

In 1867 Anna married a cousin, Algernon Godfrey Kingsford, with the understanding that she should be free to pursue her "mission" no matter where her destiny should lie. Her husband decided to study for holy orders and she enthusiastically joined with him, thus gaining a considerable theological knowledge. She also joined the woman's suffrage movement, but became disenchanted when she discovered that the leaders tended to deny their femininity.

In 1870 Kingsford became very ill and returned to her parent's home to be nursed through a long convalescence. At this time she claimed to have received angelic visitations at night pressing her to join the Roman Catholic Church into which she was confirmed on June 9, 1872. The following year she embarked on a quest for a medical degree by entering and passing the matriculation examination at the Apothecaries Hall. Forthwith the English medical authorities closed their schools to women. Nothing daunted, she pursued her studies in Paris and eventually qualified as a medical practitioner.

During the years when she was studying Kingsford had formed an association with Edward Maitland and in the summer of 1881 they presented lectures to a London audience which in the following year were published under the title *The Perfect Way, or the Finding of Christ*. The book dealt with esoteric Christianity and attracted the attention of Helena P. BLAVATSKY who wrote in praise of its authors (CW IV:296). After the arrival of *The Perfect Way* in India, Henry S. OLCOTT invited Kingsland and Maitland to join the TS as President and Vice-President of the British Branch, commenting that "He and Blavatsky recognized in that book knowledge of which the Eastern Adepts had believed themselves to be the exclusive possessors, having been safeguarded by them from the remotest ages" (*Light*, 1893, p. 104). In January 1883 Kingsford and Edward Maitland, her associate, were elected, on the nomination of Charles C. MASSEY, President and Vice-President respectively of the British Theosophical Society.

In 1884, Olcott visited the London Lodge and found that all was not well. Kingsford, single-minded as usual, had insisted that the members should concentrate on the study of Christian and Egyptian oriented mysticism to the exclusion of the more Indian leaning of theosophy as promulgated by Alfred P. Sinnett and Blavatsky. The two factions seemed irreconcilable, so Olcott suggested to Kingsford that she form a new lodge for which he would grant a