

# FOR THE LOVE OF LIFE

MAGAZINE OF THE  
THEOSOPHICAL ORDER OF SERVICE U.S.A.  
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*Articles and material in this publication do not necessarily reflect the opinions of the Theosophical Order of Service or the editor of this journal. An effort is made at all times to give a fair consideration of views.*

—The Editor

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# WHAT'S YOUR SERVICE STORY?

As you may have noticed this issue of *For the Love of Life* is a little slimmer than previous issues. While we feel it is important to continue our national journal, we also feel that it needs to take a new direction. As you can see we are making the magazine more project-oriented instead of breaking the journal down by departments. These departments are important as they set the structure of our organization, but we will be focusing on the departments where current projects are in place.

*For the Love of Life* is a national journal for the Theosophical Order of Service in America. But it is also a journal that should present material about its members and the different things they do in the name of service. It could even be a story about someone who has done something for you that you would like to recognize and show your gratitude.

Serving another or being served by someone does not need to be grand. It could be as simple as having someone look after your cat while you are out of town or volunteering at a nearby homeless shelter.

- What is your story?

- What is it about the service that brings you joy?
- How did you get started?
- Who has your service affected?
- How has it affected you?
- What bonds have been created because of the service?

These are just some questions to help you get started. **WE WANT TO HEAR YOUR STORY SO WE CAN SHARE IT WITH OTHERS!** Write to us and let us know what service you do or write about someone who provides a service to you. Even if you are not a writer or are hesitant about putting pen to paper we can help.

Send an e-mail to [ananya11@comcast.net](mailto:ananya11@comcast.net) or a letter to the TOS, P. O. Box 660, Warrenville, IL 60555. Give your name, a number to contact you and a good time to call. And I will contact you.

Organizations thrive because of the people involved. We are all members of the TOS because we love serving others, or we are incredibly grateful for those who serve us. One of the best ways to serve others is to share your story. We look forward to hearing from you!

—Ananya S. Rajan

## THE HEALING NETWORK

Our Healing Network is reported to be very effective. If you know of anyone ill, their names can be placed on the network by telephoning the toll free number below or by writing to the address below. If you would like to participate in performing a simple healing ceremony on a regular basis (individuals or groups are welcome), send a note to: Mrs. Hutsy Contractor, 6676 Harran Drive, Tucson AZ 85704-1222. You will be sent a copy of instructions and names of patients on a scheduled basis. To submit names for healing, phone: 1-800-867-0017

# FROM THE PRESIDENT'S DESK

In February of 2007 Jean Gullo, after forty-one years of service as president of the TOS/USA handed off the torch of leadership to me. Although I felt distinctly unprepared for the position, I was fortunate to inherit an energetic and capable board of directors who were looking for new avenues to do the work.



The first thing we did was to review the structure of the TOS. In the past we had functioned largely as a clearing house for information on specific areas of service. Our magazine *For the Love of Life* was the bi-annual forum for articles from our seven departments (Peace, Animal Welfare, Social Service, Family, Arts and Music, Ecology, and Healing). Each department had a head or coordinator and each was included equally in our publication. At the time of our February meeting three of the seven long-time department coordinators had stepped down. We realized that while the department structure is an excellent help in defining service areas, it would be limiting if used as a template for the service work which we were contemplating.

There was a sense of both limitation and possibility. Our first job was to consider what we could do. Faced with a membership which is spread out across this large country, with human and animal suffering becoming more profound, and environmental degradation deepening by the moment: we as an organization were faced with the same urgent questions that individual servers face: What can we do? How can we help? Daunting questions, but questions we cannot allow to overwhelm us if we are to serve effectively.

Our consideration was rooted in a few principles:

1) Compassion and its potential expression in service are at the core of every one of us.

We know we are all connected in our joy and in our suffering, and we need to find avenues of action to reach out. People despair when their lives do not make a difference to others.

2) There is no human problem that cannot be solved by intelligence and love.

There is a hidden genius which reveals itself when we commit to serve, and the scope and power of that genius is magnified when we work together as a group.

3) The TOS is "union of those who love in the service of all who suffer", and although we did not have a blueprint for our future direction, we had all that we needed to attract the answers and people we were seeking.

4) There are different capacities in which people can serve. Everyone is not in a position to commit to hands on service projects, but we all have something that we can give—a written article or comment, advice from life or work experience, monetary donations, time. As an organization we must be available to members to serve in the ways they are able.

Since that February meeting, we have embarked on a dizzying array of service activities that finds us running to catch up with ourselves. In July, the TOS/USA and TSA hosted an international TOS conference which welcomed over fifty key members from about fourteen different countries. Many international links were formed and a new level of joint participation developed out of the conference. A week after the conference six of the

nine members of the TOS/USA board of directors traveled to Winston-Salem, North Carolina to participate in a retreat with board members of the Center for Purposeful Living—a dynamic and intensely focused group that for twenty-one years has been exploring service as a spiritual path. For three days we met and shared the common focus of inviting and adjusting to change in our service lives, and developing personal and organizational tools to promote effective service. We left with a renewed sense of purpose.

One of the people who attended the international conference was Lloyd Standish. His father, Miles, is a member of the TOS board and put together our website. For some time we had known that our web presence needed enhancement. Lloyd who lives in Costa Rica with his family and has extensive experience in operating an online business, offered to help. His efforts have resulted in a fully functional “community” website. Check it out at [www.theoservice.org](http://www.theoservice.org), and while you are there post your comments.

In July we launched the Children’s Educational Fund (CEF), a fundraising effort focused on spe-

cific child oriented projects. The projects we will be funding are:

The Golden Link School—Manila, Philippines  
TOS Educational Sponsorship Program—Karachi, Pakistan  
Tibetan Orphanage—Tibet  
Olcott School—Adyar, Chennai, India  
New School Construction in Vietnam—Vietnam

In 2008 we plan to begin a series of service training workshops at the Theosophical Society’s Olcott center in Wheaton, Illinois. The programs will be aimed at both people in professional service fields and those whose service activities are composed of day to day interactions in volunteering, family, church, etc. It will be for those who would like to broaden their field of service and their effectiveness, and will be an opportunity to meet, train, and interact with fellow servers.

Finally, we were saddened to hear about the passing of Bishop Joseph Tisch, a long time stalwart supporter of the TOS whose many years of service impacted countless lives.

Peace and Blessings  
—Tim Boyd

#### SEEKING COORDINATOR FOR CIRCLES FOR PEACE PROJECT



Do you feel that there is an intensifying global need for peace, harmony and peaceful living? Do you agree that we often feel helpless and disconnected in today’s environment? Do you know individuals and groups that would like to welcome an avenue to participate with others in an effort to cultivate a far reaching environment that could foster peace, harmony and peaceful living?

The TOS/USA Board of Directors is hoping that one of our members with a keen interest in this TOS project will come forward to develop and coordinate a national/international peace initiative effort.

If you are interested, please contact please contact Ananya Rajan at [ananya11@comcast.net](mailto:ananya11@comcast.net) or write to TOS, P.O. Box 660, Warrenville, IL 60555.

# TOS + CPL = TRP

by TIM BOYD, SUZANNA KENLINE, and ANANYA RAJAN

August 3-5, 2007 six board members of the TOSA spent a weekend with the Center for Purposeful Living (CPL) in Winston-Salem, NC. This was the weekend following the intense, but delightful, second international TOS conference held at Wheaton and our energy from the conference was still palpable. The CPL is a residential community whose focus is service and as our Board was in the process of reorganizing, we felt it was important to see if there was anything we could learn from this group. In the late 1990s Tim Boyd had participated in a program hosted by CPL and it had an everlasting affect on him.

For the last twenty-one years, the Center for Purposeful Living has run many service projects—sometimes two at a time—all with volunteers. It may not sound that fascinating, after all, the TOS is all volunteers and we run service projects as well. However, CPL, at different times, has successfully run a hospice center, a respite care program for

families of disabled children, and a restaurant—all with volunteers. These different programs have more or less been experiential experiments for the group. Each time they started a new project, it required the core group to train themselves in order to serve and conduct these endeavors properly. In the midst of running these projects, they constantly observed and discussed the emotional, physical, and psychological barriers they faced. They discovered how these different barriers affected the group as a whole and eventually created a program to help them efficiently and effectively learn to work together as a service group.

When we arrived, it was very obvious that these were not ordinary people. There was not a harsh word spoken or a moment when one person did not offer to help another. There was a cheerfulness that permeated everything and everyone. And while there was a schedule that was followed, no one seemed to rush anywhere. It was as though



(Clockwise from top): Betty Bland, Tim Boyd, Nancy Secrest, Suzanna Kenline, David Fyten, Gregory Burazer, Todd Thornburg, Susan Baggett-Fyten, Jeanne Proulx, and Ananya Rajan.



there was an invisible clock and everyone was connected to it. It all felt unbelievable at first and many of us wondered what it was that made everyone seem so at ease. As the weekend continued, the secrets were revealed.

As many people who live in community know, it is not always an easy. There are different personalities with different expectations all trying to achieve the same goal, which is to learn to live together in unity and harmony. Somehow everyone at CPL had made a conscious commitment to live and work together and their efforts are seen in everything they do. Dinners are communal with everyone first gathering together in circle, holding hands, and sharing a moment of silence. Guests are always served first as a form of respect and though everyone seemed to have their own responsibilities, no one seemed hassled when asked to do more.

Our first evening there, we were given the chance to state what we as a Board were hoping to achieve from our weekend, and members of the CPL, Susan Baggett-Fyten, Todd Thornburg, Gregory Burazer and his wife Julia, told us a little about how the Center for Purposeful Living was started and how the community functions with certain principles such as allowing everything to be an experiment and not result oriented, about "cooperating at a higher level," trusting the "magic of commitment," and how to perform "spiritual entrepreneurship." Each of these concepts explained what we were witnessing before our eyes. There was no pressure from anyone to do anything, and while this could cause inertia in a community, there was another factor to the whole process: the Total Responsible Person (TRP).

"Becoming the Totally Responsible Person" was a presentation given to us on our second day. It was one of the kernels of why CPL works well as a community and why their projects succeed. Sanford Danziger, M.D., and Thomas White, a retired attorney, used the different stumbling blocks the community encountered as the basis of their material. What they discovered is nothing new: when we have a difficult time, we usually like to criticize or blame someone else instead of accepting responsibility for the way we feel. Sanford and Thomas took the difficulties the community faced during their different service projects to get to the nitty-gritty of the issue. They asked the question: Why do we allow ourselves to get upset and angry? (Especially, when we have a *choice* of *how* we want to react to a situation.)

This presentation had a huge effect on our little group. While we all understood the principles behind the Total Responsible Person, it was an enlightening experience to have it put so succinctly and be so accessible. Thomas and Sanford travel all over the country giving TRP training and we highly recommend to it everyone. As mentioned before, the concepts are not new, but they are presented so well that they are easy to remember and put into practice.



Photos by Beverley Danziger



That evening, Tim Boyd, Betty Bland, and Ananya Rajan gave a small presentation about the TS, the TOS, and its future. A question and answer session followed that stimulated thoughts about different projects and directions the TOS could consider. Normally, members of the Center are very conscious about time, believing that things should run on a schedule, but the energy seemed to keep building so we actually continued past our deadline. After the session was over, residents who had suggestions or questions were asked to e-mail them to the coordinator and the suggestions would be turned over to us the following day.

Sunday morning, our last day, presented us with the opportunity to put into practice everything we had learned in the past two days. A drumming session followed breakfast which was a wonderful way to start the day and Taizé singing in the woods helped one appreciate the beauty of sound in nature. This was followed by more group work and a discussion about how to put into action the things we had learned. After lunch we cleaned up, packed up, and got ready to face the world, armed with new ideas and a renewed sense of working together. The little time we had spent together seemed to tighten our bond as a

Board and we all felt ready to see where this would lead us.

On our way to the airport, we discovered that our flight had been cancelled due to a rainstorm and rescheduled for the following day. Everyone realized that the opportunity allowed us to put TRP into practice. We could complain and get upset or we could respond using TRP. The latter response made an incredible difference in our attitude as a group and it effected the rest of the evening. We came back from the airport, were welcomed with the same kindness and generosity, and as a treat, participated in an impromptu drumming circle after dinner and clean up.

Lessons learned cannot grow unless they are shared. While we would like to write about everything we discovered from CPL, it will have a greater impact if share it gradually. Please make sure to view our website [www.theoservice.org](http://www.theoservice.org) for articles relating to our retreat and the different practices we learned. We feel it will definitely enhance TOS service work as a whole and contribute to its sustainability.

We cannot thank CPL enough for the time and effort they put into our weekend. Go TRP!



# CHILDREN'S EDUCATION FUND

by JO SCHNEIDER

In the three Objects of the Theosophical Society is the implication of education. The words "brotherhood," "study," and "investigation" gives natural inference to education. Schools around the world do a fair job of study and investigation, but brotherhood is often a neglected stepchild. Annie Besant in *The Changing World* says that brotherhood must pass from "principle to practice. Our first tool is education. In the plastic bodies and brains of the young, there lies the greatest possibility of a speedy upbuilding of a noble social feeling" (82).

At the second international conference of the Theosophical Order of Service, the USA branch of TOS formed the Children's Education Fund (CEF). The CEF will allow TOS members and TS federations, lodges and study groups to sponsor schools in various locations around the world.

The five schools selected for sponsorship are:

The Golden Link School	Manila, Philippines
TOS Educational Sponsorship Program	
Karachi, Pakistan	
Tibet Orphanage Initiative	
Dakyi & Chu Shuul, Tibet	
Olcott School	Adyar, Chennai, India
Vietnam School	Vietnam

A short piece on each school will be given for this article. For further information on each school, visit the TOS/USA website at [www.theoservice.org](http://www.theoservice.org).

## The Golden Link School

The Golden Link School founded in Manila is "a school established by the Theosophical Order of Service, the service arm of the Theosophical Society. The school is but a part of a large arena of work of the Theosophical Society that helps bring about a peaceful and harmonious world."

The Golden Link School achieves this by its various programs and activities within the school and outreach programs for the community as well

as a caring, encouraging atmosphere within the classrooms.

## TOS Educational Sponsorship Program

The TOS Educational Sponsorship Program founded in Pakistan addresses the evil of female oppression. Pakistan is a male dominated country where life choices for women are limited to marriage and child rearing. The goal for this school is to bring Pakistan women into the twenty-first century.

"At present the educational sponsorship program supports nearly 400 students and almost 60% are girls. Of this 60% ninety are college students. They are studying engineering, medicine, dentistry, textile design, science, commerce, nursing and the arts. Many of these girls come from homes where both parents are illiterate.

## Tibetan Orphanage Initiative

The Tibetan Orphanage Initiative is the result of the recent pilgrimage to Tibet sponsored by the Theosophical Society in America and works to help two orphanages.

The two orphanages include Dekyi Orphanage which has 87 children. The orphanage had a sponsor committed to constructing a building, but sadly the sponsor did not follow through and Dekyi is left with a building that was not completed. This will be the goal of sponsorship for this orphanage.

The second orphanage, Chul Shuul, has better facilities than Dekyi, but they are operating with substandard bathing and toilet facilities. This is the goal of sponsorship for this orphanage.

## Olcott School

The Olcott Education Society is the umbrella established by the international Theosophical Society to carry out its educational and welfare work in Adyar. It has as its chairperson





Radha Burnier, president of the international Theosophical Society.

Included in this education organization are: The Olcott Memorial School and the Olcott Memorial High School that offers free education for poor and deprived children; the Craft Centre that is a vocational and cultural arts school; the HPB Hostel that provides free boarding to the children attending the schools; and the Social Welfare Centre which cares for about 200 infants.

#### **Viet Nam New School Construction**

Many readers are aware of Ed Tick and his healing effort of Viet Nam Veterans. Sponsoring this project will give funds to help with the construction of a kindergarten school in the Central Highlands of Viet Nam.

Robert Crosbie in his book *The Friendly Philosopher* remarks that “we have undertaken a high mission and a heavy task—not because we

think ourselves so eminently fit, but because we see the need and there is no one else to do it” (370).

If your federation, lodge or study group would like to sponsor one of these projects or schools, please send a check, made payable to The Theosophical Order of Service to the address below. Please be sure to specify the project of your choice.

Theosophical Order of Service  
PO Box 660  
Warrenville, IL 60555

If you have any additional questions about these projects, please email Jo Schneider at [tsin-cov@bellsouth.net](mailto:tsin-cov@bellsouth.net).

# NEW DIRECTIONS FOR THE TOS-USA WEBSITE: [www.usa.theoservice.org](http://www.usa.theoservice.org)

by LLOYD STANDISH

In an effort to make the TOS website more user-friendly and inviting, the TOS board of directors approved a new website. The previous website of the TOS followed a traditional “static” model, meaning the information was relatively unchanging, and essentially traveled in only one direction: from the website author(s) to the site visitor.

However, service and activist organizations around the world are discovering that a website can be much more than a static, one-way source of information. There are new web technologies that allow a website to be *dynamic*. Such sites, now quite common, allow site visitors to post comments as well as new articles directly to the website. This dialog and user participation allows the website to build an online community of like-minded individuals working for a common cause. For this reason, such websites are often referred to as “community websites.” The new community website is now online at **[www.usa.theoservice.org](http://www.usa.theoservice.org)**.

The community website offers many benefits which might not be immediately obvious, so I will try to summarize them here:

1. The website is a “meeting place” for members and friends of the TOS. It allows discussion on any topic, through comments on posted articles, comments on comments, and forums.
2. TOS members all over the world can participate. Someone in India can post

updates to his or her service project. A high school student in the USA can post on his animal protection project. The website will allow these people to “network” with potential collaborators anywhere in the world.

3. The website will encourage reporting and discussion on ANYTHING that promotes the TOS goals of service to humanity and the alleviation of suffering. I hope for participation by activist “friends” of the TOS. I believe that this will tend to greatly increase the popularity and influence of the Theosophical Order of Service.
4. The “engine” that runs the new TOS website (Drupal) even allows the collective authoring of books. This is an extremely powerful tool that can be used with great advantage. Many people can work together to write and edit material, and when complete it is “published” on the website, available around the world. This is in my opinion the least expensive and most environmentally-benign way to write and distribute books and magazines.

Please visit the new website at **[www.usa.theoservice.org](http://www.usa.theoservice.org)** and post your comments, suggestions, and TOS-related articles.

## ARE YOU MOVING?

Please let us know your new address when you plan to move. The expenses of printing and postage, plus charges for address forwarding and return postage guarantees, as well as the wasted costs of lost copies of the journal are excessive. The cost of keeping up with the moves is a continuing draw on the limited funds of TOS. Please send us your new mailing address as soon as you know what it will be. We don’t want you to miss single issue of *For The Love Of Life*.

# HUALAPAI INDIAN RESERVATION AID PROJECT

by MILES STANDISH

On the weekend of September 15, 2007, I visited the Hualapai Indian Reservation to deliver six complete computers and a large quantity of blankets, winter coats, jackets and sweaters for the needy. The Reservation is in the western portion of the south rim of the Grand Canyon. Donated by members of the Verde Valley Computer Club based in Cottonwood, Arizona, and refurbished by myself with some new parts and an up-to-date operating system, the computers will provide an educational experience as well as pleasure for high school students aged 14 to 16 who cannot afford to buy computers.

I also met with some of the students and parents at the Hualapai Lodge in Peach Springs, Arizona which is in the southern portion of the Reservation. Readers may be interested in a partial statement of faith concerning the Hualapai, given on a greetings card for the Lodge: "Hualapai people believe that their Creator made the earth and

all elements in it as relative beings. Therefore, it is believed that the land, waters, plants, rocks, birds, animals, reptiles, air, fire, rain and so forth have life forces and energies. Hualapai prayers reflect respect for all these aspects in the natural world."

Although not all were able to be present, the accompanying photo shows some of the students and parents. Maria Rocha is our primary contact on the Reservation.

Refurbishing computers costs about \$50 each for new parts, and of course, the need varies widely. Sometimes it's for a new hard drive, sometimes more memory, etc. Where feasible, the computers are being loaded with a Linux operating system, which is free. This effort is expected to spread to other Reservations in the American Southwest. If you would like to contribute to this effort, you may do so online at the TOS website or by check. Information about this is given elsewhere in the magazine.



PICTURED LEFT TO RIGHT:  
Jaylene Quasula, Collette Quasula, Andrea Nieto, age 16 and recipient of a computer, Karen Danshee (mother of Andrea Nieto), Shanesta Tom-Bender, age 15 and recipient of a computer, and Maria Rocha. (Not pictured recipient Rochone Quasula.)



# THE LAKOTA CHRISTMAS PROJECT 2007

by KAREN McCORMICK

“Those who live for one another learn that love is the bond of perfect unity.”

—Frank Fools Crow, the late Lakota Holy Man

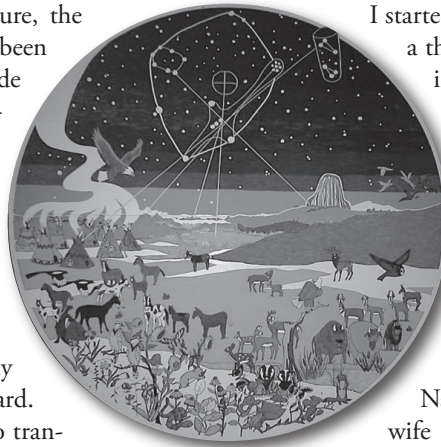
In traditional Lakota culture, the four primary life virtues have been generally identified as fortitude (*wacintaka*), wisdom (*woks-ape*), kinship (*wotitakuye*), and generosity (*wacantognaka*).

The virtue of generosity is cherished by a population that knows extensive poverty on a daily basis. In the Lakota worldview, the act of giving occurs without any expectation of personal reward. The practice of generosity also transcends the giving of tangible goods and encompasses the unselfish sharing of sympathy, compassion, kindness, and personal time.

“The Natural Law of Generosity states that energy we use to communicate with others will return to us fourfold,” according to David Little Elk, a musician and language teacher from the Cheyenne River Sioux tribe. Thus, while “the giver” never expects such rewards good karma happens.

A related Lakota concept and practice is “Wopila,” known as “The Giveaway,” which manifests as the presentation of physical gifts to the community, often on a very large scale. The Wopila can mark a commemoration of a wide range of life events—from the celebration of a victory or healing, to the honoring of a loved one who has passed on. It’s a time-honored custom that has roots deep in Lakota tribal history.

Christmas 2007 marks my fifth year of involvement in the holiday “Giveaway” for children, teens, and elders on the Lakota Reservations of South Dakota. In the four years previous, I managed this pet project through monetary donations from family and friends. The very first year,



I started out in the Spirit of Wopila as a thanksgiving for a physical healing in my family. The recipients on the Rosebud Reservation appreciated the sentiment, coming as it did from a white woman in California!

For the first three years of this effort, I sent huge boxes of gifts to the Rosebud Reservation of the Sicangu Lakota in South Dakota. One Native man on Rosebud, whose wife coordinated the gift distribution, wrote to me: “Your efforts might seem like a drop in the bucket to you—but they mean so much to the people on a very personal level.” In a more public message, he advised potential contributors: “Don’t send anything out here that you wouldn’t feel good about giving to your own family or friends.” (I assume this meant that many well-meaning folks have donated very poor quality cast-offs to the Reservations which does very little to “brighten” the holidays in an already impoverished area.) I’ve always made it my priority to only send brand new, high-quality items to the Reservations in my Christmas boxes. The same man once said: “No one sends the kinds of things that you do!”

I truly enjoy browsing and shopping for these articles throughout the year. By the time the holidays roll around, I usually have a little stack already in place. Here in the Bay Area, there are countless clearance-type stores where I invariably find quality gifts at greatly discounted or even below-wholesale prices. Over the years, I have come to learn what’s most appreciated by all ages of Lakota tribal members. For example, I always

“Lakota Star Knowledge,” one of two 8-foot murals done by Bruce and Deborah Edwards with the children at the Lone Man School, on the Oglala Lakota Reservation near Pine Ridge, South Dakota. The Lone Man School receives extra clothing items from the Holiday Gift Drive that are distributed to needy students.

The website is:  
[web.mac.com/magigraphics/  
iWeb/ArtworkbyBruce/](http://web.mac.com/magigraphics/iWeb/ArtworkbyBruce/)

include clothing for teenage boys, which I sense is an often overlooked sector for donations. Every year, the Rosebud boys look forward to some “cool stuff” from California!

In 2006, I decided to send a very large Christmas parcel to a seasoned gift distributor on the needy Pine Ridge Reservation. This particular holiday gift drive has a twenty year history of reliability and effectiveness in the community at Christmastime. Grandmother Roselyn has said that many children simply do not have shoes, socks, and coats during the brutal South Dakota winters. In the past, she has given the extra (practical) items to the local school nurse to hand out to the kids on an as-needed basis. Last year, Roselyn was very happy with the items I sent her as expressed in the thank you card I received in January.

Because the TOS is also practicing the Lakota virtue of generosity, I am thrilled to be on the receiving end of a \$500 grant to support the continuation of this Lakota Christmas Project in 2007. As of this writing, I am planning to send most of this season's items to Grandmother Roselyn and her helpers in Oglala, South Dakota on the Pine Ridge Reservation. (It's also possible that a few things will be sent to Rosebud as well, depending upon the availability of my contacts there by the time December rolls around.)

As many of you already know, this is not the first time that the TOS has made contributions to the Lakota Reservations. In 2005, we coordinated a non-holiday effort for the babies, children, and elders on the Rosebud Reservation. I focused mostly on clothing and blankets at that

time—with plenty of beautiful newborn clothes. (I was able to purchase numerous little outfits with Native designs on them!) My contact at that time told me that many newborns at the local hospital had no new clothes to wear home, so a local nurse helped distribute those much-needed items to the new moms. Many other articles, such as soft fleece throws, made their way into the local nursing home. And the other things were given away on an individual basis; for example, kids clothing and blankets went to the elderly grandmother who was raising two young grandsons on her own. As you can see, \$500 goes a very long way in bringing happiness to a wide number of people who are basically living in Third World conditions in many cases.

There's also the fine art of being respectful and helpful—without being patronizing—in the acts of giving to the Lakota people. Even in their poverty, they have pride. Their expressions of gratefulness are simple, heartfelt, and direct. Around Christmas, I can sense the joy of many Lakota children as they receive these unexpected gifts. For me personally, that is the great reward inherent in this gift-giving project: the “fourfold return of energy” is the happy glow I feel in my own heart at Christmas.

Wakanheya kin wakanpeto  
(The children are sacred).

“What you give away, you keep  
What you keep, you lose.”  
—old Lakota saying



Bear Butte (“Mato Paha” in Lakota) is one of the most sacred sites in the Lakota cosmology. Located in the Northwest part of the Black Hills in South Dakota—about 150 miles from Pine Ridge—it’s volcanic mass rises 1253 feet above the surrounding plains. Frank Fools Crow, the late Lakota holy man and healer; made numerous pilgrimages to Bear Butte where the Creator is said to speak to supplicants. It’s rich spiritual history encompasses the visits of such Native luminaries as Crazy Horse, Sitting Bull, Black Elk, and Sweet Medicine—who sought their own visions here.

# THE SECRET SAINTS SOCIETY

“Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has.”

—Margaret Mead

There is a movement afoot that is gaining traction in society. Although largely unnoticed by people caught up in their daily affairs, it is spreading, and its subtle influence holds the promise of a shift in mass awareness. Called by different names—“guerilla goodness,” “ninja angels,” and most commonly “Secret Saints,”—it seems to be popping up in the oddest of places. Conceived as an underground effort to subvert the social order from its current norm of thoughtlessness, self centeredness, and unawareness, it reveals

its presence in different ways. For example: a man or woman returns to their car too late to avoid the inevitable parking ticket for the expired meter, to their surprise they have more time on the meter than they had paid for: a Secret Saint has struck. Coming into the grocery store, a man who has entered well ahead of you is standing waiting to hold the door. He smiles as you walk in. Could it be? A winter’s day, snow up to your hip, you come out the door to go to work, dreading the task of cleaning off and digging your car out of three feet of snow. Surprise! Someone, unknown to you, has already done the job. Countless examples such as these seem to be multiplying themselves across the nation.

Although we hear much about random acts of kindness, these are no mere random acts. They are the acts of organized groups of servers who have committed themselves to practicing kindness; anonymously. Well, almost anonymously. It



works like this: A few people get together and decide that rather than complain about the state of the world, they are going to attempt to do something about it. Although they may not have a master plan, they identify some things that they can do to spread kindness and joy—little things at first, but as their confidence grows, so does the scope of their acts. They form themselves into a Secret Saints Society and meet from time to time to report back on their various clandestine activities. Just like all

other underground operatives, they watch and wait for their opportunities, becoming bolder with each success. It is by its nature a thankless—but rewarding and joyous—undertaking.

And since I have for the moment been exposed, I confess. Yes, it was me who got up early in the morning and shoveled my neighbors’ snow. Yes, I took the aluminum cans out of the trash, bagged them, and left them for the homeless man to pick up and return for cash. Yes, I saw the woman ahead of me drop some paper on the sidewalk, and I picked it up. But even though you have me, I will never reveal the names of the others. And wherever you are, no matter how hard you try to avoid it, they will get you. They will show you love, kindness, and caring; and you won’t know where it came from.

We all know the old saying, “If you can’t beat them, join them.” Rather than fight it, rather than trying to figure it out, wouldn’t it be easier to join





the movement? We are easy to infiltrate. No one will know . . . unless you tell them.

To form your own Secret Saints Society, simply talk to a couple of friends or coworkers who might be interested. Describe the method of anonymous acts of kindness to them, and determine to meet once a month to talk about your successes and to see how inventive you can be. It's just that simple.

Once you get going let us hear from you at [www.theoservice.org](http://www.theoservice.org)

#### SECRET SAINTS RECOGNIZE:

- That taking personal responsibility for all of our actions and even our thoughts requires a daily and even hourly vigilance.
- That "preaching" to others through the way we live is far more potent than all the words we can speak.
- That we cannot justify waiting for others to improve the way they think and act, we are constantly making choices, and we may choose to increase the influence of our own inner goodness.

- That this new millennium offers greater opportunity than ever and greater challenges as well. It appears to be a time when the "greatest good for the greatest number" can become the universal aphorism.
- That it is in cooperative group endeavors where our greatest contributions can be made, freed from the need to be individually recognized. The star, the hero, the bright light of hope resides within each of us.

#### BASIC CORE COMMITMENTS:

- To not criticize anyone today, no matter what they may do; to see gossip as a negative and harmful force; and to not complain about life's inconveniences to us personally.
- To emulate those we see who are positive and encouraging so that others may choose to emulate us.
- To believe that every life has a purpose; and to think daily about how we can personally fulfill our purpose for this day.
- To believe that "we work not alone," that there is goodness everywhere, if we will look for it.
- To actively see ourselves as loving all beings; and that to hate anyone injures them and us. To love the lowest and the highest automatically includes us.
- To live part of this day and every day without thinking of ourselves, instead, thinking about what we can personally do to make the world a better place for others.
- To believe that there are more answers and solutions within us by doing what we already know, than in all the books we can read. We can think of this as moving from theory to practice.

#### HAVE YOU CONSIDERED A BEQUEST TO TOS?

If you wish to make a bequest for the future work of the Order of Service, simply specify The Theosophical Order of Service, USA, as a beneficiary of your will and state what the Order of Service is to receive. All bequests made to this organization, which is a non-profit group, are tax deductible under Section 501 (c 3) of the Internal Revenue Code.

# THEOSOPHY AND VEGAN LIVING

by WILL TUTTLE, Ph.D.

The living core of Theosophy, that “there is no religion higher than truth,” is based on the understanding that we can awaken from delusion, and that as we do so, we become not only more wise and happy, but also more kind and loving. As each one of us, seeking truth, authentically questions the underlying delusions of our cultural programming and discovers the truth of our being, our lives are transformed in a way that is socially positive. We become agents of cultural evolution, and through the words and deeds that flow through us, our society is propelled toward greater harmony, equality, and freedom. It is an ancient truth: as we purify our inner world, we become more capable of blessing those in our outer world, and this is perhaps what brings us the deepest joy.

What is the truth to which we can awaken? At the risk of verbalizing what transcends con-



ceptualization, the world’s wisdom traditions point to this: that all life is essentially a manifestation of consciousness, and all life is essentially interconnected. The teachings also emphasize that realizing these truths is profoundly liberating and that this realization is the result of both inner work and the effort to live these truths in our outer lives in our rela-

tions with others.

This is where veganism comes in! As defined by Donald Watson, who coined the word in 1948, “Veganism is a philosophy and way of life which seeks to exclude, as far as possible and practical, all forms of unnecessary cruelty to animals for food, clothing, or any other purpose, and by extension, seeks to promote the use of animal-free products for the benefit of animals, humans, and the environment.” Veganism is a modern iteration of the ancient core teaching of *ahimsa*, or nonviolence:



that humans and animals are living beings deserving respect and kindness, and are not to be seen as mere objects or instruments to be exploited for our use. Veganism is nothing to be proud of. It is our natural seeing when we awaken from the conditioning of our culture and look out of eyes that see beings rather than things.

It is seen as radical only because our culture is so radical in the opposite direction. We are all forcefully injected from birth into customs that reduce beings to things, and we are taught that we are predatory by nature in the most powerful way: we are taught to eat like predators. The flesh of birds, fish, and other mammals all come from animals whom we have paid people to attack with knives, and usually to confine, mutilate, drug, and terrorize in many ways. Milk products and eggs come from cows and birds whose families have been broken and babies stolen—who are forced into a system that reduces them to mere production units and property.

One of Theosophy's great gifts to Western culture is to bring the wisdom of the East as a living power to uplift our world. One of the core teachings of the Buddhist tradition is the ideal of the Bodhisattva, to which we not only aspire, but see as our true nature. The Bodhisattva is the antithesis of the predator and lives to protect, love, and inspire others. The Bodhisattva is one who has awakened to the interconnectedness of the welfare of all beings, and to the ancient truth that "what I would most desire for myself will ultimately be mine to the degree I give it to others." We are loved as we are loving, free as we allow others to be free, blessed as we bless others.

As Theosophists, our words and tradition and teachings will carry weight with others to the degree that we are actually living them. This is the unyielding truth the ancients taught. In its heart of hearts, our culture yearns for a benevolent revolution in consciousness so that we can finally

live in harmony and abundance on this earth. This benevolent revolution is a vegan revolution that extends compassion and respect to all sentient beings and thereby sweeps away the old conditioned attitudes of exclusivity, reductionism, and oppression. It spreads and grows through spiritual awakening and through living that awakening in our daily lives toward those who are at our mercy.

In my own life, though I was born into a family with typical Western eating habits, I was fortunate to be touched by three distinct communities practicing ethical vegan living. The first was when I visited The Farm in Tennessee for several weeks back in 1975. It was the largest "hippie" and vegan commune in the world at the time with about a thousand people, inspired by Suzuki Roshi of the Zen tradition. The second was when I went to live as a Zen monk in South Korea in 1984 and found myself in Songgwang Sa, a monastery where people had been practicing veganism for 650 years. The third is less distinct but nevertheless a powerful influence. It is the community of fellow seekers on the path that I have been touched by over the years through books, lectures, film, and other media that have expounded the doctrine of *ahimsa* and exemplified compassion and the search for truth. Theosophy, Buddhism, Vedanta, and Christian and Sufi mysticism have all contributed their wisdom.

As Theosophists, we are blessed by a tradition rich in wisdom, compassion, and healing power. Veganism, the out picturing of *ahimsa* and universal compassion for all, is essential not just to our individual spiritual progress, but to the transformation of our culture. As the old saying goes, "We are the ones we have been waiting for!" Let's uproot the old culturally-imposed mentality of violence and be, as Gandhi said, the change we would like to see in the world. There is no greater joy or higher destiny than this.

#### DONATIONS CAN BE MADE ONLINE!

Aside from the fact that our new website is more user-friendly and inviting, it also offers you the ability to donate online! Simply go to [www.theoservice.org](http://www.theoservice.org), click on "donate" at the top of the page and follow the prompts. Donations can be with your Visa, MasterCard, American Express, or Discover card. They are taken through our TOS paypal account that is secure, fast, and easy to use. Before your transaction is final, click on the drop down menu and let us know to which project you would like your donation to go towards. It's a small action that goes a long way.

We thank you in advance for your generosity and support!



# THIRTEEN GRANDMOTHERS CLAN

by KAREN McCORMICK

This past June, in the Lakota territory of South Dakota, thirteen venerable grandmothers from all over the world, held their fifth semi-annual gathering to pray for the survival of Mother Earth, all her inhabitants, and the coming seven generations.

Each grandmother, many eighty-years old and older, led a traditional prayer from her respective native tribe over an open fire in the sacred Black Hills. Oglala Lakota sisters Rita and Beatrice Long Visitor Holy Dance hosted this summer's meeting, which included a celebration of Grandmother Beatrice's eightieth birthday. A major focus of the conference was to alert the 250 participants to the extensive problems that threatened the quality of life on the nearby Pine Ridge Reservation.

"We're praying for peace," said host Beatrice "which is not only the wars but in our homes and schools. We need that peace amongst children." The Native American Church elder added that many of the troubling reservation issues are rooted in the abandonment of the traditional Lakota ways by the younger generations.

The International Council of Thirteen Grandmothers consists of members from Africa, Asia, Nepal, and the Americas and are elders who are trained medicine women and ceremonialists in their respective communities. Their first gathering was held in New York in 2004—the brainchild of Jyoti Prevatt of the Center for Sacred Studies in Sonora, California and African elder Bernadette Rebienot, two women who shared a common vision of a Grandmothers' Council. Below is the collective statement of intent that was formulated at the end of this groundbreaking summit of the Thirteen Grandmothers:

We come together to nurture, educate, and train our children. We come together to uphold the practice of our ceremonies and to affirm the right to use our plant medicines free of legal restrictions. We

come together to protect the lands where our peoples live and upon which our cultures depend, to safeguard the collective heritage of traditional medicines, and to defend the Earth herself. We believe that the teachings of our ancestors will light our way through an uncertain future.

In addition to the prayer sessions at their conferences, the Thirteen Grandmothers (women of prayer, women of action) and their supportive participants (many Western women) discussed such matters as plans for renewable resources, preservation of cultures and species, cooperative ventures to prevent global warming and eliminate nuclear weapons, and new medicine models that integrate traditional and Western medicine.

The Council Members are as follows:

Aama Bombo—Tamang from Nepal  
Margaret Behan—Arapaho/Cheyenne from Montana  
Rita Pitka Blumenstein—Yup'ik from Alaska, USA  
Julieta Casimiro—Mazatec from Huautla de Jimenez, Mexico  
Maria Alice Campos Freire from the Amazon Rainforest, Brazil  
Flordemayo—Mayan from the Highlands of Central America  
Tsering Dolma Gyaltong—Tibetan  
Beatrice Long Visitor Holy Dance—Oglala Lakota from Black Hills, South Dakota, USA  
Rita Long Visitor Holy Dance—Oglala Lakota from Black Hills, South Dakota, USA  
Agnes Baker Pilgrim—Takelma Siletz from Grants Pass, Oregon, USA



Mona Polacca—Hopi/Havasupai/Tewa from Arizona, USA

Bernadette Rebienot—Omyene from Gabon, Africa

Maria Alice Campos Freire from the Amazon Rainforest, Brazil

WE ARE THIRTEEN INDIGENOUS GRANDMOTHERS who came together for the first time from October 11 to October 17, 2004, in Phoenicia, New York. We gathered from the four directions in the land of the people of the Iriquois Confederacy. We come here from the Amazon Rainforest, the Arctic Circle of North America, the great forest of the American Northwest, the vast Plains of North America, the Highlands of Central America, the Black Hills of South Dakota, the mountains of Oaxaca, the desert of the American Southwest, the mountains of Tibet, and the Rainforest of Central Africa.

Affirming our relations with traditional medicine peoples and communities throughout the world, we have been

brought together by a common vision to form a new global alliance.

We are the International Council of Thirteen Indigenous Grandmothers. We have united as one. Ours is an alliance of prayer, education, and healing for our Mother Earth, all Her inhabitants, all the children, and for the next seven generations to come.

We are deeply concerned with the unprecedented destruction of our Mother Earth, the contamination of our air, waters and soil, the atrocities of war, the global scourge of poverty, the threat of nuclear weapons and waste, the prevailing culture of materialism, the epidemics which threaten the health of the Earth's peoples, the exploitation of indigenous medicines, and with the destruction of indigenous ways of life.

We, the International Council of Thirteen Indigenous Grandmothers, believe that our ancestral ways of prayer, peacemaking and healing are vitally needed today.

Grandmothers with the Dalai Lama

*continued to page 22*

# TOS: RIDING THE WAVE INTO THE FUTURE

by ANANYA RAJAN

Immediately following the Theosophical summer gathering at Olcott in Wheaton, Illinois, the TOS held its second international conference from July 27 to July 30. The theme was “The TOS into the Future,” and was attended by representatives from France, England, New Zealand, India, Brazil, Argentina, Colombia, the Philippines, Canada, and the U. S. A.

International Secretary Diana Dunningham Chapotin not only moderated the proceedings of the conference, but she did an excellent job with developing the program, coordinating the events (and there were many), and keeping everyone on track. She began the program with an icebreaker which invited a participant to get to know someone they didn’t know. This led to much laughter and a sense of familiarity amongst the gathering and strengthened the overall dedication to the work at hand.

Consistent with the theme about the future of the TOS, participants were presented with a talk by TOS Chairperson in the Philippines Vic Hao Chin, called “On Root Causes and Symptoms,” which explored how the TOS as an organization can be the vehicle to help alleviate, if not eradicate, some of the world’s problems. Vic outlined four steps as a process:

1. Search for the root cause
2. Understand the importance of scale, i.e. doing work on a large scale to reach a large amount of people
3. The power of ideas
4. The sphere of influence

As many of you know, Vic always provides plenty of food for thought (and action) in his talks, so this talk was recorded on an audio CD and will be made available through the TOS.

Another presentation called “Synergy in Service—An Analysis of An Experience in Networking” was given by C. V. K. Maithreya and his wife Dr. Sunita Maithreya. Maithreya is the

head of the TOS in Chennai and was instrumental in the recovery work after the tsunami hit Chennai in December 2005. As part of the recovery, he and his wife oversee a desalinization project started by the TOS in Chennai that provides fresh drinking water to the poor in the area. The importance of this project cannot be stressed. After the tsunami, much of the ground water in Chennai was contaminated and salty, making it unbearable to drink.

Five to ten minute presentations were also given by all the international representatives describing the TOS work they provide in their countries. One service project that struck a chord with all participants was presented by Cynthia Trasi from England. The project supported the international “Teddies for Tragedies.” According to Cynthia:

Studies have shown that children in hospitals get better more quickly if they have something to hug and to call their own. The knitted teddy bear is given in its own drawstring bag which the child takes home with them. Since the year 2000, the TOS in England has donated 6,000 teddies.

This is wonderful project that we can do here in the United States. Interested members can visit [www.teddiesfortragedies.org](http://www.teddiesfortragedies.org) for more information and to obtain the teddy bear patterns.

Around the world, the TOS is slowly making a difference in many people’s lives. Maria Rosa Garcia Martinez from Argentina related how the TOS is trying to obtain land to house homeless children. The project is called the “Regaining Human Values” and its goal is not only to house children, but to provide them an education, teach them gardening skills to grow their own food, and to learn about a healthy lifestyle.

Terezinha Kind reported that in Brazil, because of the heat and the dryness, the TOS provides



informational meetings about dealing with wildfires and how to fight the wildfires effectively.

Four years ago, Canada did not even have a TOS. Today, they have about twenty-five members. Lorraine Christensen, who heads the TOS in Canada, bravely took it upon herself to get the organization up and running. The Canadian TOS has a wonderful newsletter, is slowly increasing membership, and is working on establishing TOS branches to develop service projects at the local level. Mention must also be made that in the last four years, the Canadian TOS has raised thousands of dollars to support the animal welfare work in Adyar, India; the Golden Link School in the Philippines, and the Tibetan Delek Hospital in Dharamsala, India.

Carolyn Harrod, secretary for the TOS in Australia spoke how for their group, the hands-on service projects are done on the local level while fundraising is done on the national level. In Brisbane, Australia, the TOS has adopted a refuge for homeless women. The group provides donations of clothing, toiletries, and other items. What is remarkable about this TOS group is that they felt this wasn't helping enough, so they looked into how they could help even more and went a step further. They discovered that once a woman is placed in State housing, after three months the social service check they are given is usually spent setting up house. When this happens it puts the women back a step, so the TOS began providing "Getting Started Packages" for them. The package provides the women with all the odds and ends one would need to set up house, i.e. cleaning supplies, vacuum, broom, etc. These items, along with a food package of non-perishable items, are all donated.

Michel Chapotin, Diana's husband and head of the TOS in France, presented a summary of the TOS' secondhand bookstand, which they run to raise funds. Michel gave a detailed explanation of how they solicit books, what they receive as donations, how they divide the books and display them. This service project is not only a lot of hard work, but it is fun and passes knowledge and money onto others.

New Zealand's TOS is small but active. Headed by Renee Sell, the TOS is often a full-time job for her which divides its work between fundraising for projects overseas and individual projects on a local level.

While we all had a lot of fun exchanging stories, service ideas, and developing a sense of unity, it did not detract us from the goal of the



weekend which was to develop a vision and plan for the future of the TOS. There were three plenary sessions that covered "the vision, mission, and goals of the TOS"; "the priorities"; and "the action plan." Discussions from these sessions led to many wonderful ideas and different paths for the future, of which Diana Chapotin, with the help of Vic Hao Chin and his lap top, was able to notate and display the commonalities. The basic objective behind these sessions was to provide a method to make the TOS more instrumental as an organization within itself and to the rest of the world. By learning to function as a true international organization, the work of the TOS can become even more far-reaching. The results of these sessions will be presented at the centenary conference in Adyar in January 2008. (We will be sure to present a final copy of the plan in the next issue of *For the Love of Life* with ways that you can participate.)

It goes without saying that all participants who were able to attend this conference felt inspired. Service work is sometimes a lonely journey. Especially with an organization like ours that is spread far and wide, we can sometimes feel that we are lost at sea or not making a difference at all. Within the U. S., we decided one of the ways to combat this problem is to provide to all TOS members a community website of which we invite you to participate. (Please see the article by Lloyd Standish about our new website.) This website is user-friendly and allows more interaction between TOS members in the nation and around the world.

Since the conference, there has been a surge of new energy that has infiltrated the TOS nationally and internationally with new ideas, people, and programs. We are riding the wave. Care to join us?

"The Hugging Photo."  
Participants of the Second  
International TOS Conference:

FIRST ROW (L TO R): Ananya S. Rajan, Pablo Sender, Michele Barry, Renee Sell, Maria Rosa Garcia Martinez, Ernesto Garcia Martinez.

SECOND ROW (L TO R): Juliana Cessano, Joy Mills, Jean Gullo, Hutsy Contractor, Paula Finnegan

THIRD ROW (L TO R): David Bland, Sunita Maithreya, Noreen Hansen, Terezhina Kind, Eneida Elena Carbonell, Diane Eisenberg, Joseph Gullo, Diana Dunningham Chapotin

FOURTH ROW (L TO R): Dinshaw Contractor, Vicente Hao Chin, Michel Chapotin, Eneida Carbonell, Maria Parisen (behind Eneida), Carol Hurd, Julia Ballesteros de Martinez, Jeanne Proulx, Jo Schneider, Lorraine Christensen

FIFTH ROW (L TO R): Victor Penaranda, Sue Wright, Geoffrey Harrod, Miles Standish, Carolyn Harrod, Martha Lipster, Suzanna Kenline, Betty Bland, Carl Pusey, Marcia Doty, Henning Christiansen

SIXTH ROW (L TO R): C.V.K. Maithreya, Cynthia Trasi, Atma Trasi, Nori Rao, Pat Phipps

SEVENTH ROW (L TO R): Lloyd Standish, Tim Boyd, Jon Knebel, Dorothy Bell

*continued from page 18*

We join with all those who honor the Creator, and to all who work and pray for our children, for world peace, and for the healing of our Mother Earth.

For All Our Relations.

The sixth council gathering is in the fall of 2008 in Gabon, Africa, hosted by Grandmother Bernadette Rebienot.

For more information about the Thirteen Grandmothers go to: [www.grandmotherscouncil.com](http://www.grandmotherscouncil.com). The book, *Grandmothers Counsel the World: Women Elders Offer Their Vision for Our Planet*, compiled and edited by Carol Schaefer is available through the website.

#### MEMBERSHIP IN TOS

Membership in the Theosophical Order of Service is by donation, which supports the general work of TOS and its various departments. Fifteen dollars of your donation is reserved to cover the cost of a year's subscription to our journal, *For the Love of Life*. The Order of Service is a tax exempt, non-profit organization. Please make checks payable Theosophical Order of Service. Mail your check and the completed form below to: Membership Services, The Theosophical Order of Service, PO Box 660, Warrenville IL 60555.

I wish to join the Theosophical Order of Service and receive copies of *For the love of Life*.

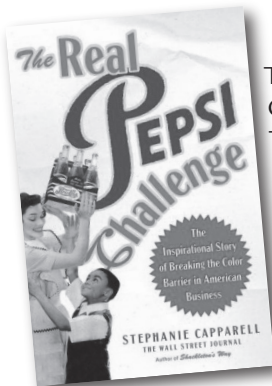
Enclosed is my donation in the amount of \$\_\_\_\_\_. My particular areas of interest are:

Animal Welfare\_\_\_\_, Arts & Music\_\_\_\_, Ecology\_\_\_\_, Family\_\_\_\_, Healing\_\_\_\_, Peace\_\_\_\_, Social Service\_\_\_\_\_.

Name\_\_\_\_\_

Address\_\_\_\_\_

City\_\_\_\_\_ State\_\_\_\_\_ Zip\_\_\_\_\_



THE REAL PEPSI  
CHALLENGE:  
THE INSPIRATIONAL  
STORY OF BREAKING  
THE COLOR BARRIER  
IN AMERICAN BUSINESS  
by Stephanie  
Capparell.  
New York, NY:  
Free Press, 2007.

According to Stephanie Capparell's book, "the rivalry between the Pepsi-Cola and Coca-Cola companies in the 1940s is legend in business." Such a rivalry has been active for the last sixty years and still seems to be going strong. What most people do not realize is that in the 1940s there was another struggle taking place: African-Americans were trying to break the barrier into white Corporate America. For many in the U.S. who are not black, such a story would be glimpsed over or not even known about, so it is refreshing to read such a well-researched, inviting book as *The Real Pepsi Challenge*.

Capparell has done a wonderful job of relating a historical biography between the years 1940 and 1951 in the Pepsi-Cola industry. It was during this time that Pepsi hired a black man named Herman T. Smith, and two black interns, Allen L. McKellar and Jeanette Maund. Their job was to expand the consumption of Pepsi among African-American customers. This was remarkable for the basic fact that it was difficult to almost impossible for a black person with a college education to gain access into a corporation of any kind and it was an event that Pepsi's competitor Coca-Cola would not even dream of doing.

While the book describes the history of Pepsi during the time period mentioned, the story revolves around the special marketing team that increased the sale of Pepsi amongst the black community and how through marketing and advertising, it changed the stereotype of blacks prevalent in the 1940s and 1950s. This marketing team was headed by a man named Edward Boyd, father to Tim Boyd our current president of the US-TOS. Edward Boyd was raised in a family that did not consider the color of skin a barrier to anything they decided to do.

Capparell's book reads like a story. She gives a wonderful detailed history of Edward's family history as well as the others on the marketing team that Boyd hired. These included: Allen

L. McKellar, who left after his internship only to return in 1950; Charles E. Wilson, William Simms, Jean F. Emmons, and Julian C. Nicholas. Other team members who already passed on before the writing of the book, but were also essential to the marketing team included Harvey C. Russell, Richard L. Hurt, David F. Watson, H. Floyd Britton, Harold W. Woodruff, Alexander L. Jackson, Frank L. Smith, Winston C. Wright, Paul David, and William E. Payne. It must be mentioned that Harvey C. Russell eventually became the first black vice-president of Pepsi-Cola in 1962 and, according to Capparell, was "the first African-American to earn that title at a major corporation."

This review will not do justice to the book as there are so many things one could write about. Capparell does a fine job of making everyone that Edward Boyd came into contact with and hired come to life. She relates the events that eventually led to them being hired by Boyd along with the triumphs and struggles of their lives. She gives a historical perspective of what life was like for traveling black businessmen in the 1940s and 1950s, which many business people who think travel is bad now, should read. At the forefront, Capparell presents the perseverance of Edward Boyd and the men of his marketing team, their shrewd thinking, their ability to stay one step ahead of the competitors, and their bravery. As a female writer, Capparell makes sure to highlight the influence the women who supported these men, whether as a wife, secretary, mother, or sister played in their success. And she emphasizes the forethought and intelligence of the women just as she does of Boyd and his team. The people of this book should be honored for what they have given to the black race, corporate America, and Pepsi-Cola, and Capparell does exactly that.



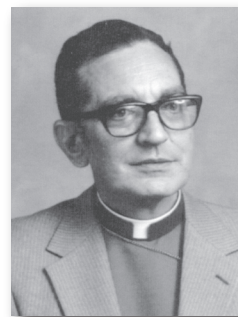
DARA FEROZE MIRZA  
April 25, 1937–September 14, 2007

It is with deep sorrow that we report the tragic death of the Presidential Representative of the Theosophical Society in Pakistan, Dara Feroze Mirza. Dara was a member of the Management Council of the TOS and gave unfailing support to his sister Fareeda (Honorary Secretary) and her husband Amanullah Amir (Honorary Treasurer) in their work for the TOS in Karachi. Dara was also a member of the Managing Committee of the Poor Patients' Relief Society, and was very active and generous in the area of animal welfare.

A gentle, compassionate human being of true humility, Dara had a quiet inner strength, a shining light for those who knew him. His loss is deeply felt by his family members, the TOS and TS in Karachi and the Indo-Pacific Federation of the Theosophical Society of which he was a past vice-president.

Many tributes were received by the international TOS expressing affection for Dara and horror at the way he died. He left for work on the morning of September 14, 2007 but never reached the office. The next day his body was found lying in an outlying area of Karachi. He had been shot. Whilst we are all aware of the greed and viciousness rampant in the world, our Theosophical Family seems rarely to lose one of its own in such circumstances. It is a dreadful reminder of our responsibility to work for the reduction of violence in the only way that can possibly be effective in the long term: by going to its roots in human nature and combating their outward symptoms at as many levels as possible.

—Diana Dunningham Chapotin



BISHOP JOSEPH L. TISCH  
September 3, 1933–August 25, 2007

The Theosophical Society, the Theosophical Order of Service and the Liberal Catholic Church have all lost a dedicated server, as have those in need of a champion for human rights: minorities, the poor, prisoners, and others that our busy, seemingly disinterested society overlooks. We have lost an indefatigable champion who has never let up in his unrelenting fight for rights, equality, and human dignity. Unfairness in any form was his concern, whether it was low wages, neglected children, women, blacks or prisoners—anyone regarded with discrimination or dealt with unjustly.

Joseph L. Tisch offered his services to the Theosophical Order of Service several decades ago to fill a vacancy in the line-up of theosophical servers and became Director of the TOS Social Service Department. As a worker in social services for the city of Melbourne, Florida, he had a hands-on approach to the problems of inequality in all areas of life and direct association with some of those in need of help. His was a voice that spoke loudly and clearly about the blatantly unfair practices on all levels of government. But he did not merely talk or write about these issues—he did something whenever it was possible. He paid special attention to newly released prisoners—finding them jobs and places to live and supplying them with simple basic necessities such as extra clothing and toiletries (and perhaps some extra spending money to tide them over until they could settle back into society and lead as normal a life as possible).

Bishop Tisch attracted many to the Liberal Catholic Church where he performed services and healing ceremonies with great power. The church newsletter nearly always included an article on Theosophy. He was admired and respected by many in his church, in his work, and in his Theosophical lodge and by readers of his articles in the TOS Journal *For the Love of Life*.

—Jean Gullo