

My dear Friends:

I am at this moment working again in Rhodesia, where I have not been for eleven years. This country is not as developed as the Union of S. Africa. It is a more pioneering life and one goes great distances not always on very good roads. I have been lecturing in far away farms where numbers of people from far and near have gathered. And the response was splendid. When anyone tells you that such and such a place is "not ready for Theosophy," do not believe them. Every place small or big, is ready for Theosophy. The question is how to present it in the way that is needed and that they will understand.

I have just come from one of the brightest and best of Conventions held this year in the sunny seaside town of Durban, Natal. As usual, we discussed methods of propagating the Wisdom, and as usual, we talked about publicity ways and means. Then one speaker brought the house down with a very wise and impassioned speech. She said that the finest propaganda was our own splendid and upright lives. That is supremely true. She reminded me of some words of the Master K. H. to a pupil of His: "You aspire to be a missionary of Theosophy; be one--if you can be one in fact. But rather than go about preaching with a heart and life that belie your professions--conjure the lightening to strike you dead, for every word will become your future accuser." It is not so much what we say but what we are that really does the work. To quote Emerson again: "What you are speaks so loudly to me that I cannot hear what you say."

We must have organizations in this world, but do let us be careful not to get tied up in mere organization. Do not let the Society overshadow Theosophy. H.P.B. told an American Convention not to work merely for the Theosophical Society, but through it for humanity. She said that we were not working merely that people should call themselves Theosophists, but in order to leaven the mind of a century. "Theosophy is the Divine Knowledge or Science. It has existed throughout the endless cycles upon cycles of the past, so it will ever exist throughout the infinitudes of the future, because it is synonymous with Everlasting Truth. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of religion, duty, and philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to practical realization of the Brotherhood of all men."

This is the supreme work you and I have to do, by word and pen and life. Very largely the mind of this century has been moulded by our ideas. Only look at the difference in the ideas which are now beginning to mould public opinion. The Master K. H. said that "Ideas rule the world, and as men's minds receive new ideas the world will advance, mighty revolutions will spring from them." If I may go quoting Him: "For countless generations hath the adept builded a fane of imperishable rocks, a giant's tower of INFINITE THOUGHT, emerging at the end of every cycle to invite the elect of mankind to cooperate with him and help in his turn enlighten superstitious man." Is it not a wonderful thought that the Master can actually ask our little help in this stupendous task, and that we can cooperate with Him?

I think there are certain things we must never forget and often bear in mind:

1. "There is a Plan," as Dr. Arundale used to say. That Plan has always existed and is gradually worked out through evolution. But:

2. The speed of that working out depends very largely upon human intelligent understand*of and cooperation with that Plan. We can delay or hasten it. (*-ing)
3. More and more people nowadays are becoming intuitively aware of that Plan. This is the great promise of the future.

The Master M. once told Dr. Besant that the vast mass of men, who had in past ages been slaves, were now approaching a point in evolution when their spiritual evolution could commence, but that that growth was held up and hindered by the inequality and insecurity of life for most men. This is why vast social changes are imminent and inevitable.

4. From the Spiritual Hierarchy stream the forces which can slowly bring this about. But they must find ready and understanding channels. There are many quite lovely characteristics which we would call virtues that the Masters cannot use, because of the spice of egotism and selfish complacency and pride which accompanies them. There is much limitation and even evil in us which he quietly drops on one side. In fact the percentage that the Master can use in us is probably generally quite small, but He uses it to the full. This is true of both individuals and movements. The moral is that we should try to qualify to be so used, and that we should also remember, as again Dr. Arundale once told us, that He can use people and movements we would never have thought of. Mr. Sinnett once objected to an American who was a rough, uncultured man with habitually grubby hands. The Master told him that, unknown to himself, that man was one of Their agents for the uplifting and care of women and children. Do not let us too readily think that we are the sole repositories of truth. Today in many, perhaps altered and twisted forms, Truth is spreading through the world, gaining momentum with every day that passes.

5. This is meant to modify all thought; religion, politics, sociology, medicine, art, et cetera. And its workers come from every field and are of every degree of growth and development.

6. We should work with all men and movements aiding and uplifting men. For the Masters want to gradually raise the consciousness of humanity and to bring about that wonderful national and international well-being and security which is the mark of the Coming Age.

Let me tell you how a true worker for men is known. He never makes claims, either for himself or his organization. He does not think that he alone has the truth. He is not held by any creed, or formula, whatever. He "believes in" only one thing, the brotherhood of all life, because of its sacredness and divine foundation. To him all life is dear, precious, to be respected and loved. He has no doctrines, no dogmas, beyond these. Wide of thought, understanding, patient, loving to the point of the sacrifice of himself always, these men, great or small, are the real saviours of humanity today. He never ostracizes anyone, or feels superior to any. He is the servant of all, the lover of all, and he cares nothing whatever for what he may be or have. Because he never tries to "reform" anyone, he transforms them by love.

Today, my friends, the Masters have many a worker and servant in the world unknown to you and to me personally. But in the world of the spirit we are one glad and united body. And so, as so great a One as the Lord Maitreya, the Christ, once said to a group of disciples: "Much more can be done through you than you can have any idea of." If we are united, He said, the world through us will be lifted up. "And so," He closed, "I give you my Blessing." How lovely! To win His Blessing. There is only one way to win it: to really love and serve men.

Your affectionate friend,

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