

*Priestly Ideal* (1971) he continued in the same vein as Leadbeater; his clairvoyance was especially attuned to angels, and as well to entities in the devic line of evolution; the role of angelic beings in worship was especially emphasized. In a typical passage, he wrote:

There is an order of angels attached to the Christian Church, who, being dedicated to the service of Christ, and serving as channels and conservators of His blessing and His power, attend every service held in His name. Filled with His love and compassion, they seek to bear those priceless gifts to the souls of men; at the great celebration of the mystery of the bread and wine they come, that every thirsting soul shall receive according to his need. Men know and see them not, and so the angel servers pass unnoticed and unknown. (*The Inner Side of Church Worship*, p. 15)

Hodson had another Christian interest too: the esoteric interpretation of the Bible. He authored several works offering extensive and often profound esoteric interpretations of familiar stories from the Old Testament and the life and parables of Jesus, showing what they can teach the believer about the descent into matter, evolution, and life on the several inner planes. The close rapport between these authorities and Christianity, especially in the form of the Liberal Catholic Church, was not popular in all Theosophical quarters. Leadbeater particularly was a man who drew both fervent support and condemnation, and his many enemies often roundly condemned the church as a reversion to superstition and priestcraft which Blavatsky would have loudly rejected.

Yet even the non-Adyar strands of Theosophy in the twentieth century, the Theosophical Society of Point Loma TS (PL) and the UNITED LODGE OF THEOSOPHISTS (ULT), were more reconciling toward Christianity and less stridently anticlerical than was characteristic of the previous century, though the TS (PL) and the ULT were, in the tradition of Sinnett and Judge, considerably more cautious than Adyar on the topic, and showed no overt interest in churchly, much less ritual, aspects of the Faith. Their principal figures, Katherine Tingley and Robert Crosbie, like Sinnett and Judge, offer only scattered references to the dominant religion of their world, and then chiefly to emphasize that Theosophy is not opposed to “pure” Christianity as Jesus taught it, but only to “churchianity” with its creeds and rites (*The Wisdom of the Heart: Katherine Tingley Speaks*, p. 122), and that on the other hand the