

became president of the London Lodge of the TS, but was defeated for reelection the next year at a meeting over which Olcott presided by a faction backed by A. P. Sinnett; at Olcott's suggestion she, Maitland, and others left to form the more Western- and Christian-oriented Hermetic Society. Tension between Christian/Catholic Theosophy and the vigorously Eastern-oriented, anti-clerical Theosophy of Sinnett and the Blavatsky-Olcott tradition was certainly a factor in this acrimonious division. But though Maitland and Kingsford went their own way, their ideas were far from forgotten in Theosophical circles, their counterparts finding larger and larger place, though never without intense controversy, after 1900. A new generation was arising which was often temperamentally better disposed to reconciliation between Christianity and Theosophy than the earlier cohort had been. One reason was that the world itself had changed, and Christianity with it. The mid-Victorian starkly-defined "war" between science and religion, or faith and reason, had given way by the end of the century to serious philosophical and theological attempts at mediation and taking higher perspectives, including growing popularity of the previously-mentioned theological liberalism. One upshot was a vogue for Christian mysticism, popularized by books like those of Evelyn Underhill. A parallel and no less helpful enthusiasm for the deeply psychological and sometimes sympathetic study of mythology and folklore, whether in the manner of Andrew Lang and James Frazer, or the psychoanalytic style of Sigmund Freud and C. G. Jung, suggested, as had Blavatsky and Swedenborg even earlier, other ways of looking at the Christian mythos than either the literalist or rationalist.

Another congenial trend, widespread even among the clergy in the 1890s and 1900s, was a "Christian mysteries" approach to the faith with its worship and festivals. Inspired by Freemasonry and the ceremonial magic of the Order of the Golden Dawn, it sought new ways of understanding how the forms of conventional Christianity expressed timeless mystical truths and channeled divine power. One exemplar of this vision was Dr. Robert Felkin of England and New Zealand, Theosophist, leader in the Golden Dawn, and devout Anglican layman who founded within that church the Order of St. Luke, devoted to the spiritual side of healing.

Another reason for a certain shift in attitude was a new type of Theosophist. By 1900 the Theosophical Society was generally less "bohemian"