



[L. BEHYMER.]

A book just out which is a refreshing western production is a souvenir of San Francisco Bay, entitled *Within the Golden Gate*. The author of this work at one time was a well known Los Angeles woman, Mrs. Dr. Pinney, having served several years in this city as the president of the ladies' auxiliary of the Y. M. C. A. The illustrations are by another Californian, Miss Ella N. Pierce, one of the leading artists of Oakland. In opening the book we find the fair, blue autumnal skies, over the famous golden gate and bay, and sailing through the portal, grand and majestic, the bold Alcatraz island meets our sight and its story is told in a touching little poem. There follows an ode descriptive of the Tropics of Tamaulipas, with its picturesque old mill and sparkling brooks.

A tribute is paid to San Francisco, the western queen; to Alameda's fair retreat and Oakland, with her beautiful lake and green hills and slopes. A noble tribute is given to Berkeley, its college and halls, surrounded by flowery paths and shady nooks, fair bowers—fit shrines for wisdom's green. And with a last lingering glance the author carries the reader to the poet's home. "The same the Sierras" falls with a new charm on the ear and we seem to hear him say:

"For surely God's heights are not far from my level, my level is not far from his; for the great heights and the great sea, my level is level with his level, my level is level with his level."

And as the sun sinks in the west outside the Golden Gate, we follow too, with the author as guide and as we recall these isles, these shores, this mount and vale, we bless that kindly fate that led *Within the Golden Gate*. The scenes are all familiar ones, the description clearly drawn, the poetry sweet and tender, showing a mind filled with admiration for nature's handiwork. Altogether it is a very creditable production. The binding is a unique conceit in subdued colors with title in gold. There should be many admirers as well as readers among the many friends of the well known author.

A. C. McClurg & Co. of Chicago are now placing before the public a new book entitled *France in the Nineteenth Century, 1830-1870*, by the late French writer, Jules Michelet, author of *Salvage*, *Princess Amelie*, etc. The volume is beautifully illustrated with 22 full-page half-tone portraits of the more noteworthy emperors, kings, queens, statesmen, pretenders and adventurers, who have during the nineteenth century been concerned in the vicissitudes of French politics. This story of France in the Nineteenth Century, as told by the author is as absorbing as a work of fiction. Indeed for rapid passages of front, picturesque sketches and a narrative of the evolution of public opinion, no period of European history is more remarkable than this. Within the 75 years from 1815 to 1870, the period covered by Mrs. Latimer, France witnessed the restoration of the Bourbons, and 10 years later the death of Louis XVIII; the accession and the fall of Charles X, and his death in exile; the rise of the citizen king; his fall at the revolution of 1848, and his death also in exile, and the rise of the second republic; the fall of the emperor Napoleon and the second empire upon its ruins; the final fall of the Bonaparte dynasty; the defeat by Prussia; the commune and the establishment of the third republic, which even now is quaking with its possible downfall.

This is the momentous period in French history which this author has sketched. For telling situations and for startling effects she certainly does not lack for materials and whether she describes the execution of the guillotine of Charles X; his pathetic death; the cringing policy of Louis Philippe and his fall; the famous coup d'etat of Louis Napoleon or his tragic downfall; the proclamation of the republic of Gambetta; or the more recent Boulanger episode, she is always picturesque.

In her analyses of character she displays a thorough mastery of her subject. Her story of the downfall of the last empire deserves to be read, besides *Tola's La Debacle*. Exceedingly thrilling is the story of the escape of the Empress Eugenie from Paris to the coast, and thence across the channel to England, a story which has never before appeared in such detail. Mrs. Latimer has written an extremely interesting book, which will be read with eagerness, now that it appears probable that a new chapter in French history may soon be opened. No story could be more dramatic or more abundant in thrilling interest than this part of French history, and the story is here excellently well told. She gives the names of the authors of a story, and she had the advantage of covering a wide field, in this form a least, has not been occupied. She has furnished a thoroughly popular account of the vicissitudes and changes, the tragedy and comedy, and the retrogression and progress, which have made the last half-century in France so significant, and her book finds its special timeliness in the interest which now centers upon French affairs; for France is apparently passing through another stage of development into a still more stable and representative political life. Messrs. Charles Scribner's Sons take pleasure in announcing the publication in the celebrated Cameo edition of two volumes, the rare individuality and the fine literary quality of which have long been relied upon by the lovers of belles-lettres—Robert Louis Stevenson's *Virginibus Puerisque* and *Other Peeps* and *Andrew Lang's Letters to Dead Authors*. These two books have charmed thousands of readers of refined taste, and are too well known and too highly admired to need even a word of fresh commendation. The general purpose of the publishers has been to make these two books representative of the highest style of artistic manufacture. A special interest also attaches to each volume. For the *Virginibus* contains an etched portrait of Mr. Stevenson, from a very characteristic photograph taken by his son, Mr. Lloyd Osborne.

### THE IMMORTALITY OF THE SOUL

#### The Analogies of Nature Which Favor the Argument.

##### The Direct Evidence Only Given in Personal Experience.

###### How Such Evidence May Be Obtained. Searching for Truth a la Kepler. Phenomena Produced by Immortal Souls.

[FIFTH PAPER.]

The question of another life is one of solemn and thrilling interest. It appeals to the desires of the mind and the longing of the heart. As we reverence and love our kith and kin, as we individually respect ourselves, so we hold sacred their memories, and have the laudable ambition to be so remembered ourselves when we shall have crossed the dark river.

Death comes to all. It is the one ordeal from which none escape. All must be baptized in the chilling waters of the flood. Kindred and friends have passed beyond. What is their destiny? Have they been blotted out, do they exist as mere shades, or are they in the full possession and exercise of their mental faculties? If the last question could be satisfactorily answered in the affirmative, it would be a consolation, stated, what a consolation it would be! Loved ones on the other side would then certainly return to guide and bless those yet on earth.

There are many analogies in nature which harmonize with the idea of a future life. A sweet poet has said: "There is no death; the stars go down, To rise upon a brighter shore, Where art and sorrow, and pain and death Are felt and feared no more."

St. Paul compares it to plant life. The seed is the body sown in the ground; not the body that shall be. The germ of life does not die, but it lives on. It stands again, for such is the meaning of the word resurrection, in a new body. "So also is the resurrection of the dead." In the physical change called death the germ of life (the spirit) does not die; it lives on, and "stands again" in a new, spiritual, immortal and glorified body. Samples of such bodies were shown in Moses and Elijah on the Mount of Transfiguration, and in Christ after the resurrection.

A beautiful analogy is that of the butterfly. At first a mere worm crawling upon the ground, its horizon is so limited. It knows nothing of space or levitation, or the beauty of the flowers. A change comes. Its body, in a manner, dies—turns into a chrysalis—and forth from the delicate shell comes the gorgeous butterfly, winging its way and enjoying the nectar of the gods. If the soul is immortal, may its evolution not be something after this pattern?

The doctrine of evolution is now generally accepted in regard to the origin of the human race. The doctrine of creation. That the latter doctrine, taught only in the Jewish scriptures, must be untrue is shown by the teachings of nature. The thyroid gland or gills, the coxyc or tail bone, the pineal gland or rudimentary eye, the mamme in males, and several other curious parts of the human anatomy go to confirm the doctrine of evolution of man's ascent from lower forms of life.

If then man was evolved from lower forms of life, why may he not evolve to higher forms of life? What is the process of evolution stopped? What student of science is there, believing in the doctrine of evolution, who can refuse to give assent to the proposition that man may be progressing toward an immortal and higher life? The idea is logical.

Plato, in his dialogues, makes Socrates give some very good arguments for the immortality of the soul. A poet was constrained to write: "It must be so, Plato; thou reasonest well: Else wouldst thou long for another life, and thus long for thyself."

And yet Plato's best evidence is to us mere hearsay. The arguments are specious. The logic is good, but upon what facts do the premises rest? It is undoubtedly true that both Socrates and Plato had direct evidence, but no writings are left which reveal to us their writings. Indeed, from its very nature it could not be; at best only the manner of obtaining it may be given, for the direct evidence of the immortality of the soul is something that each one can get only by his own experience.

This evidence and experience can only be obtained by personal effort. He who approaches the shrine of truth must come with a willing spirit. He must not be unreasonably credulous or incredulous. He must be willing to write down the truth, and not until every test has been satisfactorily applied. Then he should disbelieve whatever his reason cannot accept or his conscience approve and believe what they do, as becomes an honest man.

All students know that the one great battle of their lives is to overcome prejudice to unlearn their errors. A slandered name will turn many away from investigation of a valuable truth. It has been suggested in former articles of this series that the art of mesmerism is the open door to a knowledge of immortality, and yet with scores of very mention of the term arouses their prejudices and closes every avenue of investigation. Such clam-like action is the highest of inconsistency on the part of the free thinker and liberal classes of materialists and agnostics. All others are bound to investigate if they believe their Bibles.

The science of mesmerism has been known and its arts practiced for unknown ages. A little over a century ago it was first formulated by Dr. Mesmer of Switzerland, and thus prominently brought to the attention of the scientific world. Later it has been re-named as hypnotism; but it means just the same. The central idea of mesmerism is the supremacy of mind over matter. In the act of "mesmerizing," so often done, one mind simply gives up, or yields, or gets out of the way, for another mind to use its body. Who can doubt this proposition after having witnessed its operation? Who in this world, who the operator at will makes the subject act, think or talk as he pleases. To be mesmerized, the mind of the subject must be willing and passive; or negative, as it is otherwise called, while the mind of the operator must be positive. These are some of its conditions.

In a former article it was suggested that if one embodied mind could be mesmerized by another embodied mind, then spirits incarnate could be mesmerized by spirits incarnate, if such things exist. Having now veiled an hypothesis, let an application be made to test its

### SOME CHAUTAUQUA MATTERS.

#### Literary and Scientific Circle Work Under Way.

##### A Short Sketch of What Was Accomplished During Last Season.

Prospectus for the Course of 1893-4. Aim, Plan and Spirit of the Movement—Required Literature. Circle Reading, Etc.

For the past six years the Chautauqua movement in Southern California has been slowly increasing. There have been many obstacles placed in its path, but in an earnest forward movement it has brushed them aside and each season is more firmly establishing itself in Southern California. The Chautauqua assembly of Southern California is organized and incorporated to advance a widespread education among the masses. It is a branch of the mother Chautauqua assembly of Chautauque, N. Y., and aims to meet the work of this organization in Southern California. It is, however, an independent organization as an assembly, and in no way under the control of or connected with any other Chautauqua assembly. The assembly is to the home reader or the member of a local circle what the normal institute is to the teacher or pupil in the great educational system of the country. But, like those, the real work and real study is done either individually at home or collectively in a circle.

In Los Angeles last year there were four active circles or clubs. The Ramon, Habertown, Eureka and the Y. M. C. A. circle, numbering about 35 members each. Besides the weekly magazine, which is sent to each circle, there was also a union meeting held bi-monthly for mutual improvement and entertainment, and a review of the work gone over in the interim. There were also many circles formed in Santa Monica, with Pasadena, Riverside, Riverside, Downey, Compton, Glendale, etc., etc. All of these indicated an increased interest as well as increased membership. The increased interest was especially noticeable in the summer assembly at Long Beach this year. Marked particularly by a larger number of students, a superior class of instructors, and higher grade of excellence, this season should show a far greater interest, principally in the home reading and the local circles.

The Chautauqua library and Scientific circle aims to promote habits of reading and study in history, literature, science and art; to give college graduates a review of the college course; to secure for those whose educational privileges have been limited the college student's general outlook upon the world and life, and to encourage close, connected, persistent thinking.

The plan is one which any one can pursue and consists of a definite course covering four years, each year's course complete in itself; specified volumes approved by the counselors; allotment of time by the week and month; a monthly magazine with additional readings and notes; a membership book with review outlines and other aid; individual readers may have all the privileges; local circles may be formed by three or more members; time required, about one hour daily for nine months, seven days a week, with additional reading; the course; seals to be affixed to the certificate are granted for collateral and advanced reading.

The C. L. S. C. maintains that the higher education should be extended to all, young and old, rich and poor, and that education best begun in academy, college and university is not confined to youth, but continues through the whole life. The circle is not in any sense a college either in its course of study or in its methods of work. Yet it puts into the hands of the student the same ambitions which will lead many thousands of youths to seek colleges and universities. The circle is unsectarian and unpolitical, promoting fraternity and inspiring help to the home, the church and the state.

The C. L. S. C. is for those people who left school years ago and who desire to pursue some systematic course of instruction. It is for high school and college graduates, for those who never entered either high school or college, for merchants, mechanics, apprentices, mothers, busy housekeepers, farmer boys, shop girls and for people of leisure and of wealth.

Many college graduates, ministers, lawyers, physicians and accomplished women are taking the course. They find the required books entertaining and helpful, affording a pleasant review of studies long ago laid aside. Several members are over 80 years of age, and comparatively few are under 18. Since 1878, when the circle was founded, 210,000 readers have joined.

The course marked out for the year beginning in the autumn of 1893 and closing in the early summer of 1894 will be: The first year for the class of 1897; the second year for the class of 1896; the third year for the class of 1895; the fourth year for the class of 1894. The class entering in 1893 is the class of 1897.

The prescribed reading for this class is: Rome and the Making of Modern Europe, by James R. Joy; Roman and Medieval Art, by William H. Goodyear; Outlines of Economics, by Richard T. Ely; Cicero's Latin Course in English, by W. C. Wilkinson; Song and Legend from the Middle Ages, edited by W. D. McClintock; Science and Prayer, by Rev. W. W. Kinley; and 12 numbers of *The Chautauquan*.

The circle has gradually secured a class of books written by leading authors, and especially adapted to the needs of self-educating readers. The Chautauquan, organ of the C. L. S. C., contains much of the required reading for this year, and many timely articles by the best American and English writers. This year the Chautauquan will contain illustrated articles on European Life in the Middle Ages, American Colonies in the Continental Capitals, The Influence of Roman Language, Literature and Art on Our Own Time, and

### THE ADAPTABILITY OF WOMEN.

#### Man is a creature of cast-iron methods. Woman adapts herself to circumstances.

##### Man refuses to drive a nail unless he has a hammer. A woman does not hesitate to use a poker, or the heel of her shoe, or the back of a brush. Man thinks it absolutely necessary to have a corker to draw a cork. Woman will gouge it out with her scissors, or a knife, or button hook. If it won't come out it will be done, and after all the contents of the bottle are what is wanted. A man regards a razor as consecrated to one calling. A woman has a higher opinion of its versatility, and uses it to sharpen pencils. This office surreptitiously leads her husband to buy a new one, and after all the razors and their makers. When a man writes he demands pomp and circumstance, and as wide an orbit as one of the planets. Pen, ink and paper must be "just so," and he shuts up the whole family in a tower of silence and nobody writes a thing. When a woman writes she gathers up nondescript paper, stray copy book leaves, backs of old envelopes, sharpens her pencil with her scissors, and placing her material on an old atlas, tucks one foot under her, and writes as comfortably as if she bites her pencil periodically and produces literature. She is oblivious to Tommie distractedly adding and subtracting in a high key; to Mollie beating a French verb into her brain by a succession of anathemas; to the much vibrant buzzing; to Sallie running the scales; to the cook who demands supplies every few moments. She makes her lover woo and quarrel and marry and the villains kill each other in the most circumscribed space.

The New York season is to be 75 days long from the opening of the horse show to Ash Wednesday. Already almost every evening of the has been appropriated for some big dance or other party.

A church at Fostoria, O. has decided to purchase 400 little wine glasses, that each communicant may receive the wine out of a glass no other person has used, in order to avoid imbroes.

of woman's troubles is with Doctor Pierce's Favorite Prescription. Safely and certainly, every delicate weakness, derangement and disease peculiar to the sex is permanently cured. Out of all the medicines for women, the "Favorite Prescription" is the only one that's guaranteed to do what is claimed for it. In all "female" complaints, and irregularities, periodical pains, displacements, internal inflammation or ulceration, bearing-down sensations and kindred ailments, if it ever fails to benefit or cure, you have your money back.

Anything "just as good," or as sure to bring help, could be, and would be, sold in just that way. This guaranteed medicine is an invigorating, restorative tonic, especially adapted to woman's needs and perfectly harmless in any condition of her system.

So sure to cure every case of Catarrh, is Dr. Sage's Catarrh Remedy that its proprietors make you this offer: "If you can't be cured, permanently, we'll pay you \$500 in cash."

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### RECOVERED HER LOST DIAMOND.

A month ago a Baltimore girl lost one of a \$1,000 pair of diamond earrings while shopping. The missing ring got tangled in the lace trimmings of a bonnet which traveled all the way to Alabama. The purchaser of the bonnet sent it back.

Puzzled Over His Last Act. M. de Semenville was a political unitarian who neglected nothing and knew how to make capital of everything. When he died, Talleyrand fell into deep thought and then said, "I cannot divine what advantage Semenville gained in doing this."

The mother of the late mind reader, Washington Irving Bishop, has recently married Lucius Langton Nichols, a great-grandson of an emperor of Russia. During the war Mrs. Nicholas was a famous nurse in military hospitals.

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