

LOS ANGELES: SUNDAY MORNING, FEBRUARY 19, 1893.

WHAT THE WOMEN ARE WEARING

Some Pointers About Modes in New York.

Late Fashions Described and Shown in Illustrations.

Good Advice About the Selection of Fabrics and the Manner in Which to Have Them Made Up.

Correspondence to the HERALD.

New York, Feb. 1, 1893.

OULD anything be more suitable for brisk outdoor walking than the costume pictured in the initial illustration? It has an open cloak and a vest of velvet. The material is of wool in a gray blue tint. The vest is of gray blue velvet and the cloak of the same color, but of lighter cloth and trimmed with camels' hair braid. The skirt is taken in the waist, so that it forms a deep cut, which is gored so that it looks like any other skirt. In front it needs some small pleats; in the back the folds turn toward the center. The skirt is lined with silk or satin and has a balayuse, the waist is plain and may be worn with or without the velvet vest. The long jacket can also have a vest which is buttoned to it directly. If the waist is worn without the vest a velvet belt is used, which crosses at the back. The dress material has no seam in front except the darts and fastens at the shoulders, armholes and under the arm with very small hooks. If you do not want to cut the material in front of the bodice an added fold. The sleeves are Russian in form with deep cuts. The velvet vest is low cut in front and in the back, as shown in the picture, and is kept in position by whalebones. It reaches only to the waist band and hooks in front, carrying the side front to be looked at the side of the belt. The skirt of the cloak crosses in the back by an added fold. In the front it is box pleated and sewed at the waist, so as to fall loosely. The jacket is silk lined and has a little cape which is trimmed with braid. The sleeves are also trimmed with braid. It seems a pity to begin to use organ-

peas and violets at Christmas, and oranges in February! Next we will have ice boating and furs right here in June! Both of the costumes described are sketched herewith. The next picture shows an embroidered theater wrap. The fur plastron which comes down to a point in front is surrounded by a double frilled collar, which fastens in front. Beneath the plastron the long front breadths begin. These are fastened on with large safety-hooks and held in position in front by a very broad girde that is sewn on one side and hooked on the other. This belt or band is very stiffly lined and is adorned with beadwork. It is straight on the lower edge, and at the top is cone-shaped. The whole of the front breadth lengthwise and around the edge are bordered with fur. They are made of straight material and are slightly gathered in at the top, under the yoke and collar. Where they join the back breadths they are very much sloped, so as to fit the figure in the fashion of an ordinary long cloak. Either changeable velvet or silk can be used as lining; for our model brown velvet with large yellow brocaded flowers on it was used. The double collar was of yellow velvet, and so was the girde, which was embroidered with broad bands. With the wrap was worn a very small turban-shaped cap of yellow velvet, trimmed with yellow ostrich plumes and an antique buckle. Another outer garment for evening wear is presented in the next picture. It is an opera cape with double velvet collar. The cape is made of striped mauve and pink lined with woolen material, which serves instead of the ordinary siltken lining and is also warmer. The mauve stripe of the lower part of this opera cloak merges into a greenish shade and the pink stripes have narrow diagonal lines which give the impression of being raised or embossed. The velvet collar is cut round so that it stands out on the shoulders, and is but little gathered at the neck. The lining of the changeable velvet collar must be cut out first and properly fitted. It is silk back and front and is sewn in at the neck and shoulders. The opera cape, which is modified by the train and petticoat effect, admits much elaboration as in the example pictured. The petticoat part may have at the foot a border as costly and elegant as you like. It may be lace, knots of ribbon, flowers, or rich beading. The material may be of the richest, and may either match or contrast with the train. The train is of heavy stuff and, of course, lined with rich material, because it is entirely loose from the petticoat. Its edge may be embroidered heavily with rich jewelry and beading. The lining may contrast with the outside. About the waist, the waist of course being close under the arm, passes a bodice girde of the material of the train. The bodice should be so heavily embroidered that it seems merely a Persian like band of rich needle work. The big puffed sleeves of the material of the train are finished at the edge with a narrower band of the same embroidery. This must not be applique embroidery, and it should

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estooned with Organdie. dies and silk muslins till summer comes in, but they are so pretty that it is hard to let. Besides, they give an effect of vogue to the somewhat passe gowns of the season, at this time when one hardly wants to buy entirely new outfits. A very pretty Nile green silk that had grown a little soiled about the edge of the skirt and marked about the arms, a party dress, was brightened into charming freshness by a deep ruffle of silk organdie set in festoons at the foot of the skirt. The top of the ruffle was headed by three rows of ribbon, pink, rich green and gold, these being the colors in the organdie. The ribbons were jeweled with amber, black jet and emerald beads. The upper part of the bodice was covered with the organdie, making a sort of yoke outlined by a band of the pink ribbon that crossed the breast and passed to the back under the arms. Big ruffles of the organdie fell over the shoulders. And the dress was certainly a lovelier one than ever it had been when first made. Another afternoon gown of rose silk had the entire skirt covered with a delicate silk muslin, all misty with a combination of lilac cream and pink de-

Embroidered Theater Wrap. sign of flowers. At the foot of the skirt there was a ruffle in rosetted folds, the sleeves of silk were taken out entirely, and muslin ones substituted. These were full at the shoulders and extended to below the elbows. A feather fan in cream and lilac hung by a pink ribbon from the waist. Still, it is almost a pity not to wait till summer with its garden parties and soft, warm moonlight. But that is the way with us now. Green

can one say! The woman who will wear one is beyond advice. As well leave her to her own destruction, and what is worse, let her disturb every one who looks at her. By the way, the purple we find in old brocades makes the modern purple seem harsh and garish. The modern purple has a stone greenness of tone; the old purple has a soft, almost rose' shade. Let this be a word to the wise. Copyright, 1893.

WHY SHE IS A THEOSOPHIST.

A Personal Statement by Mrs. Annie Besant.

She Outlines the Manner of Her Acceptance of That Doctrine.

She Claims That the Belief Lifts Hopelessness from Social Conditions, Opens New Realms of Science and Teaches Brotherhood.

The question so often asked, "Why are you a Theosophist?" is one which cannot be answered fully in a brief essay, but some attempt, however inadequate, may be made to trace the lines of thought along which a student may travel as his face turns to the Theosophist goal. The line which will first attract him will be the one most allied to his own favorite study, for theosophy embraces all subjects of human interest and throws fresh light on each, hence it comes to each man as he walks along his own road in the world of thought and says to him: "Come further with me and I will give you light where now there is darkness only." Happy he who has ears to hear the whisper that steals through the noise of earth; who has eyes that catch the dawning of the future day.

In my own case, the attraction first offered by Theosophy was the opening up of new avenues of investigation into the more complicated problems of life and mind. For years I had been studying these problems, and could find no satisfactory solutions, nor even hope of solutions; whole groups of phenomena were left unrelated to any sane thought or intelligible view of the universe; human experience, recurring century after century, were flung out of court contemptuously as mere superstition; human testimony was rejected wholesale because it did not fit into a modern-concoited theory of the universe; and more and more pressing because the fundamental question: "How can mental and moral evolution be explained in a universe of purely mechanical parts, in which there is nothing to serve as a motive power for the upward trend; nothing to serve as substratum in which mental and moral qualities can inhere; or be transmitted from generation to generation?" Now Theosophy offers an intelligible theory of the universe, including all phenomena within the realm of law, explaining facts instead of rejecting them, and relieving the mind from the necessity for classing mankind at large as fools or knaves, while concentrating all the wisdom of the race in a few great minds of the nineteenth century—minds which have no past evolution to explain their presence, nor future evolution to justify their efforts to improve. This theory regards the universe as evolving from primary darkness which is essentially life and consciousness, every material form being but a crystallization, so to speak, of the one eternal, all-pervading life. All the objective universe is built up of countless, infinitesimal lives, whose synthesis is some higher form of living thing, and whose disintegration is its death and dissolution. What we call the objective universe, related to us by means of our body with its fine senses, is only one plane of the universe in reality; and phenomena which seem abnormal, disorderly and unintelligible as they appear on this plane, come from other planes of the universe, obey their own laws, manifest in fashion as natural and sequential as any phenomena familiar to us on the physical plane. Thus the phenomena of seeing and hearing at a distance, or through an opaque matter, called clairvoyance or clairaudience, are not disorderly, unrelated fancies, still less frauds and charlatanries, but are the normal exercise of certain senses innate in all persons, though latent in most, on what is called the "astral" plane, the "first plane." To this plane belong senses which are related in kind to our physical senses, though differing from them in degree; they are developed in "sensitives," "mediums" in persons thrown into the mesmeric or hypnotic trance, or suffering from some form of nervous disease, and also in healthy, strong, well-balanced minds who have deliberately developed them and exercised them normally, without losing hold of their consciousness on the physical plane. All the phenomena of clairvoyance, clairaudience, second sight, visions of "ghosts," etc., reading past events in a person's life, rational dreams, trance, many of those termed "spiritualistic," belong to this astral plane, and are orderly manifestations of the universal life acting under the conditions which characterize this plane of existence. They can be observed, studied, experimented on, and the reports of sane persons who have developed and who exercise faculties belonging to this plane, not yet generally developed, are as worthy of examination and as valid as evidence as the reports of investigators of the physical plane. Theosophy leads us to the recognition of five other planes in the universe, each distinguishable in thought by its own characteristics, and as we go on in our study we find with delight that whole tracts of human history that seemed scenes from a Walpurgis night of frantic orgy become intelligible; we regain respect for our race; we begin to understand something of its wonderful and complete constitution; we recognize that the whole universe is pulsing with life, consciousness, intelligence, in every part, and that it is our ignorance of nature, not nature's barrenness, which has made our vision so restricted, our thought so broken-winged. We find that man can develop senses which enable him to investigate every plane of the universe, and so obtain about each knowledge of the same definiteness, of the same certainty, as that which he now possesses regarding the physical plane alone. Thus, as touching science, theosophy takes the student by the hand and leads him along new avenues of thought to new fields of investigation; the walls that have blocked his path fall down before him, and his entranced eyes range widely over an expanse bounded by nothing that can be named the unknowable, however much may yet be unknown. But science is not the be-all and end-all of human life, and if this were its only aspect, Theosophy would not have drawn me from the invincible attraction that it holds for me today. Much of my life and all of my heart were given to the bettering of the heavy burden on the poor, the equalizing of the opportunities of men. Seeing clearly

that it justifies that instinct in the heart of man which is always yearning to give itself for man. Qui bono? would sometimes sound as funeral knell in the old days when we were told of the perishing of earth, the final extinguishment of the race. But with this glorious truth of reincarnation the good of every effort upwards stands unchallengeable, for every effort means one step upward on the ladder up which our race is climbing; and the consciousness of every member of that race is an indestructible inheritance, growing richer as each life's experience is poured into it, and to be held by him in full and in perpetuity when he attains his majority and comes into possession of his own. That this evolution is strictly under law (Karma, we call the sequence of cause and effect,) that there is no escape from the results of our actions, that very seed we sow brings Karma harvest, from the reaping of which we cannot flee; all this but gives surety to our steps, for we can neither hope for nor fear any favoritism, and we know that each effort must have its full effect, the least touch of perfection is given to the teaching by its binding all the race into a brotherhood that cannot be broken by time, nor sin, nor change. Into that brotherhood every unit of our race is builded, and we must rise or fall together; so that each conquest made by one is made for all, and each step upward lifts with it the whole family of man. Theosophy gives science new realms to conquer; it lifts the hopelessness from social conditions; it shows the way to perfect self-sacrifice; it teaches reincarnation, Karma and brotherhood. These are some of the reasons "Why I am a Theosophist." ANNIE BESANT.

HE IS A BEAUTY.

A San Bernardino Girl at Sacramento.

SACRAMENTO, Feb. 18.—She came to the capitol robed in a Direttore gown of gray, having laid aside the dark brown dress that she wore on the previous day. Her little hat, which matched the fabric in tone, rested on a mass of dark hair, each silken strand of which held a heart in bondage. Beneath it was a face that became more attractive the more one gazed. It was devoid of the color that women usually think most tempting to the masculine eye, but the skin was clear and the hue was healthy. The eyes, clear and honest, probably a dark gray; features, unobjectionable; the mouth small enough, calm, winsome when in repose and more so when smiling. A little under than over the middle height was she, and sufficiently plump to make her a paragon of women. She came here from San Bernardino, and had the fortune to accompany Mrs. Lynch, the sweet-faced wife of the assemblyman from that county. At the last session Mrs. Lynch made scores of friends here and her return was hailed with many expressions of pleasure. Her young friend's high-waisted gown has been worn only once this season. The wearer little knows perhaps how eagerly the brown walking dress is watched for in both chambers of the capitol. She is a type of the young beauty of Southern California, and well it is for that part of the state that it has so graceful and charming a representative.

HEADQUARTERS NOTES.

Dr. Huntington to Arrive, and Lieutenant Holley to Leave Today.

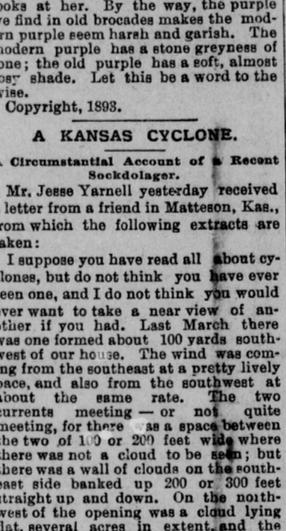
Dr. Huntington, medical director at army headquarters, is expected to arrive in Los Angeles shortly from a visit in Arizona and New Mexico. Lieutenant Holley, who was formerly engaged as regimental recruiting officer at Los Angeles, will leave tonight for Sacramento, where he has been assigned for duty. He was relieved at this point by Captain Tidball.

OUR NAVY.

We Have Running War Ships, but Not Stayers.

If "Johnny Bull" could only find some one to take his quarrel to a "goin' on" Honolulu. He's send "a note" to Uncle Sam, on man o' war, with monstrous "tw—tw—tw" what he'd do. And then, great Scott, where would we be, with the navy in the hands of "tw—tw—tw" only built to "sit." Our Boston is but a fleet cruiser, she never could be thought a "bruiser," by any one with wit. Our "coast defense" is but a squatter, its guns must shoot through tons of water, if it should go to sea; its sailors brave would fight till death, but, we would say, lack breath, they would, you see. We've spent a "jolly" pile of cash, to buy a coast defense, to buy a dash to away from an enemy. But while we're destroying their commerce, they'll give us a "blame ship" worse, than you and me. Why, one of England's battle ships would knock our navy into bits— "That's made to run; And still we think ourselves a nation, Who can "blitz" the whole creation, But we've got the fighting men and boys, But our navy's just a lot of toys, Then give us ships that are fit to fight, Don't leave us in a sorry plight, All we've got is— REVIEWS. Bright eye, clear complexion and a vigorous intellect, distinguished Dr. J. G. B. Siegert & Sons, Sole manufacturers, Dr. J. G. B. Siegert & Sons, At all drug stores. Wall paper, 237 S. Spring. Samples sent.

TYPE OF ANGELENAS.



MRS. FRANK S. HICKS.

the proximate causes of the extreme wealth and the extreme poverty that are the marked characteristics of nineteenth century western civilization, I worked energetically for the spread among the people of knowledge of these causes, so that their knowledge might enable them to cure the ills under which society is suffering. The vigorous propaganda of a sane and well-considered Socialism, carried on by myself and many others, has certainly changed the direction in which the Radical party was moving, and it is probable that in the course of the next 20 years many of the changes we advocate will take legislative shape, and will largely transform the social environment. But there was one gnawing anxiety which made itself felt at my heart during those years of eager propagandist work, and that was: "When these changes are accomplished, upon the basis of society is justice instead of injustice, when none live idly, and there is comfort for all, will there appear in the new environment the old evils, and will human passion, greed and selfishness once more eat away the foundations of social peace and destroy the hard-earned equilibrium of society?" As I often marked that the animated feeling of my hearers was hatred rather than love, that the longing to rebel against injustice that wronged them was more potent than the longing to win justice for all, that it was still the policy of a class against a class rather than the yearning for brotherhood in the nation; as all this was often borne in on me my heart would fail, and I felt the need of some mightier magic than by poor wits could master, less to transform the social environment than to transform the men and women who dwelt therein. The desperate misery, the heartrending degradation, the maddening sense of impotence in face of the widespread evil, all these things tear at the hearts of those who would give their very lives if life might serve as redemption of the poor, the outcast and the vile. Into this blackness of darkness stepped Theosophy once more with word of hope, word of certainty of cure. It explained the evils while it pointed to the sure way of escape, and it whispered of a road of utmost self-sacrifice, of complete self-surrender that those might take who cared more for mankind than who feared suffering, who loved their race better than themselves. Most painful of all the old days was it to feel that the case of the adults one addressed was hopeless; that no change that could be brought about could make amends for the wrongs they had endured, nor open up to them a life worthy to be lived by men. But the new teaching, unveiling the past of humanity, made the present intelligible and the future radiant with hope. For it told that man was an immortal life veiled in human body, and that this life—which was man's intelligence and spirit—dwelt in this house of flesh for the sake of the lessons to be learned in it; that its tenancy of one such dwelling lasted through the period that we call a man's life, and that when death came to eject the tenant, we passed, after a period of rest, into a new tabernacle and lived through another life on earth. That this experience was repeated again and again, each reincarnation bringing its own lessons of experience, and that the diligence of the scholar in learning and assimilating those lessons conditioned the progress that he made. That in order to acquire full knowledge and to grow to the stature of the perfect man, poverty must be lived through as well as wealth, labor as well as ease, struggle as well as peace, and that as each such condition had lessons of its own that could be learned in no other class in life's school, each condition would be welcomed by the wise man, who sought in all growth rather than enjoyment. How should wealth and luxury teach endurance, patience and self-denial, or idleness teach strenuous effort, or ease teach fortitude and virile strength? Yet without these man would remain a limp, nerveless, invertebrate organism; he would never evolve into a hero, serenely and joyously strong. Man's most precious flowers of virtue are but unfolded buds that we know as pain, and sorrow; the bud of long-continued suffering flowers into fortitude; the bud of pain into sympathy; the bud of bereavement into unselfishness; the bud of poverty into self-sacrifice; the bud of contempt into compassion. Which of us grudges the effort that brings some great reward in earthly joy; and who, once understanding the answer to life's riddles, can grudge the price of pain for which virtue is given in exchange? Thus when we see a human life traveling in pain, we know that some holy thing is to be born of it; and even while our heart throbs in sympathy with the anguish, we know, with a peace and joy past all telling, that the pain shall pass and the new life shall endure, the sorrow vanish and the strength born of it remain. It has been and is so with ourselves, and must be so with others. Thus man achieves his full manhood, and the race evolves towards its goal. Nor is it the least merit of Theosophy

EXCURSIONISTS.

A Large Party Arrived Yesterday from the East.

A. E. Cronenwett, excursion agent of the Santa Fe lines, arrived from the east on train No. 1 last night with another large party from Ohio and Pennsylvania, most of whom will permanently locate in Southern California. Following is a list of the arrivals: Daniel Van Horn, Carrollton, O.; D. A. McIntire, E. G. Curreins, Zanesville O.; William Schultz, Youngstown, O.; Mr. and Mrs. George Kent and family, Bryan, O.; A. McCaslin, S. A. Bradner, Wellsville, O.; Levi Adams, G. Glover and wife, Gibsonburg, O.; P. E. Dornbaugh, John Browne, Samuel Browne, Toledo, O.; J. E. Woods, A. C. Leslie, Greenville, Pa.; George Lutz and family, Bryan, O.; W. S. Clocke, U. S. N. Trenton, N. J.; George S. Wheaton Chicago; E. C. Martin and wife, Fondulac, Wis.; D. Briggs and wife, Denver, Col.; Hastings Ellis, S. Schleifin, Frank A. Miller, Luther W. Hyde, Jonathan Gallivan, Bolivar, O.; T. H. Beaver, Chicago; Mrs. Sophia Scott, Guthrie, O. T.; Charles Linck, Michael Quirkland, Milwaukee, Wis.; Mrs. Virtie Schnebalk, San Francis, Wis.; Mr. and Mrs. M. W. Maus, Louisville, Ky.; John Hogan, Nashville, Tenn.; A. R. Parsons, Shelbyville, Tenn.; Mrs. M. C. Ough, Stephen Martin and wife, Tiffin, Ohio; C. E. Christianson, M. R. Pierce, Columbus, O.; John C. Ginter and wife, Mrs. Mary Ginter, Delaware, Pa.; L. Quealey, Maggiew, O.; William Merritt and family, Navarre, O.; Mrs. Emma Stewart, Wilmot, O.; E. M. McCall, Nevada, Iowa; C. H. Birdsall, N. Neid, New Hampden, Iowa; Samuel Franton, North Alleters, Mass.; G. Togie, New York City; Chas. S. Gill, Syracuse, N. Y.; E. B. Kirkland and wife, Sorrento, Ill.; J. T. Dunlap and family, Lenox, O.; Mr. and Mrs. W. A. Motter, O. W. Brunson, Bowen, Ill.; C. C. Grove, Kansas City, Mo.; J. H. Thorn, wife and family, Memphis, Kas.; Mrs. S. B. Sibley, Memphis, Tenn.

A New Abstract Company.

Articles of incorporation of the California Abstract and Title Guaranty company of this city were yesterday filed with the county clerk. The corporation is formed for the purpose of searching public records relating to titles of real property in the counties of San Bernardino, San Diego, Los Angeles, Orange, Santa Barbara and Inyo; of making abstracts and certificates of title to real property in said counties, etc. The capital stock is \$30,000, of which \$17,100 has been subscribed. The directors are: J. A. Kelly, H. T. Cooley, D. P. Hatch, Frank Sabichi and R. F. Lotspeich.

How to Save Doctor Bills.

Many a doctor's bill has been saved by the use of Chamberlain's Colic, Remedy. The name is a household word in many parts of the country. Chamberlain's medicine have an extensive sale in the world's fair city and many people testify to the merits of their different remedies. For sale by O. F. Heinzenman, 222 North Main street, drugist. Visiting Cards Engraved At Langstatter's, 214 West Second. Tel. 798.