





And when the time shall come when man's outer life shall be a true ultima...

THOUGHTS ON THE SPIRIT-LAND. A. K. COFFIN. Without loss of spirit light, float on the ambient air...

GOB'S TEMPLE. BY BOWRING. Amidst a temple's vaulted roof, with his light and love...

THE SPIRITUALISM OF THE PAST AGES. GENII, DEMONS, SPIRITS. NO. 1. The spiritual manifestations of the present time...

Eudæmons. This "may properly be called a Genii's because that God which is each man's mind, though it is immortal, yet in some sort is engendered within us."

So as each man has a good spirit given him, so also he has an evil one, both of which seek an union with our interior Spirit.

Natalis Comes says: "The Genii, or Demons, present to us images of those things they would persuade us to, as in a glass, on which, when our soul looks, come into our mind, and if rightly reasoned on, lead to right-mindedness."

The ancient Pagans thought there were good and evil Demons appointed to each man. So he says: "The prophesying Spirits, called in the Scriptures angels, are called by the Pagans, Genii Fatidici, as though generated by God, and sent from heaven to us for the purpose of recording."

Pholius questions: "Whether our minds are moved of themselves to desires, or whether by the impulse of some deity."

Ammonius Marcellinus says: "Divines tell us that as all men are born, (saving the steadfastness of fate), certain divine powers are associated with them to be a sort of governor of their actions, though they are seen by few whom manifold virtues have dignified."

These desultory remarks are made to introduce an ancient work, published certainly more than one hundred years back, in England. The title is gone, therefore it is impossible to say when the book was published.

about to be delivered, was to be placed with the Eleans in the battle. Credit was given to her narrative, and the child was placed before the standard. When the Arcadians made their onset, he turned, in their sight, into a serpent, which so amazed them that they took to flight, and the Eleans were conquerors.

These anecdotes are added as a specimen of the beautiful myths of the ancients—the one typifying resolution, the other, science or wisdom.

The above is cut from the first essay of Horace Greeley, now upon a tour of pleasure in the Old World; and there is nothing remarkable about it but the somewhat querulous criticism it evinces and the false philosophy it assumes.

Should Mr. Greeley lose yet another of his offspring to-morrow, what logical reason would he assign for the belief that the next moment it would not be still the very child in its capacity of utterance that it is to-day?

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self-selected divines of his or any other church or school inspire a higher reverence than these do, or a purer morality? Do men gain any more practical wisdom from his own religious teachings and practices than from the sources he so ridicules?

Francis H. Green writing to the Spiritual Telegraph from Providence, mentions the following among other phases of manifestation:

En rapport. A little girl of seven years, belonging to a family well known to us, died last week of a putrid scarlet fever, and at the same time a young boy, about half years, very sick, and was not expected to recover.

We fell into conversation the other day with an old acquaintance, now a resident in this city, a grave, elderly, sober-minded gentleman. Sober-minded, we say; and we might add sensible, and intelligent, for so he has always been.

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