







MAN AND HIS RELATIONS.

BY S. B. BRITTON.

CHAPTER VII.

THE MIND AS A DESTRUCTIVE AGENT.

That the mind exerts a mysterious and wonderful control over the body, must be obvious to every one who has observed the relations of its faculties and affections to physiological phenomena.

Having proved by repeated references to scientific experiments, that what is usually denominated the nervous fluid in animal bodies, is a subtle form of electricity, and that the same is evolved from all parts of the system where there is either chemical or mechanical action.

The writer's views respecting the power of the mind over the electro-nervous currents and the arterial circulation, will receive strong confirmation from the further examination of the subject.

To insure uniform health and a protracted earthly existence, the corporeal development should be commensurate with the increasing mental activity and power.

The intimate connection of the mind with the vital principle is forcibly illustrated by innumerable cases of disease and many deaths, occurring co-incidentally with the previous anticipations of the victims.

Let a number of persons meet the same individual during the day, and without exciting a suspicion of collusion or mischief—assume him that he appears to be ill, and he will soon be seriously indisposed.

This power of mental action and association produces many surprising effects. Impress the mind of the magnetic sleeper that he must wake from his trance at a particular hour, and the vital force will so react on the body—under the mental impression—that it will be impossible for him to sleep beyond the prescribed limit.

Physicians and others often speak of those who merely fancy or imagine that they are ill. If they mean that physical disease, in such cases, originates in the disordered action of the mind, the writer has already expressed his concurrence; but if, on the contrary, such forms of expression are intended to imply that the disease, in all similar examples, has only an imaginary existence, I must dispute the assumption.

Many persons have died only because they thought their time had come. Dr. George Moore mentions the case of a woman who had her dress torn by a dog; she imagined that the animal was rabid, and that the virus had been communicated to her; and, strange to say, her death occurred soon after, and was preceded and accompanied by symptoms of hydrophobia.

The reader has doubtless been informed of the nature and the results of an experiment made on a man in France who had been condemned for a capital offence. Having his arm concealed so that it was impossible for him to make observations through the sense of vision, the cuticle was slightly scratched, without, however, drawing so much as a single drop of blood.

During the prevalence of epidemic diseases, multitudes doubtless fall victims to their own morbid apprehensions. Nothing can be more important under such circumstances than to create a new excitement in the common mind.

The destructive power of the mind is strikingly exhibited in the results of an experiment performed, some time since, on four Russians who had been condemned to death for political offences.

Sometimes an important truth obtains expression in the form of an ingenious fiction; and I find a significant illustration of my subject in an oriental fable.

Anxiety, like an omnivorous worm, gnaws at the root of our peace; Care, like an ugly old hag, stirs the fires of life to put them out; false Pride and a selfish Ambition contribute to waste the nation's health.

OUR METHODS OF THOUGHT.

BY PATYON SPENCE.

Let us learn a lesson from nature. All the individuals of the past seem to have germinated and developed themselves through a regular process of growth.

Nature, in her grand march along the beautiful pathway of creation, has left behind her indelible foot-prints of her universal character and eternal duration.

We will endeavor briefly to illustrate our meaning. We observe that in the animal, and also in the vegetable kingdom, individuals grow, and mature, and decay; but one that has perished is never reproduced.

Let us not shrink from truth or from error. Let us look up and see if we are not dwelling under the shadow of a dark cloud which overhangs the race and

paralyzes its energies. Yes, 'tis true we are all hugging opinions to our souls; and as the miser, who packs his wealth in bags and boxes, labelled "one hundred silver dollars," "one thousand pounds in gold," and stows it away in some secret recess, whether he may go alone and untraced, and feast his eyes with its yellow lustre, and gild his ear with its tinkling music.

He who dwells continually upon one thought, or one stereotyped set of opinions, has driven down a stake in the ground, and chained himself to it. Nor does it matter much what the nature of those stereotyped thoughts and opinions may be.

These are the species of stagnation, which, according to our conception of the character and mission of mind, are little, if any, superior to the intellectual stupor that amuses itself with the whittlings of a shuttle, or wreathes itself in clouds of tobacco fumes.

Moral and intellectual development is the great object of life. I know of no other standard by which this development can be measured, except it be the amount and character of intellectual thought and action which the individual is capable of evolving under any given circumstances.

Of all slavery, and of all species of servitude, that which is the most ignominious, and the most humiliating, for it is a sure indication that those who are thus under the yoke have not yet risen even to a conception of liberty—that their condition is adapted to their present nature, for it is equal to their aspirations.

Minds who thus cling to the past, and linger around the sepulchres of the dead, may not an inch in a century. The illustrious dead, great as many of them undoubtedly have been, are fixed islands in an onward, tumultuous current.

The whole world is now dancing the giddy rounds of an empty and vain contentment. We are all so masked in the thoughts and imaginations of others, that we do not know even our nearest friends or our dearest relatives.

It must be that we are sweeping round in the vast cycle of eternity, upon whose judicial archway of constellated stars is written, if un fading characters, "Change, change—perpetual change!"

How much they err, who to their intellectual blind, slight the calm peace with which retirement flows!

Retirement.

Banner of Light.

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THE TWO WORLDS.

The preaching of the last century, and more, has been chiefly directed to warning people against going into the next world without due preparation to meet its rumored dangers, forgetting that the world in which we now live deserves our first and foremost attention.

The two worlds that ought chiefly to interest men, are not of necessity this world and the next; the latter will take good care of itself when we come to it, and nothing is gained to any of us by trying to live prospectively.

Our nature being two-fold, our lives must be two-fold also. If we exist but in one world, yet we lead two distinct lives in that world.

Nature, too, is both outward and inward. Not landscapes alone constitute what we style Nature, but human hearts also. She is not more external than internal.

We are taught in our theologies to look and live only for the world that is to come; how is there any world to come that has not betrayed all its elements, conditions and characteristics already?

The latest news from Europe is, that the terms of peace were growing more unsatisfactory every day, particularly in Italy. At Florence great agitation existed.

Mr. J. Y. Mansfield has gone to Saratoga Springs, N. Y., where he will remain during the present month. All letters addressed to him as above, care of H. Blade, will receive attention.

Present.

nance primarily from the outward. Natural objects offer their proportions to the eye, and a report is faithfully borne of them to the spirit; when the spirit seeks to interpret them again by universally known signals, language is born, and the spirit thus outwardly expresses itself and its deep and precious experiences.

Happy and harmoniously developed is the man who can readily enjoy the Without and the Within together. He has learned, of all men besides, that the two worlds that deserve to be spoken of by moralists and preachers, are just these two at his hand; that time and earth offer all we know of, all that is good for us, and as fast as it is good for us. Nothing can be better than what we now have; the only question is, how we may extract most from it.

Every experience, every observation, every new fact that reaches us, and every fresh start we take on the road to perfection, tells us in distinct language that we dwell in two worlds continually; that we lead two lives, each converging into, and yet each distinct from, the other; that nothing tangible presents itself to the physical, or outer organization, but it likewise is reproduced, in proper form and with a corresponding meaning, to the spiritual, or inner, organization.

Let us embrace this idea—the sooner the better; it doubles all enjoyment forthwith. The body takes all that is truly its own, and no more, and hence cannot become a weight and a clog to the spirit.

Prof. S. B. Britton.

A New York correspondent of the Boston Transcript, under date of July 27th, pays the following tribute to the talents of this gentleman. We can afford to let the writer express his opinion of Spiritualism, for the sake of the good notice he gives our friend.

Rev. J. L. Hatch.

Spiritualists' Convention at Plymouth.

The latest news from Europe is, that the terms of peace were growing more unsatisfactory every day, particularly in Italy.

Present.





has excited. But that fact I was not willing to investigate... I should have been; and as I now greatly regret having let the opportunity pass, I am here to acknowledge it.

Questions Concerning the Spirit-Land. 1st. Where is the Spirit-Land located? and is it one world or many?

Letter from Warren Chaso. DEAR BANNER—We are enjoying a few days of rest at the beautiful and spacious home of Brother and Sister Doughton.

H. W. Beecher as a Medium. D. A. RICHARDS, SPRINGFIELD, ILL.—I was pleased to see in the last New York Independent, the sensible remarks of H. W. Beecher, in regard to some paragraphs going the rounds of certain newspapers.

When her mind matures to understand her kindness and all-accomplishing care. How strange it is that man should rejoice when autumn ripens the fruits of the field, and yet when a soul is ripened for a higher life, his vague, unbelieving heart doth bitterly grope and murmur at the justice of the act.

Written for the Banner of Light. MY SPIRIT FATHER. BY LITA H. BARNES. Have we no father? Hath the spirit fled indeed unto the regions of the dead?

There is no Evil. Mrs. S. E. COLLINS, NEWBURGH, N. Y.—Permit me to give a few thoughts upon certain views which have been recently advanced by some of our brothers and sisters in Spiritualism.

Spirit Impressions. P. DEMAREST, BROOKLYN, N. Y.—In the summer of 1840 I was accustomed to rise very early, and spend two or three hours in study before leaving home for my place of business.

LECTURERS. Parties noticed under this head are at liberty to receive subscriptions to the BANNER, and are requested to call attention to it during their lecturing tours.

Whatever is, is Right. Messrs. Editors.—I have read with considerable interest the remarks of some of your correspondents upon the subject of right and wrong.

Transmigration of Souls. G. L. BUNBERRY, LENOX, OHIO.—I wrote to you, Messrs. Editors, some time since, on the subject of "Transmigration of Souls," stating that the spirits now taught that doctrine distinctly—at least through me—and they desired to have a hearing in your paper.

L. K. Cooney's Lectures, &c. L. O. H. DAYTON, OHIO.—"We have been well entertained during the two weeks just past by Bro. L. K. Cooney. He delivered eight lectures while here, which for originality and depth of thought have not been excelled in this place.

Spirit Message—A Wife to her Husband. MY DEAR COMPANION—As the spray of the dark river comes slowly up toward our little one, do not feel one selfish pang of regret at her departure.

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Firm Belief. NENEHIAH HICKS, PROVIDENCE, R. I.—A few years ago I was called infidel, for the reason that I failed to discover in the Bible that evidence of immortality which my nature demanded.

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HENRY WARD BEECHER

PLYMOUTH CHURCH, BROOKLYN, N. Y.

Sunday Morning, July 17th, 1859.

REPORTED FOR THE BANNER OF LIGHT, BY T. J. BELLWOOD.

TEXT.—And hath made of one blood all nations of men...

This is a part of Paul's declaration to the Athenians... of his conception of God.

This is a declaration far more important to the world than the famous American Declaration of Independence...

Paul uttered more than he knew when he spoke these words. The words of the early prophets and the later apostles were seed-words.

It is this moral unity of the human race that gives to every human being a chance for civilization, for elevation, for development.

England does not govern India so much as she serves her. Upon that half-civilized land she pours the tide of commerce...

It is becoming more and more apparent that humanity is an indispensable element of modern civilization. Learning is good, laws are good, wealth is good...

I am promised to bring before you to-day—giving notice of it last Sabbath—and to ask your contributions to a movement in our city for establishing schools and religious worship among the colored people of Brooklyn.

As the best means of accomplishing my end, I shall give you some ideas, this morning, upon our duties to this class of our fellow-beings—the colored people.

Free colored people exist in every State in our union, and are greatly increasing—particularly in those States in which laws are passed forbidding them to go there.

We hear a great deal about repugnance to the intermingling of races. The North is particularly averse to it. In the South it is like that for the colored men are free.

There is, then, no prejudice against color, as such, though that is the badge by which those are known against whom it exists.

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I make resolutions to rid myself of them; but resolutions go to sleep sometimes. I do not pretend to be perfect in these respects.

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