

Fantastic! What is more is that the writing of this occurred at around the fourteen year mark of the Theosophical Society; at the end of the second seven-year probationary period, a success like this makes a key impression as to the perpetual validity and necessity of a movement such as the TS in the way it influences public view of religion.

As we move from that golden moment in Theosophical history to the much more controversial topic of the Liberal Catholic Church (LCC), it is worthwhile to remind everyone of why such a topic is worth discussing. Christianity is a religion, in the same way that Hinduism is a religion. It is understood by the second object of the Theosophical Society that all religions hold within them, at their kernel, some glimpse of Truth. Although it is commonly agreed that the presence of Truth becomes less and less accessible the closer one gets toward dogma.

What could Theosophy do for Christianity, especially in light of what it did for Hinduism as Blavatsky expressed, or in light of the way Colonel Olcott revived Buddhism in Ceylon?

It is no secret as to what H. P. B. thought of Christianity in her time. The second object at the fourteen year anniversary only referred to "... the study of Aryan and other Eastern literatures, religions and sciences," and did not include all religions until a later amendment. She once referred to eastern countries embracing Christianity as "the suicidal adoption of Christianity ... to neglect their own natural national religion in favor of a parasitic growth ..." (*The Second Message to the American Convention*, 1889)

However H. P. B. did see great value in the *inner meaning* of Christianity as was expressed in her writings on "The Esoteric Character of the Gospels." From the words of the Maha Chohan as well, one could say there is great value in such an endeavor as the Theosophical approach to Christianity:

"Mystical Christianity, that is to say that Christianity which teaches self-redemption through one's own seventh principle — the liberated Para-atma (Augeoides) called by the one Christ, by others Buddha, and equivalent to regeneration or rebirth in spirit — will be found just the same truth as the Nirvana of mystical Buddhism." (*Mahatma Letters*, Appendix ii)

The greatest confusion many unfamiliar Theosophists have in approaching the LCC terminology is that they do not realize it is veiled in