

increase of scepticism, for Christianity has no esoteric foundation known to those who profess it. For even you, my Lord Primate of England, must be painfully aware that you know absolutely no more of those "mysteries of the kingdom of Heaven" which Jesus taught his disciples, than does the humblest and most illiterate member of your church.

It is easily understood, therefore, that Theosophists have nothing to say against the policy of the Roman Catholic Church in forbidding or of the Protestants churches in discouraging, any such private enquiry into the meaning of the "Christian" dogmas as would correspond to the esoteric study of other religions. With their present ideas and knowledge, professing Christians are not prepared to undertake a critical examination of their faith, with a promise of good results. Its inevitable effect would be to paralyze rather than stimulate their dormant religious sentiments; for biblical criticism and comparative mythology have proved conclusively—to those, at least, who have no vested interests, spiritual or temporal, in the maintenance of orthodoxy—that the Christian religion, as it now exists, is composed of the husks of Judaism, the shreds of paganism, and the ill-digested remains of gnosticism and neo-platonism. This curious conglomerate which gradually formed itself round the recorded sayings of Jesus, has, after the lapse of ages, now begun to disintegrate, and to crumble away from the pure and precious gems of Theosophic truth which it has so long over lain and hidden, but could neither disfigure nor destroy. Theosophy not only rescues these precious gems from the fate that threatens the rubbish in which they have been so long embedded, but saves that rubbish itself from utter condemnation; for it shows that the result of biblical criticism is far from being the ultimate analysis of Christianity, as each of the pieces which compose the curious mosaics of the Churches once belonged to a religion which had an esoteric meaning. It is only when these pieces are restored to the places they originally occupied that their hidden significance can be perceived, and the real meaning of the dogmas of Christianity understood. To do all this, however, requires a knowledge of the Secret Doctrine as it exists in the esoteric foundation of other religions; and this knowledge is not in the hands of the Clergy, for the Church has hidden, and since lost, the keys.