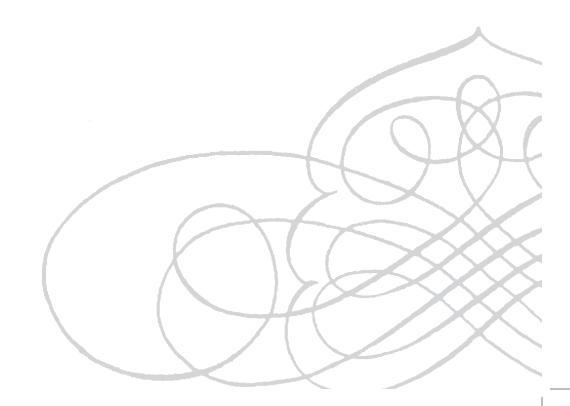


# THE THEOSOPHICAL ORDER OF SERVICE



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## A NOTE TO THE READER

Theosophy is a living wisdom that holds no dogmas or creed, nor does it discriminate between one group of people over another. While the Theosophical Order of Service (TOS) is a service organization, it is Theosophy that gives the TOS its identity and foundation by promoting unity in all of life's diversity and a compassion for all who suffer. A person does not have to be a member of the TS to be a member of the TOS. Many members of the TOS are not members of the TS, but are in sympathy with what Theosophy promotes.

Historically, the Theosophical Order of Service was started as an organization that was open to both TS and non-TS members, but was originally thought of as the service arm of the Theosophical Society (TS) after members felt a separate division was needed to put into action the Objects of the TS:

To form a nucleus of the Universal Brotherhood of humanity, without distinction between race, creed, sex, caste, or color.

To encourage the comparative study of religion, philosophy, and science.

To investigate unexplained laws of nature and the powers latent in humanity.

The original members of the TOS were TS members; therefore much of the early material found on the history of the TOS is in a language that pertains to the members of the TS and its teachings.

While the TOS and TS do not discriminate between the sexes, much of the material uses the masculine gender. This was the language used in such time periods and repetition of such use is not to offend anyone, but to retain the original material as it was printed.

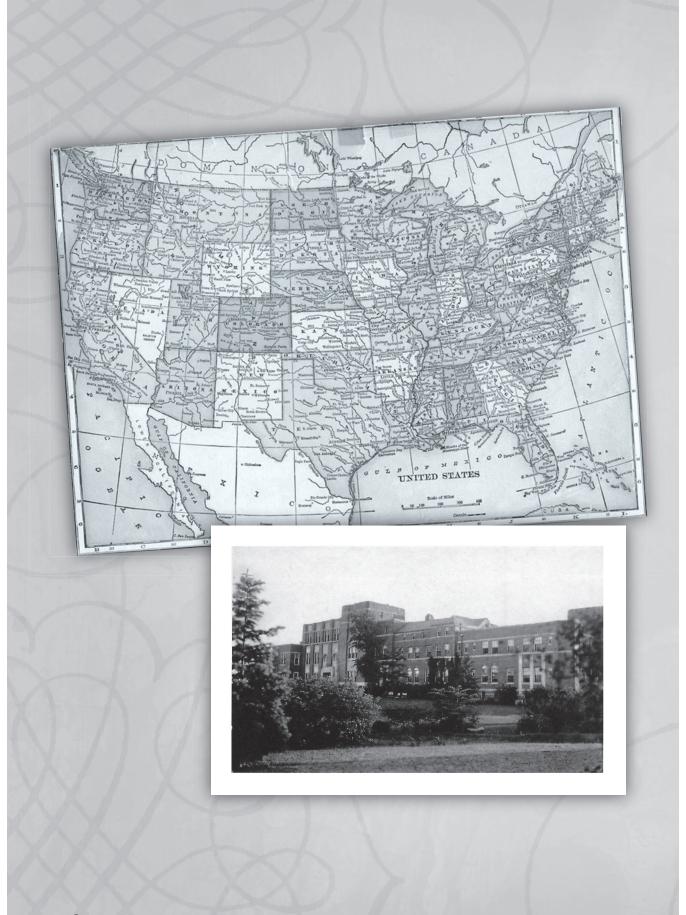
We hope readers enjoy this commemorative issue as much as we have enjoyed meeting the incredible individuals of the past who not only created this organization, but kept it alive through their steadfast service to humanity. May we humbly follow in their footsteps.



### DEDICATION

This commemorative issue is dedicated to Jean Gullo, a very special woman who spearheaded the Theosophical Order of Service in America from 1966 to 2007, and who today, continues to influence the organization through her deep wisdom and her undying devotion.

It is said that before we are born, we choose the life we will live in this physical world. The TOS has been blessed by Jean's choice and for that we are eternally grateful.



# THE TS AND THE TOS

Today, many of the members of the TOS in the U.S. are not necessarily connected with the Theosophical Society. However, it can easily be said that the TOS would not have survived during its early inception without the support of the Theosophical Society in America (TSA) and a number of theosophists through the years. As a fledgling organization with no money and no way to promote itself, the TOS struggled to be recognized as the service branch of the Theosophical Society. In the very beginning, with Annie Besant's message fresh in member's minds to make theosophy "practical," members felt theosophy had to be lived and by helping those who suffered, the first object was being achieved. It was only normal that one needed to help those less fortunate. On the international level, the TOS has always had the support of its parent organization, the Theosophical Society.

In the United States, President L. W. Rogers reiterated Mrs. Besant's message that TS lodges should make the TOS part of the lodge work. TOS activities were being posted in the national journal *The Theosophical Messenger* under the banner of "Theosophy in Action." News about healing groups, peace groups, social service, and different activities that lodges were participating in were constantly mentioned. In fact after he retired from office, Mr. Rogers spent a number of years as a national lecturer and lent his time and money to help promote different TOS projects.

Following in the footsteps of his predecessor, Mr. Sidney A. Cook gave a page of the American Theosophist LEFT: Theosophical Society in America headquarters in Wheaton, IL taken during the 1930s.



ABOVE: L. W. Rogers and Sydney Cook. to the TOS to post events, alerts, campaigns, and the need for volunteers. He would mention the work of the TOS in his presidential addresses given at summer school. It was during Mr. Cook's time that the Affidavit of Support for Jewish members fleeing from Germany, Austria, and Czechoslovakia was proposed and whole heartedly supported. And during the Convention of 1943, Mr. Cook and the board of directors for the TS appropriated \$300.00 in order to further the TOS activities.

This same practice of constant support was followed by many of the TS presidents, but in various ways. Some presidents during their administration lent support through money, others were actively involved. When asked about the TOS during her years at the TS headquarters, former National President Joy Mills said, "We didn't look at the TOS as separate from the Theosophical Society. TOS work was something we just did. It's theosophy in action. It's brotherhood in action."

While this was and still is the way that many members of the Theosophical Society feel about the TOS, it has to be said that it does not speak for every member of the TS. The Theosophical Society promotes freedom of thought which allows members to pursue the path of wisdom in their own way. Since the inception of the TS, there have always been some members who feel the TS is a platform for self-study and by changing

yourself, you change the world. The service one gives is to the betterment of oneself and therefore the world. Others feel they needed to physically put the ideals into action and by doing so, one not only changes the world, but the actual action changes the inner self. Each person must pursue the path that is right for them and each organization, TS or TOS, gives the freedom to do so. As mentioned before, the TOS is open to anyone who is in sympathy with its motto "A union for those who Love; for the service of all who suffer." This motto was created to epitomize theosophical service. Love is the greatest power we have and when we truly love, we can no longer bear the suffering of others. While the TOS follows the ethics of the TS, and both organizations work for the betterment of humanity, they are separate organizations. Each member of the TS is welcomed to support any political party or take up any social issue they like on an individual basis, but administratively the TS as an organization cannot push members to support one cause more than another.

As an organization, the TS remains apolitical and tends to remain neutral about many social issues—especially as many social issues are political issues. This has always been a sticky situation for leaders of the TS who, individually, have very strong ideas about certain issues. Following the passing of the Neutrality Act of 1939 and the extermination of Jews, President Sidney Cook reiterated the words of International President George Arundale, both of whom were TOS members, when he said, "In a matter so urgent where there is so much suffering to be relieved, so many in distress, and so many facing death, are we not all members of the TOS whether we hold a membership card or not? As Theosophists can we fail our Theosophical brethren in their danger?" Neither president looked at the persecution of the Jews in Europe as political, but as a human rights issue.

Where the lines seem to blur, it is the work of the TOS to create awareness about social, political, economic, educational, ecological, and ethical issues that destroy the unity of humanity, while providing a platform for activists, advocates, and many others to stop the suffering one step at a time. Won't you join us? One has to forge oneself into an instrument of service. This involves a radical reorganization of the whole nature, a work that lies less on the outer plane than on the planes of one's inner being. This reorganization amounts to spiritual rebirth, and Brotherhood is its basis. -N. Sri Ram

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## THE FOUNDING AND EARLY HISTORY OF THE TOS

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It is no surprise that the Theosophical Order of Service (TOS) was formed by Annie Besant or that the Theosophical Society happened to be the foundation for the TOS. Long before Annie Besant was introduced to Theosophy, she was involved in many social causes. Like a hummingbird that flits from one flower to the next searching for the sweetest nectar, Mrs. Besant passionately took up the reins of one cause, only to find it lacking in what she was truly looking for. Each experience strengthened her desire to help humanity and the ills it suffered, but didn't answer the "whys" of suffering or the way to end it.

Despite not finding the "home" she was looking for, she fought on behalf of the poor for better wages, better work hours, safer working environments, and so on, careless of her own comfort. In *An Autobiography*, Mrs. Besant reveals her feelings during her work in 1886:

Deeper and deeper into my innermost nature ate the growing desire to succour, to suffer for, to save. I had long given up my social reputation, I now gave up with ever-increasing surrender ease, comfort, time; the passion of pity grew stronger

LEFT: Annie Besant seated at desk. Annie Besant's pen used to sign the corner stone for the TSA in America headquarters.



and stronger, fed by each new sacrifice, and each sacrifice led me nearer and nearer to the threshold of that gateway beyond which stretched a path of renunciation I had never dreamed of, which those might tread who were ready wholly to strip off self of Man's sake, who for Love's sake would surrender Love's return from those they

served, and would go out into the darkness for themselves that they might, with their own souls as fuel, feed the Light of the World.

The seeds had been planted long before Annie Besant became connected with the TS. It is no wonder that in 1908, twenty-two years later, the Theosophical Order of Service was formed.

In her Presidential Address of 1907, published in the August issue of *The Theosophist*, Mrs. Besant writes about the principles of Theosophy and then asks the question:

What of our practice?...our lodges should not be contented with a programme of lectures, private and public, and with classes. The members should be known as good workers in all branches of beneficent activity. The Lodge should be the centre, not the circumference, of our work. To the Lodge for inspiration and knowledge; to the world for service and teaching. The members should take part in local clubs, societies, and debating associations, and should both offer theosophical lectures, and lectures in which theosophical ideas can be put forth on the questions of the day...People belonging [to] the kindred movements should be invited

ABOVE: Annie Besant and the Match company stike.

I'll get the details

to the Lodge, and visits should be paid to them in turn...Lodges with a numerous membership should form groups of special work.

It is very clear that Mrs. Besant believed that while the study of Theosophy was important, it was also essential to put the concepts into action; to make Theosophy practical. One cannot know compassion until compassion manifests in oneself. This can only be done by living life and being a part of the melee. Not all Theosophists felt this way, however. Some believed that by studying the last two Objects of the TS, the first Object would be achieved and that living a theosophical life was enough.

In the Supplement to the Theosophist of February 1908, Mrs. Besant constituted an order founding the TOS. In March, she published the following article, written by a Master of the Wisdom, which inspired her to form the service branch of the TS:

In the Supplement of the last issue of the Theosophist, the foundation of the T. S. Order of Service was notified. The inspiration of this may be found in the following article, written by a Master of The Wisdom, and printed by H. P. B. in an early number of Lucifer. It is a trumpet call, summoning the Theosophical Society to take up its great role as the pioneer of the Religion of Humanity, which will be the mother of a new civilization, and to prepare to lay the foundations of that civilization in a way worthy of future master builders. Those who aspire to return, life after life, to share in this gigantic work of rearing a civilization based on the spiritual idea of Universal Brotherhood, should now begin to try their 'prentice hands on hewing into shape the rough stones that lie around them on every side; so shall they In those who cannot be happy while others are miserable; in those whose meals are rendered bitter by starvation of the poor; in those whose luxury is a burden because of the want of the miserable in those will you find the builders of the new civilization, those who shall sacrifice that others may be happy. —Annie Besant One thing I know, the only ones among you who will be really happy are those who have sought and found how to serve. —Albert Schweitzer gradually become expert craftsmen, and prepare for the higher work of the future. Let us listen to a Master's idea of what the Theosophical Society should be, as a whole, in its Lodges and in individual members.

#### Some Words on Daily Life Written by a Master of Wisdom

It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths, that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each others shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life.

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget SELF in working for others—and the task will become an easy and a light one for you.

Do not set your pride in the appreciation and acknowledgment of that work by others.

Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbours' good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and condemnation of the indifferent looker-on are sure to follow, and generally to out-weigh the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own Inner Self higher than that of the multitudes.

Those of you who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your true self, as it is verily that God itself: called the HIGHER CONSCIOUSNESS. Put without delay your good intentions into practice, never leaving a single one to remain only an intentionexpecting, meanwhile, neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle

Be true in action; never pretend to other than you are, for all pretense is a hindrance to the outer light of truth, which should shine through you as sunlight shines through clear glass.

—J. Krishnamurti

Our task is ... to widen our circle of compassion to embrace all living creatures and the whole of nature in its beauty. —Albert Einstein the Supreme Court—prosecutor, defence, jury and judge—whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that Self by the never wavering light of the inner divinity—your higher Consciousness. Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights.

The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities-their lower selves; for those who try in their walk in life, to follow their inner light will never be found judging, far less condemning, those weaker than themselves. What does it matter then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary fetish, succeeding another fetish just overthrown, and followed in your turn by another idol. Let, therefore, those who have created that idol destroy it whenever they like, casting it down with as little cause as they had for setting it up. Your Western Society can no more live without its Khalif of an hour than it can worship one for any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model, but the disfigured image created by its own foul fancy and which it has endowed with its own vices, that Society dethrones and breaks.

Theosophy can only find objective expression in an all-embracing code of life thoroughly impregnated with the spirit of mutual tolerance, charity and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, the Society, has to tell the TRUTH to the very face of LIE; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. As an Association, it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications-making its accusations, however, as impersonal as possible. But its Fellows, or Members, have individually no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they get the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or

We must not, in trying to think about how we can make a big difference, ignore the small daily differences we can make which, over time, add up to big differences that we often cannot forsee. —Marian Wright Edelman denounce him, lest he himself lose the right to be considered as a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbour, and center rather his attention upon his own shortcomings in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but, whether in the case of a brother, a neighbour or simply a fellow man, let him rather ever help one weaker than himself on the arduous walk of life.

The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion; but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced.... Do not indulge personally in unbrotherly comparison between the task accomplished by yourself and the work left undone by your neighbours or brothers. In the fields of Theosophy, none is held to weed out a larger plot of ground than his strength and capacity will permit him. Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to Karma, and can be dealt with justly

Teach this triple truth to all: A generous heart, kind speech, and a life of service and compassion are the things which renew humanity. —Buddha by that all-seeing LAW alone. Even the simple presence amidst you of a well-intentioned and sympathising individual may help you magnetically...You are the free volunteer workers on the fields of Truth, and as such must leave no obstruction on the paths leading to that field.

The degree of success or failure are the landmarks the masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated—the shorter the distance between the student and the Master.

. . . . . . . . . . . . .

Thus has the Master spoken. It is for us to answer His call. The T. S. Order of Service aims at making Theosophy practical in order that the sum of human misery, within and around the areas of every branch of our Society may be visibly diminished. It will seek to model the conceptions arrived at by theosophical study, for their adaptation into useful forms of daily life, thus obeying the Master's precept, and it offers a common work to all who are willing to act on these principles.

Only those members who feel that the time has come for such an effort will, naturally, join the Order. Its Leagues will be animated by a common spirit—the effort to adapt Theosophy to the daily life of men, and to supply methods for co-operation among like-minded people but they will be diverse in methods and in opinions. Those who agree in an aim, a method, a line of work, will form a League; another may I've met a few people who had to change their jobs in order to change their lives, but I've met many more people who merely had to change their motive to service in order to change their lives.

-Peace Pilgrim

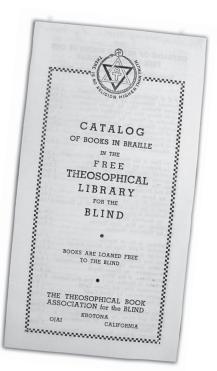
Service is the rent we pay to be living. It is the very purpose of life and not something you do in your spare time. —Marian Wright Edelman be formed with the same aim, but different in method or line of work. To take an obvious example: sincere Individualists and sincere Socialists have a common aim, the improvement of society, but they differ widely in their methods and lines of work. In the T. S. we have members of both kinds; both should work in their different ways, in different Leagues, with those like-minded with themselves....

Even though these words were addressed to the members and workers of the TS, they can be applied to any population of people who strive to help humanity. Supporters of the TOS immediately heeded the call to action and began to form leagues that focused on particular problems in their society. For instance, in India one of the leagues was called the "League for the Abolition of Child Parentage," which opposed early child marriage. In Britain, the "League for the Child Problem" dealt with children who were developmentally delayed, while providing protection to them. It also dealt with "all other matters relating to children." (Although I'm not quite sure what this means.) In the United States there were three leagues started in 1908, according to the General Report. In Seattle, one focused on reformation in prisons and hospitals. Another league, headed by Mr. M. J. Whitty, was started in New York. The object of this league was to disseminate and teach Theosophy to the poor and incarcerated. Soon following was a league in Chicago headed by Dr. Mary Weeks Burnett, who was trying to form a Theosophical University. In September of 1909, Mr. Irving S. Cooper became the head of a league in Berkeley, California called the "National Slum and Prison Improvement League." In 1910, an "Anti-Vivisection League" was formed in New York City, chaired by Mrs. E. B. Welton while a "League for Cooperative Theosophical Propaganda" was formed in Boston, Massachusetts and headed by Miss. E. Marguerite Boice.

As individuals living in the year 2007, we can read this and not feel any interest in the events of these people from so long ago, many whose names may not be known or may have been forgotten. However, if we truly believe that we are connected to each other, we need to remember that these people started a lineage that many of us are a part of today. These few individuals, who began organizing and promoting the work of the Theosophical Order of Service in America, did not start these leagues hoping to be recognized a hundred years later. They donated their time, money, and energy to help relieve some of humanity's ills by putting Theosophy into action.

By the close of 1908, the response to this new organization was so overwhelming that an international council was formed to record the leagues started, who the head of the league was, and in which country they were formed. According to Central Council Secretary Helen Lübke, there were sixty-one recorded leagues around the world by the end of 1910. In her report she states that there were probably more leagues working, but she could not account for them as they had not sent in their reports. In the U.S., different leagues had begun working with the Anti-Vivisection Society, prison reform societies of various kinds, and organizations that worked with the blind. (A Braille League was actually started in Boston, Massachusetts that disseminated theosophical materials to the blind.)

The progress of this initial enthusiasm is difficult to track as regular reports were not kept and material is incomplete. General Reports given at the end of the year by Miss Lübke showed that the European branch of the TOS had the most amount of reported activity, but from



LEFT: TOS Catalog of Materials for the Blind

1912 to 1922 there is little or no information about the progress made. Most reports show the organization was growing steadily. In the 1922 February issue of the *Adyar Bulletin* Mrs. Besant, president of the Order at the time, created a European Federation with the headquarters in London, England. She appointed Mr. H. Baille-Weaver the chairman and Mr. Arthur Burgess the organizing secretary.

Both of these men were extraordinary in their own way. Mr. H. Baille-Weaver was editor of the journal *Theosophy in England and Wales* and was also involved in a number of different activities, such as the vicepresidency of the National Anti-Vaccination League in Wales, an organization which fought against compulsory inoculation. His work within the TOS is not readily mentioned, so it may be that he chaired and administered the Federation, but left the active work up to others.

Mr. Burgess is mentioned in Mrs. Besant's 1922 Presidential Address, stating that the TOS report is "remarkable, both for its writer and for its content. Mr. Arthur Burgess, the Secretary, took up the work of the League when it was somewhat lethargic and was small in extent. I would ask you to read his report, and, in reading it, to bear in mind that Arthur Burgess is a cripple, tied to his couch, in a state in which most people would think that, if they bore their heavy karma bravely and cheerfully, without repining and irritability, they were fully discharging their debt. But this man organizes, stimulates, inspires, and produces work that would be creditable to two or three healthy men. He is a splendid example to all of us, a living proof of the triumph of the Spirit over the body."

Mrs. Besant goes on to list the number of activities that Mr. Burgess either founded or oversaw. What is remarkable is the amount of traveling that Mr. Burgess did despite his physical disability. With the help of his colleague and good friend Mr. Ralph Thomson, Mr. Burgess was able to travel throughout Europe and Australia, starting TOS groups and lecturing on the need to make Theosophy practical.

Between 1924 and 1925, changes were made in the structure of the TOS to deal with the number of groups around the world. National Secretaries were appointed who reported their activities to the International Secretary, Mr. Burgess. The TOS became the International Theosophical Order of Service (ITOS) and produced its own journal called Service, of which Mr. Burgess

was the editor. The national secretary in the United States then was a gentleman named Mr. Frank Spicker. Unfortunately, there is no other information about him except that he organized several small TOS exhibitions in New York. (Soon the title of National Secretary would be changed to Chief Brother.)

In his report of 1925, Mr. Burgess writes about the diverse work in different countries, stating that the "stereotyped uniformity in the application of its ideal of brotherhood is, in a living and growing movement like ours, the last thing to be desired. But though methods vary everywhere, the ideal is the same. To arouse the desire for Service, to indicate and provide paths of Service, to keep alive in those treading its paths the true spirit of Service—these are the three objects which may be said to represent roughly the goal towards which every Secretary is striving."

These words were inspiring to a number of people, but as quickly as Mr. Burgess came to the rescue of the TOS, his demise was just as quick. In July 1926, Mr. Burgess past away and Ralph Thomson took over the editorship





LEFT: Ralph Thomson and Arthur Burgess



of Service magazine and the leadership of the ITOS. Service gave a much more detailed look at the TOS work that was happening around the world. Unfortunately, the earliest issue of Service obtainable from the Olcott library is from October 1926. On the inside front cover of this issue is a statement that reads, "It should be clearly understood that contributors to the Magazine need not necessarily be associated with the TOS, nor accept nor believe in the teachings of Theosophy." Interestingly, it is also in this issue that Ralph Thomson introduces us to the Chief Brother of the United States, Max Wardall (affectionately known as Mr. Max), who was no stranger to the TS or to Mrs. Besant. Max was appointed Chief Brother of the U. S.TOS by Mrs. Besant in May 1926. It is due to the relentless efforts of Max that the TOS is organized the way it is today. Under Max, the United States section of the TOS began to flourish.

#### NEW LEADERSHIP AND NEW BEGINNINGS

In the spring of 1927, Ralph Thomson resigned from his position, due to ill health, as editor of *Service* magazine and as international secretary. By October of the same year, the ITOS was shaken awake with the vivacious energy of its new leader Max Wardall. As editor of *Service*, Max wrotes about the restructuring that he designed for the organization:

With this edition of "Service" the TOS inaugurates a new incarnation. Our work in the past has been largely accomplished through the instrumentality of Leagues affiliated with the main body of the TOS. Under the new plan, all activities are co-ordinated and classified under departments. We believe that this plan will work admirably if given a fair trial...

ABOVE: Max Wardall

What is needed most is vision and leadership. May I be permitted to say of the first quality—Vision in service is the capacity to see and sympathise with the sufferings of others, and to properly gauge their needs...

With the advent of the New Age, we no longer seek dominating personalities for our work. We need quiet, persistent, persuasive co-operative people who think in terms of communal effort...

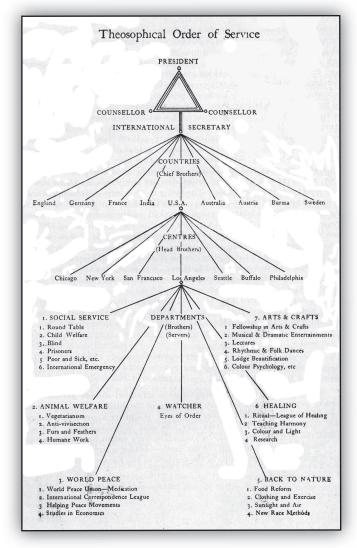
There are no important or unimportant posts in the Theosophical life. The humblest server in far off lands is indispensable to the unity of the whole, but if he does not realize that unity he loses in part his inspiration.

During the next few years we shall endeavour to extend the work of the Order into every section of the TS. The most remote and undeveloped areas need the Order as much as the near and cultivated territory. Help us to do this and let us think of ourselves as one and indivisible—Brothers of Light working with Them in scattering the darkness of ignorance and pain. One and inseparable; one and indivisible.

It is possible to believe that Max spoke with as much enthusiasm as he wrote. In a talk he gave in Ommen, Holland in August 1927, he outlined his plan stating that the reorganization of the TOS in the U. S. had been a great success, that membership had grown, and that there were fifty-five new centers or branches:

In America we have worked out a plan similar to the one adopted for general application at a meeting the other day with Dr. Besant. The chart [see chart below] which you have seen will indicate to all of you how the Order of Service will work hereafter as an international body. All good organizations change—without change we stagnate—and it is hoped that in time we may develop something stronger and better.

The new organization of the Order of Service will have as its head its founder, Dr. Annie Besant; associated with her are two councilors appointed by herself. Through this triangle will flow the spiritual energies employed by the Order. The executive Head of the Order, the official who will organize and direct the



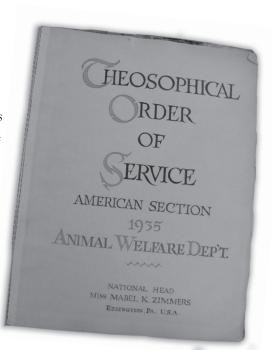
work and policies of the Order will be known as International Secretary. Radiating from the International Secretary will be lines of communication to the Chief Brothers of the respective countries. The Chief Brother of a country is the directive head of the work there. Under him will function the various centres. His representative in each centre will be known as Head Brother. The Head Brother in his turn appoints his cabinet composed of seven Brothers, all members of the Lodge, each of which is at the head of one or other of the following departments: Social Service, Animal Welfare, World Peace, Watcher, Back to Nature, Healing, Arts and Crafts...The Departments selected in the US represent

what we believe to be the chief needs of our country...

Though the layout of the organization seems rather intricate, Max's passion and leadership made a huge difference in the growth of the TOS. He not only wrote and spoke to members of the TS about TOS work, but he opened and encouraged the TOS to move outside of the TS and begin work with other organizations. In 1928, the first "American I.T.O.S. Congress" was held in California. It brought together efforts from Los Angeles, Hollywood, Olcott, Long Beach, Tujunga, and other local lodges. The majority of the attendees happened to be non-theosophists and as far as it is known, this event was the first of its kind.

In June 1931, Max fell ill due exhaustion and excessive exposure to the sun, so his activities became limited. The effects of the Depression didn't help either and the TOS once again went through a rough period of waning membership. However, Max's reports focused on the good work being done by the Animal Welfare and the Social Service Departments. Interestingly, in one of his last reports, Max wrote enthusiastically about the many TOS members that had associated themselves with other service organizations, once again responding "to the Chief Brother's appeal."

On September 30, 1933, Mrs. Besant passed away. In December of the same year, Max appointed Robert Spurrier to succeed him as international secretary of the ITOS and Robert Logan as Chief Brother of the U. S. TOS. Wanting to write a word of welcome to the two new leaders and to thank members for their support, Max asked his wife Lillian–warmly referred to as "Mrs. Max"— to write something as he was too ill. Sadly, while the editorial was being composed, Max quietly slipped away. The editorial is titled "Hail—and Farewell."



LEFT: Organizational chart of the TOS. A page from the TOS Animal Welfare Deartment scrapbook



## LIFE DURING WARTIME

At the TS summer school of 1934 Robert Logan, the newly appointed head of the TOS in America, mentioned that "for those of us who cannot lecture or write articles, there is no way of spreading the truths which have helped us except to express them in action. How we live is the measure of our Theosophy, and although living, like charity, begins at home, it is essential that we should take active part in the organized life of our community and prove in practice that Theosophy has made us better and more inspired citizens." This was quite easy to do, as the country was suffering from the effects of the Great Depression and thousands of people were out of work and struggling to get by.

Edith Lee Ruggles was the head of the Social Service Department at the time and refused to allow the strife to overwhelm her. She and Blanche Kilbourne, another active worker, would publish notices in the *American Theosophist* informing members about needs around the country. For example, the need of the American League for the Abolishment of Capital Punishment for money and members, the support needed to pass the anti-lynching bill legislation, the need to write to Washington D.C. to protest the import of monkeys from India to the U.S. for vivisection purposes, and to protest the Carver Diving Horse Act. (Horses were trained to jump off diving ramps from heights as a high as 60 feet into a pool of water.) Edith and Blanche listed these appeals in one issue, and in the next, Blanche wrote "So you are inter-

LEFT: Robert Logan awarding a firefighter. Theosophical Society in America headquarters staff circa 1938-1940.



ested in the Theosophical Order of Service? All right. How many of last month's appeals did you respond to? No? Well, it isn't too late. The test of sincerity of one's beliefs is action in support of them. Let's be doers...not readers only."

Every issue had more appeals. The notices included the fight for the life of a teenager on death row, the need for funds to support the Friendly Nursery (a childcare center for mothers who went to work—this was 1938), a pro-



test against the U.S. export of war supplies to Japan, the fight against racial and religious prejudice, and the need for socialized medical care. (Why does this sound familiar?) In the same light, a letter campaign was started to the U.S. Secretary of Labor protesting the deportation of fifteen men from various countries who resided and worked in the U.S., but were not citizens. They had collaborated with the Loyalists against

General Franco in Spain, and if deported to their respective countries would face torture and execution.

In 1939, Robert Logan retired from his position and was replaced by Capt. George N. Ragan. Capt. Ragan's run as Chief Brother of the TOS in the U.S. was short-lived as he was called back to active duty when the U.S. went to war. Miss Esther Renshaw took Capt. Ragan's place in 1942, and together Esther and the energetic Edith Lee Ruggles provided the TOS some stability in order to grow. Edith, Head of the Social Service Department, and Esther, the Chief Brother, kept members aware of the distress that prevailed in other countries due to World War II. The TOS Relief Fund was started to ship food and supplies abroad to those suffering in war torn areas. It was also during this time that Mrs. Oscar Holmes, a.k.a. Lois Holmes, became the Head Brother of the Arts and Crafts Department.

Joy Mills joined the TS in 1940 and began working at Headquarters in 1942. She was one of the volunteers who packed the relief boxes. Joy was kind enough to share her memories of Edith and Esther:

> ...we were much aware of the TOS through what was called the War Relief Committee or TOS Fund in England, and that became, through the war (Second World War) years, the TOS European Relief Project (perhaps that name

was given to it when the war ended, not sure). Anyway, at Olcott I remember packing boxes of donated items: warm clothing, basic foods, personal essentials, to be sent to members in Europe whose names were sent to us either by TOS in England or contacts with leading members in Europe. At one point, I remember it was called the TOS European Parcel Project, and it involved the entire Olcott staff (we were such a close-knit community in those days, everyone lived in the main building), so in the evenings we would gather in the basement to fill boxes and ready them for shipping...

As I recall, at the time I joined the TS, and so the TOS, which seemed to me to be just the "service" arm of the TS, there were two members who headed it: Edith Lee Ruggles who was quite an activist and Esther Renshaw (later Esther Burckes). Esther was also one of those



LEFT: Horse diving. Nursery School in 1938. ABOVE: Joy Mills in 1940? Happiness cannot come from without. It must come from within. It is not what we see and touch or that which others do for us which makes us happy; it is that which we think and feel and do, first for the other fellow and then for ourselves.

—Helen Keller

LEFT: Boxes packed with goods for the European Parcel Project. WWII Soldiers. people who was always helping people in need. I knew them both, but remember Esther best; I first met her in Cleveland, where she was very active in the lodge there, and then later, after marrying Martin Burckes, she and Martin were residents at Krotona and she continued a great deal of service work of one kind or another.

Another activity that was set up during this time was correspondence with soldiers abroad. They were also sent Theosophical material to keep up their spirits. In November 1943, four leaflets were distributed to servicemen and women by volunteers of the TOS. The titles of these pamphlets were "Now That You Are a Soldier," "The Hidden Warrior," "You Can Take It," and "Invisible Armament."

Healing groups, which tended to come and go, increased extensively. In 1942, there were only six healing groups in the U.S., but by 1943 there were twentysix. This increase was credited to Marie Mequillet, who headed the Healing Department at that time. Due to the increase in deaths more work came for the To Those Who Mourn club which sent out the pamphlet "To Those Who Mourn" by C. W. Leadbeater. And while comfort was being given on the one hand, a campaign for international peace was in full swing on the other. Herbert Staggs, Head of the Right Citizenship Division (this fell under the Social Service Department), brought news about an international organization being formed called the United Nations whose object was "to maintain international peace and security-to take effective collective measures for the prevention and removal of threats to the peace and the suppression of acts of aggression-and to bring about by peaceful means. . .a settlement of international disputes." Of course, the UN would not be official until 1945.

Members of the TOS during this time kept abreast of the progress of the war and its effects. Blanche Kilbourne started the year of 1945 with a call to service saying, "may all respond who wish our returning soldiers to have a fair deal." In her article, Blanche reminded readers that a number of soldiers returned from the war "with minds and emotions shocked and disturbed by



their experiences. Too often such men, when later involved in criminal violence, receive the death penalty (instead of medical care) at the hands of the state they had fought to preserve." The call was to abolish capital punishment.

At the same time, to help get soldiers integrated into "normal" life, the TOS set up a new channel of service called the Department of Handicrafts. Donald W. Greenwood, Arts and Crafts associate, wrote that "in military and veteran hospitals craft work is recognized universally as an absolute necessity in both functional and diversional [*sic*] therapy for recreation and recreation." Greenwood mentioned a national weaving guild called "The Olcott Weavers," and in an article

outlined how the Department of Handicrafts proposed to link up with other craft guilds to help put veterans back to work. His article was impressive, as it showed forethought on ways to deal with soldiers suffering from shellshock (later known as Post Traumatic Stress Disorder), at a time when little was know about it.



If you would be of real service, you must be full of reverence for the inner self which is seeking to express itself in its own way in every other individual. You must approach the person to be helped in an attitude of seeking to understand in an attitude of respect. Then if you can give him something which will be of value on his particular stage of his treading it, that is true service. -N. Sri Ram In June of 1949, the European Parcel Project (also known as the TOS Relief Project) came to a close. It was estimated that between the year 1945 and 1949, twentyeight tons of food and goods had been shipped from Olcott. Acknowledgement and thanks were given to Mr. and Mrs. Franklin Getz who resided at Headquarters and oversaw the shipping of the various packets and donations. Twelve different European countries benefited from the goods sent and an unknown number of families and individuals.

Esther Renshaw retired as Chief Brother in 1950 and the next year, Edith Lee Ruggles passed away. Diana Winslow stepped in as the new Chief Brother and kept the momentum of the TOS alive with her calls to service and the awareness she gave of another project called "Bundles for Korea Movement." This project was started by Marion Swift who took over the Social Service Department. Marion also printed and mailed out a *Manual of Social Service* and oversaw the donation of hundreds of boxes of clothes and goods that were shipped overseas.

In 1954, Diana Winslow relinquished her position to Lois Holmes and a year later, at the suggestion of International President N. Sri Ram, the title of Chief Brother was changed to National Director. Thus, the TOS began a new chapter.

## DECIDE TO NETWORK

Decide

Use every letter you write

Every conversation you have

Every meeting you attend

To express your fundamental beliefs and dreams

Affirm to others the vision of the world you want

Network through thought

Network through action

Network through love

Network through the spirit

You are the center of a network

You are the center of the world

You are a free, immensely powerful source

Of life and goodness

Affirm it

Spread it

Radiate it

Think day and night about it

And you will see a miracle happen:

The greatness of your own life,

In a world of big powers, media, and monopolies

But of four and a half billion individuals

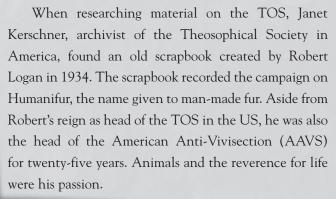
Networking is the new freedom

The new democracy

A new form of happiness.

-Robert Muller

## ROBERT LOGAN'S CRUSADE





The scrapbook is impeccable. It was bound to withstand the test of time and each page is carefully designed with artistic writing and drawings. Compiled with thoughtfulness, it displays samples of the various artificial furs promoted in

> the 1930s, along with articles about the torture and suffering of animals raised specifically for the fur trade.

> > Robert Logan never minced words. He was forthright in his fight to less-

HUMANIFUR

WEAR THESE

INSTEAD OF THE SKINS

TRAPPED ANIMALS

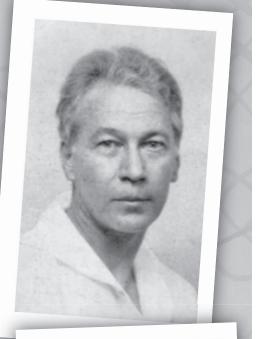
6ª

en the suffering of animals and to preserve the beauty of nature. As head of the AAVS he was constantly involved in promoting legislation that reduced the exploitation of animals for experimental purposes and entertainment. Humanifur was just one of the projects that he promoted through the Theosophical Order of Service and his knowledge and background proved an asset for the Animal Welfare Department of the TOS.

Robert's family history is interesting. He was a descendant of James Logan who was the colonial secretary to William Penn, the founder of Pennsylvania. At the time of Robert's marriage to Sara Wetherhill, he and his new wife were gifted 175 acres from Sara's parents which they named "Sarobia," a combination of their names. Situated right off the Delaware River, Sarobia became a wilderness retreat for many different artists, poets, and thinkers. A *Time* magazine article of 1937 called such people "the indigents of society" and highlighted how one of these visitors happened to be J. Krishnamurti! Krishnaji apparently was a regular visitor to the Logan's estate.

The article also points out that Robert was a strict vegetarian and discouraged visitors to Sarobia from disturbing any creatures living on the land—that included mosquitoes and spiders. Like many people of his time, who lived a "different" life, he and his wife were considered suspicious and strange. And, of course, the rumors flowed!

After Robert's death in 1956, the property was gifted to the Commonwealth and became what is known today as Neshaminy State Park. The Logan's home has been removed, but the furnishings and belongings of the house, passed down from Robert's distant relatives, are in the collections of the Pennsylvania Historical and Museum Commission.





LEFT: TOS Animal Welfare scrapbook from 1935. ABOVE: Robert and Sara Logan.

## The THEOSOPHICAL ORDER OF SERVICE





A UNION OF THOSE WHO LOVE FOR THE SERVICE OF ALL WHO SUFFER



THE THEOSOPHICAL ORDER of Service ... U.S.A.



Founded by Dr. Besant in 1908

SEPTEMBER BULLETIN 1 9 6 3

"A union of those who love for the service of all who suffer"

Mr. N. Sri Ram, President Theosophical Order of Service.

Mrs. Lois Holmes National Director, U.S.A. 448 No. San Vicente Blvd., Los Angeles, California, 90048

## HISTORY OF THE THEOSOPHICAL ORDER OF SERVICE IN THE U.S.

When I joined the Theosophical Society in 1953, I came to my first meeting and asked the question "what do we do?"— meaning, how did we take what was studied in Theosophy and put it into action. I was introduced to Lois Holmes who was the national head of the Theosophical Order of Service (TOS). Lois became my mentor, so I had the good fortune of working closely with her until her death in 1966.

Lois was particularly interested in government matters and joined the United Nations. During her time as director of the TOS, she focused on issues and concerns of the U. N. These concerns usually involved populations in the U. S. and around the world who suffered the greatest as they had the least. In the U. S., one of the projects we started was with the Lakota Indians, an activity that Lois publicized in the Hollywood Lodge and which was taken up again years later. At the time, I was a member of the Hollywood Besant Lodge, so I would borrow films from the U. N., especially on children and the United Nations Children's Fund and show them at my lodge. Meanwhile Lois attended many U. N. meetings in the Los Angeles area where she lived, some of which were held in the homes of famous and influential movie people.



LEFT: Early TOS Brochures. Poor children during the depression. Orphans in Saigon. ABOVE: Native American children

## **JEAN 1953?**

As an artist, my work in the TOS began with the Music Division, which was started by Evelyn Bull in 1953. Evelyn was a fine musician and I worked with her until she retired as head of the Arts and Crafts department in 1958. The Music Division came under the Arts and Crafts Department. (Eventually, the name of Arts and Crafts was changed to the Arts and Music Department that we have today.) The intent of the Music Division was to stress the importance of music in changing one's consciousness as well as the atmosphere in which the individual functioned. I formed a group in Los Angeles who listened to and evaluated music, endeavoring to sense the purpose of the sense modalities. The internationally famous composer William Grant Still had been interested in Theosophy for some time and this work attracted his interest, so he joined our group. The main purpose of the Arts and Music Department is to help understand theosophy through art and music.

In 1966, a number of changes took place in my life one after the other: First, my husband died. Then, while I was at convention that year, I gave the annual report of the TOS which stirred up a lot of interest as it showed that we were busy putting theosophy into action. There were periods of time when many theosophists felt that the TOS had nothing to do with

the parent organization, so to finally have

people realize what were doing felt like a breakthrough. Many people complimented me about my report and the work we were doing, one of those people happened to be Joseph Gullo. After convention I was asked to go on the road for the Society to give public lectures and to form and work with new branches and study centers in many cities around the country.

JAMES STURZAKE

Lois Holmes died after a short illness, so later that year I was appointed head of the TOS by N. Sri Ram. Needless to say, 1966 was a year of change.

As head of the TOS, one of the things I felt was necessary early on was to create a logo of our own. I designed the logo that we presently have. It consists of five outstretched hands in a circle. Each hand represents the five races of humankind. The rose in the center represents love.

As director of the TOS for the last forty years it is difficult to recollect every activity we did. All the people involved were important. An organization cannot run without people and we had a lot of people come and go. No matter how much or how little time and effort a person gave, each one was an integral part of this organization. What I'd like to do is give a general overview of what happened in the last four decades. I will try as much as possible to include everyone involved, but if I leave a name out, it is not intentional, but due to age and the number of activities we've had through the years.

I spent a good portion of my time on the road for the TS in my early years as director of the TOS. I was a national speaker for the TS so gave a lot of talks and did workshops, which helped promote the TOS. While I was on the road, my daughter Diane Burckes, oversaw the activities of the TOS and kept in touch with me about different matters. When I was home, we sent out newsletters produced on an ancient mimeograph machine. Unfortunately, the machine frequently hiccoughed and chewed up numerous sheets of paper, which was frustrating, but we still had fun doing it.

I was also busy writing. People needed to know what the TOS did, so in addition to the material I wrote for the newsletter, I wrote a leaflet about each depart-



LEFT: Jean in 1953. Early brochures from the Art and Music Department ABOVE: TOS in America Logo ment and how members could volunteer their services. Together with James Sturzaker, we wrote a booklet distributed by the TOS entitled "What is Jazz?" It offered information that various types of Jazz and other forms of music had on individuals and society in general. And with other members, we created a slideshow on brotherhood with music and commentary that was presented at convention and other theosophical groups around the country. TS headquarters added it to its Department of Education materials.

While on the road, I met Nadine Hunter who became a very dear friend, and proved to be a major asset to TOS. She requested help in forming a theosophical group out in Las Vegas. She was very service oriented and eventually took over the Parents Theosophical Research Group when Muriel Lewis, its founder, retired. Nadine also gave the TOS additional impetus by making the Parents Theosophical Research Group part of the TOS, thus increasing its membership.

Nadine wasn't afraid to involve herself in many different tasks. Often because we didn't have a lot of people or people like her who weren't afraid to be accountable for something, she would work in various departments just to keep them going. We needed someone in Animal Welfare, so she helped run that until her sister Barbara "Bobby" Hunter took over. As an animal lover,

> Bobby frequently mailed bulletins and information soliciting urgent action on legislation and other issues relating to animal welfare. She also helped promote the English company Beauty without Cruelty here in the U. S. When Bobby died, her niece Candi Phillips headed the Animal Welfare department in the same manner as her aunt. Candi created the newsletter *All Creation* and after several decades of service, retired in 2006.



The end of the 1960s saw the passing of Esther Marksbery who devoted so much time and effort to the Healing Department. She worked to alleviate suffering, to inform others of the TOS ritual of healing and to spread that knowledge as far as possible. In her stead, Mary Rose stepped in and began reorganizing the department, making it flourish once again.



In the 1970s, with the focus of the nation on energy and ecology, Nadine headed up the Ecological Research department. She also typed and mailed out a newsletter for TOS focusing on different ways to help the environment and conserve energy. The Peace, Healing, and Social Service Departments were all quite active as well. Marie Lovejoy and Marian Swift both headed up the Peace department and mailed out three newsletters a year, while Mary Rose sent out a healing booklet from the Healing Department. By 1973, the Healing Department had thirty-five new groups in the USA and many requests for booklets came from abroad. Olive Dooley, the head of the Social Service department was busy with several projects involving theosophists overseas. In 1971, after the TS International President, N. Sri Ram, wrote about the human tragedy in Bangladesh, Olive set to work raising money to help the refugees. There was also an international book project and books were sent to schools and libraries in the Philippines, Paraguay, Brazil, and Bolivia. We also set up funds to send money to orphanages in Saigon and when we affiliated with an organization called the Tibetan Friendship Group that helped Tibetan refugees in Dharmasala, India, we publicized the work done by that group, called for volunteers, and published articles by Diana Peron about the Tibetans. We also kept abreast of what SHARE was doing and networked with them. SHARE was work-



LEFT: Candi Phillips and her dogs. ABOVE:. We have fake pics of the international book project, an orhanage in Saigon and Native American children.



ABOVE: Joe and Jean Gullo. RIGHT: Volunteers packing boxes in the basement at Olcott. Karole Kettering, elf Name, Floyd Kettering, Santa Name. (I have the names somewhere) ing with Native American children and lessening their plight. Olive started a prison program that contacted prisoners from around the country and set up a correspondence with them.

In the early 1970s my husband, Joseph Gullo, became a major asset to the work of the TOS. Together we did a number of creative workshops—using music, art, and creative imagination—that began in 1970s and went on through the 1990s. A few examples of some of our workshop activities included "The Web of Life"

a popular workshop in which members all took hold of a single strand of yarn and one by one offered their creative ideas eventually forming a web of life. "The Love Seat" was another workshop, which members still talk about, that helped individuals find their own potential through the love and acceptance of the group. "Christmas in July" was a workshop conducted at Far Horizons Theosophical Camp where members had to create a gift for someone from the natural surroundings. No one was allowed to buy anything. Everyone always managed to do something and there were wonderful feelings of warmth created. On a funny note, in one of the workshops on silent mental communication, we had a person step out of the room and upon reentry have them guess the agreed upon object on which everyone was concentrating. In this workshop, there was a dog outside the room and several times the dog came into the room and went straight to the object that everyone was thinking about, thus giving away the answer to the person trying to pick up the group's thought!

One of the best ideas that Joe had (aside from marrying me) was to consolidate all of the newsletters we had from all the various departments into one publication. He came up with the name *For the Love of Life* and we saw the first issue of our national TOS journal come to fruition in 1982. I did the editing of the magazine, Joe did the proofing, and Nadine, aside from everything else she did, prepared the magazine for publication. This was before computers and everything had to be done on a typewriter with the pages individually numbered. When it was done, Nadine took it to a printer near her house. (Needless to say, once computers came into being, we supplied Nadine with one!) We sent the magazine out four times a year. We usually featured the TOS logo I created on the cover, but in 1985, Ted Guerin did the cover art on some of our issues, which gave the journal a fresh look. Aside from our magazine, we also subsidized



the printing and mailing of the booklet *To Those Who Mourn* that was efficiently overseen by Lillace Hollingshead.

In 1979, Karol Kettering started a project that focused on providing food to needy families at Christmas time. It was originally called the Senior Citizens Project, but the demand was so great, and Karol's dedication was so immense, that

the project eventually set off on its own and became the Humanitarian Service Project. Today, it provides food to seniors and needy families in the DuPage and Kane counties of Illinois all year round without distinction of gender, race, creed, caste, or color. Because of Karol's organizational work and outstanding service to the needy, she received special



recognition awards from the State of Illinois for her social service work.

Sadly, the same year, Olive Dooley passed away. Her enthusiasm for social issues was missed and we wor-



ried we would not find anyone as vibrant. We were mistaken, as her replacement, Joseph Tisch, was more than capable of taking over her spot. Joseph supplied hard-hitting articles for the magazine that frequently focused on the plight of the poor. On an individual basis he regularly visited a prison near his home in Melbourne, Florida, counseling prisoners. When the prisoners were released, he

supplied them with clothing and basic toiletries and helped them find homes and a job. He retired from his position as director of the Social Service Department in 2006 due to a disabling illness and advancing age.

After a period of dormancy, the Peace Department was revived in 1982 with Don Ray Crawford as director. He stayed for about two years until Leonard Cole took over. Leonard also handled our finances, which was an invaluable help to the organization. When Leonard retired, Deni Gross renewed the department's energy, making the Peace Department one of our most active. After a number of years of dedicated service, Deni retired in 2006.

In 1986, with the help of Keith Castro, a member and lawyer, the TOS set up bylaws, became incorporated in the State of Georgia, and secured its status as a non-profit organization This new official status made it possible for TOS to make bulk mailings as a nonprofit organization. Being incorporated necessitated the formation of a board. Our first board consisted of Betty Bland, Diana Dunningham Chapotin, Joy Mills, Linda Jo Pym and myself. Diana later became International

ABOVE: Joseph Tisch ABOVE: TOS members: Tim Boyd, Diana Duningham-Chapotin, Joe Gullo, Jean Gullo, Betty Bland. I dont know them all so I need names and



Secretary of the TOS. As the years passed, board members changed, as did those in charge of the various departments. The magazine brought together a number of wonderful people. Karen Schultz-McCormick, who is still with us and heads the Family Department, supplied the Parents Group articles. Sadly, Barbara Hunter died in 1982 after a long illness and Candi Phillips then became a most able director of the Animal Welfare department.

Virginia Sylvester eventually joined us for the Healing Network, which received names of people in need of healing either through mail or by phone. After we got an 800 number, the names came in by the score from all over the United States. When Virginia retired from the Healing Network, Susan Stumpf took charge and Hutsy Contractor followed her.

Despite the number of people who have come and gone through the organization, the TOS has steadily persevered. We have a web page faithfully maintained by Miles Standish and we've published several very fine books and have had a strong core of people who have helped the organization continue even during the toughest of times. In addition to a number of small pamphlet-like information and story-type offerings, we pubHow wonderful it is that nobody need wait a single moment before starting to improve the world.

—Anne Frank

lished some rather major efforts in the areas of service, healing, and Christmas traditions: *The Essence of Healing*, edited by Karen McCormick; *Christmas and Solstice*, edited by Jean Gullo, and a workbook on service enti-

tled, *Living the Wisdom* by Jean and Joseph Gullo, and Diana Dunningham-Chapotin. Our TOS Journal, *For the Love of Life* was changed from a relatively small format of 5" x 8" to the much larger 8" x 11" size. When Kirsten Hansen Pott took over from Joseph Gullo and enlarged the layout it attracted even more public attention. Through our magazine, we've informed the public of different projects they can become involved in on an individual basis, while creating awareness about issues that affect humanity.

In 2002, Nadine Hunter passed away after a long illness. Her help and support was greatly missed, but the TOS found additional strong support when TOS Vice President Betty Bland became president of the TSA. Throughout Betty's presidency, she has given a great deal of attention and support to the TOS and a number of new people have become interested in the TOS. This has allowed me to finally hand the organization over to others, though I was made Lifetime Honorary President and will still be involved.

In February 2007, Tim Boyd was elected as the new president and plans have been made for new members to participate with fresh ideas in future projects and endeavors. We now have a lot of new and vital energy from such dedicated workers as Jeanne Proulx, our treasurer and membership director, and Ananya Rajan, our new assistant editor of the journal, who will help me as long as I am able to make contributions.

After years of working and getting people to become involved, it is needless to say that I am completely overjoyed.

Wherever one who does not suffer is unhappy for those who do; wherever a human brain that might amuse itself finds joy in labor for the helping of the nation; wherever a human heart which has all that love can give it cannot be happy, but goes out in love to the outcast—there lies the promise of the future... —Anne Frank

FOR THE LOVE OF LIFE