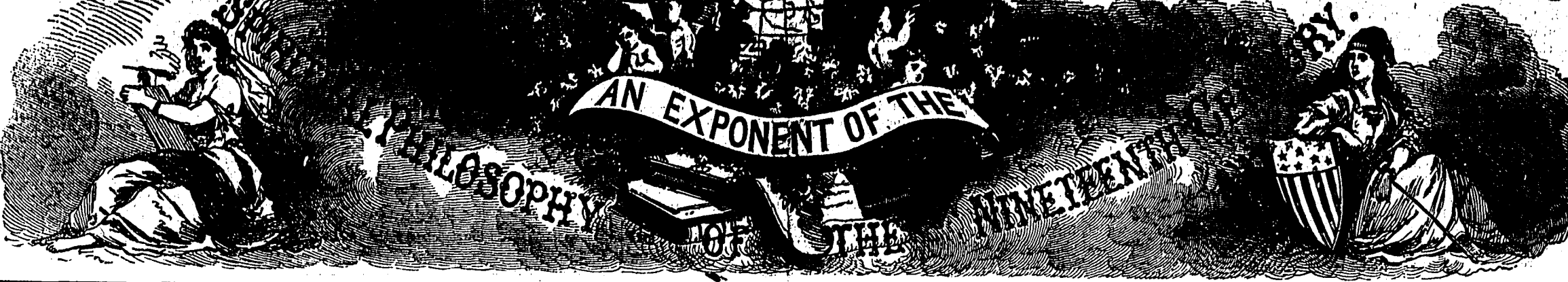


# BANNER OF LIGHT.



VOL. LXVII.

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## Original Essay.

### The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. Willis.

#### NO. XI.—THE ANCIENT JEWS (CONTINUED).

We found the evidences of mediumship among the ancient Jews accumulating upon our hands so rapidly that we were obliged to divide our subject into two or more articles.

Regarded in the light of Modern Spiritualism, the strange narrations of the Old Testament, which have been regarded by scientific men as mere idle tales, or at best as wild exaggerations of trivial, commonplace events of daily life, glow with new meaning, become intensely interesting as facts demonstrating the sublimest science the mind of man can grasp, the science of the soul.

Regarded as spiritual manifestations, wrought by denizens of the immortal world, through mortals possessing that susceptibility of spirit, that peculiar organization of the physical and spiritual that makes the connecting media between the purely spiritual and the physical, they become pregnant with meaning to us; they are at once transferred from the realm of the fabulous and absurd, the realm of trickery, of ignorance and superstition, into the sphere of divine reality, where they stand as shining facts proving that heaven encircles all, that the angels of its love encamp about humanity, that the destiny of nations and individuals is guided and controlled by a power and a beneficence that never fail.

We find that during the time of Joshua and the Judges, the visits of angels, or spirits, were so frequent as to be described as common occurrences.

"It came to pass when Joshua was near Jericho, he lifted up his eyes and looked, and behold a man was standing beside him with a drawn sword in his hand, and Joshua went to him and said: Art thou for us or for our foes? And he said neither, for I am come as the prince of Jehovah's host. And Joshua fell on his face to the earth, and did homage to him. And the prince of Jehovah's host said to Joshua: Loose the shoe from thy foot, for the place thou standest upon is holy." Joshua 5th chapter: 13, 14, 15.

This narration proves Joshua to have been a seeing medium. He had the gift of discerning spirits, and the entire book bearing his name proves him to have been an impressionable medium, second only to Moses in power. And here we are forcibly struck with the constancy of that care which was guiding this infant nation along the pathway of its destiny toward the fulfillment of the important mission it had to perform among the nations of the earth. When Moses could no longer lead and guide in the form, when he had fulfilled the laws of nature and risen to the superior life, then "the Lord raised up Joshua and magnified him before the people, so that they feared him, as they feared Moses, all the days of his life." Joshua iv. In other words, as is clearly shown by the history, these guardian spirits of the Jewish nation, perceiving the fitness of Joshua for a military leader and guide to take the place of Moses, and his susceptibility to spiritual influence, developed him as a medium for the performance of these spiritual manifestations, without which he could have obtained no power over the people, for they were in that condition of barbarism that they could be controlled only through fear, and that fear could only be excited by an appeal through spiritual manifestations to their superstitious reverence of the marvelous.

Do you ask why there should be all this effort made in behalf of the Jews, ignorant, degraded and barbarous as their history shows them to have been? We answer: Every nation on the face of the earth has been thus guided along the progressive pathway of its unfolding development. We have demonstrated this among the nations to which we have thus far turned our attention. But we find the Jews more especially and more powerfully governed and controlled by spiritual powers and agencies, because they were to perform the most important part of any nation in the great drama of unfolding civilization. At a certain point in the culmination of Jewish destiny, these other nations of the earth all poured their influences into the Jewish nation, and in that nation was born a new power. That power gave birth to a new civilization, sent forth its influences and peopled the western world. The pride and glory of the nineteenth century might never have been attained but for the part the Jewish nation played in the history of the past. India, Egypt, Chaldea and Persia, Greece and Rome reached the culminating point of their destiny, bequeathed their influences to the

Hebrews, and declined. Then from all these commingling influences, the result of all the past, sprang forth the new power—Christianity. As this new power increased the old decreased. Hebraism having fulfilled its destiny, played its part, passed into decline. The achievements of the present age stand largely as monuments of the power and glory of the new civilization that was born from the loins of that old Hebrew race. Then is not the history of that race valuable? and was not its destiny worthy of being controlled by the powers of heaven? So it seems to us; and we feel, as we search the records of the manifestations of that controlling power for proofs of our position, overwhelmed with the grandeur of the thought that the destiny of nations and of individuals is thus controlled by the divine Omnipotence of the universe, and that the hosts of heaven, with all the powers and influences of the universe of matter and of spirit, are engaged in helping on this sublime work, the achievement of the highest, the grandest, the divinest; and we of to-day, with all our pride of intellect, with all our boasted knowledge, with all our splendid triumphs of mind over matter, all our wonderful inventions and discoveries, see but the faint glimmering dawn of that noontide effulgence of glory that shall yet break upon the civilizations of the earth.

In Judges vi. we have a most interesting account of the appearance of an angel to Gideon, who was engaged in threshing wheat. A great calamity had befallen the children of Israel, and, as ever in times of trouble, the angels came. And Gideon saw this one, and talked with him a long time. So natural was his appearance that Gideon did not seem to know but that he was a mortal. And the angel gave him full directions how to relieve his people from the calamity brought upon them by the Midianites. And Gideon, still thinking he was a mortal messenger, made ready a kid and cakes of flour, and presented them to him to eat. The angel told him to lay them upon a rock. He did so, and the angel touched the flesh and the cakes with a staff that was in his hand, and fire rose up and consumed them, and the angel vanished from his sight, and Gideon realized for the first time that he had been holding converse with a spirit. His superstitious fears arose. He thought he had seen God, and should surely die, and he cried, "Alas! oh, Lord God!" But the spirit-voice which he called God said unto him: "Peace be unto thee. Fear not. Thou shalt not die." That same night the voice told him to go and throw down the altar of Baal, and build an altar unto God, and he should have help in overcoming the Midianites and Amalekites, who, enraged at this desecration, should come against the Israelites. This was evidently told Gideon by the spirit in a dream, for in the morning he doubted his dream, and demanded a test of God or the spirit, which, as we have seen, he called God, saying: "If thou wilt save Israel by my hand, as thou hast said, behold I will put a fleece of wool in the floor, and if the dew be on the fleece only, and it be dry on the earth beside, then shall I know that thou wilt save Israel by my hand. And it was so, for he rose up early on the morning, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water." But Gideon was not satisfied yet. One good test was not enough, he must have another. "And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once. Let me prove thee, I pray thee, but this once with the fleece. Let it now be dry only upon the fleece, and upon all the ground let there be dew; and God (or the spirit) did so that night, for it was dry upon the fleece only, and upon all the ground there was dew." Then was Gideon satisfied, followed his spirit-directions, and achieved success. How curiously alike is human nature in all ages. Men to-day demand test upon test, and are by no means so easily satisfied as was Gideon with his fleece.

In this same book of Judges we have the account of a remarkable female medium, Deborah, who was not only a prophetess, but an inspirational medium also. On one occasion, the Israelites having obtained a signal victory over Sisera, she broke forth into a poem, of rare sublimity and power, celebrating that victory.

In the thirteenth chapter of Judges we are told that an angel appeared to the wife of Manasse and predicted the birth of Samson. She described this spirit to her husband as "a man of God, whose countenance was like an angel of God, very terrible." Afterward he appeared to her again, and she ran to call her husband, who offered him food, not knowing he was a spirit. But the celestial visitor refused to eat or tell his name, but commanded that the food prepared for him should be burnt on a rock, as a sacrifice to the Lord; and when the flame arose the angel ascended in it, and Manasse and his wife, actuated by the same superstitious fear that moved Gideon, fell on their faces to the ground and said: "We shall surely die, because we have seen God."

The child whose birth was thus foretold by the spirit was destined to play an important part in the affairs of the nation. He became a wonderful physical medium. His strength was prodigious, and the manifestations of his power were very remarkable; and yet we shall see, when we come to the history of present manifestations, that there have been modern mediums whose powers were equally wonderful with those of the ancient Samson.

In the book of Samuel we have the beautiful account of a child-medium. Many little children in these modern days have been developed as mediums, as we shall see later in our investigations.

The story of Samuel is very familiar. While yet a mere child he heard the voice of a spirit

calling unto him. So natural was the voice, so human, the child thought it was the voice of Eli, and three times he ran to the old man, saying: "Thou didst surely call me."

Then, through this child, was given the prediction of coming desolations upon the house of Eli.

It is very interesting to follow up the development of this young medium. In fact, the books of Samuel present to the Spiritualist of to-day the most satisfactory and beautiful evidence of mediumistic power. Therein may be found corroborative testimony of the most satisfactory nature, proving that Spiritualism in the days of Samuel was just what it is to-day, and the manifestations of the spirit were the same in their essential characteristics as those of to-day, namely: by dreams, by visions, by seeing spirits, by conversing with them and by physical phenomena.

In the 1st of Samuel, 16th chapter, we find a deeply interesting account of another medium. Saul became troubled and melancholy, and could only be soothed by music.

"But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." And his servant said unto him: "Behold now an evil spirit from God troubleth thee. Command thy servants to seek out a cunning player on the harp, that he shall play with his hand, and thou shalt be well."

So they sent for young David. Mark here the spirit-power at work bringing together these two men whose mutual experiences and commingled destinies were to exert so powerful an influence upon the nation. "When the evil spirit from God was upon Saul, David took an harp and played with his hand. So Saul was refreshed and the evil spirit departed from him."

We have here another of the oft-recurring instances proving the power of music as an agent for producing spiritual manifestations. These instances are frequent, it will be remembered, in all the nations. We have repeatedly been in circles where nothing whatever occurred until we had either instrumental or vocal music.

Mark one other interesting point here: We are told that this evil spirit that troubled Saul was from God. Now, by Bro. Talmage and by many of our opponents, we are told that our spirits are evil and from the devil. But know, dear Christian brethren, that your infallible Bible declares that evil spirits are from God, and our conceptions of God inspire us with so much trust in the infinite supremacy of good, that we welcome even evil spirits to our side, knowing that they are sent either for their good or our own.

We find, too, that Saul was unfaithful to his highest spiritual promptings, and in consequence his medium power was taken from him. And when he saw the hosts of the Philistines his heart failed him, and he tried to obtain again the counsel of spirits, but could not, "neither by dreams, nor by illumination, nor by prophets, nor by signs and wonders," which, as we have so often seen, were physical phenomena.

Many a medium of the present day has lost his or her gifts by being unfaithful to them. We find that Saul, on one occasion, went to Samuel to consult with him about some lost asses. This account is interesting as proving that in those days it was customary to consult the prophets with regard to temporal affairs, lost or stolen property, etc.

We have heard a great hue and cry made in these days because mediums and spirits are sometimes consulted about temporal matters. But see how full of interest this story of Saul is in the ninth chapter of Samuel. His father's asses had strayed away. He had been three days searching for them, but failed to find them. He had wandered a long distance from home, and, despairing of success, proposed to his servant to return. The servant was a Spiritualist. He was acquainted with the great medium, Samuel, the prophet, the man of God, and he proposed they should go and consult him. But Saul said: "If we go, what shall we bring the man?" The servant replied: "I have here the fourth part of a shekel of silver. That will I give to the man of God to tell us our way."

Here is another proof that it was customary to pay those old mediums for their services. Many good people of to-day are greatly shocked at the idea of paying a medium for his services, and yet these old prophets, these "men of God," were not only in the habit of being consulted upon most trivial matters of business, but were also in the habit of taking silver and gold in compensation for their services, as do mediums of the present day.

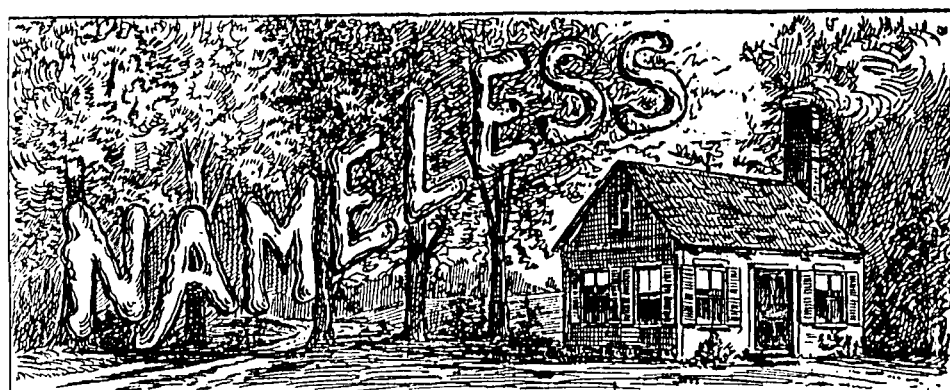
As if to leave us in no sort of doubt as to the character of the mediumship of these prophets, the ninth verse of this chapter says: "Beforetime in Israel when a man went to inquire of God, thus he spake, Come and let us go to the seer, for he that is now called a prophet was beforetime called a seer."

So Saul and his servant went up to the city in which dwelt Samuel, and Samuel sat in the gate, and Saul said: "Tell me, I pray thee, where the seer's house is." Samuel said: "I am the seer," and then by his power he told him that the lost asses had been found.

We knew a man who was led to consult a medium on a very important matter of business. In the condition of trance, controlled by an individual spirit, she told him what to do. By his friends her advice was laughed to scorn. But he followed it, and made nearly a hundred thousand dollars. Had he not accepted the advice of the spirit he would have been beggared.

Saul could consult the spirits through Samuel about lost asses, and it was divine because the Bible contains the narrative of it. Modern Spiritualism tells us of men consulting the spirits through mediums about matters of far more importance than lost asses, and holy hands come up in horror, heads are wagged in scorn and contempt. The latter is devilish, or at least insane folly. Oh! blind and perverse generation! Ye will not believe though one should rise from the dead endowed with the same spiritual gifts and powers that best bygone ages, and even in richer abundance. Ye bolt and bar the doors of the soul against them all, crush them beneath the iron heel of skepticism, and think to feed your starving souls on the stale manna of the past when the flat has gone forth that ye shall gather it fresh every day.

## Literary Department.



Written Especially for the Banner of Light.

BY MRS. M. T. LONGLEY.

### CHAPTER XVII.

Farewell! Farewell!

Seven years have passed since "Helper" first appeared in the little village, and during that time wonderful changes had taken place in Bridgton. Ayer, the busy thriving town two miles away, had extended its arms out into the suburbs, and had at length caught up its little neighbor, and made it a part of its own life, so that by now the streets and the lanes, the dwellings and the people of former Bridgton, had gathered new energy, and exhibited signs of growth and activity. Some of the farms had been cut up into streets, others were parceled out and sold for building lots; and upon several others had been erected manufactories, and other industrial enterprises, the opening of which gave new lines of employment to the town and its inhabitants.

The little church formerly occupied by the Bridgtonites as their place of religious Sunday service, and presided over by Mr. Brown, was used now as a place for week-day assembly, or for lectures and concerts that were frequently opened to the public by the town authorities; for progressive and liberal-hearted men were in office at Ayer, and the needs of the people, social as well as physical, were considered by them. A handsome temple, with arching roof and spacious vestibules—its walls and ceilings beautifully tinted, its richly stained windows admitting a flood of finely toned and mellowed light to the sanctuary, where the true word and love of the Heavenly Father were taught by inspired lips—had been erected for Mr. Brown and his followers; the service at this temple was free to all comers, and many tired hearts found consolation and spiritual comfort within its walls. Truly, it did seem as if the soul of its pastor had continued to gain in inspiration and in uplifting power ever since the day he first came in contact with "Helper" and her unseen influences; and as year after year passed by Mr. Brown continued to draw to himself not only the weary and sad, but also those progressive souls who are reaching out for great thought and high example, and whose natures demand some spiritual satisfaction and helpfulness from those who are called the leaders and the teachers of truth.

With the coming into their midst of the silent, gentle woman, whose only aim was to do good, the people of this vicinity seemed to feel a new breath of life. Sweet influences, high and uplifting magnetisms, and holy powers, came with the nameless one, and these ministering and elevating forces did their work in liberalizing, acting upon, and drawing out the inner and best thoughts and impulses of the people. Into some of the homes there came a wonderful light; a breath from the great unseen shore seemed to sweep over them, and voices long since hushed in death once more whispered their words of love and cheer to mourning hearts. To those who accepted and valued these tender tokens of divine goodness and of immortal truth, greater and grander unfoldments and powers came; their minds were enlarged, their understandings quickened, and their lives made to rejoice in the fullness of thanksgiving and happiness from day to day. Among the good people thus blessed were the Parsons family, the Browns, and the Prestons; and while the minister carried his gospel of good tidings and of great joy into the very pulpit, and sent it forth with no uncertain sound—declaring that in the love of God and in the divine economy of Nature there is no death, but only life and individuality and activity forevermore—the physician carried his new ideas into the sick-room, and administered to the suffering as a balm of peace and hope. As for the Prestons, they opened their home and invited the seeking, hungry souls that desired truth and reunion with the beloved who had gone higher, to come and search with them; and in the modest parlor of that hospitable dwelling more than one gleam of light from the heavenly world, more than one spirit who dwelt above in the Father's house, more than one gentle whisper of love from immortal bowers came to ease the aching heart, and to still the doubting questions of the skeptic and unbeliever.

For a long time David Saunders had made his visits to his young friend openly; and it was now no secret that the old man came occasionally to the Poesley hut to see its inmate, and to provide for whatever physical wants she might incur. Everybody knew these were small; for it took very little of the things of this world to sustain her life, and yet people marvelled that she could accomplish so much,

and work so unremittedly in her tasks of love.

"I have meat to eat that ye know not of," she said, when any one ventured to ask how she could live on such a small quantity of food as she consumed; and there would come a blaze of light into her eyes, and her face, transfigured for the moment into something grandly unlike the faces of earth, would so shine that the questioner felt himself stricken with awe and silence.

In the course of time the poor old sexton felt his powers failing and his energies growing less. He had now no one for whom he especially cared but "Helper," the child of his adoption and solicitude. Even his old housekeeper had been gathered home to the higher world, and David felt that it would not be long before he should follow in her train. Thoughts of his last days and of what "Helper" was to do after he was gone, filled his mind. He had no fear for her, knowing that she was under the direct ministrations of unseen intelligences, but yet the old man determined to secure to his beloved charge such material means for the continuance of her good work as he could provide.

Accordingly, at one of his visits to the new town of Ayer, David brought with him evidences of his relationship to the former owner of Poesley Woods, and proof that he was the only surviving heir to the deceased Poesley's estate. These proofs of his identity, with the advice and assistance of Dr. Parsons and Thomas Preston, David succeeded in having filed in the court, and in a little while his claim was fully recognized and established. The old man then lost no time in deeding his property to Messrs. Parsons, Brown and Preston, to be held by them in trust for "Helper's" benefit, all income or money accruing from the renting or sale of the land to be paid to her, the trustees to exercise their united judgment concerning the use to which the land should be brought.

Before his visit to Ayer was concluded David also placed in "Helper's" hand a large sum of money, realized from the sale of some securities that he held, insisting that she could do more humanitarian work if she had the pecuniary means of relieving the wants of the destitute and sad.

The old sexton was gratified in time to learn that the vicinity of Poesley woods was growing in value, and it would not be long before that tract of land would be wanted for business purposes, and could command a large sum for its sale. In the meanwhile "Helper" had been urged to leave the old hut and make her home with some of her friends; but she could not consent to this, for the little, despised place had been to her, and still was, not only a refuge of strength from the world, but a bower of peace and of spiritual joy.

Seven years had passed since the opening of our story, leaving its characters better men and women, stronger, braver, more filled with power than they were when our tale began.

Lying upon her snowy couch one evening, her head resting upon that same satin pillow, with its mystic word wrought in azure flowers, which has attracted our attention before, "Helper" felt a thrill pass over her being, and in a moment her senses seemed enwrapped in some delicious trance.

It was early June, and the soft breezes and piney odors from the woods strayed through the open window of the hut. Everything in the humble little room was as fresh and sweet as if it had just been prepared. It was wonderful how pure and clean the surroundings of this woman always were; dirt of any kind was not attracted to her, and it had no power to defile herself or her belongings.

As she lay in that semi-trance condition she looked like a very spirit, surrounded by the pure drapings and soft materials of its dainty home. There was no disturbance in the air, no darkness anywhere; all was light and harmony and peace to her soul.

Presently a soft, fairy-like strain of music became perceptible to her quickened hearing, and as it deepened in intensity and sweetness a light gleamed upon her vision from the unseen world. Out of this light shone many faces; and as she lay, smiling in joy and recognition of one after the other of those she beheld, "Helper" became aware of one form and countenance more prominent than the rest. This was Bessie Saunders, the angel daughter of her kind old protector. Bessie smiled as she caught the glance of the seer, and raising one hand she pointed to a form half hidden in mist;



the Fair Standard-Bearer, and Ladies of the Wom











The Louisville (Ky.) *Courier-Journal* says that females who sit for hours with their legs crossed to see or read, or to hold the baby, are not aware that they are inviting serious physical ailments, but it is true nevertheless. Sciatica, neuralgia, and other serious troubles frequently result from this simple cause. The writer says that the muscles and nerves in the upper

G. L. B., BOSTON.—Your suggestion is a good one, and soon as our time permits we will endeavor to carry it into effect.

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(Capt. J. J. Smith; Willie Kimball; Frank Fuller; Sarah Quinn; Annie Lucas.)

THE MESSIAH DIVINE (THROUGH MRS. W. F. SMITH)

As per date will appear in due course.  
April 25.—Nehemiah, Jeremiah, Joseph, Joseph, Dr. L. C. C. Fuller, Warren, J. J. Moore, H. Brown, Joe Collins, Sarah Williams, Ella M. Williams, Jennie West, Alexander DeWitt, Sophia Brown.

Written for the Banner of Light.  
A DREAM.  
BY WILLIAM WELSH REED.

In visions sweet before my eyes  
The fields of nature seemed to rise;  
The hills were clothed in verdant green,  
The valleys teemed with life between;  
From mountain-top to ocean's shores  
The spirit in enchantment soars.

Shining in beauty leaf and flower  
Together blend in earth's fair bowers;  
The Elfin spirits seem to guide,  
As on this mystic course I glide;  
No fading things corrode my sight,  
For all seems lasting, pure and bright.

In heights of rapture thus I dwell  
In admiration's charming spell;  
Lost to the world in sin and strife  
I find a purer state of life,  
Where earthly power does not control  
These heavenly reachings of the soul.

Thus in my dream I quickly flew,  
Through vale, o'er hill my course I drew;  
The air seemed perfumed by the flowers  
That grew within these fairy bowers;  
Though earth had known decay and death,  
New life came in the zephyr's breath.

Resplendent shining o'er the scene,  
On mountain crest and lake serene,  
The sun his rays of light had thrown,  
Reflecting beauty not his own;  
I wondered then if night's dark pall  
Would ever settle over all.

I thought: This is enchanted ground;  
Such perfect bliss I never have found;  
These sights and scenes, so pure and fair,  
Will never with old earth compare,  
For life and joy and peace now reign,  
Where once was sorrow, grief and pain!

The waters like a crystal seem  
Upon the bosom of the stream;  
By flowery banks through valleys deep  
O'er beds of gems they seemed to creep,  
And carry in their course along  
A rippling undertone of song.

I cannot cross this silvery stream,  
A mist seems falling in my dream,  
The vision fades—it fades away;  
I hear a voice, it seems to say:  
This earthly race is not yet run,  
This perfect state is not begun;

"Thy soul may rise in visions bright,  
And thou may'st soar in Heaven's own light,  
Yet shackles of a mortal sphere  
Will bind thee fast, to hold thee here;  
Death must unlock thy prison cell,  
Ere thou canst in perfection dwell."

"Earth was the scene though fair to sight,  
No charms like these can stay its flight;  
Heaven's fairer beauty ne'er can fade;  
No mists of darkness fall to shade;  
But through the ages as they roll  
Immortal pleasures fill the soul."

This casket may thy spirit hold  
Until though years accounted old,  
The pointer on time's dial plate  
Shall mark thy bounds and tell thy fate;  
When flesh and blood shall know decay,  
Then shalt thou see a perfect day!"

The mist that hung before my eyes  
Then like a curtain seemed to rise,  
And spirit-forms brightly arrayed  
On golden harps sweet music played,  
Then sank beneath the limpid stream,  
And I awoke. 'T was all a dream!

#### May Magazines.

ST. NICHOLAS.—"The Passing On of General Bacon, as Related by Master Muffett, formerly of Babbetown—In the Year 1884," is the title of a quaint narrative given as the opening article, an illustration of which is the frontispiece. Walter Camp contributes the first of a series upon "Bat, Ball, and Diamond," seven illustrations. The second paper of E. J. Glave, "Six Years in the Wilds of Central Africa," will be read by lovers of adventure. "The Story of Prince" is a true story of a remarkably intelligent dog, and "What Duke Did" is one of another bright canine, in which the reasoning faculty is shown to predominate. A new portion of "Crowded Out of Oldfield" sustains the hold it long since gained upon the interest of the patrons of St. Nicholas. Other contents are: "In the Lumber Woods," "A Submarine Ramble," "The Bunnie's Thanksgiving Story," several illustrated poems, the wise talks of "Jack-in-the-Pulpit," and the letter and Riddle Box. New York: The Century Co. Boston: Darnell & Upham, 283 Washington street.

OUR LITTLE ONES.—"Dora's Butterfly" is the subject of an attractive frontispiece, a description of which is given in pleasing verse by Nellie M. Garbrant. After that come "Rocking Chair Travels," "Strange Homes," "The Potato Babies," etc. Boston: Russell Pub. Co.

THE LADIES' HOME JOURNAL.—Nearly fifty writers contribute to the variety and interest of this month's number, among them Mrs. A. D. Whitney, Mrs. Frank Leslie, Kate Tannatt Woods, and Mary J. Holmes, in story, song, and domestic matters. Philadelphia: Curtis Publishing Company.

HERALD OF HEALTH.—Dr. M. L. Holbrook treats upon "Laws of Personal Hygiene," "Woman and the Household" are supplied by Helen Fletcher, and "Mothers and the Nursery" by Mrs. Pressler, with valuable hints and suggestions. New York: P. O. Box 2141.

THE NATIONALIST.—In the latest issue at hand—No. 5 of Vol. 2—Frederick M. Willis considers "The Sphere of the State," W. O. Wakefield contributes "A Few Words About Shoes," and the full text is given of Edward Bellamy's address at Tremont Temple, this city, on the Nationalist Club Anniversary, Dec. 10th, 1889, upon "The Principles and Purposes of Nationalism." Mr. Willis summarizes the "News of the Movement," and Mr. Bellamy explains why, on account of ill health, he will be unable to take editorial charge of this monthly at present. Boston: 77 Boylston street.

NEW MUSIC.—We have received the following from White, Smith & Co., 32 West street, Boston: Instrumental: "Success," a march brilliant, by Charles D. Blake; "A Sweet Dream," a waltz, by Richard Ellenberg; "Jubilee Polka Berlin," by George W. Persley; "Waves of the Danube," waltzes, by J. Ivanovitch; "La Fête aux Champs," by G. Bachmann; "The German Patrol," for four hands, by Richard Ellenberg; "Annette," a waltz, by Edward E. Lemieux; "Rosebud Waltz," by W. Smallwood. Vocal: "Shout, Brethren! Sisters, Sing!" Ethiopian song and chorus, words by Reginald P. Forrester, music by Frank Addis Kent; "Gladly," for baritone, by M. P. Eays; "Empire City," by Robert Martin, and "The Spinning Wheel," words by W. G. Willis, music by G. Henschel.

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EMMA J. NICKERSON.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

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