteen hundred and seventy odd years ago, the whole Christian Church could be contained within a Galilean fisherman's hut, and yet it now embraces one hundred and twenty millions of people within its communion; and twelve centuries ago, the only believer in Islamism, which now counts two hundred and fifty million devotees, bestrode a camel and dreamed dreams.

No, it is not a question of numbers how great an effect this Society will have upon religious thought — I will go further, and say, upon the science and philosophy — of

the age: great events sometimes come from far more modest beginnings. I need not occupy time in quoting examples which will occur to every one of you in corroboration of my point. Nor is it a question of endowment funds and income any more than one of numerous members: the propagandist disciples sent out by Jesus went barefoot, ill-clothed, and without purse or scrip.

What is it then, which makes me say what in deepest seriousness and a full knowledge of its truth I have said? What is it that makes me not only content but proud to stand for the brief moment as the mouthpiece and figure-head of this movement, risking abuse, misrepresentation, and every vile assault? It is the fact that in my soul I feel that behind us, behind our little band, behind our feeble, new-born organization, there gathers a MIGHTY POWER that nothing can withstand — the power of TRUTH! Because I feel that we are only the advance-guard, holding the pass until the main body shall come up. Because I feel that we are enlisted in a holy cause, and that truth, now as always, is mighty and will prevail. Because I see around us a multitude of people of many different creeds worshipping, through sheer ignorance, shams and effete superstitions, and who are only waiting to be shown the audacity and dishonesty of their spiritual guides to call them to account, and begin to think for themselves. Because I feel, as a sincere Theosophist, that we shall be able to give to science such evidences of the truth of the ancient philosophy and the comprehensiveness of ancient science, that her drift towards atheism will be arrested, and our chemists will, as Madame Blavatsky expresses it, "set to work to learn a new alphabet of Science on the lap of Mother Nature".

As a believer in Theosophy, theoretical and practical, I personally am confident that this Society will be the means of furnishing such unanswerable proofs of the immortality of the soul, that none but fools will doubt. I believe that the time will come when men will be as ashamed of ever having advocated atheism in any of its forms, as, thirty years hence, they will be of ever having owned a slave or countenanced human slavery. . . .



William Q. Judge
(1851-1896)



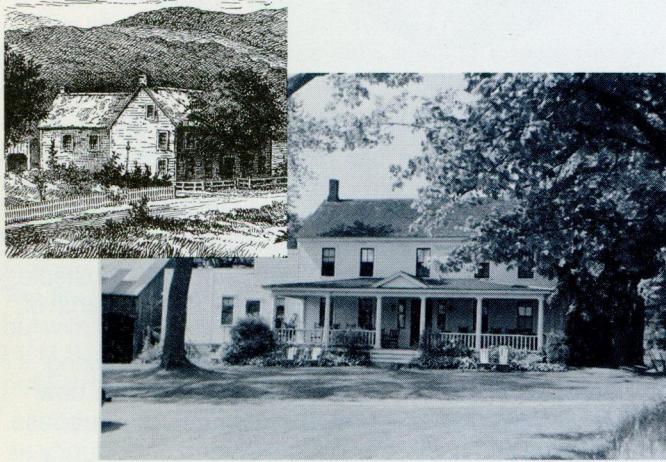
Helena
Petrovna Blavatsky
(1831-1891)

I feel that neither I nor this Society incurs any great danger by displaying a little moral courage in so good a cause. Let the future take care of itself; it is for us to so shape the present as to make it beget what we desire and what will bring honor upon us. If we are true to each other and true to ourselves, we shall surmount every obstacle, vanquish every foe, and attain what we are all in search of, the peace of mind which comes from absolute knowledge. If we are divided, irresolute, temporizing, jesuitical, we shall fail as a Society to do what is now clearly within our reach; and future years will doubtless see us bewailing the loss of such a golden opportunity as comes to few persons in a succession of centuries.

But if this Society were to dissolve within one year, we should not have lived in vain. To-day is our own; to-morrow may be; but yesterday is gone for ever. In the economy of nature, an impulse, however slight, once given to matter, is eternal; and an act once performed, its consequences, be they great or small, must be worked out sooner or later. The passing caprice of a woman has changed the destiny of nations; the speaking of a word in the mountains may bring a crushing avalanche upon the hamlet that lies at their feet; the turning of a man's footsteps to the right or left, to avoid a stone, or chase a butterfly, or gratify it matters not what idle whim, may alter his whole life, and, directly or indirectly, result in momentous consequences to a world. . . .

If the founders of the Society are true to themselves, they will set to work to study the religious question from the standpoint of the ancient peoples, gather together their wisdom, verify their alleged Theosophic discoveries (I say *alleged*, as president of a non-committal society of investigation; as an individual, I should omit that word, and give full credit where it is due) and contribute to the common fund whatever is of common interest. If there be any who have begun without counting the cost; if there be any who think to pervert this body to sectarian or any other narrow, selfish ends; if there be any cowards, who wish to meet with us in secret and revile us in public; if there be any who begin with the hope or expectation of making everything bend to their preconceived notions, regardless of the evidence; if there be any who, in subscribing to the broad and manly principle enunciated

in the by-laws, that we will discover all we can about *all* the laws of nature, do so with a mental reservation that they will back out if any pet theory, or creed, or interest is endangered; if there be any such, I pray them, in all kindness, to withdraw now, when they can do so without hard words or hard feelings. For, if I understand the spirit of this Society, it consecrates itself to the intrepid and conscientious study of truth, and binds itself, individually as collectively, to suffer *nothing* to stand in the way. As for me — poor, weak man, honored far beyond my deserts in my election to this place of honor and of danger — I can only say that, come well, come ill, my heart, my soul, my mind, and my strength are pledged to this cause, and I shall stand fast while I have a breath of life in me, though all others shall retire and leave me to stand alone. But I shall not be alone, nor will the Theosophical Society be alone. Even now branch societies are projected in this country. Our organization has been noticed in England . . .



The Eddy homestead, Chittenden Vermont, in 1874 and as it looks today. Here H. P. Blavatsky and Col. Olcott met on October 14, 1874.

If I rightly apprehend our work, it is to aid in freeing the public mind of theological superstition and a tame subservience to the arrogance of science. However much or little we may do, I think it would have been hardly possible to hope for anything if the work had been begun in any country which did not afford perfect political and religious liberty. It certainly would have been useless to attempt it except in one where all religions stand alike before the law, and where religious heterodoxy works no abridgement of civil rights.

Our Society is, I may say, without precedent. From the days when the Neoplatonists and the last theurgists of Alexandria were scattered by the murderous hand of Christianity, until now, the revival of a study of Theosophy has not been attempted. . . .

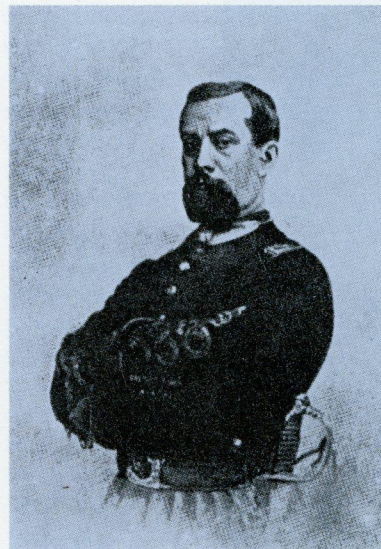
To the Protestant and Catholic sectaries we have to show the . . . origin of many of their most sacred idols and most cherished dogmas; to the liberal minds in science, the profound scientific attainments of the ancient magi. Society has reached a point where *something* must be done; it is for us to indicate where that something may be found.

If we would compare our organization with its archetype, where can it be found? . . . Certainly the Theosophical Society cannot be compared to an ancient school of theurgy, for scarcely one of its members yet suspects that the obtaining of occult knowledge requires any more sacrifices than any other branch of knowledge.

The Neoplatonists formed a school of philosophy which arose in Alexandria coincidentally with Christianity, and was the last public school of theurgy. It based its psychological system upon those of Pythagoras and Plato, but drew a great deal more from the primeval source of all religions, the books of Hermes and the Vedas — of Egypt and India respectively. The Jewish Kabbala colored Neoplatonism no little, for real theurgy having degenerated at that time, and the few remaining adepts having sought solitude with the Essenes and in India, the Neoplatonist had no longer access to the real treatises upon the Divine Science. . . . Neoplatonism was tintured with both Orientalism and Occidentalism; and its expounders tried to present the elements of Theosophy and philosophy according to the primitive doctrines of the Oriental prophets, in combination with poetical Platonism and the positivism of Aristotle in the form of Grecian dialectics. . . .

We cannot, of course, include ourselves among the number of American Spiritualists who implicitly accept all the genuine phenomena to be produced by disembodied spirits; for while some of us unreservedly believe in the occasional return of human spirits and in the existence of true mediums, others discredit both. Moreover, of the believers, some not only admit the possibility of occult forces of nature being directed, consciously or unconsciously, by the human will for the production of startling results, but also recognize in most of the physical phenomena called spiritual, the agency of elementary spirits who often falsely personate persons not communing with the circles, answer the thoughts which lie visible to them. . . .

We are not representatives of the school of the Stoics, for "they thought the Universe to be made of matter, and to be some great animal which lives because there is nothing to interfere with it". Moreover, Zeno's pupils taught not only that men should be free from passion and unmoved by joy or grief, but also that they should submit to the unavoidable necessity by which all things are governed; and we founded this Society in token of our discontent with things as they are and to endeavor to bring about something better.



George Henry Felt, engineer and architect,

following whose lecture (on September 7, 1875) the decision was made to form a group, later to be known as The Theosophical Society

Finally, we do not resemble the atomical atheists, who considered everything a congeries of atoms, because matter can be separated into particles, and that, therefore, there could be no indivisible incorporeal being, while the very title of our Society indicates that we hope to obtain knowledge of the existence of a Supreme Intelligence and of a world of spirits, by the help of physical processes.

No, we are neither of these, but simply investigators, of earnest purpose and unbiassed mind, who study all things, prove all things, and hold fast to that which is good.

Plotinus, Porphyry, Iamblichus, and the Neoplatonists, all worked at theurgy separately, and at their meetings imparted to each other the results of their study and experiment. Their neophytes were obliged to follow this rule with strictness; and all were bound to protect and aid every philosopher, especially every theurgist, no matter whence he came or what school he represented.

The hermetists of the Middle Ages were all Neoplatonists, and learned their doctrines from them. In some respects we resemble them, and yet they had dogmas to impart, which under our by-laws we have not; and, further, they were all believers in Theosophy, while we are, with two or three exceptions, simply investigators, undertaking a task far more difficult than theirs, since we have no ready-made material for belief at our hand, but must create it for ourselves.

We are of our age, and yet some strides ahead of it, albeit some journals and pamphleteers more glib than truthful, have already charged us with being reactionists who turn from modern light(!) to mediaeval and ancient darkness! We seek, inquire, reject nothing without cause, accept nothing without proof: we are students, not teachers. . . .

— H.S. Olcott

From W. Q. Judge

"Some years ago one of those Masters in whom so many of our members believe directed H.P.B. to write a letter for him to a certain body of Theosophists. In this he said that each member could become, in his own town or city, if earnest, sincere and unselfish, an active centre from which would radiate unseen powerful forces able to influence men and women in the vicinity for good; and that soon enquirers would appear, a Branch in time be organized, and thus the whole neighborhood would receive benefit. . . . Such an inner attitude, added to every sort of attempt at promulgation, will disclose many unsuspected persons who are thinking along this very line. Thus will the opportunity of the hour be taken advantage of. . . .

"Those of us who still, after years and much instruction are seeking and wishing for personal progress or preferment in the occult side of life, are destroying that quality . . . of being a living, breathing centre of light and hope for others. . . .

"Close up the ranks! Each member a centre; each Branch a centre; the whole a vast, whirling centre of light and force and energy for the benefit of the nation and of the race."

— *The Path*, October 1895

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"The Theosophical movement was begun as a work of the Brotherhood of which H.P.B. is a member, and in which the great Initiate, who was by her called Master, is one of the Chiefs . . . It was started among Western people by Western people, the two chief agents being H.P.B., a Russian, and H.S. Olcott, an American. The place where it was started was also Western — the City of New York . . . The fact is significant that the Theosophical movement was thus, as said, begun in the Western world, in the country where the preparations for the new root race are going on, and where the new root is to appear. This was . . . according to the law of cycles, which is part of evolution . . . This movement has, among others, an object which should be borne in mind. It is the union of the West with the East, the revival in the East of those greatnesses which once were hers, the development in the West of that Occultism which is appropriate for it, so that it may, in its turn, hold out a helping hand to those of older blood who may have become fixed in one idea, or degraded in spirituality . . . The West has its own work and its duty, its own life and development. Those it should perform, aspire to and follow, and not try to run to other fields where the duties of other men are to be performed."

Letters That Have Helped Me



H. P. B. Speaks

" . . . the T. S. *cannot be destroyed as a body*. It is not in the power of either Founders or their critics; and neither friend nor enemy can ruin that which is *doomed to exist*, all the blunders of its leaders notwithstanding. That which was generated through and founded by the 'High Masters' and under their authority if not their instruction — **MUST AND WILL LIVE**. Each of us and all will receive his or her *Karma* in it, but the *vehicle* of Theosophy will stand indestructible and undestroyed by the hand of whether man or fiend."

The Original Programme of The Theosophical Society

"Theosophy has lately taken a new start in America which marks the commencement of a new Cycle in the affairs of the Society in the West. And the policy you are now following is admirably adapted to give scope for the widest expansion of the movement, and to establish on a firm basis an organization which, while promoting feelings of fraternal sympathy, social unity, and solidarity, will leave ample room for individual freedom and exertion in the common cause — that of helping mankind."

— *Message to American Theosophists, 1888*

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"It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists — as a factory for the manufactory of Adepts. It was intended to stem the current of materialism. . . . It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. . . . Men cannot all be Occultists, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man. . . . Kindness, absence of every ill feeling or selfishness, good will to all beings, and perfect justice to others as to one's self, are its chief features. . . . Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. . . . The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being."

— *Message to American Theosophists, 1888*

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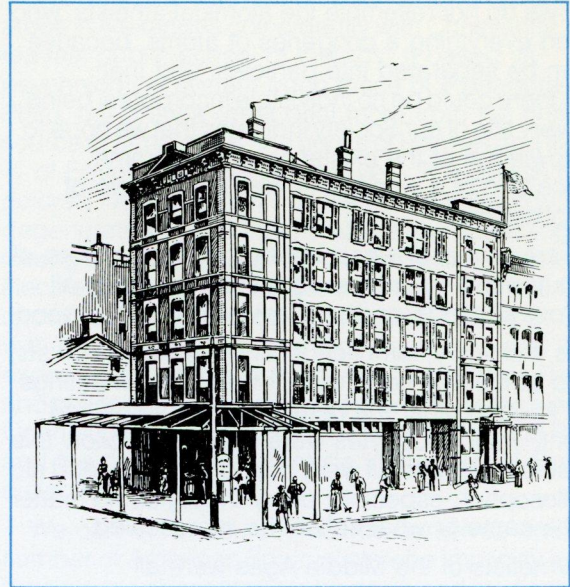
"Theosophy is the shoreless ocean of universal truth, love and wisdom, reflecting its radiance on the earth, while the Theosophical Society is only a visible bubble on that reflection. Theosophy is divine nature, visible and invisible, and its Society human nature trying to ascend to its divine parent."

— *The Key to Theosophy*

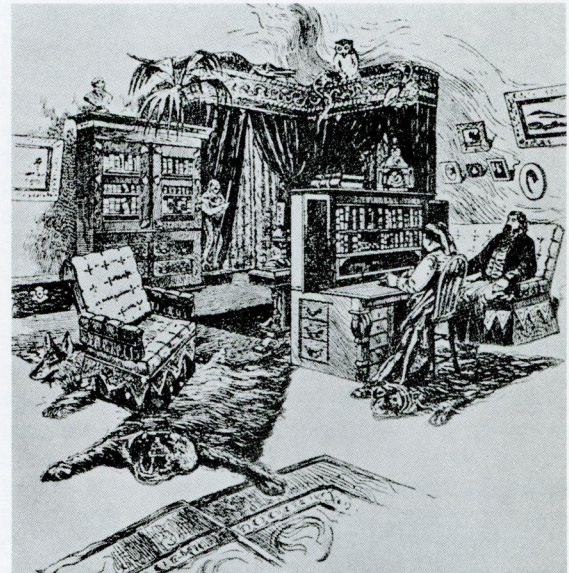
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"... there is a power behind the Society which will give us the strength we need, which will enable us to move the world, if we will but Unite and Work as one mind, one heart. The Masters require only that each shall do *his best*, and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to *work* for that cause. . . . Do not work merely for the Theosophical Society, but *through* it for Humanity."

— *Message to American Theosophists, 1890*



a.



b.



c.

"The Lamastery," home of H.P.B. and Col. Olcott on the second floor, 302 West 47th Street, New York. Fall of 1876 is probable date when the founders moved to this address, where they were later joined by the Colonel's sister, Mrs. Belle Mitchell. H.P.B. and H.S.O. stayed here until their departure for India, December 1878. It is here that much of *Isis Unveiled* was written, and where it was finished.

a. Drawing by W. Q. Judge when *Isis Unveiled* was being written.

b. Drawing room of "The Lamastery"

c. Dining room of "The Lamastery"

The Inner Foundations

For H. P. Blavatsky, H. S. Olcott, W. Q. Judge and many of their colleagues as well as their successors in the work of The Theosophical Society, the impetus for the formation of the organization came from an occult brotherhood of Adepts, Masters of the Wisdom, with whom the early leaders were in touch and to whom they looked for guidance and inspiration. The reality of the existence of such Adept Teachers was an indisputable fact for H.P.B. and her colleagues; in her writings, and in the *Diaries* of Col. Olcott, reference is frequently made to the Masters and their powers. Well authenticated accounts of numerous appearances of these Adept Brothers, often called the Inner Founders of the Society, are given in several works published in the early days of the Society's history. Unique in the literature of the world are the compilations of correspondence from these Adept Teachers — *The Mahatma Letters to A. P. Sinnett* and *Letters from the Masters of the Wisdom* (First and Second Series).

What did these Inner Founders say about the Society, its purpose and work?

"The doctrine we promulgate being the only true one, must, supported by such evidence as we are preparing to give become ultimately triumphant as every other truth. . . . For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to popularize a knowledge of theosophy. . . . It is time that theosophy should enter the arena. . . . The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, of the Alpha and the Omega of society, was determined upon. . . . Rather perish the T.S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism."

— From the Maha-Chohan

* * * * *

"The first object of the T.S. is philanthropy. The true Theosophist is a philanthropist — 'not for himself but for the world he lives.' This, and philosophy, the right comprehension of life and its mysteries, will give the 'necessary basis' and show the right path to pursue."

— K.H.

* * * * *

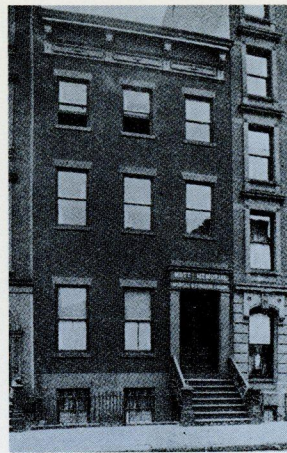
"... our Society is not a mere intellectual school for occultism, and those greater than we have said that he who thinks the task of working for others too hard had better not undertake it. The moral and spiritual sufferings of the world are more important and need help and cure more than science needs aid from us in any field of discovery."

— K.H.

* * * * *

"You have still to learn that so long as there are three men worthy of our Lord's blessing in the Theosophical Society, it can never be destroyed."

— M.



(Photo Courtesy of the New York Historical Society, New York City)

Mott Memorial Hall,
64 Madison Avenue, New York,
where Col. H. S. Olcott delivered the Inaugural Address officially
launching The Theosophical Society on November 17, 1875.

"The T.S. must safely be ushered into the new century. . . . The crest wave of intellectual advancement must be taken hold of and guided into Spirituality."

— K.H.

* * * * *

"... the chief object of the T. S. is not so much to gratify individual aspiration as to serve our fellow men. . . . nor are we especially anxious to have anyone work for us except with entire spontaneity. We want true and unselfish hearts, fearless and confiding souls. . . . The keepers of the sacred light did not safely cross so many ages but to find themselves wrecked on the rocks of modern scepticism. Our pilots are too experienced sailors to allow us to fear any such disaster. We will always find volunteers to replace the tired sentries, and the world, bad as it is in its present transitory period, can yet furnish us with a few men now and then."

— K.H.

* * * * *

"The sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of, and the work of the T.S. is linked in with similar work that is secretly going on in all parts of the world. . . . men who join the Society with the one selfish object of reaching power, making occult science their only or even chief aim, may as well not join it — they are doomed to disappointment as much as those who commit the mistake of letting them believe that the Society is nothing else. It is just because they preach too much 'the Brothers' and too little if at all *Brotherhood* that they fail."

— M.

* * * * *

"The term 'Universal Brotherhood' is no idle phrase. Humanity in the mass has a paramount claim upon us. . . . It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of the *true adept*. . . . The *Chiefs* want a 'Brotherhood of Humanity,' a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds."

— K.H.

ESTABLISHMENT OF HEADQUARTERS AT ADYAR

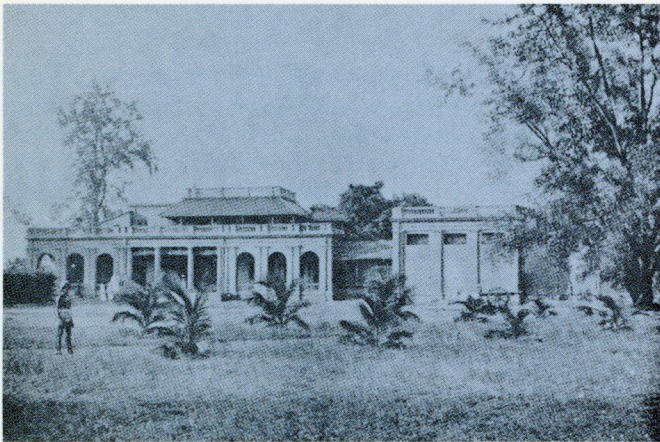
On December 17, 1878, H.P. Blavatsky and H.S. Olcott left New York, arriving in London on January 3, 1879. Leaving London on January 19, they reached Bombay on February 16, 1879, establishing their headquarters in that city. On May 31, 1882, during a tour in south India, they were brought to Huddleston Gardens, an estate on the south bank of the Adyar River, near the city of Madras. With assistance from friends, the property was purchased, and the two founders came into residence there on December 19, 1882.

The original property, known in those days as "Huddlestons' Gardens," measured 28 acres and consisted of the main building on the south bank of the Adyar River, two smaller riverside bungalows, and various outbuildings. With its avenue of mango and banyan trees, and its plantation of casuarinas the setting was that of an enchanting country residence. Improvements to the original buildings began as early as 1883. Within two years the first major alteration to the Headquarters Hall, housed in the main building, was completed. The original Library building (now the Society's museum) with its striking outer panelled wall — each panel containing a raised elephant's head — was built during the following year. Before and after the turn of the century enlargements and additions continued to be made. The power, foresight and enthusiasm of the early leaders are seen to tower above all else in the inspired direction which was to make

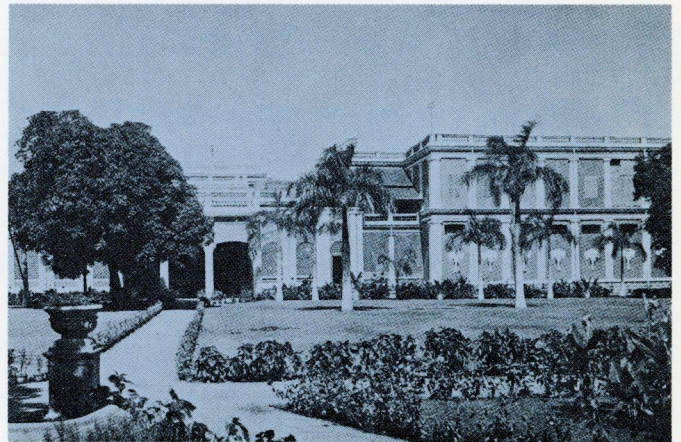
of Adyar the "flaming centre" of Theosophy in the world.

During the administration of Dr. Annie Besant substantial additions were made to the Headquarters property, so that by 1911 it consisted of 253 acres. Through purchase and gift, the properties now known as Blavatsky, Besant, Damodar, and Olcott Gardens, as well as the Besant and Alsace Groves, were acquired. The temples and shrines representing the major living religions of the world have been erected in various parts of the estate. Here at Adyar are buildings that house the Theosophical Publishing House, the Vasanta Press, the Adyar Library and Research Centre, and the administrative offices for the Society's far-flung activities. Accommodations for staff and workers are provided in Leadbeater Chambers, the Bhojanasala and the New Quadrangle, as well as in a number of private dwellings on the compound.

Years after the acquisition of the original property, Col. Olcott wrote: "We have never regretted our choice, for Adyar is a sort of paradise." And he added: "One must have been at Adyar and seen the beauties of our property to make allowances for my constant expressions of joy at returning there from distant travels. It is a place that never palls upon one. . . (for) Adyar was made and always will be a throbbing center of vital force to circulate throughout all the ramifications of the Theosophical movement, keeping it in strong healthy action. . . "



An early picture of The Theosophical Society headquarters building at Adyar, 1887



The Theosophical Society headquarters building at Adyar today. The Adyar Library formerly occupied right wing.

THE OBJECTS OF THE THEOSOPHICAL SOCIETY

1875

"The objects of the society are, to collect and diffuse a knowledge of the laws which govern the universe."

1878

"The objects of the Society are various . . . to acquire an intimate knowledge of natural law . . . study to develop his latent powers . . . exemplify the highest morality and religious aspiration . . . to make known among Western nations . . . facts about oriental religious philosophies . . . disseminate a knowledge of that pure esoteric system of the archaic period, and finally and chiefly, aid in the institution of a Brotherhood of Humanity . . ."

1879

"The Theosophical Society is formed upon the basis of a Universal Brotherhood of Humanity . . . The Society's plans are declared to be as follows:

- (a) To keep alive in man his spiritual intuitions . . .
- (b) To oppose and counteract — after due investigation and proof of its irrational nature — bigotry in every form . . .
- (c) To promote a *feeling of Brotherhood* among nations . . .
- (d) To seek to obtain knowledge of all the laws of Nature and aid in diffusing it; and especially to encourage the study of those laws least understood by modern people and so termed the Occult Sciences.
- (e) To gather for the Society's library and put into written forms correct information on ancient philosophies, etc.
- (f) To promote in every practicable way non-sectarian education . . .
- (g) . . . chiefly, to encourage and assist individual Fellows in self-improvement, intellectual, moral and spiritual."

1881

The Objects of The Theosophical Society are:

- "1. To form the Nucleus of a Universal Brotherhood of Humanity.
- 2. To study Aryan literature, religion and science.
- 3. To vindicate the importance of this enquiry and correct misrepresentations with which it has been clouded.
- 4. To explore the hidden mysteries of Nature and the latent powers of Man, on which the Founders believe that Oriental Philosophy is in a position to throw light."

1886

The Objects of The Theosophical Society are:

- "1. To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed or colour.
- 2. To promote the study of Aryan and other Eastern literatures, religions, and sciences.
- 3. A third object, pursued by a portion of the members of the Society, is to investigate unexplained laws of nature and the psychical powers of man."

1888

- "1. To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
- 2. To promote the study of Aryan and other Eastern literatures, religions, philosophies and sciences.
- 3. A third object, pursued by a portion of the Fellows of the Society, is to investigate unexplained laws of nature and the psychic powers of man."

1890

- "1. To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
- 2. To promote the study of Aryan and other Eastern literatures, religions, philosophies and sciences, and to demonstrate their importance to Humanity.
- 3. To investigate unexplained laws of Nature and the psychic powers latent in man."

1894

Only the Second Object was changed to read: "To promote the study of Aryan and other Eastern literatures, religions, philosophies and sciences, and to demonstrate the importance of study."

1896

- "1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
- 2. To encourage the study of comparative religion, philosophy and science.
- 3. To investigate unexplained laws of Nature and the powers latent in man."

The Objects, as amended and formulated in 1896, have remained unchanged since that date.

PROGRAM

"IN THE FOOTSTEPS OF THE FOUNDERS"

(All meetings of the Centenary World Congress will be held in the Grand Ballroom of the Statler-Hilton Hotel, unless otherwise noted on the program.)

Friday, November 14

Arrival and Registration of Delegates

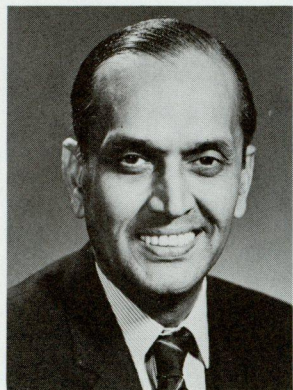
- 7:00 p.m. Pre-Congress Talk** *Penn Top Room*
"New York City As It Was In 1875" (illustrated by slides) — Dr. Donald M. Reynolds,
Professor of Art History at Hunter and Marymount Colleges
- 8:00 p.m. General Council Meeting I** *Hudson-Sutton Suite*

Saturday, November 15

- 9:30 a.m. Prayers of the Religions**
- 10:00 a.m. Opening of the Centenary World Congress**
Welcome to New York — The Honorable Abraham Beame, Mayor of the City of New York
Welcome by Dora Kunz, National President of The Theosophical Society in America
Address by John B.S. Coats, President, The Theosophical Society
Keynote Address: "Theosophy and Its Contribution to World Peace" — The Honorable C.V. Narasimhan,
Under-Secretary-General for Inter-Agency Affairs, United Nations
Greetings
- 12:30 p.m. Luncheon for Members of the General Council and Official Guests** *Georgian Room*
- 2:00 p.m. Symposium**
"In the Footsteps of the Founders . . ." — Srimati Rukmini Devi Arundale, James S. Perkins, William J. Ross
- 3:30 p.m. Task Force Study Groups**
(See list of topics and meeting places)
- 5:00 p.m. Film and commentary**
"In the Footsteps of the Masters of the Wisdom" — Francis Brunel
- 8:00 p.m. Reception** *Penn Top and Skytop Rooms*

Sunday, November 16

- 9:30 a.m. Music and Meditation**
- 10:30 a.m. Short Lectures**
Boris de Zirkoff — "The Dream That Never Dies!"
Kirby Van Mater — "The Large Purpose"
Iverson L. Harris — "At Night I Accept the Authority of the Torches"
Eva de Lisle — "Let There Be Light"
- 3:00 p.m. Public Lecture**
"The Wisdom the World Awaits" — John B.S. Coats
- 8:00 p.m. Concert**
David Bean, pianist (See separate program)



Keynote speaker for the Centenary World Congress is Chakravarthi V. Narasimhan, Under-Secretary-General for Inter-Agency Affairs and Co-ordination at the United Nations. He was appointed to the post of Chef de Cabinet of the United Nations Secretary-General by the late Dag Hammarskjöld in 1961 and continued in that capacity under U. Thant and the present Secretary-General Kurt Waldheim until 15 September 1973. In addition to heading the Executive Office of the Secretary-General, Mr. Narasimhan took over responsibility for General Assembly Affairs in March 1962; in 1969, he assumed responsibilities as Deputy Administrator of the U. N. Development Program. Mr. Narasimhan, who joined the service of the U.N. in 1956 as Executive Secretary of the U. N. Economic Commission for Asia and the Far East, has also been Under-Secretary for Special Political Affairs and Associate Managing Director of the U. N. Special Fund. A native of South India and a graduate of the Madras University, Mr. Narasimhan has long been a friend of The Theosophical Society and a visitor at its international headquarters.

Monday, November 17

- 9:30 a.m. **Music and Meditation**
- 10:00 a.m. **Symposium**
"A New Century of Opportunity" — General Secretaries of The Theosophical Society
- 2:00 p.m. **Continuation of Task Force Study Groups**
- 6:30 p.m. **Centenary Banquet**
John B.S. Coats, President, Master of Ceremonies
Talk by Boris de Zirkoff on "Little Known Incidents in the Lives of the Founders"
Music and Entertainment (See separate program)
-

Tuesday, November 18

- 9:30 a.m. **Music and Meditation**
- 10:00 a.m. **Inter-American Theosophical Federation Convention and Symposium**
"Las Relaciones y Responsabilidades Entre Los Que Aspiran a la Espiritualidad" — Luis Spairani, chairman. (All delegates welcome)
- 2:00 p.m. **Continuation of Task Force Study Groups**
- 5:00 p.m. **Film and commentary**
"The Mystery of the Universe" — Francis Brunel
- 8:00 p.m. **International Evening of Song and Dance**
(See separate program)
-

Wednesday, November 19

Free Day — Tours and Theatre Arranged by E.J. Shumway

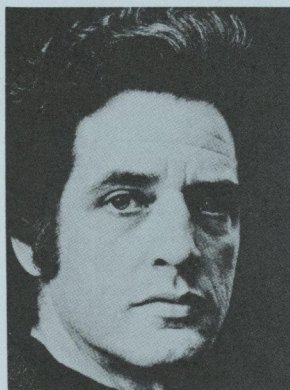
- 9:00 a.m. **General Council Meeting II** *Hudson-Sutton Suite*
- 10:00 a.m. **Inter-American Federation of Young Theosophists** *Georgian Room*
Silvia Pastore, President
For delegates wishing to remain in the hotel, a program of discussions on "What is teachable Theosophy, and how do we teach it?" will be arranged by the American Section. These discussions will be held in the Georgian Room, between 2:00 p.m. and 5:00 p.m.
Tickets for the evening performance of the New York City Ballet are available for purchase in the Hospitality Area. Evening programs for members remaining in the hotel are listed on separate sheet.
-

Thursday, November 20

- 9:30 a.m. **Music and Meditation**
- 10:00 a.m. **Plenary Session**
Reports from Task Force Study Groups
- 2:00 p.m. **Plenary Session**
Conclusion of Reports from Task Force Study Groups
- 8:00 p.m. **Closing of Centenary World Congress**
Address by John B.S. Coats, President
-

Additional Events

- Quest Film Festival** *Hartford Room*
Daily, 12:30 p.m. to 2:00 p.m.; 3:30 p.m. to 5:00 p.m.
- Full day tour to Washington, D.C. on November 21**
Tour Desk in Hospitality Area
-



American-born concert pianist, David Bean is Director of the Artist Series and Artist-in-Resident at Miami University in Oxford, Ohio. A recording artist for RCA and Westminster, Mr. Bean has been soloist with the Cincinnati Symphony, the Minnesota Orchestra, the National Symphony, and has been a guest performer at the White House. He has appeared a number of times in recital at Carnegie Hall in New York City, at New York's Town Hall and Metropolitan Museum of Art, as well as in numerous other cities and colleges in the United States and abroad. Born in Rochester, New York, Mr. Bean grew up in Washington, D.C., and holds degrees from Oberlin College, where he studied with Emil Danenberg and from The Juilliard School of Music, where he was a pupil of Edward Steuermann. He has won critical acclaim for his dazzling technical skill in a repertoire that reaches from Mozart through the 20th Century.

TASK FORCE STUDY GROUPS

- 1. The Relation of Theosophy to The Theosophical Society**
Chairman: Geoffrey Farthing (England) Dartmouth Room
 - 2. Theosophical Educational Programs**
Chairman: Dr. David F.T. Rodier (U.S.A.) East Room
 - 3. The Contribution of Theosophy to the Solution of Social Problems**
Chairman: Dr. H.M. Brandt (The Netherlands) Georgian Room (A)
 - 4. Theosophy and Modern Science**
Chairman: Dr. Donald Trumpler (U.S.A.) Georgian Room (B)
 - 5. Examining the Society's Objects**
Chairman: Ianthe H. Hoskins (England) Pennsylvania Room
 - 6. The Role of Youth in The Theosophical Society**
Chairman: Silvia Pastore (Argentina) Cornell Room
 - 7. Should the Structure of The Theosophical Society Be Changed?**
Chairman: Madeleine Leslie-Smith (England) West Room
 - 8. Implications of the Society's Neutrality in Light of Its Universality**
Chairman: Dr. Jean Raymond (India) Grand Ballroom (A)
 - 9. Theosophical Publications: Programs and Policies**
Chairman: Clarence R. Pedersen (U.S.A.) Grand Ballroom (B)
 - 10. Ethical and Moral Values in the Light of Theosophy**
Chairman: Seymour D. Ballard (Puerto Rico) Grand Ballroom (C)
 - 11. The Third Object: Its Implications and Implementation in Light of Modern Research**
Chairman: Emily B. Sellon (U.S.A.) Gold Ballroom (A)
 - 12. The Contribution of Theosophy to Modern Religious Thought**
Chairman: Seetha Neelakantan (India) Gold Ballroom (B)
-

THE THEOSOPHICAL SOCIETY AROUND THE WORLD

In early 1882, shortly before the acquisition of the property at Adyar, Col. Olcott and H.P.B. took a boat journey on the Buckingham Canal in south India. Writing of that leisurely trip (*Old Diary Leaves*, 2nd Series), Col. Olcott records: "H.P.B. and I occupied the whole day with arrears of correspondence and editorial writing for *The Theosophist*, with occasional breaks for conversation. Of course, the one theme for us was the condition and prospects of our Society, and the probable ultimate effect on contemporary public opinion of the Eastern ideas we were spreading. In this respect we were optimists in the same degree, no shadow of doubt or difference crossing either of our minds. . . . our forecasts dealt with the coloring of modern thought with Theosophical ideas far more than with the possible extension of the Society throughout the world; of that, we had practically no expectation. As, when leaving New York for Bombay, we did not even dream that the Society might cover India and Ceylon with Branches, so now, on that silently moving boat, we gave no thought to the possibility of its creating a popular agitation that would plant its branches and create

its centres. . . throughout America and Europe, to say nothing of Australasia, Africa, and the Far East. Why should we? To whom could we look then? Where were the giants fit to carry such a heavy load on their shoulders? This was but in 1882, remember, and outside Asia there were but three Branches of the T.S. in existence (not counting the New York centre) . . . The London Lodge and the Corfu (Ionian) Branch were inert bodies. Mr. Judge was away in South America for a Silver-mining Company . . . and nothing like an active propaganda had been organized in the United States. We two old people in the boat were practically managing the whole thing . . . and as H.P.B. showed no more prophetic gift than myself at the time, we talked and worked and built our foundations for the great future that neither of us foresaw."

Today The Theosophical Society has reached into nearly every corner of the earth; national societies have been organized in more than 60 countries, with federations, presidential agencies and lone member workers carrying on in at least another dozen countries.



■ THE THEOSOPHICAL SOCIETY

United States of America
England (United Kingdom)
India
Australia
Sweden
New Zealand
The Netherlands
France
Italy
Germany (West)
Cuba

Finland
South Africa and Rhodesia
Scotland
Switzerland
Belgium
Indonesia
Burma
Austria
Norway

Egypt
Denmark
Ireland (Eire)
Mexico
Canada
Argentina
Chile
Brazil
Iceland
Spain

Portugal
Wales
Uruguay
Puerto Rico
Yugoslavia
Sri Lanka (Ceylon)
Greece
Central America:
El Salvador,
Costa Rica,

Nicaragua,
Guatemala,
Honduras,
Panama
Peru
Philippines
Colombia
East Africa:
Kenya,
Uganda,
Tanzania,
Zambia

Pakistan
Northern Ireland
Israel
Japan
Viet Nam
Venezuela
West Africa: Ghana
Bolivia
Iran
Singapore
Malaysia: Kuala Lumpur

THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM:
EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

VOL. I.

BOMBAY, OCTOBER, 1879,

No. 1.

In July 1879, the President-Founder of The Theosophical Society, Col. H. S. Olcott, issued a "Prospectus" for a monthly journal, to be conducted by H. P. Blavatsky. The "Prospectus" began: "The rapid growth of the Theosophical Society — a body which was organized at New York, United States of America, in 1875, to promote the study of universal arcane philosophy, and especially the secret sciences of Oriental nations — and the transfer of its executive offices to Bombay, render necessary the publication of the present journal." The first issue, with the masthead reproduced above, appeared in October 1879, while the chief founders were still resident in Bombay. In his diary, Col. Olcott recorded that on the evening of September 30, 1879, "400 copies of the new magazine were delivered to us. . .

* * * * *

In November 1887, Col. Olcott became editor of **The Theosophist**, and the journal has been, since that date, the "President's magazine." Successive editors, therefore, have been Dr. Annie Besant, George S. Arundale, C. Jinarajadasa and N. Sri Ram. Today the editor is John B. S. Coats, sixth world President of The Theosophical Society. In addition to the President's "Watch Tower Notes" and official notices of the Society, the magazine contains articles by leading writers throughout the theosophical world.

The Theosophist Now Appears In A New Format . . .

*
With the Special Centenary Number — October-November 1975 —
The Theosophist takes on a new look.

*
Copies of the Centenary Number of **The Theosophist** are available
for sale at the Centenary World Congress at \$2.00 per copy.

*
SUBSCRIBE to **The Theosophist** — \$6.00 per year

*
American subscriptions may be placed with The Theosophical Publishing House

*
Contact Book Sales attendants in the
Exhibit Hall during the Centenary World Congress

THE ADYAR LIBRARY AND RESEARCH CENTRE

"At the Convention of 1885, Colonel Olcott mooted an idea which was very dear to his heart. It was the starting of an Oriental Library, to house the Indian manuscripts which would soon either be taken away from India or disappear for want of care. The Convention approved of the idea, and the first sod of the Adyar Library Building was turned in January 1886. At the Convention in December 1886, the Library was formally inaugurated. . ."

— C. Jinarajadasa
*The Golden Book of
The Theosophical Society*

* * * * *

The collections of the Library consist of about 17,000 manuscripts, palmleaf and paper, and some 1,500,000 printed volumes excluding journals.

The MSS. comprise numerous Sanskrit works. The printed books include old and rare Indological works and also a fine collection of books on different religions and philosophies, in Sanskrit, Chinese, Japanese, Tibetan, Latin, English, French, German, Dutch, and various other languages, eastern and western. The Chinese Tripitakas and encyclopedias, a complete set of xylographs of the Tibetan Kanjur and Tanjur, a collection of rare books and incunabulae in Latin and other western languages, and complete sets of important research journals are among the valued possessions of the Library.

The main work of the library has been to bring to light rare and unpublished works in the MSS. collection. Since 1937, the Library also publishes a journal, *Brahmavidya*, presenting studies on religion, philosophy and culture, various aspects of Sanskrit and other oriental literature, as well as ancient texts.

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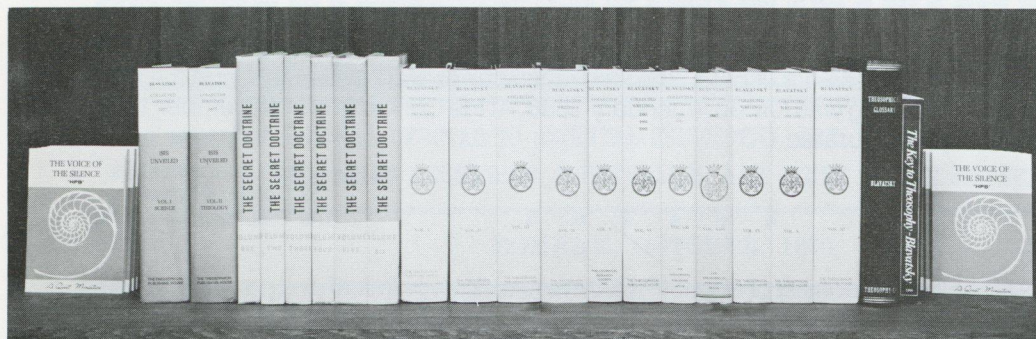
New Building

On December 30, 1960, the Foundation Stone for the new Adyar Library and Research Centre was laid by N. Sri Ram, fifth President of The Theosophical Society. The Library was removed from its old quarters adjacent to the Headquarters Building, and the new premises were dedicated on December 28, 1967, the 81st anniversary of its founding.

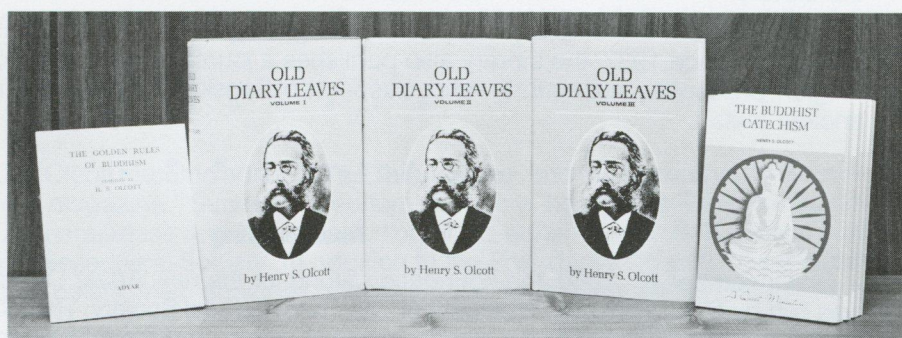
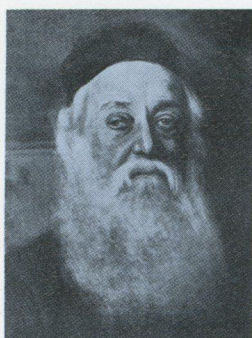


Books to Bridge the Centuries . . . WRITINGS OF THE FOUNDERS

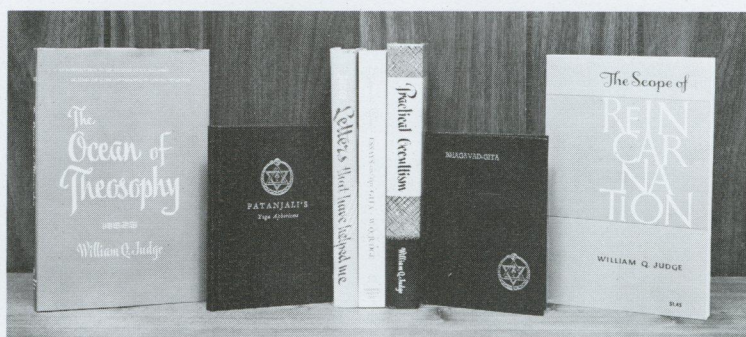
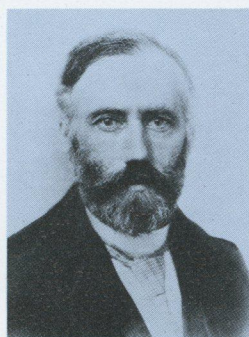
H. P. Blavatsky



H. S. Olcott



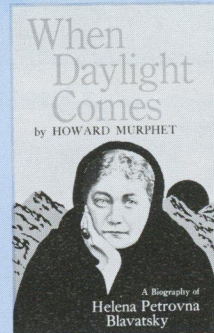
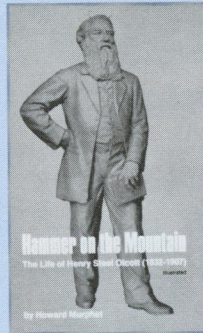
W. Q. Judge



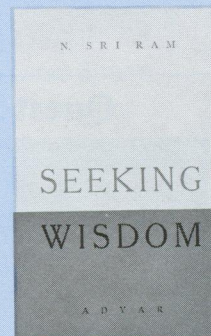
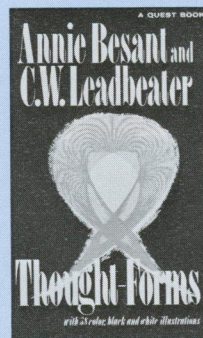
Visit the Special Exhibit in the Book Display —
Mezzanine, Statler-Hilton Hotel at the Centenary World Congress

From around the World . . . Adyar, London, Wheaton . . .
to the place of our beginning in New York City,
the Theosophical Publishing Houses say "Hello" to the
delegates of the New York World Congress.

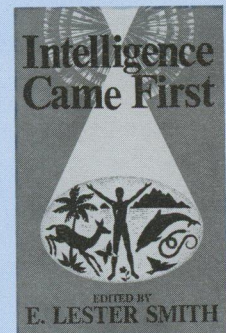
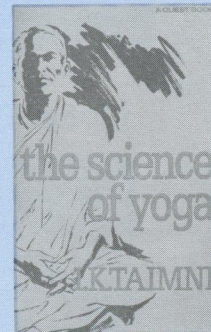
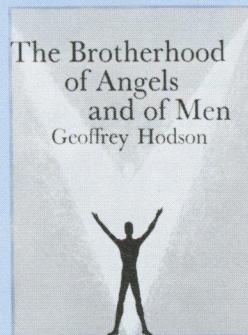
From the beginning . . .



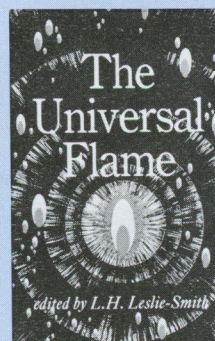
Through the years . . .



To today . . .



Culminating with . . .



Visit the Complete Book Exhibit at the Centenary World Congress — Mezzanine, Statler Hilton Hotel
THE THEOSOPHICAL PUBLISHING HOUSE / ADYAR / WHEATON / LONDON

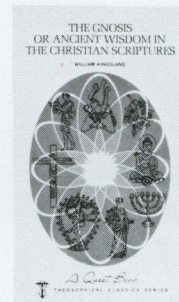
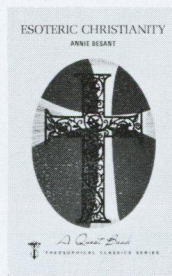
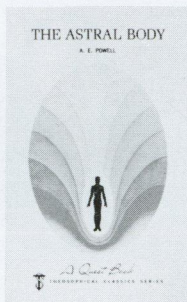
The Publishers of Quest Books

welcome you to the New York World Congress of the Theosophical Society

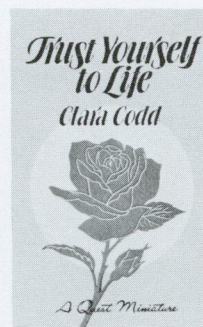
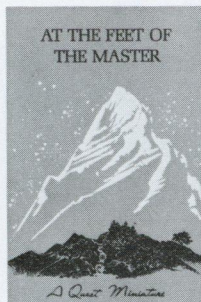
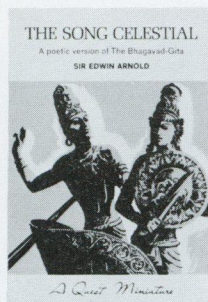


In 1966, the publication of high-quality paperbacks — the Quest Book series — began with continuing grants from the Kern Foundation. Today more than 100 titles are available in Quest and its companion series, *ReQuest*.

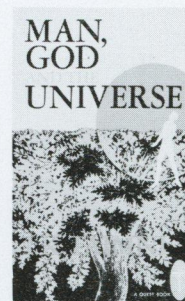
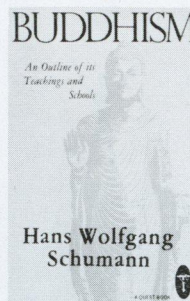
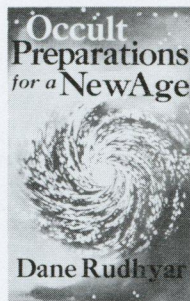
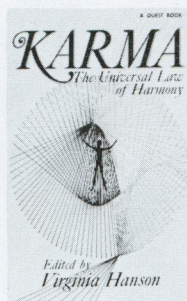
Quest Classics



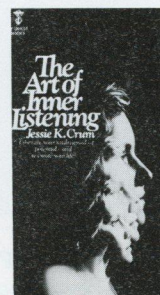
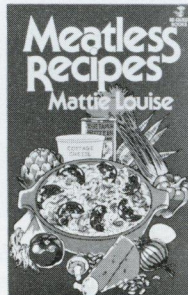
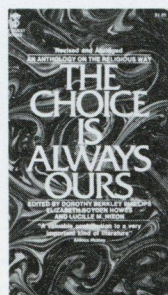
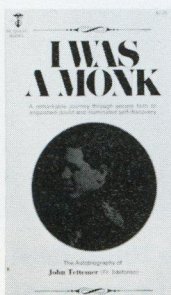
Quest Miniatures




Quest Quality Paperbacks



The Re-Quest Series





MORE LIGHT

(To be sung to the melody from Beethoven's Ninth
(Choral) Symphony, "Alle Menschen Werden Brüder.")

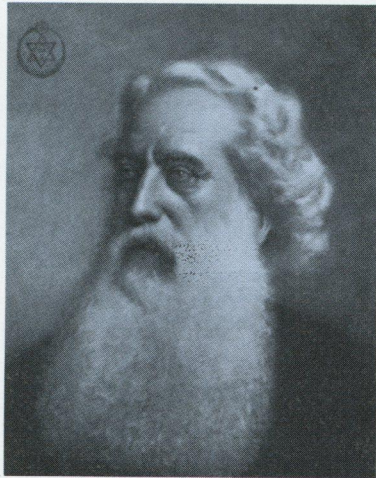
First fruit of the Spirit's brooding
O'er the dark and formless flood,
Light sprang into vibrant being;
And God saw that it was good.
Secret source of Nature's order
Deeply laid in Time and Space,
Light shone forth creation's master
And the glory of its face.
As the age-long plan unfolded,
Life at length in Light began:
First the sun-lit earth's green wonder,
Last the lordly life of man.

Now with Man's up-groping spirit
Onward moves the tale again:
Light within the darkness shineth;
Slowly grows its meaning plain.
Saint and ruler, sage and teacher,
All who beauty make or dream,
All who greatly love or labour
Win the message gleam by gleam.
Yet about the soul's deep places
Lies the old, unconquered night,
And for earth's unnumbered children
Still the need is Light — MORE LIGHT!

— T.P.N.

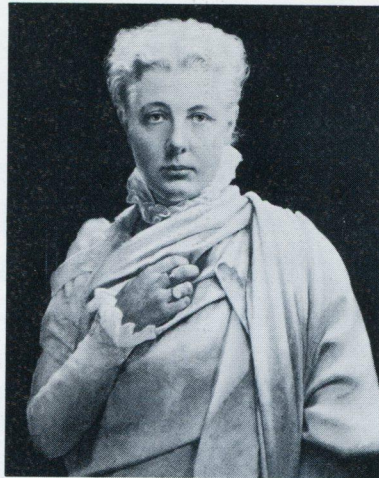
THE THEOSOPHICAL SOCIETY

SIX WORLD PRESIDENTS / THE THEOSOPHICAL SOCIETY



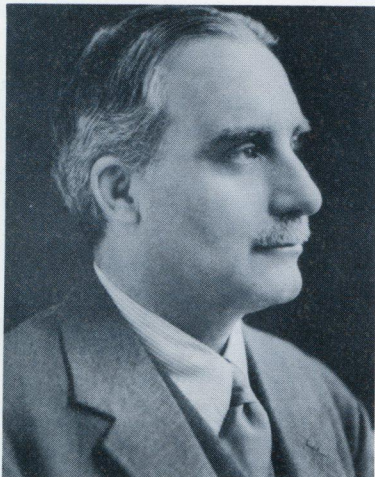
H.S. Olcott

1875-1907



Annie Besant

1907-1933



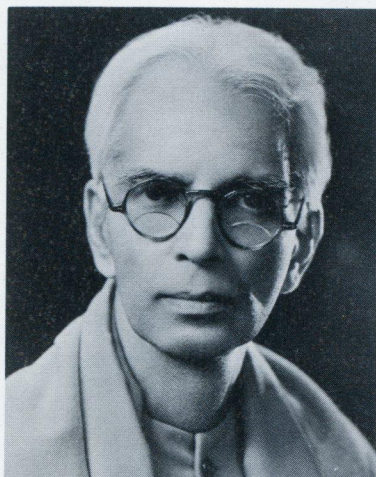
George S. Arundale

1934-1945



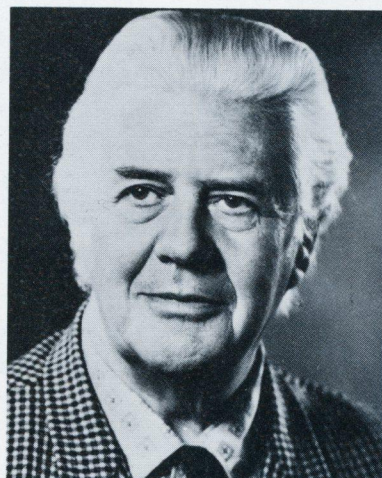
C. Jinarajadasa

1946-1953



N. Sri Ram

1953-1973



John B.S. Coats

1973-

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Adyar, Madras 600020 • India

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