

literature, religions and sciences; third, to investigate unexplained laws of nature and the physical powers of man.

A message from Madame Blavatsky was read at the meeting of the Theosophical society in Boston about two weeks ago by Mrs. Annie Besant. The message concludes with the following paragraph:

"Be Theosophists. Work for Theosophy. Theosophy is the religion which counteracts those forces now at work in society which have caused former civilizations to rot and break, the war of race against race, of nation against nation, the clashing of classes and the rise of a selfish materialism."

The paragraphs lately written about the death of the Madame, and that she will rise again, and so on, are evidently based on a misconception of what modern Theosophy is. To understand this latter school one must know something of Buddhism, and also something of the Greek and Roman religions. Buddhism in Sanscrit means the same as Theosophy in English, that is, speaking etymologically. Both mean knowledge of God or truth. One of the cardinal doctrines of Buddhism is the transmigration of souls. When a person dies he or she is born again and sent to reside in a piece of clay or in the body of a god. There are 136 hells into one of which a bad person may be born again. The shortest term in one of these hells is 10,000,000 years. In theosophy there is a doctrine of being born again, but not exactly of the Buddhist kind.

It is said that a person has two bodies, the astral and the mortal. When the mortal dies, the astral may take up its residence in some other human being, and in him further the work he or she was engaged in, in a former body. It was in this way that the stories of Mme. Blavatsky's resurrection arose, or rather, that to give practical proof of the truth of this doctrine, she would feign death, and after a time come before the world again. There is no reason to believe that she would attempt to perpetrate such a clumsy humbug as that. However, it is settled that she is dead, and that her mortal body has been cremated, but whether her astral body may appear in the corpulent form of Carter Harrison of Chicago, or of Jerry Simpson of Kansas, no one as yet can tell.

One of the latest and best known accessions to Theosophy is Mrs. Anne Besant. She has been associate editor of the *Lucifer*, and in future will be its chief editor. She is now in this country. She came as the representative of Blavatsky to attend the annual convention of the Theosophical Society in America, held at Boston on April 26 and 27 last. At that convention 47 lodges were represented from different States and Territories of this Union. It is supposed that Mrs. Besant will succeed Blavatsky as high priestess of the modern school of Theosophy.

Mrs. Besant came into notoriety in England in 1874. She was then president of the National Secular Society, and closely associated with Charles Bradlaugh. At that time she was reproached by the vast majority of the English people, but latterly she seems to have become a power both in poli-

tics and in society. In 1880 she matriculated in the University of London and two years later obtained her degree. In 1888 she was elected a member of the London School Board, and in that body is a recognized power.

As a public speaker she ranks first among English speaking women. She is also a forcible and logical writer. She has published several works. She was deprived of the custody of her daughter in 1888 by Sir George Jessel, but the daughter came of age a short time ago, and returned to her mother again voluntarily.

Mrs. Besant adopted Theosophy about two years ago. Since, she has been one of its most enthusiastic and aggressive propagators. She is now about forty-five years of age. She comes of parentage that alone ought to produce marked characteristics. Her father is said to have been typical John Bull, phlegmatic, conservative and obstinate. Her mother was a typical Irishwoman, fervent, emotional and hot-headed, while Mrs. Besant herself was educated in Germany. From this combination of race and training it is little wonder that she has proved the irrepressible, energetic, tenacious and vehement creature that she is.

At the age of twenty, she married a high church clergyman of England. Six years later they separated, she became a pronounced Radical. She took to politics and theology, and soon became associated with Bradlaugh. She was received with jeers by all except a little band of freethinkers. From the first she advocated home rule for Ireland, better treatment for India, and the cessation of wars of conquest on helpless savages. She held on to her own way of thinking, and when charged conjointly with Bradlaugh for publishing an objectionable book, the Judge offered to let them off provided they would promise to suspend the sale of the work. Annie would have no compromise. Either she was right or wrong, guilty or not guilty, and she told the Judge so.

In England today she is the recognized leader of the working classes. In 1885 the very populace who had jeered her, almost stoned her, ten years previously, now followed at her heels, looked to her as a Messiah, and since she has become a power in England.

She is delivering a course of lectures in this country, in addition to her labor as Theosophist. One of her best lectures is "Dangers Menacing Society." The two other lectures she delivers are "London, Its Wealth and Power," and "Labor Movements in the Old World."

JUNES.
May 15, 1891.

SMALL-HILL CONTROVERSY.

The special dispatch to the *Standard* from Atlanta, Ga., containing the sensational letter sent out by Sam Small to the American people, relative to his connections and transactions with the university in this city, proved one of the most interesting topics on the street yesterday. The main expressions show the disgust in which the reverend is held. Many considered that after such a vituperative attack they were ready to believe what had been intimated of him. Expressions too strong to be used in print were

heard frequently, and it is evident that Small has made no friends in Ogden by this last effort of his. His expressions relative to Ogden created widespread indignation.

Social and church circles feel scandalized and members do not hesitate in giving vent to their feelings on the subject.

A reporter of the *Standard* called on Rev. J. Wesley Hill yesterday afternoon. He found him in his library with his wife, Rev. Mr. Jayne and another gentleman being present. Mr. Hill complained a little of the publication, as he considered it altogether uncalled for, "but," he stated, "I have become so used to the sting of this hornet that it fails to cause any swelling."

"Have you anything to say in relation to this letter of Small's?" asked the reporter.

"I don't think you want to say anything in the papers," interposed his wife. "You have said all you care to."

"Well," answered Mr. Hill, "I do not wish to say that I have nothing to say, for I have a good deal to say, and will say it, but not to the papers. I have been drawn into this matter without my seeking. It would only lower myself were I to notice such a contemptible, abusive letter. I am not on trial. Mr. Small is and has virtually pleaded guilty to the charges preferred against him by failing to appear before the court when summoned here. He is the party charged and the charges may be found in the files of the *Standard*. He has not replied to them. When he makes any specific charges, giving dates and proofs, it is time to answer and I will then be ready for him. I am a member of the New England conference in good standing. He threatened to have me turned out of the ministry but failed to make any impression on the conference. In view of these things and the fact that our conference begins June 3rd, when the matter will be taken up and thoroughly sifted, I do not think it wise for me to say anything about the matter. There is my presiding elder," pointing to Mr. Jayne, "you can talk to him if he has anything to say."

Mr. Jayne, thus appealed to, said: "I don't know that I can say anything further than that the board has full confidence in Brother Hill and that the trustees have returned him for another year. You might show him those resolutions," addressing Mr. Hill, "and he can see for himself."

Mr. Hill produced the following resolutions which were passed at a recent meeting of the church board:

"Whereas, The time for the convening of the annual conference is near at hand, and

"Whereas, Our pastor, Rev. J. Wesley Hill, has served us faithfully and grandly, building up our church spiritually, numerically, and otherwise promoting its interests in a manner of which we feel proud, therefore be it

"Resolved, That we, the official board of the First Methodist Episcopal church of Ogden, in appreciation of such meritorious work on his part, do hereby earnestly pray the presiding bishop of the said annual conference soon to be held in Ogden, for his return to his charge.

"Resolved, That these resolutions be