

# THE HARMONIAL PHILOSOPHY



BY ANDREW JACKSON DAVIS

# THE HARMONIAL PHILOSOPHY

A COMPENDIUM AND DIGEST OF THE WORKS

OF

ANDREW JACKSON DAVIS

THE SEER OF POUGHKEEPSIE

INCLUDING

His Natural and Divine Revelations, Great Harmonia, Spiritual Inter-  
course, Answers to Ever-Recurring Questions, Inner Life, Summer  
Land and Heavenly Home, Fountains of New Meanings,  
Harmonial Man, Death and the After-Life, Spirit  
Mysteries and Divine Guest

EDITED

WITH A PREFACE, BIOGRAPHICAL SUMMARY AND NOTES

BY

A DOCTOR OF HERMETIC SCIENCE

SECOND EDITION

LONDON : WILLIAM RIDER & SON, LTD.  
CATHEDRAL HOUSE, PATERNOSTER ROW. MCMXXIII

# CONTENTS

|  | PAGE       |
|--|------------|
| <u>PREFACE</u> . . . . .                   | <u>vii</u> |
| <u>BIOGRAPHICAL INTRODUCTION</u> . . . . . | <u>xix</u> |

## BOOK I

### REVELATIONS OF DIVINE BEING

|  |           |
|--|-----------|
| <u>I. What and Where is God?</u> . . . . .     | <u>I</u>  |
| <u>II. God Revealed to Intellect</u> . . . . . | <u>9</u>  |
| <u>III. The Central Sun</u> . . . . .          | <u>14</u> |

## BOOK II

### THE PRINCIPLES OF NATURE

|  |           |
|--|-----------|
| <u>I. The Great Cosmos</u> . . . . .                               | <u>18</u> |
| <u>II. The Solar System</u> . . . . .                              | <u>24</u> |
| <u>III. The Days of Creation</u> . . . . .                         | <u>47</u> |
| <u>IV. The Earth and its Story</u> . . . . .                       | <u>50</u> |
| <u>V. The Origin of Man</u> . . . . .                              | <u>53</u> |
| <u>VI. Primitive History of Man from Psychic Sources</u> . . . . . | <u>59</u> |

## BOOK III

### REVELATIONS OF MIND AND SOUL

|  |            |
|--|------------|
| <u>I. The Outward and Inward</u> . . . . .                     | <u>66</u>  |
| <u>II. Seven Mental States</u> . . . . .                       | <u>69</u>  |
| <u>III. Mind as a Motive and Moral Power</u> . . . . .         | <u>80</u>  |
| <u>IV. Liberty and Necessity</u> . . . . .                     | <u>84</u>  |
| <u>V. What is Truth?</u> . . . . .                             | <u>89</u>  |
| <u>VI. A Spiritual Consideration of Physical Man</u> . . . . . | <u>93</u>  |
| <u>VII. The Soul in Man</u> . . . . .                          | <u>97</u>  |
| <u>VIII. The Spiritual Body</u> . . . . .                      | <u>102</u> |
| <u>IX. The Spirit of Man</u> . . . . .                         | <u>109</u> |

# *The Harmonial Philosophy*

## BOOK IV

### DEATH AND THE AFTER-LIFE

|  | <u>PAGE</u> |
|--|-------------|
| <u>I. Immortality and the Life to Come</u> . . . . .               | <u>117</u>  |
| <u>II. Evidences of Immortality</u> . . . . .                      | <u>123</u>  |
| <u>III. The Philosophy of Death</u> . . . . .                      | <u>130</u>  |
| <u>IV. The Seven Spheres of the Spirit</u> . . . . .               | <u>137</u>  |
| <u>V. Demonstration of the Summer Land</u> . . . . .               | <u>148</u>  |
| <u>VI. Celestial Rivers in Space</u> . . . . .                     | <u>155</u>  |
| <u>VII. Constitution and Location of the Summer Land</u> . . . . . | <u>157</u>  |
| <u>VIII. Centres in the Summer Land</u> . . . . .                  | <u>161</u>  |
| <u>IX. Winter Land and Summer Land</u> . . . . .                   | <u>165</u>  |
| <u>X. Language in the Summer Land</u> . . . . .                    | <u>169</u>  |
| <u>XI. Travelling and Society in the Summer Land</u> . . . . .     | <u>174</u>  |
| <u>XII. The Diakka and their Earthly Victims</u> . . . . .         | <u>184</u>  |
| <u>XIII. Scenes in the Summer Land</u> . . . . .                   | <u>188</u>  |
| <u>XIV. Ultimates in the Summer Land</u> . . . . .                 | <u>202</u>  |

## BOOK V

### RELIGION AND THEOLOGY

|  |            |
|--|------------|
| <u>I. History and Philosophy of Evil</u> . . . . .   | <u>207</u> |
| <u>II. The Cure of Evil</u> . . . . .                | <u>215</u> |
| <u>III. Birth of Mythological Theology</u> . . . . . | <u>219</u> |
| <u>IV. The Garden of Eden</u> . . . . .              | <u>226</u> |
| <u>V. The Deluge</u> . . . . .                       | <u>230</u> |
| <u>VI. The Spirit of Prophecy</u> . . . . .          | <u>233</u> |
| <u>VII. The Doctrine of Redemption</u> . . . . .     | <u>238</u> |
| <u>VIII. The Spirit of Antichrist</u> . . . . .      | <u>241</u> |
| <u>IX. Heaven and Hell</u> . . . . .                 | <u>244</u> |
| <u>X. The End of the World</u> . . . . .             | <u>247</u> |

## BOOK VI

### REVELATIONS OF HARMONIAL LIFE

|   |            |
|---|------------|
| <u>I. The Law of Correspondence</u> . . . . . | <u>249</u> |
| <u>II. Moral Law</u> . . . . .                | <u>253</u> |
| <u>III. Perpetuity of Character</u> . . . . . | <u>257</u> |
| <u>IV. The Modes of Love</u> . . . . .        | <u>263</u> |

## Contents

|  | PAGE |
|--|------|
| V. <a href="#">The Law of Association</a> . . . . .                | 267  |
| VI. <a href="#">Individual and Social Culture</a> . . . . .        | 272  |
| VII. Progress and Perfection of Man . . . . .                      | 276  |
| VIII. <a href="#">The Mission of Woman</a> . . . . .               | 279  |
| IX. <a href="#">The Ethics of Conjugal Love</a> . . . . .          | 284  |
| X. <a href="#">The Philosophy of Special Providences</a> . . . . . | 291  |
| XI. <a href="#">Of True and False Worship</a> . . . . .            | 296  |
| XII. The Influence of Prayer . . . . .                             | 298  |
| XIII. Of Purity in Purpose . . . . .                               | 304  |
| XIV. Intellect and Intuition . . . . .                             | 306  |
| XV. Of Spiritual Audition . . . . .                                | 311  |
| XVI. <a href="#">Of True Inspiration</a> . . . . .                 | 313  |
| XVII. <a href="#">The New Birth</a> . . . . .                      | 316  |
| XVIII. <a href="#">The Kingdom of Heaven</a> . . . . .             | 320  |
| XIX. The Divine Guest . . . . .                                    | 324  |
| XX. <a href="#">Finite and Infinite in Man</a> . . . . .           | 329  |
| XXI. The Spirit and its Circumstances . . . . .                    | 332  |
| XXII. Prospects of the Spirit . . . . .                            | 336  |
| XXIII. Final Destiny of the Spirit . . . . .                       | 339  |

### BOOK VII

#### HEALTH AND DISEASE

|  |     |
|--|-----|
| I. The Philosophy of Health . . . . .                          | 342 |
| II. The Philosophy of Disease . . . . .                        | 346 |
| III. <a href="#">The Philosophy of Sleep</a> . . . . .         | 353 |
| IV. <a href="#">The Philosophy of Healing</a> . . . . .        | 356 |
| V. <a href="#">The Medical Value of Clairvoyance</a> . . . . . | 368 |
| VI. <a href="#">The Will in Healing</a> . . . . .              | 371 |

### BOOK VIII

#### PHILOSOPHY OF SPIRITUAL INTERCOURSE

|   |     |
|---|-----|
| I. The Philosophy of Dream . . . . .                            | 374 |
| II. <a href="#">Animal Magnetism and Clairvoyance</a> . . . . . | 379 |
| III. The Threshold of Deeper States . . . . .                   | 386 |
| IV. <a href="#">Opening of the Spiritual Senses</a> . . . . .   | 396 |
| V. <a href="#">The Superior Condition</a> . . . . .             | 399 |
| VI. Intuitive Glimpses of Truth . . . . .                       | 401 |

## *The Harmonial Philosophy*

|  | PAGE    |
|--|---------|
| VII. The Certainty of Spiritual Intercourse . . . .          | 403     |
| VIII. Philosophy and Spiritualism . . . . .                  | 408     |
| IX. Religious Value of Spiritualism . . . . .                | 412     |
| X. Last Words on the Harmonial Philosophy . . . .            | 415     |
| <br>BIBLIOGRAPHY OF THE WRITINGS OF ANDREW JACKSON DAVIS . . | <br>421 |

## BIOGRAPHICAL INTRODUCTION

### BEING EPISODES IN THE LIFE OF A SEER

ANDREW JACKSON DAVIS was born on the 11th of August, 1826, at Bloomingrove, Orange County, in the State of New York. His father, Samuel Davis, described as a simple-hearted, unsophisticated man, followed the trade of a shoemaker and weaver, varied by haymaking and harvesting at their proper seasons. There was a moderately numerous family, the general characteristic of which was extreme poverty. Both father and mother are said—in the first autobiographical record of Andrew Jackson—to have been “destitute of the commonest education,”<sup>1</sup> meaning presumably that they could neither read nor write. Occasional intemperance—for it does not seem to have been a rooted and continuous habit—was the chief weakness of the former, in the boy’s earlier days; but he worked hard, as his opportunities offered, and tried various humble schemes to improve his position, frequent migrations included. As delineated by her son, the mother “possessed a spirit of meekness and quiet, unqualified by any really positive element of character.”<sup>2</sup> Davis was two years old when there was a hurried sale of effects and a removal to Staatsburgh, followed in 1832 by a second exodus, this

<sup>1</sup> See *The Magic Staff*, edition of 1885, p. 38.

<sup>2</sup> *Ibid.*

## *The Harmonial Philosophy*

time to Hyde Park in Dutchess County, also in the State of New York. Here the family was stationary for about six years, when it proceeded to Poughkeepsie, where occurred those events which were to shape the future life of Davis, and in consequence of which he became and has continued to be known as the Poughkeepsie seer. His first tuition was obtained at Hyde Park village in a species of dame's school, but presently under other auspices. The experiment was highly unsuccessful and is said to have been dropped speedily, though resumed in his twelfth year—as he says—for a few weeks only, and again at Poughkeepsie, apparently in the closing weeks of 1839 and the beginning of the following year. He confesses altogether to five months of education, by the help of which he acquired some rudiments of reading, writing and ciphering. The schooling was interspersed with various humble employments, humiliating in their results as the teaching—for, according to his own description, he was dull, backward and clumsy, not to speak of timidity and an over-sensitive nature. Such as it was, his religious training was also of a haphazard kind, picked up between church and meeting-house, with little regularity at either. His mother—who shines through his early life with much patience and sweetness amidst her incessant difficulties—had, however, some elements of piety after a crude manner, and, speaking generally, he responded to her good influence, partly by sympathy and partly through natural goodness in his own character. In the early part of 1841 her death put an end to their companionship. The main points of his record during the period which followed this loss, as indeed previously, are concerned with miscellaneous and mostly abortive efforts to retain such employment as came in his way.



## *Biographical Introduction*

There is no reason for reciting them in this place, and the narrative may pass therefore to that period and occurrence which was to influence his entire life and reveal his future vocation.

At the close of 1843, Andrew Jackson Davis being seventeen years of age, an itinerant phrenologist and mesmerist, named Grimes, appeared at Poughkeepsie and lectured on Animal Magnetism. Davis attended and was one of the subjects on whom the "professor" tried certain experiments, but in this case unsuccessfully. There was, however, a tailor in the village, by name William Levingston, who—as the result of Grimes' visit—made a trial of his own powers in producing magnetic phenomena. He appears to have achieved considerable success, and Davis came at length into his hands. On the very first occasion it is affirmed that "the boy exhibited powers of clairvoyance which were truly surprising." This is on the authority of William Fishbough, whose introduction appears in every edition of *The Principles of Nature*. Davis, on his part, records the circumstances and his recollected experience at length in the work already quoted.<sup>1</sup> He describes his first sensations when the operator's hands passed and repassed over his head, the momentary illumination which followed, the intense darkness thereafter, a conviction of actual dissolution, the transitory and vain struggle against the whole operation, and the consciousness that he was lying supine—incapable of all physical motion. Thereafter, as he tells us, consciousness was itself suspended and the rest of his account embodies that which he heard from others. In the presence of

<sup>1</sup> *Ibid.*, c. 32.

## *The Harmonial Philosophy*

witnesses, and with eyes bandaged, he had read from a newspaper, told the time by a watch, described the complaints from which certain spectators were suffering—in all cases with accuracy. This experiment took place on December 1st, 1843.

Davis frequented Levingston's parlour night after night, not without "inexpressible apprehensions," but with uniformly successful results. "At each session some new truth or interesting wonder would make its appearance,"<sup>1</sup> the operator freely admitting all whom curiosity or expectation drew towards the new prodigy, thus manifesting in the little community. The result was an exceedingly mixed audience, with considerable notoriety for the subject, not unmixed with hostility and even persecution. On January 1st, 1844, Davis, according to his story, made his first psychic "flight through space,"<sup>2</sup> though his recollection concerning it appears to have come long after the event. He describes himself as "born again" in the spirit. "It seemed that the whole earth, with all its inhabitants, had been suddenly translated into some Elysium." He saw not only the encompassing auras of the various spectators, but their physical bodies became "transparent as a sheet of glass" and "invested with a strange, rich, spiritual beauty." He beheld within the veil every separate material organ and the peculiar emanations by which each was surrounded. It is claimed also that behind the "real physical structures," he became conscious of the "indwelling essences and vitalic elements." This was the first stage of his vision, and the second brought within his field of consciousness the furniture in the

<sup>1</sup> *Ibid.*, pp. 211, 212.

<sup>2</sup> See *ibid.*, c. xxxiii, *passim*.

## *Biographical Introduction*

room about him and the walls by which it was enclosed. The walls dissolved, and he could see into the adjoining house. This was the second stage, and he passed thereafter into what he terms a deeper sleep, in which, "by a process of interpenetration," he was "placed *en rapport* with Nature." He became aware of "a high and eternal communion," as between that which was within him and that which is alive in the world. The earth opened to his view, and he explored the mineral kingdom, the properties and essences of plants, and the internal physiology of the animal creation. He saw something also of man, in the sense that all animate nature was working up towards humanity.<sup>1</sup>

On another occasion, the date being March 6 of the same year, the magnetic condition was induced as usual, but experiencing a painful impression from what is termed the "spheres" of the sitters, he quitted the operator's premises, and being still in the subjective state, called at the house of a clergyman, proceeding thence to the operator's private residence—where he was staying at the time—and there going straight to bed. He awakened, still under the magnetic influence, dressed and went out into the street, passing from point to point "with a fleetness indescribable." It was still night, and "under the heavenly archway" he appeared to stand alone, "unseen by any save the eye of the

<sup>1</sup> It calls to be said that this vision is intincted with the considered opinions and experiences of Davis in his later years. It took him four years to recollect anything concerning it, and as, according to his own quite sincere statement, it was when writing *The Magic Staff* in 1857—after a space of thirteen years—that the vast scene unrolled before his memory, we shall be justified in making certain allowances for the very probable intermixture of earlier and later seership in the narrative, taken as a whole.

## *The Harmonial Philosophy*

Eternal Being." An allegorical vision followed, concerning "a shadowy congregation of clean and beautiful sheep" and their shepherd—"a kind and gentle being, endowed with physical and spiritual perfection." The flock represented humanity and the herdsman was a reformer among it whose mission was to overcome ignorance and confusion therein. The part of Davis in the vision was to help the shepherd in his tending, which was at length accomplished, after which the flock and its guide proceeded onward and vanished in the distance. The scene changed presently, and he was across the river Hudson, now overcome with fatigue, again restored inwardly, now in storm and darkness, again under a clear sky in the daylight, now conscious of sleeping, then of awaking, and finally finding himself in an utterly strange region. Once more he beheld a scattered crowd of sheep, striving to climb a hill, and a shepherd like the former one, whom he was also called to help, with similar results. At a later period teachers came to himself, and between their visits he inquired of a person in a farmer's dress how far it was to Poughkeepsie. He was told that it was about forty miles. He began travelling homeward, alternately sleeping and running. Part of his instructions were concerned with the art of healing, but this also was conveyed figuratively; and part told him that through his mediation new light would come to mankind. All this time he was travelling in the physical body, though only conscious in the spirit. At length he reached Poughkeepsie and returned to the house of Levingston, having been absent since the previous night. It was not until he had eaten a hearty meal that he regained his normal sensibility.

- He was magnetised as usual on the following evening,

## *Biographical Introduction*

and then proceeded to explain the moral of his recent visions. They signified a complete change, an end to the gratification of curiosity and the advancement of magnetic science by devoting the clairvoyant faculties of the seer exclusively to the healing of the sick. The limits of sittings were fixed, the manner of conducting the magnetic process was prescribed, and it was laid down that there should be no charge for consultation except to those who were in "easy circumstances." Davis represents his operator—the tailor, Levingston—as having an abundant and profitable business; but he was a man inspired with the love of humanity, and this to such an extent that, encouraged by his wife, he gave up his trade to follow the course outlined by the young seer. A clairvoyant clinic was opened accordingly, beginning at Poughkeepsie and extended afterwards to Bridgeport, Connecticut, operator and subject living as they could upon the proceeds which came into the common coffer. But as the days drew towards the summer of 1845, Davis was in labour with the undetermined sense of another mission, a wider and more important field of labour, concurrently with which he became acquainted with Dr. S. S. Lyon of Bridgeport, apparently an ordinary medical practitioner, whom he convinced of the truth of clairvoyance. Now, Davis in his entranced condition had delivered already some two or three lectures, and as the horizon cleared inwardly before him he saw that his coming work lay in this direction, or to put it quite plainly and boldly, a book was to be delivered in sections, in the magnetic state, and reduced into writing by a scribe present on the occasions. There was to be one magnetiser and there was to be one scribe only. So did Davis, something less at the date in question than twenty

## *The Harmonial Philosophy*

years old, enter upon a new phase of his career, and the connection with his previous operator came to an end abruptly, for, while in the clairvoyant state, he “voluntarily chose Dr. Lyon to be his magnetiser during the delivery of this book,”<sup>1</sup> the reporter—similarly selected—being the Rev. William Fishbough, of New Haven, Connecticut—probably a universalist minister. As the seer decided further that the “revelations” must take place in New York, rather than Bridgeport, Dr. Lyon relinquished “a remunerative and increasing practice,” with the result that another clairvoyant clinic had to be opened at the new centre as a visible means of subsistence for operator and subject during the long course of the lectures.

In addition to operator and scribe, three permanent witnesses were selected, “so that the world through them might know from what source these revelations flow.”<sup>2</sup> They were the Rev. J. N. Parker, Theron A. Lapham and Dr. T. Lea Smith—of whom little or nothing is known at this day, beyond the brief references of Davis. The lectures, to the number of one hundred and fifty-seven, were delivered at 92 Greene Street, Manhattan,

<sup>1</sup> See William Fishbough's introduction to *The Principles of Nature*, original edition, p. 18. This memorial states that the choice mentioned above was neither solicited nor anticipated by Dr. Lyon until it was actually announced. Davis, however, gives a different account. He had called upon his future operator when in dejection over the inability of Livingston to develop his clairvoyance further and told him that he would present himself at the proper time if he—Dr. Lyon—was to replace the first operator. He called again—to communicate the fact—when he had decided affirmatively as the result of meditation in solitude; and so far as it is possible to judge from the words of his narrative, Davis was not then in a state of induced clairvoyance. See *The Magic Staff*, c. xxxix.

<sup>2</sup> See *An Address to the World*, prefixed to *The Principles of Nature*, p. 2.

## *Biographical Introduction*

from November 28th, 1845, to January 25th, 1847, apart from any public announcement, a few persons being privately notified from time to time. The remarkable scheme had therefore no financial aspect, so far as its chief actors were concerned. As regards procedure, it will be sufficient to state (*a*) that the subject was hoodwinked, as was the case also in the previous experiments and throughout the diagnoses generally; (*b*) that he was put invariably into the magnetic condition; and (*c*) that the seer dictated to the operator slowly and in a low voice, the operator repeating the words aloud, making sure that they had been heard correctly, after which they were written down by the scribe. The source of information was claimed to be "the spiritual world," but apart from any special personality, thus constituting—at whatever may be its importance and value—one salient distinction between the Davis communications and a considerable proportion of those which characterised the séance through many subsequent years. In a word, the Manhattan orations were the first to be delivered in trance, the inspirational poems of Thomas Lake Harris coming probably next in time, as they do certainly in importance.

In the digest which follows, *The Principles of Nature*—into which the lectures developed—will speak adequately for itself. Here it will be sufficient to add a word only on two external facts. The means for its publication came at the right moment—as they seem to come always in cases of this kind—through the munificence of private sources; and the work was prepared for the press by William Fishbough, who gives a scrupulous account as to his hand therein. The following heads of particulars are worth noting, as indications of his personal good

## *The Harmonial Philosophy*

faith. He made needful corrections in grammar, pruned certain verbal redundancies and elucidated some obscure sentences. He altered nothing in respect of ideas and, moreover, added nothing. With these unimportant qualifications, he bears witness that the work, in its published form, "may be considered as paragraph for paragraph, sentence for sentence, and word for word, as it was delivered by the author." With one exception, the appended annotations were those of Fishbough; but they were very few and unimportant, and have not been reproduced here.

A little prior to the publication of this work, Davis felt that what he terms the second magnetic crisis of his life was on the threshold or within the door. As a fact, he was put to sleep by Dr. Lyon for the last time on April 10th, 1847, and he looked in other directions for the "further development of his powers." Such at least was the testimony of Thomas Lake Harris, the inspirational poet, who had become acquainted with him at this time and is claimed to have looked for his guidance during a brief period. On August 11th, Davis attained his twenty-first year, when it was proposed to establish a "reform paper," to be entitled *The Univercælum*, with Dr. S. B. Brittan as editor-in-chief. He was another friend of that season and well known in the circles of liberal thinking, as he was subsequently in the spiritualistic movement for a considerable number of years. The project was brought to birth, and Davis was one of the contributors; but adequate capital was wanting for such a venture, and its struggle for existence ceased at the end of 1848. In the meantime, or specifically on July 1st, 1848, Davis was married to the woman whose generosity had mainly made possible the pub-



## Biographical Introduction

lication of *The Principles of Nature*. She was much older than himself and had occasion to secure a divorce from her first husband before the union could take place.

The history of this period is really that of the liberation of Davis from the leading strings of magnetic operators. He was conscious and has put on record the fact that he could enter "the superior state" whenever circumstances and his own will demanded it.<sup>1</sup> Under these circumstances, and without—as he tells us—the aid of any scribe or help from other books, he began writing the first volume of his next most considerable work, *The Great Harmonia*. This was during the autumn of 1849 and the spring of the following year. In this manner there passes into record the beginning of that psychic, intellectual and literary life which Davis was to lead henceforward. His books are its landmarks, and to all intents and purposes they represent it so fully that the bibliography of his writings at the end of the present volume might be taken as a sufficient supplement to the present biographical note. Everything else is transitory and its interest has perished long ago, as those who at this day may undertake the experiment of reading *The Magic Staff* and *Beyond the Valley*, which are his memoirs very much at large, are likely to find to their cost.

Here it will be sufficient to say that she who was his first wife died on November 2nd, 1853, and on May 15th, 1855, he was married for a second time. As Mrs. Katie Dodge secured a divorce with the intention of marrying Davis if and when it was obtained, so Mrs. May Love was moving for similar liberation when that which Davis

<sup>1</sup> See *The Magic Staff*, c. xlix.

## *The Harmonial Philosophy*

terms his "clairvoyant penetration" had discovered a "genuine fitness" between her soul and his. The second union continued for something like twenty-nine years, when it was terminated on November 18th, 1884, in a letter which Davis wrote to his wife, addressing her as "my companion in the work," and this course was subsequently clinched by a nullity decree, on the ground that the divorce obtained from Mr. Love in 1854 by Mary Love "was not sufficiently valid in the State of New York," where Davis married her subsequently.<sup>1</sup> Mary Davis raised no plea against the proceedings and—apparently with a broken heart—reassumed her maiden name of Mary Fennell. This is enough to register in the present place concerning a particularly painful business.

Davis appears to have entered the married state for a third time, as it has been stated that "his beloved wife," Della, "ministered to his last earthly needs" at the time of his death. For the rest, he was an active and ready lecturer on the Harmonial Philosophy. He was connected, editorially and otherwise, with several periodicals, among others *The Herald of Progress*, and, generally speaking, with a number of "reform" movements. Moreover, in or about the year 1886, having taken up the study of medicine through the authorised channels, he earned and received his diploma of M.D. from the United States Medical College of New York. Though he claimed always to be guided by an inward light and to possess, as we have seen, the power to pass continually and volun-

<sup>1</sup> See "In Memoriam—Mary Fenn Davis," by Hester K. Poole, reprinted from *The Religio-Philosophical Journal by Light* of August 21st, 1886. So the lady did not long survive her enforced separation.

## *Biographical Introduction*

tarily into higher psychic conditions, in which the unseen world opened its vistas before him, *The Principles of Nature* is the only work which he dictated in an entranced state, so that it stands in a category by itself when compared with his later writings. It has certain manifest resemblances with the revelations of Swedenborg, and it may be noted that Davis claimed the Swedish seer as one of his early "guides." He took exception, however, as we have seen, to the notion that he occupied the position of a medium in relation to any spirit, "as if my mind—while in the superior condition—were an insensible, unintelligent and passive substance or spout, through which disembodied personages express or promulgate their own specific opinions." The remark has reference to *The Principles of Nature*, and Davis describes with considerable detail his mental state as one of "watching and analysing" on the night that its dictation began and when he was like a "conscious mirror . . . on which were reflected and in which were focalised the principles and properties of the System of Nature." His magnetisation or entrancement produced therefore only a suspension of physical faculties which—*ex hypothesi*—liberated and extended his interior powers. No seer of ancient or modern times has given so lucid an account of his psychic states, as remembered subsequently.

While *The Principles of Nature* is accurately described in the preface to the present volume as the most comprehensive of all his writings, it is of course not the most mature. Personally Davis preferred *Penetralia* to any of his other books, on the ground that it was "the wisest," an opinion probably endorsed by very few of his readers. In any case it is believed that he is represented

## *The Harmonial Philosophy*

at his best by no one work but rather by that harmony and digest of all which is presented here.

“The Poughkeepsie seer” departed this life on January 13th, 1910, and since his entrance into the Summer Land there seems no evidence of his communication with “the first sphere.”

# THE HARMONIAL PHILOSOPHY

## BOOK I REVELATIONS OF DIVINE BEING

### I

#### WHAT AND WHERE IS GOD? <sup>1</sup>

THE mind is incarnated in a physical temple of which the dome is measured by inches, but its thoughts and affections expand into greater dimensions. Earth is too limited, and its materiality is too obvious for the soul. It seeks those living orbs that roll through infinitude. Star after star is counted; constellations are mapped out, like milestones along familiar roads. Still the mind goes on. It reaches the ineffable mysteries of the sidereal heavens, those invisible worlds of grandeur beyond the most distant stars. Amazed at the splendours and harmony, pulsating with joy and the desire to know yet more, the soul demands: what and where is God? The fields of science have been traversed, the beauties of art have been displayed for our contemplation; the religious works of all nations have been searched, that the soul might comprehend and gaze upon the Supernal

<sup>1</sup> See *The Great Harmonia*, Vol. II, p. 255 *et seq.*, summarised and collated.

## *The Harmonial Philosophy*

Ruler of the universe ; but He remains the unseen, un-comprehended Father of all spirits—pure, holy, everlasting, infinite. Belief in God, or in a superior power, is indigenous to the soul and consequently to all nations and tribes on the surface of the earth. While individual conceptions of God reflect prevailing beliefs for the vast majority, to the mind which thinks independently such notions will be representative of the person himself, and to this extent God is in our likeness. They may be scientific, philosophical or theological. God considered scientifically is the greatest fact in the universe—the greatest Principle and Reality. He is the active or moving Principle, contrasted with which Nature is moved or passive. He is Being, of absolute necessity. Vitalising all things, He dwells with all substances and elements, and individualises His motion, life, sensation and intelligence therein.<sup>1</sup> It is true therefore that God is Nature.<sup>2</sup> Being substance in and of Himself, and exerting an active and moving power continually in the empire of matter, it is reasonable to conclude that His attributes and elements are also matter or substance. All His modes of motion may be generalised under attraction and repulsion or—in the language of Harmonial Philosophy—as association, progression and development. But a scientific inquiry into the nature and mode of God is the first and most inferior effort of human

<sup>1</sup> According to *The Great Harmonia*, the universal empire of worlds about us is actuated and governed by a Divine Mind, which is the Cause of all that feels or exhibits life. It is likewise the Source of all power, and is Itself actual substance, because it requires substance to move substance. The affirmation recurs continually. See *op. cit.*, Vol. I, p. 46. See also the annotation on p. 112 of the present work. Meanwhile, it is sufficient to mention that—whatever may appear on the surface—Davis does not really intend to confuse phenomena with noumena or matter with substance.

<sup>2</sup> Nature is elsewhere described as the body of God, meaning the Divine Vehicle or Vesture.

## *What and Where is God?*

reason, and its conclusions are of an external kind, true only so far as they go.

Philosophy, on the other hand, considers God in reference to principles, causes and designs, instead of things, effects and phenomena, which are the province of science. He is for philosophy the Great Central Source of life, love, order and form. Nature exists and operates between God and His designs, while the end or issue of such design must correspond to the magnitude and majesty of the Inventor. Contemplate that Eternal Centre from which proceeded the innumerable worlds of immensity, and reason will confess that God is positive but all else negative. Spirit and matter must not be confounded nor separated. When defining spirit I have been compelled to employ the term matter, in the absence of a better word, because it is expressive of substance, and such is spirit. So also the Positive Mind must not be confounded with Nature, nor separated therefrom. God is as distinct from Nature as is the human soul from its body.<sup>1</sup> He is personal in the sense that He contains the principles of perception, and all other principles; yet is He not separate from or outside Nature. His mode of being and action is determined by that inevitable constitution of things, of which He is the Unfolder, Sustainer and Co-essential.

Theologically considered, God is the Great Father, Spirit of all spirits. The essential qualities and properties of His Infinite Soul penetrate all Nature and all

<sup>1</sup> At a much later period Davis re-expressed the position thus: The Father-God is one universe and the Mother-Nature is another universe. In heart, in brain, in essence and in spirit, the twain are perfect counterparts; and their duality is a living oneness which is called truly Eternal Harmony. *Views of our Heavenly Home*, p. 109. The word eternal does not appear to be used in any rigid sense, for Davis recognised elsewhere that the present cosmic order may be dissolved and be replaced afterwards by another. So also the comparison in the text above, respecting soul and body, is subject to the transitory nature of the latter.

## *The Harmonial Philosophy*

intelligent essences. These qualities and properties are love, understood fundamentally, and thus God is love. Theologically we think of the inexhaustible sweetness of this love; we think of God's close and unchangeable relation to our most interior selves; we feel a particular providence in our existence, a protection from multifarious temptations and accidents in the doing of His will willingly. When this view rests, as it should rest always, upon a scientific and philosophical foundation, divested of mystery and supernaturalism, it is a source of unfailing consolation. If God is apprehended as an organised principle,<sup>1</sup> operating according to eternally established laws—so surpassingly righteous that they produce a kind of necessary freedom or independence—then will our spirits bow with intellectual obedience to the Will of our Father and experience a beautiful liberty in moving harmoniously with universal Nature. It follows that, viewed with scientific eyes, God is a Great Fact, philosophically a Great Positive Mind and theologically a Great Spirit Father. The executive element of the Great Positive Mind is will, and the essential element is love. Divine Love and Divine Will, in their governing and directing principle, constitute Divine Wisdom—eternal, infinite, spread throughout the length and breadth of the universe.

In accordance with the rules of analogical reasoning, it is easy to comprehend what God is, and where and how He dwells in the universe. He is the sublimation of all substantial qualities, essences, elements, principles, in the highest concentration of unity, the crystallisation

<sup>1</sup> The argument is that God must be Himself organised before He can "breathe forth"—that is create, produce, beget or emanate—organisations, and that He must embody within Himself the principles of all modes of action before there can be such processes or activities in Nature as are found everywhere therein. Hence God is regarded as the Principle of sensation, not less than of motion, life and intelligence. They are parts or aspects of the organisation postulated. See *The Great Harmonia*, Vol. I, pp. 48, 49.



## *What and Where is God?*

of all that is refined, pure, bright and harmonious.<sup>1</sup> He resides especially in the vortical encephalon or cerebrum of the universe. The analogy which exists between the Divine Mind and the universe is therefore established. As the human mind is organised on a finite plane, so is the Divine Mind organised on an infinite plane. As the seat of human sensation, affection, sentiment, intelligence and voluntary power is in the brain, so are the qualities, essences, principles, omnipotent power and eternal omniscience in the sensorium of the universe. The outer universe is a visible manifestation of the Indwelling Deity. Nature is the body, God is the soul. Nature is the dormitory of all that is unfolded in the great sensorium. God is the Cause, Nature is the effect; God is the spiritual, Nature the material; Nature is finite, God is infinite. The two are joined indissolubly and harmoniously—matrimonially, so to speak—and can never fall asunder. The highest conception which the human mind can attain of the Infinite is essentially theological; but the relations which the Infinite sustains to the finite,<sup>2</sup> which God sustains to Nature, can be

<sup>1</sup> Above all, God is love, for Davis as well as the Hebrew and Christian Scriptures. It is necessary to reiterate this, for on account of it he regards the Divine Being as a principle rather than a person, though also affirming personality, as we have seen, and sometimes at the expense of occasional confusion in the minds of his readers. The truth is that he speaks very often as one carried away by the rush of a particular notion. A certain order can be extracted, however, from the confusion in the present case, for it is said also that love is a principle by which all things are filled with vitality, expanded and made beautiful. If love is God and God is love, then God is a principle, and the Divine Personality dissolves in the immensity of this conception.—*Morning Lectures*, p. 256. It dissolves—that is to say, in the mind of the thinker, but remains in the Divine Being, to Whom is otherwise attributed that consciousness which is impossible apart from personality.

<sup>2</sup> In considering the question whether the universe is boundless, it is stated in *Penetralia*, p. 76, that boundlessness is a comparative term applicable only to infinity, not to the organic or inorganic contents thereof. That which men term infinity is the shoreless space wherein the

## *The Harmonial Philosophy*

comprehended only by a philosophical intellect, and hence such terms as our Heavenly Father and the Great First Cause will be understood readily, but the Organised Principle and the Great Sensorium of the universe make a deeper call on minds. The Great Positive Mind is love, will, wisdom; Nature is substance, aggregation, universe; and the laws which flow from God into the organism of Nature are those of association, progression and development.

God acts upon the universe anatomically. In the structure of planets and in the forms of solar systems there are manifold indications of a great anatomical law; and inasmuch as spirit is a substance superior to matter, which it moves, the formative principle which lies back of and beneath all visible combinations of matter must of necessity contain whatsoever the externals of Nature manifest to sense. The series, degrees, associations of structures in Nature are expressive of principles contained in the One Great Principle. God also acts physiologically on the universe. As the acorn develops into an oak, as the germ of all forms produces an ultimate development in its own image and likeness, so the Divine Mind begets Its image and likeness in the human soul.

universe revolves. The contents of such infinity are not fixed eternally, because this can be predicated only of principles. Infinity is something containing something. Boundless space is filled with matter and motion, and no space is unoccupied, while nothing is capable of annihilation in the realms of infinitude. The reason is that nothing is brought into being without embodying Divine Ideas and subserving eternal uses—meaning that the purpose of God is within and behind all that is. It will be seen that Davis looks perilously near the affirmation of two infinities, and as there are other instances of this in his writings, we may note in the present case a certain qualification, when he speaks of space as that which men term infinity. The true way of escape is to realise that God is the one only infinite being and that space is the distance between cognisable or imaginable objects in that creation which moves and has conditioned being in Him. But this was not clear to Davis, and though he states categorically in the text that Nature is finite, he testifies differently in several later places.

## *What and Where is God?*

So also it expands and unfolds its celestial and immutable principles into mineral, vegetable and all animate forms. A great functional or physiological law flows through the labyrinths of immensity. Nothing which manifests life is without functions to perform in the great body of causation, and the forms and functions of material organisms in Nature are demonstrations that the Great Motive Power of the universe contains principles of structure and function, which in these attain their ultimate. In the third place, God acts on the universe mechanically, for there is a certain sense in which Nature is a vast mechanism, of which God is the Great Inventor; and in its sublime workings the true mechanic on earth can learn of God. From the lowest to the highest he can discern the constant evolution of principles, motives and forces. The centrifugal and centripetal tendencies of human mechanics imitate, on an imperfect scale, corresponding tendencies and motions among planetary bodies. Once more, Nature indicates the modes of Divine Existence.<sup>1</sup> As the spirit of man acts on his body so does the Spirit of God act upon the universe. But, in the fourth place, God acts on the universe chemically, and this Divine Chemistry is the harmony and perfection of those laws which interrelate the Great Vital Principle and its physical organism—that is to say, the boundless universe. The principle of association, which is the primary manifestation of Divine Love, flows forth into all branches of organic life, and chemical

<sup>1</sup> Nature is also—according to one of many definitions offered by Davis—the internal love-source of all being. According to its common signification, it is the fixed order of things, but according to the interior meaning it is the fountain-heart of the life of things. The physical universe, or objective sphere of matter, is not Nature. The phenomenal universe is a physical organisation, and the spiritual universe is a spiritual organisation. The two are expressions of the male and female principles, which are interior and invisible. Nature—the infinite heart—and God—the positive soul—like soul and brain married indissolubly, propagate both the physical and spiritual universe, which are related to “summer

## *The Harmonial Philosophy*

action is its sequence or companion. Such action is indeed one mode of creation. In the fifth place, God acts upon the universe electrically. The Divine Mind employs electricity as a medium of communication to all parts and particles of the universe, an expression of the unchanging pulsations of His Eternal Soul. He acts also magnetically. The Eternal Mind is surrounded by a Great Spiritual Sun, resplendent with emanations of immortal life and beauty. Its essences, principles and harmonies flow through the whole organism of Nature, as the blood and principles of life and sensation flow through man's body. But in fine God acts upon the universe spiritually, as the Great Spiritual Principle, totality of being and crown of all.

spheres." Objects in the physical worlds and human beings, including the higher grades of intelligence, are children born from that beautiful central marriage of the Father and Mother—the union of the Eternal Heart with the Eternal Head, the conjunction of Love and Wisdom. As we behold in our children our own tendencies, attributes, habits and external likeness, so in the physical universe we may discern the attributes, elements and principles of the Infinite Father and Mother.—*Morning Lectures*, pp. 215, 216. I commend this to the notice of my readers, because Davis speaks frequently as if he had forgotten the point. It may also be true to say that some of his views had ripened in his later works—of which here is one instance—and some had been outgrown, consciously or otherwise.

## II

### GOD REVEALED TO INTELLECT<sup>1</sup>

THE true nature of causation must be regarded as the fundamental problem of science, for we can never know anything but causes and effects. They are correlatives in language and in thought. To the question—What is causation?—four answers can be given: (1) the sceptical, (2) the material, (3) the pantheistic, (4) the rational or Christian. To assert that man is utterly ignorant of the true nature of causation is total scepticism. To predicate the doctrine of invariable sequence, as did Hume and Brown, presents the formula of materialism, of which idealism is another phase. Idealism and materialism are identical at the root.<sup>2</sup> Both take it for granted that all

<sup>1</sup> See the volume entitled *Arabula, or The Divine Guest*.

<sup>2</sup> The statement as made is after the manner of an intellectual puzzle, and one is left wondering, here as in other places, about the sense in which certain words interpreted themselves to the mind of the author. If there is a contrast anywhere in the world of speculative thought it would be obviously between idealism and materialism, or between Berkeley and e.g. Condorcet, while the suggestion that materialism regards Nature as a dream-show would be scouted by every one who has suffered himself to rank in that class. The bond between antecedent and consequent has nothing to do with the interpretation of Nature as a visionary pageant, and as one who—by his own hypothesis—was a man of vision, Davis should have known, like Emerson, that Nature as it communicates with us through the channels of the senses is an omen and a sign, because that which passes through these media cannot be known at first hand but by derivation only. The senses are a mode of adjustment, a contrivance for communication, and that which passes through them has—in respect of its external source—the relation of type to antitype.

## *The Harmonial Philosophy*

Nature is but a dream-show, where phenomena are inter-linked only by the bond of antecedent and consequent. If we answer that emanation is the only causation, we are landed in pantheism, where all individual existence vanishes, all notion of right and wrong, truth and falsehood. The remaining answer is that which I deem rational, Christian and true—that causation resides in mind, that matter can never be a cause, and that every phenomenon is the effect of intellectual force exerted by pure volition. This view it is now proposed to demonstrate after the rigorous method of geometricians.

It may be laid down as a general proposition that the perception of mathematical truth is essentially an attribute of intellect. It follows that to work mathematically evinces mind. Now, all motions of the material universe, in their wondrous variety and unity, are strictly mathematical. I will begin with my own organism. I survey my right hand: it has five fingers. I look at my left: this has five also. I turn to each foot and on each behold five toes. I think of my bodily senses: these are five again. Throughout all members of my body there runs also a wondrous duality—in my eyes, arms, hands, feet, ribs and the convolutions of my brain, where equal members balance each other. If the Cause which arranged the relations of my several organs understand mathematical harmonies, all is luminous. There is no chance to be calculated against their production, since He who comprehends the relations of number can involve them indefinitely and even infinitely, supposing that He is Himself infinite. But if the Cause which produces the combinations be not mathematical mind, what are the chances against a single combination of fives in a pair? And what are they in respect of the millions now living, as of all that have lived and passed

It is therefore figurative, emblematic, and the world at large is for us therefore, and inevitably, a sacramental world—that is to say, phenomenal, having the noumenal behind it in the hiddenness.

## God Revealed to Intellect

away? The algebra of an archangel, with infinite space for his sheet and eternity for the period of solution, might be insufficient for the overwhelming computation. The question therefore recurs: could any Cause without intellect to perceive and reason to count produce these invariable equations?

We can, however, carry the demonstration that all motions in Nature are mathematical through the whole field of phenomena. We may take the invariable ratio between the hydrogen and oxygen in water, of oxygen and nitrogen in atmospheric air, of oxygen and carbon in carbonic acid. Here are a few fragments of the evidence drawn from chemistry. In botany we may take the first two classes of Linneus, arranged according to the number of stamens in each flower. We may analyse a flower of the tobacco plant. It is of the fifth class and has therefore five stamens; its corolla has five parts and its calyx five points. It is so with every tobacco flower on earth: so it has ever been and so will remain always. We may appeal to the phenomena of light, that wonderful agent which plays so important a part in the processes of creation. We may confine ourselves to the strict algebraic formula of its first law—that the intensity of light decreases as the square of its distance increases, and *vice versa*. So also the second law, that the angles of incidence and reflection are always equal. Is it possible that the Cause which thus geometrises is devoid of all knowledge of geometry? Were there no other proof of the existence of Deity, there is one other consideration in the domain of light which should settle the question for ever. It is this—that every rainbow is an exact mathematical equation of every other rainbow in the universe.<sup>1</sup> But there is finally the science of as-

<sup>1</sup> The infidel Diderot—who did not understand mathematics and hated it when he was confronted with them—fled the Russian Court because one who knew his weakness said to him in a large assembly at the palace: Monsieur Diderot,  $a + b$  multiplied by  $a + b = a^2 + 2ab + b^2$ , and

## *The Harmonial Philosophy*

tronomy, which is another name for sublimity itself, and there are the three great laws of Kepler: (1) That all planetary orbits are regular ellipses, in the lower focus of which the sun is placed; (2) that the times occupied by any planet, in describing any given arcs of its orbit, are always as the areas of sectors, formed by straight lines drawn from the beginning and end of the arcs to the sun, as a centre; (3) that the squares of the periods of the planet's revolutions vary, as the cubes of their distance from the sun.

We are taught in this manner that nothing but mathematical harmony obtains in all motions within our own sphere. We can conceive of nothing but mathematical harmony in any other region, and as nothing but mind can work mathematically, we behold, everywhere about us, the unequivocal footsteps of a God. It follows that every effect in the universe is produced by the immediate agency of Mind. Matter and Mind are two logical categories which encompass all thought and exhaust all Nature. But matter being passive and unable therefore to originate its own motions, without which no effect can occur in Nature, our search after causal force must be carried into the domain of mind.<sup>1</sup> That it is found

it follows that there is a God. The argument is not convincing and would frighten no one but Diderot. It is comparable to the famous: God geometrisés. All such reasoning is at most a re-statement of the truth that the modes of manifestation are interpreted to our minds as law, and hence in the search after God must be transferred in the last resource from all whatsoever that is without us to the mind itself.

<sup>1</sup> It is satisfactory to see that Davis recognises in his own manner the cogency of this view, and also that the true witness is our inner consciousness. He makes use of it, however, to establish the fact of causation in the world without rather than to discover its evidences by exploring the inward world. There are sound suggestions notwithstanding in several points that follow, for the last tribunal is within us and whatsoever may testify to us in the world without—whether that world be one of physics or of spirit—makes appeal to our invisible judge and so stands or falls. Moreover, because of that judge, it is true to say that we live already in the spirit world, for the judge is spirit. It is true also that we are



## *God Revealed to Intellect*

there is confirmed by our inner consciousness, in the motions of its voluntary activity. Our argument is directed to the present, to things as they now are, to the sublime evolutions manifested before our eyes, and it is proved to us that God is. But it is directed also to the past, and it is demonstrated that He was then, while the eternal uniformity of Nature leads us to a not less certain inference—that He will continue for ever. There is indeed no past or future. The faith that asserts God proclaims all things present to the soul. We repose on the bosom of our Father with a confidence that nothing can shake. Friends may grow cold and change around us; enemies may combine for our destruction; but we have our immortal Friend, encircling our souls in arms of everlasting love.

Then “will I trust Him, though He slay me.” On the summit of this exalted faith, which is certainty, I rest secure. Nothing can move me more. The sensuous world has vanished from beneath my feet. I live already in the Spirit Land. The immortal dead are around me. I hear them holding high converse in translucent clouds. It is no night’s vision, though brighter than all dreams. I am son and heir of universal empire. I have found God, Who owneth all. The vessel in which I have embarked may drift whithersoever it will on the immeasurable sea of being. Impenetrable clouds may hide the stars of heaven; but God guides the storm. Lightnings may rend my sails, but on whatsoever shore the wreck of my barque is strewn, He is sure to be there, with all my love and all my hopes around Him. There where He is it is an open gate of heaven, for there is the Everlasting Love, and love is heaven.

sons and heirs of universal empire, for therein we move and have our being, and by the spirit of inward grace and truth we find God Who is within.

### III

#### THE CENTRAL SUN<sup>1</sup>

THE original, self-existent, omniscient, omnipresent, omnipotent productive power, the soul of all existences, is throned in a central sphere, the circumference of which is the boundless universe, and around this the sidereal systems revolve in silent sublimity and harmony.<sup>2</sup> This power is what mankind call Deity, whose attributes are love and wisdom, corresponding with the principles of male and female, positive and negative, creative and sustaining. The first goings forth or outbirths from the Great Celestial Centre are spiritual or vital suns, which give birth to natural suns, being those that are cognisable by the outward senses of man. These again become centres, or mothers, from which earths are born, each minutest particle of which is infused with the vivifying spirit of the parent formator. The essences of heat or fire—electricity, galvanism, magnetism—are natural manifestations of that produc-

<sup>1</sup> See Discourse entitled *The End of the World in Morning Lectures*, 1865, p. 59 *et seq.*

<sup>2</sup> In another place, and referring presumably to Divine Prototypes, it is said that the Central Sun contains inconceivably vast universes. While the highest angelic intelligence can never hope to comprehend the infinite wealth of Divine Perfections, it is possible to understand analogically the constitution and operations of the Great Centre by the study of other centres nearer to our own situation. The fact of a physical sun—originating, actuating and governing all around it—is an illustration, within its own measures, of the Spiritual Central Sun.—*Vicets of our Heavenly Home*, p. 118.

## *The Central Sun*

tive energy which is the vitalising Cause of all existences. It pervades all substances and animates all forms.

The great spiritual and eternal truth which it is necessary for man to know and realise before he can know himself and be happy is that all manifest substances are expressions of an interior productive cause, which is the spiritual essence. The mineral kingdom is an expression of motion, the vegetable an expression of life, the animal an expression of sensation, while man is an expression of intelligence. The planets in our solar system are a perfect expression of the sun from which they sprang. The various combined bodies and planetary systems in the universe are a perfect expression of the Great Sun of the Univercelum. The Great Sun is a perfect expression of the Spiritual Sun within it; and the Spiritual Sun is a perfect expression of the Divine Mind, Love, or Essence.<sup>1</sup> The Spiritual Sun is thus the centre and cause of all material things. It is a radiating sphere or atmosphere of the Great Eternal Cause, an aroma, a garment of the more interior essence—the Divine, Creative Soul.<sup>2</sup> The material universe is a perfect representation of the spiritual universe, in which nothing exists but what is everlasting and infinite. The whole material system is the body of the Creative Soul, and the Spiritual Essence has unfolded and manifested itself in a material form. This form is the order and wisdom of the Divine Mind.

Light and Love constituted the first development of the Spiritual Sun, and That was Light and Life incon-

<sup>1</sup> Once more therefore love is the centre of the universe, as it is said elsewhere to be the centre of man's own inner life, described as a substantial principle, an element as real as light or electricity—the seed-fountain of affection, volition and intellect.—*The Great Harmonia*, Vol. V, pp. 27, 28.

<sup>2</sup> This paragraph to the end of the sentence here indicated is taken from *A Stellar Key to the Summer Land*, pp. 118, 119.

## *The Harmonial Philosophy*

ceivable, which became illuminated space itself.<sup>1</sup> Yet space is not limited, neither could it transcend the expansive illuminations of the Great Spiritual Sun. When the universe was completed, order and form reigned omnipresent throughout the whole Univercœlum. Such was the grand and stupendous development of the Great Spiritual Sun—this having developed the material Sun, and this the expanded universe. So therefore—far and beyond the countless constellations—throbs the heart of life and animation. Its pulses flow to the circumference of all planetary existence. This Heart is God, the centre of all that is.

Previous to the present structure of the universe—when inconceivable realms of immensity were channels through which flowed an ocean of formless materials—the Infinite Spirit was manifested only as a principle of motion. Incessant, unrestrained, unchangeable, omnipotent action was the first manifestation of Deity. It must not be apprehended that God was otherwise than than organised Intelligence, but there were no media sufficiently unfolded for a higher operation of the creative principle, except motion only. Nor must it be inferred that God is subject to the identical laws of association, progression and development which proceed from Him and operate in all things. These laws are expressions of the Creator's habits, the constitutional tendencies of His Divine Nature. The God of the universe is not a being of development or growth. He is a fixed Fact; a fixed Principle, a fixed Heart of perfection and infinite Intelligence; but He displays the attributes of His being in successive and endless series and degrees, each unfolded in progressive and harmonious order.

The great vortex of Celestial Intelligence—nucleus of

<sup>1</sup> The manifestation of light and life of course postulates space, and so also does any process of becoming, but it will be understood that the scèrship of Davis was apart from any training in philosophy.

## *The Central Sun*

omnipotence, centre of love, flower of wisdom—is the irresistible magnet which draws upward the human soul. It is the sensorium of the Divine Mind, the central spring of all action and vitality, the fount of magnificence and perfection. He lives through all things, but more especially in the Great Spiritual Sphere<sup>1</sup> or Sun of the universe. God is the Soul of that universe, which is therefore the body of God and a perfect representative, or bold and clear expression of the interior Divine Mind, even as the human form is an express likeness of the quality of its interior soul.<sup>2</sup>

<sup>1</sup> In the first testimony of Davis the Central Sun is identified with the Great Positive Mind, and is termed the Fountain, the Great Illuminator, unchangeable and eternal, governing all existence. Whatsoever is subordinate to this Mind is negative in respect thereof, the manifest creation included.—See *The Principles of Nature*, p. 40. It is on the basis of this sentiment that Davis speaks frequently of Nature—understood, however, in a certain archetypal sense—as a Divine Mother, the Deity being Divine Father, thus postulating an ineffable state of spiritual marriage between them.

<sup>2</sup> It is said also that the Centre of the Universe is a Sun around which all spirits revolve, as planets about their primary.—*Answers to Ever-Recurring Questions from the People*, p. 93.

## BOOK II

### THE PRINCIPLES OF NATURE

#### I

#### THE GREAT COSMOS <sup>1</sup>

IN the beginning the Univercœlum was a boundless, undefinable ocean of liquid fire, understood as the original condition of matter. It was an undifferentiated eternity of motion, without beginning or end. Matter and force existed as one inseparable whole, an Eternal Sun, a vortex the power wherein was the Great Positive Mind, of which that vortex was the perfect and spontaneous substance. It was impossible for matter to exist without a principle of inherent production; it was impossible for this Internal Positive Power to subsist without matter as its vehicle; and in order that matter might pass from the formless to the state of forms there was action necessary on the part of the Great Positive Power. Matter was developed thereby until it became an external negative to the Positive Power within it; and thus positive and negative were established in matter. Thus was inaugurated the law of universal motion, and so also in the beginning God created the forms that are now manifested universally.

The great ocean of matter and movement constituted a mighty sun or vast centre of worlds, which emanated heat and light, producing a nebulous zone in the immen-

<sup>1</sup> See *The Principles of Nature*, Part II, pp. 121-157, extracted as to their essence and harmonised.

## The Great Cosmos

sity of space. The laws of attraction, repulsion and condensation at work herein set up in their turn an incalculable number of local centres or suns, from which were created<sup>1</sup> planetary systems, each revolving about its particular controlling centre. The first ring of converging formations so commenced and was so at last completed. But incessant evolution from the great centre produced a second orbit or circle of corresponding suns and systems. A third, fourth and fifth zone appeared in succession, all consisting of solar and planetary worlds. There was in fine a sixth circle of formations, the constituents of which, not being as yet consolidated, are suns only, pursuing their various orbits in the form of blazing comets.

The great centre from which all these systems of systems emanated remains an inexhaustible fountain, the everlasting parent of all things. It is still an ocean of undulated and indefinable fire, the holy emblem of perfection. It displays, throughout the immensity of

<sup>1</sup> As occasionally in this section, so elsewhere in the same work, Davis appears to speak vaguely of the manifested universe as created by God. The use of this expression recurs, and that indeed somewhat obtrusively, throughout *The Principles of Nature*, nor is it absent from some of the later works. This notwithstanding, we see that the boundless "ocean of liquid fire," or "original condition of matter" is described also as "an eternity of motion," and redundantly as "without beginning or end." Now, the proper sense of the word "create" in connection with the making of worlds is "to bring into being out of nothing"—as any dictionary will tell us—and this does not agree with a notion of the eternity of matter, whether in a solid or an incandescent form. Elsewhere Davis unfolds the view that there was no creation at all but formation only, because the *Harmonical Philosophy* affirms the eternity of matter. He must therefore have used the word creation in a very loose sense from the beginning, even when he seems to use it clearly and categorically according to its normal significance. His case against creation in his later work is that it implies the certainty of an end; but it is clear from the present section that he looked in the far future to a term of material manifestation in respect of its present mode, or a kind of substituted end. As regards formation, its ever-changing processes are the organised phenomena of this external world.—*Op. cit.*, pp. 52, 53.

## *The Harmonial Philosophy*

space, correspondences of its inherent nature and breathes forth worlds unnumbered with an everlasting spontaneous-ness, developing its attributes in successive degrees and orders throughout the vast Univercœlum and the boundless duration of eternity. It should be understood also that the nebulous zone—formed in time unimaginable by incessant emanation of light and heat from the Great Sun—not only approximates to that which produced it originally but expands through infinite space far beyond the sixth circle of suns. The suns of the first circle, being fire inconceivable, were too light and undifferentiated to consolidate like other centres ; but the light thrown forth by them was capable of becoming less rare than their own composition, and thus a hardened or consolidated combination was produced in each of their planets, though their interior constitution is still fiery. The suns of the second circle are yet more rare than the first but have less fire and greater heat, and their planets condensed gradually into earthy compositions, though unlike anything that we understand as terrestrial in nature. The suns and planets of the second circle are immeasurably vaster than those appertaining to the fifth, to which our own system belongs, while those of the first circle are of still more inconceivable dimensions. The suns of the third circle have less heat and more light than the former. While they are nearer to a state of condensation, they are not actually condensed. The material formation of their planets is still so refined that no substance known on earth bears any resemblance thereto. The suns of the fourth circle have still less heat and light than those of the former, while their planetary worlds are less numerous and less also in magnitude, though they cannot be calculated or comprehended. They are also of denser constitution than any so far described, and some of their formations begin to resemble the appearance of our own globe. The fifth circle of suns has relatively less heat and light. They have brought into



## *The Great Cosmos*

existence an immense number of planets and satellites, and our own solar system may stand as a general representative of all included herein. As regards the sixth circle, it contains no fire, less light and more electricity than all others. The orbits of its various suns embrace space incalculable.

As the suns of the first circle came forth from the Great Sun, so were the succeeding circles evolved one from another in perfect harmony. It follows that there is one only general evolution, one infinite production from one eternal origin. The vast deep of materials—in ceaseless motion and activity—out of which all systems were developed, bears testimony to future corresponding emanations from the same inexhaustible fountain. That which has been so far produced from this living vortex is comparable in its totality to a single atom in comparison with that which is yet to be. The Great Sun of all suns emanated heat, light and electricity, evolved one from another, as three principles that are mediums and connecting links of universal motion and activity. The fountain from which they sprang into existence was an emanation from the interior—and from qualities existing therein. The great body was an atmosphere surrounding the centre or sun within. The ever-controlling influence and active energies of the Divine Positive Mind brought all effects into being, as parts of one vast whole. It will continue to create new worlds until every particle that composes the cosmic world has become the very essence of organic life; until this has attained in man the perfection of spiritual essence; and until the influence of man upon all that is below humanity has brought all into that state which is celestial. Then will the Grand Mind be the positive to that great negative formed by the perfection of all things else in being; and then Deity and Spirit will subsist only.<sup>1</sup> Thereafter,

<sup>1</sup> This statement contains in a brief summary the root-matter of what Davis calls his Divine Revelations of Nature; and though here and

## *The Harmonial Philosophy*

between these two, will be brought forth new worlds, in the epoch of another beginning.

It becomes evident in this manner that the internal and invisible is the one reality and that this is eternal truth, essential nature of Eternal Mind, the attributes of which, expressed in the cosmos and its harmony, are wisdom, goodness, justice, equity and mercy. Within and without, principle and form of being, Infinite Mind and its vesture, which is the cosmic world—these are the two modes of universal being. As the outer must be and is an emanation from the inner or centre, so that which encompasses the centre is not opposed thereto. Disorder and confusion may seem to reign everywhere, but in reality there are perfect harmony, union and reciprocity. There is correspondence everywhere, in virtue of an immutable law, affording to the human mind an indestructible basis on which to rest a correct understanding

there in his writings we come across unacknowledged, and perhaps unrealised changes—as his psychic reflections developed through the later years—he never moved from this ground. It is of considerable interest and importance for reasons of which he could personally have known nothing, and among others for its independent analogies with high metaphysical speculations of the later Hermetic School, more especially that of L. C. de Saint-Martin, at the end of the eighteenth century. For the French mystic a great vocation was imposed on humanity from the beginning—to lead all creation back into that Divine Order and Union which had been wrecked by the fall of Lucifer, regarded as prince of this world. For Davis, who recognises no hierarchies save that of immortal humanity and for whom the fall of man is a dream, the cosmos came into being for no other purpose than to develop and perfect individualised self-conscious spirits (*A Stellar Key to the Summer Land*, p. 195). As said in the text above, it is designed to attain in him and having thus served its purpose it will be dissolved in a sense. That is to say, its essence will have been incorporated in the grand body general of humanity, and then there will be God the Spirit only, plus the Universal Soul of all intelligent created beings integrated in an ineffable union. There is no doubt that this is a sublime dream, having analogies with Indian theosophies, Zoharic Kabbalism and even Christian Mysticism, for it re-expresses on a cosmic scale that which the latter conceives as a possible and actual attainment in sanctity for the individual souls of men.

## *The Great Cosmos*

of the nature of all effects and from which to behold the unspeakable grandeur of the end—of that end where the cosmic world, by virtue of inherent powers, shall be so refined and perfected as to be a counterpart of the Great Power which brought all things into being.

As parts of the great whole, humanity should be actuated by those perfect principles shown forth in the law of the universe, conforming to which it would be truly in correspondence therewith. All motion would be such as to produce good results; all parts would work together; and harmony would reign in all. The whole, thus existing, would receive the tranquillising influence of Divine Law, the essence of which is the perfection of goodness and truth. Opposites would be henceforth unknown, for real knowledge would cast out their false appearance and destructive influence for ever. The truth of all truths, the reality of all realities, the foundations of happiness and peace would be medicine for all souls. The human race would be itself as a great sun, like the Central Sun of the cosmos, the vesture of its Eternal Parent and a reflection of His Divine attributes. Then would all be filled with that spontaneous reciprocity which would banish from the face of the earth the strife of exclusive interests, with every quality and principle which responds to the name of antagonism. By their expulsion from within our own selves there would manifest the truth of that which has been affirmed already, that true opposites do not exist in Nature, while their very appearances would be swallowed up in the flood of light and knowledge.

There is one thing more that should be understood in respect of the cosmos, and it is this—that the term boundless is not applicable to the universe of organised matter,<sup>1</sup> when this is taken by itself, but only to the unorganised universe, the ocean of perpetually forming material, which is indeed infinite. The Divine Sensorium is the centre of the organised cosmos.

<sup>1</sup> See *Answers to Ever-Recurring Questions from the People*, p. 16.

## II

### THE SOLAR SYSTEM<sup>1</sup>

THE sun or centre to which our solar system belongs is a remote orb of another system existing prior to its formation. The planets of our solar system may be considered as satellites belonging to a planet, which planet belongs itself to a sun. The materials constituting our sun were thrown off from other bodies during revolutions round their common centre, owing to centrifugal force; and by the gravitation of such materials the sun assumed its form. It has the same dual motion as all celestial spheres—one upon its axis and the other in its orbit round the centre to which it belongs. Its internal portion is a mass of liquid fire, evolving heat, light and electricity, extending—like an atmosphere—to the orbit of the last planet comprised in the system.<sup>2</sup> This last

<sup>1</sup> See *The Principles of Nature*, p. 159 *et seq.*, collated and compared.

<sup>2</sup> The origin of planets from their parent sun is described elsewhere as follows: Within the circumference of the sun elementary particles of matter gather about a nucleus, which continues to increase in dimensions and variety of parts, gradually advancing in its endless revolutions toward the outer surface of this fiery orb, till it approaches the extreme verge. It has increased in density and consequent specific gravity, till at length it breaks loose from its parent and flies off at a tangent into illimitable space. It has at first the eccentric movement of a comet, which is—in fact—a new-born earth or planet. The extreme fluidity and rarefaction of its particles, their feeble cohesive attraction, together with the irregular orbital and axillary movements, give the new body a curious elongated form. It happens sometimes that the caudal extremity is so long drawn out and consequently so remote from its centre of gravity that a part or parts may become detached. These are henceforward

## *The Solar System*

is the ninth in number and the first which came into being, moving in the same plane as the parent sun. The eighth was evolved next and was situated within the orbit of the former, in harmony with established principles of gravitation and of orbicular and rotary motion. The eighth and ninth planets are not yet recognised as bodies belonging to the solar system, but it can be affirmed in respect of the eighth that its density is four-fifths that of water and that its atmosphere is exceedingly rare, containing little oxygen and composed mostly of fluorine and hydrogen. No organic constitution corresponding to anything on earth could exist there. The human eye would be useless, for light is there of such a nature as to render the planet's darkness, at its darkest period, several hundred degrees lighter than the light which is received on earth from the sun. Like Uranus, it has six satellites, the farthest from the primary being the original extension of this, while the nearest is an accumulation of denser atoms from the planet. The

satellites or moons, which continue to revolve around and within the orbit of the new earth. In the lapse of ages, the attractive and repulsive, or centripetal and centrifugal forces become equalised; the outer surfaces have locked up a large portion of the free caloric within the embrace of their own substance and have thus condensed and hardened; a globular form has succeeded the oblate sphere and a regular orbit is defined and maintained. Oxygen and nitrogen have united in proper proportions to produce an atmosphere; oxygen and hydrogen have combined to constitute water; numerous other combinations have brought solid and permanent forms out of the amorphous mass of elementary materials. In all this beautiful, harmonious and ever-progressive development, oxygen has played a conspicuous part as a positive, energising, vitalising principle. It appears to have grasped and held fast in its embrace the very germs of vitality. Phosphorus is another form of its tangible development, not yet understood by chemists or physiologists. As no living plant or animal can exist in its absence, it is always found in the seeds and germinal principles, in the substance of bone, brain and nerves, and in yet other parts of organised and animated natures.—See *Morning Lectures*, pp. 60–63. It is an interesting fact that the enumeration of nine planets by Davis anteceded the discovery of Neptune.

## *The Harmonial Philosophy*

planet itself is denser than any of its satellites, and their respective distances therefrom, with their diameters and periods of revolution, are determined by their respective constituents and the relations which they bear to each other.

The next planet in the order of evolution was Uranus. During its first stages it was an accumulation of igneous particles, the rarity of which unfitted them for any other sphere of association. By virtue of inherent motion, its six satellites were developed successively. The harmony and magnificence displayed by this planet and its attendants are unsurpassed by any other body as yet discovered. Its atmosphere has a light reddish appearance, with a density in proportion to that of the planet itself, which is a little greater than the density of water. No life exists thereon, nor will life be possible until further condensation and development occur. Its atmosphere is igneous and carbonaceous, having one three hundred and sixtieth part of carbon to one of oxygen. The carbon is, however, unlike any element or gas known on earth. The satellites apparently observe a different direction in their orbicular movements from that of any other body or its appendages. The planet is also less in magnitude relatively than others, according to the law of progression.

The planet next developed was the sixth, named Saturn. Its original composition was extremely igneous, but a gradual accumulation of particles emanating from the sun organised it ultimately into denser matter than that of Uranus. The igneous composition being very active, the planet's emanations produced the nebulous zones or belts which now surround the primary. These zones, like the planet itself, existed for many ages in the form of a fiery atmosphere, at a distance from the primary in correspondence with the law of association and centrifugal force. The centre of Saturn is still an igneous, unstratified substance, the surface having become con-

## The Solar System

densed chemically by the escape of internal heat and by the production of organising and vivifying gases. Such also are its rings, which show many seemingly uneven portions, appearances produced by the reflection of its satellites upon various parts of these belts during their revolutions and by frequent eclipses, as well as by their own situation, which is unfavourable at times to proper observation.<sup>1</sup> The rings will be resolved ultimately into one sphere, which will produce another planet. The geography of Saturn is very beautiful. It is divided into two-thirds water and one-third earth, and, being free from volcanic disturbances, it presents an even surface. There are few prominences, and these are near the poles. The equator has only certain promontories, connected with still higher land, the dividing chasm of which forms the bed of a great body of water. Organic beings inhabited this planet for many thousands of years before our earth came into being, for which reason they have attained a higher development. There are four general classes of vegetable natures: (1) gigantic tree forms, produced near the poles, where light and heat are at a minimum; (2) trees similar to the *Upas*, but in appearance, not quality, for they bear delicious fruit of elongated shape, white internally and encompassed with a thick coating; (3) more perfect growths, rising a few feet only above the surface and yielding a kind of pulse-

<sup>1</sup> Compare Camille Flammarion: *Les Mondes Imaginaires et les Mondes Réels*, 1865. There is a very curious account of the possible state of astronomy on the planet Saturn, supposing that it is inhabited by intelligent observers. The effect is heightened by a hypothetical picture of the planet at midnight in the middle summer, 20th degree of latitude. The rings and moons are shining over a rocky promontory jutting out into the sea. An unversed reader will be astonished at the literature concerning the possible habitation of planets, from the days of Athanasius Kircher and his *Iter Ecstaticum*. According to this learned Jesuit of the seventeenth century, Saturn is a mournful domain; its angels have a scythe in the left hand, poisons in the right, and with these they deal vengeance upon the unjust and oppressors of earth,

## *The Harmonial Philosophy*

fruit which is exceedingly pleasant ; (4) the most useful vegetable upon the surface of Saturn, of no great height but exceeding spontaneity, with long and slender roots and trunk, the fruit being fitted for the uses of the animal economy. It is produced at the equator twice in one of the planet's years. Of various intermediate formations it would be impossible to speak. There are five general classes of animal existence. The first is well organised, having fine vascular and muscular tissues. It is very large and strong, with joints in the hind legs only. The fore legs, composed of strong muscular and osseous substances, are elastic and pliable at need but immovable also at will. Being of great power, this animal genus is most useful to its masters. The eyes are small ; the ears short and narrow ; the head is wide and high ; the mouth and proboscis are closely connected, the latter serving not only as a nasal organ but for drinking and transferring to the mouth the hard-shelled fruit, produced by the fourth vegetable form already mentioned. The disposition of the genus is firm and yet submissive. It constructs large caves to dwell in during the long night experienced at the pole, and during the correspondingly long day it roams about the seashore or seeks those places where the fruit on which it subsists grows in greatest abundance. The second class is not so graceful but is a degree more perfect. It associates with the former but is amphibious. Owing to a highly developed muscular and vascular system, it is irritable and excitable in disposition. It is saurian in form, but not in other respects. The third class is still finer in organisation, with great muscular power and celerity. It has four legs, the two hinder having feet resembling the human, while the foremost recall the limbs of the seal. In length and height it resembles the iguanodon. Though master naturally over all that ranks below it and repulsive in appearance, it is not antagonistic or destructive. The flesh is very tender in comparison with that of the former class, but



## The Solar System

the osseous skin—like a complex network of scales—would be impenetrable by any instrument known on earth. The fourth class is broadly typical of the natural man.<sup>1</sup> Two of its four limbs serve as organs of locomotion and the others answer to arms. It is more highly vertebrated, and has greater elasticity of muscles than those below it. The body is rather wide and not perfectly rounded, but the sacral bone and hips—being much distended—give great muscular power. Owing to the high shoulders and neck of corresponding length, there is conspicuous elasticity in the movements of the trunk. The mental organisation corresponds nearly to that of the human being, but the exterior understanding and knowledge surpass those of our race on earth. The head is round and long, indicating a wider scope of mental comprehension. The general disposition is one of strong attachments and social desires. To great concentration is added keen sense of natural right and justice. But the head is not very high in proportion to size, and there is consequently an absence of veneration for things unseen, though it obtains for those attested by the senses. The memory is retentive; intellectual faculties are strong; mechanical ingenuity gives rule over lower beings; while the sense of humour and a

<sup>1</sup> It is said in another revelation—which, at least substantially, applies also to Jupiter—that the people of Saturn, owing to their exceeding refinement, purity and inwardness, are in constant fellowship with those who have passed on through the gate of death. The rarefaction of the atmosphere, compared with that of earth, conduces to this end. The social elements and enjoyments are as high and harmonious as in many portions of the Summer Land, on that side of it which looks toward the solar system. There is also a spiritual—meaning a disembodied—population associating with the almost spiritual but embodied inhabitants. The fact offers to those who can see an illustration of that which, in times to come, will be an experience also on earth. It is affirmed further—presumably as a collateral explanation of the communion under notice—that the orbits of Saturn, Jupiter and Mars pass through the heavens above the northern edge of the spiritual zone.—*Visions of our Heavenly Home*, pp. 144, 145.

## *The Harmonial Philosophy*

passion for pleasurable emotions render communications more subtle than those of our own race. While this class is a perfect example of animal intellectual being, the fifth and ultimate race of Saturn is alone truly man. The limbs are straight and round; joints and appendages display perfect adaptation; and the symmetry of body is unequalled by any other creature on that planet.<sup>1</sup> The sternum is oval and full, joining the costals with a kind of bracework, which gives full space and free action to the visceral system. The lungs—divided into two hemispheres—are of an adipose, elastic, active substance. The heart also has two divisions and movements corresponding with those of the lungs. The ganglionic system is spread throughout the body, giving almost imperceptible motions to the motor nerves thereof. Not being composed of thick and heavy substance, the cranium imparts great activity to the senses in respect of external objects. The cerebrum is large and full, while the cerebellum and its divisions are still larger.

<sup>1</sup> In his psychic descriptions of earths in the solar systems Davis was preceded by Swedenborg, with occasionally different findings as to their inhabitants. According to the Swedish seer, the people of Saturn are upright and modest, having little solicitude about food or raiment. They subsist on fruits and pulse, wearing light clothing only, with a coarse upper garment to keep out the cold. Each family lives by itself and consists of husband and wife, with their children. When the latter marry they are separated from the house of their parents and have no further care about it. All the Saturnians know that they will live after death, and they set therefore but little store by their bodies, beyond what is needful for life, the great object of which is to serve the Lord. They do not bury the bodies of the dead, but merely cover them with branches of trees. In respect of religion, the majority are worshippers of the Lord—that is to say, of Christ—according to the doctrines revealed by Swedenborg. They regard Him as the only God, and the Lord appears to them under an angelic form, meaning the form of a man. They have also communications with spirits, who instruct them concerning the Lord. There is, however, a certain sect which worships the nocturnal light of the Saturnian belt and regards this as the Lord, but they are not tolerated by the others and live in separation from these.—See *Earths in the Universe and Earths in the Starry Heavens*.

## *The Solar System*

The restiform, medulla oblongata and medulla spinalis are composed of such sensitive substances that a perfect system of motion and sensation results. The brain is exceedingly active, sending a refined ether of sensation throughout the nervous system. The brain is composed of innumerable cortical glands, each of which attracts and repels, performing systolic and diastolic motions. These glands are reservoirs from which proceed the fibres and nerves of sensation, conceived and produced thereby. Thus the nerves of sensation are connected with the corcula of the brain, as the veins and arteries are connected with the ventricles of the heart. The contraction and expansion of these cortical glands produce the involuntary motions of the system, while—by the same forces—the heart presses the blood throughout the body. The motions of lungs and heart are very powerful; the motion of the brain corresponds; and that of the whole illustrates the gigantic strength of all. The form is of singular beauty and the surface so fine that it is almost transparent. The external movements are of greater precision and governed by more decided judgment than our own. Physically and mentally, the organisation is most perfect, while the intellect is expansive and powerful, so that judgment controls entirely and weakness or disease is unknown. The prominent mental qualities are moral and intellectual; strong social attachments are governed by intellect; and great force of character is under the guidance of reason. The will is firm, though generally submissive; veneration is deep for that which judgment pronounces to be true. Causality is not developed so fully as comparison or analogical power. Perception is extremely vivid and penetrating. Reasoning is from the internal, truth being received through highly sanctioned convictions of interior principles. With telescopic mind these beings familiarise themselves with the earths between them and the sun and with their inhabitants. Their minds being free from imper-

## *The Harmonial Philosophy*

fection, from all that is opposed to righteousness, they associate with that which is pure and good. The perfection of their internal principle exceeds that of other human beings in our solar system. They associate with the knowledge of the Second Sphere, and receive no impressions but those which flow from internal realities. They inhabit buildings of ingenious, beautiful and peculiar structure. They form associations according to internal desire, and—not being governed by the inclinations of natural man—they take mates according to mutual inward approbation and are thus united in bonds of spiritual happiness and peace. Their minds are sufficiently expansive to comprehend at a glance the whole surface of their planet and the movements of the entire nation, which is united as one brotherhood. Such are the inhabitants of Saturn—an illustration of purity and goodness manifested as the result of perfected knowledge and highly unfolded powers.

The next planet evolved from the sun was Jupiter,<sup>1</sup>

<sup>1</sup> Swedenborg testifies that he was permitted to enjoy longer social intercourse with the spirits and angels of Jupiter than with those of any other planet. He found more to admire in their character than was the case with those of most other earths in the solar system. As he beheld them, they had beautiful faces, beaming with modesty and sincerity; but it should be understood that he did not see them as they dwelt in flesh on their particular planets, but rather their spirits when the bodies had been laid aside in death. The distinction applies to all his planetary visions. He learned that Jupiter is fertile and thickly populated—the inhabitants being divided into nations, families and houses. Wars, depredations, murders, covetousness are unknown among them, for they are gentle and sweet in disposition. They do not walk erect but assist themselves with their hands as they advance—or as stated in the text above. In the warm zones they wear nothing but a covering about the loins. Their faces are eloquent in manifestation of thought, and this is one kind of their language, but they have also spoken words. As Davis says of our own earth, so Swedenborg testifies of all the planets—that the first language of human beings has ever been expressed by the face, as a likeness and index of the mind. It is the tongue of sincerity and belongs to the period when man had no thought which he was unwilling should appear on his countenance. This kind of language is as much superior

## *The Solar System*

which—together with its satellites—was denser than former developments, for the materials composing the sun had themselves condensed with the increase of the planets thrown off from the parent mass. The vegetable productions of Jupiter are more extensive than those of Saturn, and five classifications are possible: (1) An exceedingly large and bulky fruit-bearing tree, which is edible by the lower animals only; (2) trees which exude juice, flowing freely from cup-shaped growths, and very nourishing and invigorating; (3) a cereal having the character of wheat; (4) a class with variegated foliage, the extracts from which enter into the forms of the first animals; (5) a species of zoophyte, partaking of vegetable and animal life. Jupiter contains altogether about 300,000 species of plants. The animal developments are a degree less perfect than those of Saturn, and though there are a great many species they are not so generally disseminated as those of the vegetable kingdom. They admit of four general classifications: (1) Those which are rodent and ruminating, corresponding to

to words as sight is superior to hearing, and it is in agreement with the speech of angels. When man began to think one thing and express another vocal language was developed. The inhabitants of Jupiter regard good and just thinking on all occurrences of life as constituting the sum of wisdom. They acknowledge the Lord as supreme; they worship Him during their life and seek and find Him in death. He is seen by many in the form of a man; He instructs them concerning the truth and gives eternal life to those who worship Him. For them death is the process of being heaven-made. Their mortal period is for the most part thirty years—according to our years on earth; and those who have lived well do not die of disease, but fall tranquilly asleep and so pass into heaven. They mature more rapidly than ourselves and marry in the first flower of youth. Their greatest care is the education of their children, whom they love tenderly. Their houses are constructed of wood, lined with pale blue bark, having walls and ceilings perforated as with little stars, to imitate the sky. They regard the stars as abodes of angels. They use tents also as a refuge from noonday heat.—*Earths in the Universe*. It is difficult to think that Davis did not owe anything to his illustrious predecessor.

## *The Harmonial Philosophy*

Class I of Saturn, but dissimilar in disposition and habits. (2) A class which is nearly digitigrade and similar to the seal, being also amphibious. Its disposition is secretive, retiring and apparently submissive, but it is tyrannical over animals within its power. (3) A class answering in size to the natural man, and of incredible strength. It is at once ingenious and retiring, active when occasion requires, and it constitutes a connecting link between animal and human organisation. It is combative and secretive, has great firmness and self-will, possesses quick intuitive perceptions and a retentive memory, while its affections are as pure as the form would indicate. It associates with all things agreeable to its inclination, the latter being qualified by its sense of refinement. It is governed by natural instincts and reasons from things seen. (4) The human inhabitants of Jupiter are in closer relation to our conception of a perfect being than those of Saturn. Size, symmetry and beauty of form exceed those of earth, and they are well sustained by inward and physical forces, while mental organisation corresponds to material development. General contour is characterised by smoothness and evenness. The lower extremities are rather shorter than the upper, and walking is in an inclined position, using both hands and arms.<sup>1</sup> The main characteristics are mechanical and intellectual, accompanied by strong affections and interior love for each other. The intelligence of these beings greatly excels those of earth, and they comprehend the laws and relations of their nature by one concentrated

<sup>1</sup> It is on record that Davis received a multitude of communications, urging that some explanation of this passage was desirable, or alternatively dwelling on its absurdity; but he never altered or expunged anything until he had acquired some explicit and comprehensible reason for so doing. After many years he received, however, another revelation or vision, in which he learned that the above posture represented an attitude assumed in the religious ceremonies of a peculiar brotherhood.—*Visions of our Heavenly Home*, p. 134. Compare, however, the revelation of Swedenborg, just quoted.

## *The Solar System*

thought. They discern the uses of all things and their original adaptations. They reason perfectly by induction and from correspondences. Affections are breathed forth from their interiors, and the external expression is emblematic of love and purity. It is impossible for them to think one thing and speak another, to have more self-love than universal affection, or to conceive impure and unrighteous thoughts. Being thus free from all imperfections of this and other earths, they are open to the reception of light and truth, which correspond to the fire of spiritual purification. Their associations one with another are according to inward affinity, and they form a united, harmonious, spiritual brotherhood, regarding the internal of all things as the only reality in the universe. They observe great care in producing their offspring and in preserving their health. Disease is not known, and freedom from this imperfection enables them to generate rapidly. They are composed of finer elements than the man of earth and remain in their physical forms for a short period only—an average of thirty years. They do not die, but rather sink into repose by an expansion of their interiors, which seek still more agreeable spheres. In knowledge and refinement they occupy an intermediate position between the First and Second Spheres. They inhabit well-constructed edifices corresponding to a tent rather than a house on earth, and impervious alike to cold, water and light. As regards solar light, they receive only one twenty-fifth of that which the earth enjoys, but it strikes vertically on the equator, where their habitations are located. Jupiter abounds in all that enlists the affections of man, as objects of his deepest yearning, while aspiring to higher states of purity and peace.

Approaching nearer to the sun, four spheroidal bodies exist between Jupiter and Mars.<sup>1</sup> They have been dis-

<sup>1</sup> The clairvoyance of Davis did not lead him to perceive or conjecture the existence of other asteroids. It may be mentioned that the discovery

## *The Harmonial Philosophy*

covered within the present century and have been named, Ceres, Pallas, Juno and Vesta. The fact that their orbits are exceedingly elliptic and constantly intersecting the planes of each other has suggested the hypothesis that they are formed from a comet which appeared in 1770. This is incorrect, and their true origin follows. When the atmospheric emanation of the sun terminated in that region now occupied by the orbit of Pallas the association of particles produced an igneous mass, according to principles previously established. Had this aggregation condensed properly, like other planets, there would have been produced a single sphere of lesser magnitude than Jupiter, though greater than that of Mars. It would have corresponded to the combined dimensions of the present four bodies. But there was not a perfect association of interior materials, and great convulsions were going on constantly throughout its composition. The interior heat was excessive, and evaporation could not take place with sufficient rapidity to relieve the expanding elements. The elements, moreover, could not associate chemically, nor could unity exist in the partly stratified exterior. Being thus internally divided and not perfectly under the influence of attraction and repulsion, an expansion of interior constituents rent the whole asunder, producing the present four asteroids. Under the direct influence of Jupiter and Mars—which had then nearly assumed their actual forms—uniformity of motion was imposed upon them, which motion obtained in the primary body. One being denser than another and the whole being denser than Jupiter prevented any nearer approach toward that planet. Movements and revolutions were, however, somewhat modified by foreign causes. The orbit of Pallas inclines most to the ecliptic, this body sustaining

of Astræa was almost coincident with the publication of *The Principles of Nature*. The hypothesis of Davis concerning the origin of the minor planets has no foundation.



## *The Solar System*

the highest position, with poles much flattened and equator bulged. Such is the origin of these asteroids, which—combined—make one planet, as may and will be confirmed by astronomical research. They have not developed anything beyond the vegetable kingdom, though the era is now approaching which will call a class of zoophytes into existence.

Being beyond the orbit of our own earth, the planet Mars is of superior quality and constitution.<sup>1</sup> It abounds with vegetable productions, more numerous than those of Jupiter but less perfect, though again superior to ours. Animal formations are less extensive, but ascending from the lowest to man in successive modifications of form corresponding to interior principles. As regards man, he is in a much more exalted state than the humanity of this planet, both physically and mentally, without attaining the perfection and refinement which characterise the inhabitants of spheres already enumerated. Among vegetable products there may be noted: (1) A tree having a bulky, spiral trunk, long branches and broad leaves, in which green is combined with a bluish and reddish colour. The blossoms are very beautiful, and the round fruit recalls the cocoanut. It is the most useful tree upon the planet, and is used as a kind of bread, which is invigorating to the system. The bark is adapted for the manufacture of garments and in the building of habitations. (2) A vegetable growth, attaining no great height, and producing beautiful fine fibres, the staple

<sup>1</sup> It is said to be a peer and representative of the earth in many particulars.—*Views of our Heavenly Home*, p. 141. Mars moves in an orbit which, at its greatest distance from earth, is directly above the extremity of the spiritual zone—on that side which is nearest to earth. The people of Mars would see the Summer Land stretching like a great belt. Jupiter and Saturn would be visible also, in appearance like suns, when in the aphelion of their orbits, and so also would their more remote and volatile relatives (see p. 166 of the present work). To all people of the habitable planets the Summer Land is like sunny Italy to an American, but more accessible in point of time.—*Ibid.*

## *The Harmonial Philosophy*

material for apparel. The inhabitants are divided into three great associated families or nations, governed by common principles, the result of superior knowledge and keen sense of justice.<sup>1</sup> There is a peculiar prominence of the top of the head, indicative of high veneration. Cerebrum and cerebellum correspond in form and size, the latter extending upward at the junction of the two brains, rendering them highly susceptible of interior and true affection. Their form nearly approaches that of man on earth, but is of more perfect symmetry. Their movements exhibit a peculiar dignity and air of exaltation—reflections of an inward reality. The upper part of the face has a peculiar yellowish cast, with radiations from forehead and eyes, as also from the blush of the cheeks. The lower part is of different colour, being rather dark, though suffused by the radiations mentioned. There is no beard, but the dark tinge also encompasses neck and ears, extending backwards and joining with the hair on the neck. The top of the head is free from

<sup>1</sup> Swedenborg says that the people of Mars are the best of all spirits on the earths of the solar system, being for the most part celestial men. Their speech insinuates itself into the interior hearing and is thus more perfect than ours. Ideas are more numerous and altogether language in Mars is nearer to that of angels. Emotion shines upon the face and thought in the eyes. Hypocrisy, pretence and deceit are unknown. There are no Governments, but there is division into district societies, being associations of congenial minds. Some have open communication with the angels of heaven, while any who think perversely or plan evil are ostracised from the rest. In regard to Divine Worship, the Lord is acknowledged as the only God and Governor of the universe, from Whom is every good. He leads and directs the people, appearing often among them. External characteristics are described much after the manner of Davis. In the picture of one Martian, the lower part of the face is described as black, although there is no beard. The tinge extends on both sides under the ears, and the upper part of the face is tawny. The food used is fruit, pulse and a globular fruit which springs out of the ground. Garments are woven from the fibrous bark of certain trees.—*Earths in the Universe*. Once more and obviously, Swedenborg and Davis used the same glass of vision.

## *The Solar System*

any such appearances. The structure is not tall, and as to physical appearance that which is beauty to them would be to us highly repellent, the standard in both cases resulting from habitual modes of thought rather than from knowledge of that which is intrinsically perfect. The only standard of beauty on any earth in the universe is that which obtains the general approbation of society. The attitude of these humanities is modest, and the female form is characterised by great delicacy, symmetry and straightness, accompanied by affability and courtesy. The settlements and habitations of the race are situated near the equator and a high degree of harmony obtains throughout; but as they have digressed a little from natural law there is some imperfection among them. Neither moral nor physical disease are, however, known. There are no arbitrary laws and hence none of the inequalities which result therefrom. Possessing a high moral principle, they are obedient to that which it dictates, such obedience being insured by union of interests and by affections and desires being centred in the workings of good and righteousness. Their minds are constantly open to the reception of all high things—light, life and purity. The science of correspondences gives them knowledge of internal truths. The light which they receive from the sun testifies to them concerning the light of celestial love. From the materials and form of their planet they infer a principle of motion; from the vegetable they infer motion and life; from animal existences they infer sensation; while from the organisation of man they conceive motion, life, sensation, in the union of these with intelligence. From such data they endeavour to understand their spiritual principle, which, however, is incapable of self-comprehension and is obscure to them as to us. Their knowledge, being pure and truthful, begets affection; their aspirations are high and pure; and our loftiest conceptions cannot transcend the peace that dwells among them. Sentiments

## *The Harmonial Philosophy*

arising in their minds become impressed instantly upon their countenances. Their soft blue eyes are their most powerful agents in conversation, eye speaking to eye. In their social relations they display the deepest attachment. Thus do peace, truth and love abound with them universally; light, life and knowledge serve as an index of higher and more perfect spheres. Such is the condition of dwellers on the fourth planet.

The earth stands next in order, but the story of its creation and progression is held over until the description of other parts of the solar system has been completed.

In approaching the sun Venus is the next planet evolved from the central mass. Its physical appearance is less beautiful than that of other spheres which have been treated heretofore.<sup>1</sup> There are very high mountains, and a great portion of the sphere is covered with water. The atmosphere is nearly like that which encompasses earth, though less rarefied, and it receives much more light from the sun than any planet receding therefrom. The trees are generally rather low, thick and extensively branched. There is much variegated foliage, and many useful plants exist on the surface. The animals are not so highly developed as those of remoter spheres. They are, however, very numerous, some strong and ferocious, corresponding to the lion, though of different form and aspect. The human inhabitants are like those of earth, with breasts wide and full, great activity and strength of the viscera and excellent general constitution. Mental dispositions are dissimilar. One race has a

<sup>1</sup> Humanity in Venus is distinguished by Swedenborg into two races, still much after the manner of Davis. The first is mild and human; they acknowledge the Lord and affirm that they have seen Him on their planet. These people are on the side of Venus which looks away from the earth. But on the side which looks hither the people are savage and almost brutal, delighting in rapine and feeding on the spoils which they take in battle. They are giants for the most part and are stupid creatures, thinking nothing of eternal life and caring only for things relating to their land and cattle.—*Earths in the Universe*.

## *The Solar System*

mild and gentle countenance, the index of inward purity ; their conjugal affections are good ; they reason principally from externals and are enlightened therein, but they have no high conceptions of things in the universe. Male and female are usually associated purely ; the general disposition is that of affection one for another ; but there are manifest imperfections in customs and national privileges. Mental organisation, as a whole, corresponds to that of earth. But there is another race—very tall, stout and physically energetic—which is inferior to our own. Those who constitute it are of savage and ferocious disposition, having no conception of right or the beauty of goodness and refinement, and receiving no spontaneous promptings from spiritual principles in man. They form themselves into armies, go forth to plunder the stores of other nations, and when they return from these barbarous expeditions they rejoice in devouring the booty, which includes living children. Thus there are two distinct nations inhabiting the surface of Venus, but the beauty and magnificence of other planets are not by them imagined. The institutions and forms of government which prevail among the superior race far exceed those of earth, because they are in closer agreement with the laws of their nature and the universe. But though they are surrounded with many beauties and clean associations they are not in a happy condition, having little knowledge of higher spheres, for the materials of Venus are less perfect than those of the further planets and so also must be the composition and situation of all its ultimates.

The atmosphere surrounding Mercury is exceedingly luminous, though the light and heat derived from the sun are not so excessive as might be supposed, for the materials of this planet have not much affinity either for light or heat. It rejects therefore that which would be otherwise received and retains what is suitable to sustain life and action among the forms upon its surface. Some

## *The Harmonial Philosophy*

portions of the planet are very uneven, while others are smooth and beautiful. The vegetable productions are neither so refined nor so numerous as those of other spheres. There are only three general classes of plants, of which the highest are but a few inches. All are full and gross, and there are neither flowers nor trees. Two barren deserts cover almost one-third of the planet, while excessive subterranean heat produces commotion of water near the desert borders. A corresponding excitement of atmospheric elements causes great winds in the same vicinity, driving hot sand and water before them, and causing much destruction of life. The animals are imperfectly formed; species are few, and they would be repulsive if seen by us. They are combatant and prey upon each other. Their chief classes are amphibious and digitigrade. The human inhabitants are also not numerous, compared with those of other spheres, and are imperfect in physical organisation.<sup>1</sup> They manifest the same incessant activity as the other animals. Their mental constitution is peculiar, combining strong at-

<sup>1</sup> Swedenborg, on the contrary, says that the women are beautiful, but smaller than those on earth, though their height is about the same. The men also are slighter. The latter are clothed in raiment of dark blue, fitting close to the body. The women wear linen caps, which are at once artless and graceful. We hear nothing of their draperies. The people generally count little on things corporeal and terrestrial, for—knowing that there is a life after death—they are concerned with those that are heavenly. They have knowledge of the solar system and of the earths in the starry heavens. They are averse to verbal discourse, because it is material, and when the Swedish seer conversed with them—apart from intermediate spirits—it was by a kind of active thought. They are not distinguished by judgment but are engrossed in matters of simple knowledge. They do not look at the husk but at that which lies within. There are oxen on Mercury, not differing specifically from those on our planet, except that they are smaller. The temperature is medium—neither excessively hot nor cold, and Swedenborg explains here that heat does not arise from proximity to the sun, but from altitude and density of atmosphere and from the direct or oblique incidence of the solar rays.—*Earths in the Universe*.

## *The Solar System*

tachments, concentration and memory. Each desires to be thought more enlightened than any other being in existence, and all presume upon their memory to sustain pretensions in respect of superior intelligence. They do not investigate causes but rather the uses of things. Moreover, they do not depend upon their sensualities or inclinations as a source of knowledge, but seek the internal. A person endeavouring to display elegance and beauty in his speech would be disregarded altogether, since they dislike having their ears addressed instead of their understanding. Hence the shades of meaning that are thrown upon any subject by skill of this kind are rejected, and there is retained only the substance of conversation. They regard words and technicalities as too often mere false sheaths concealing a corrupt interior. They admire truth and the goods of truth, excelling to this extent the dwellers of earth and Venus; but—like the situation of their planet—they are imperfect in all other respects. They have no well-organised communities, being governed by an ignorant arbitration which prevails among them. It should be remembered, however, that Venus has not been peopled by human beings for more than about eight thousand years, in place of the innumerable ages of other habitable spheres. War and persecution prevail to an extreme extent, malice and all things belonging to ignorance and folly. There are all characters of ferocious animals. The implements of destruction are curiously hewn stones, thrown from a sling and causing horrible incisions. At the present time a violent battle is about to be waged. The countenance of this people is full and dark, the body is covered with a kind of hair, and the whole appearance is repellent, recalling the orang-outang. As now existing, there are displayed all results arising from degraded situation and depressed intellect. Conditions are more unfavourable than those of dwellers on any other planet; and yet they are instruments for the accomplishment of more perfect ends, rudimentary

## *The Harmonial Philosophy*

materials ascending to higher stages gradually. Only as the highest elements are separated from the lowest do they rise to assume newer and more perfect forms. Thus human dwellers in Venus and Mercury are in some particulars superior to those of the earth, but—speaking generally—they are much more gross and imperfect.

Concerning that luminous centre of our solar system from which all the planets and their satellites have been formed, it is yet incessantly giving off rarefied particles and exerting an orderly influence upon all under its rule.<sup>1</sup> It cannot decrease in magnitude, for it has attained the degree of density belonging to a more interior centre. It is counterbalanced by the magnitude of its whole planetary system, has formed all that its substance can well produce, and the whole is conjoined harmoniously, having motions in accordance with the established law of gravitation, and order and uniformity manifested from first to last. An ascending degree of refinement is evident throughout, from the first evolved body even to the last. Mercury, the last in formation, is composed of denser materials than any other planet, whence it takes the lowest point and observes the greatest velocity of motion. As we recede therefrom a superior refinement is observed in each planet successively and a

<sup>1</sup> Swedenborg, like Davis, does not venture to suggest that the sun is itself a habitable and inhabited globe. It is otherwise with some makers of imaginary voyages through the solar system, and a notable instance is the *Voyages de Céton dans les Sept Planètes*, by Marie-Anne de Roumier, which appeared at the Hague in seven volumes, 1765. I do not know whether it has any bibliographical value, but it is at least very difficult to find. According to this romance, the sun is the abode of those who have been great on earth. Astronomers who have penetrated the mysteries of the universe find rest therein, from Thales to Isaac Newton. But there are those who are native to the day-star, and these have diaphanous bodies, so that their thoughts are visible in their heads and their emotions in their hearts. No material interest clouds the nobility of their sentiments; they are entirely devoted to the pursuit of knowledge, for which they have excellent opportunities, as their span of life is nine thousand years.



## *The Solar System*

corresponding modification in motions and relations to each other. The law of progression is established also, though in comparison with Jupiter and Saturn retrogression may seem to be indicated by the less perfect planets which were formed subsequently. But it must be remembered that the lowest contains the highest undeveloped, while the highest pervades the lowest. The composition of Mercury includes in an undeveloped state all that Saturn manifests, and therefore typifies a higher formation. Nothing is too low in the universe to represent something above it, nor is anything so advanced that it is not the lowest degree of that which is still more perfect. It follows that there is unceasing progression as there is transformation everywhere. The sun itself is a never failing symbol of all material formations, the vortex, the centre, containing all that has been since brought into existence, as connected with our planetary system. The materials therein became impregnated and active by virtue of inherent forces, resulting in the teeming productions now manifested. It is therefore a body corresponding to the Sun of the Universe, while all its offspring are in analogy with those greater planets which that Sun brought into being. The satellites on their part correspond to those planets which the greater planets—or rather suns—produced. Thus our solar system typifies that of the Univercœlum.

The vegetable formations of each planet indicate the character of those primary particles which produced them. They represent also higher stages of formation. We have seen how this movement and life lead us on to conceive sensation, which itself leads us on to instinct, that is, to the animal kingdom, between which and man an unbroken connection exists. Man stands as the ultimate of all, combining motion, life, sensation and intelligence. The humanity of Mercury is indicative of higher forms existing elsewhere, and an unbroken chain connects the dwellers in the lowest planet with

## *The Harmonial Philosophy*

those comparatively spiritual beings whose place is in the highest. So also vegetable forms give true conceptions of uses leading to more perfect ends. Plants receive nourishment from the mineral kingdom as well as the atmosphere. The animal kingdom receives nourishment from the vegetable. So is one necessary to the other. But without general principles, putting forth general uses, none of these forms would have existed. Cause and effect are in fine inseparable, and this truth establishes a link between every particle in the universe, while it offers to our thought the highest representation of the original design conceived by the Great Positive Mind.

So in our solar system<sup>1</sup> are all things in the universe represented; and as it is impossible for the mind to form an adequate conception of anything beyond the harmonious system to which we belong, here is the appropriate field for present investigation. Thought is unlimited, but thought is not knowledge. Within our comprehension, however, lies the great law of correspondence, the knowledge of which leads to peace and happiness.

<sup>1</sup> In a chapter on the beauty and glory of the planets, it is stated that our particular solar system is comparatively a young formation and that many of its operations are as yet crude and deficient, when contrasted with those of similar but older systems which move through the firmament. The surfaces and climates of the earth appear to be notable instances of crudity in form and operation.—*Views of our Heavenly Home*, pp. 129, 130, edition of 1878.

### III

#### THE DAYS OF CREATION<sup>1</sup>

THE first day of creation unfolded one of the laws or attributes belonging to the cosmic totality, being that of power manifested in motion. The developments of the second day brought forth the attribute of wisdom.<sup>2</sup> Goodness was manifested on the third day in the arrangement and adaptation of all things. Those peculiar conditions and circumstances which characterised the fourth day and their results—which were very good—developed justice and reciprocity, as further aspects of wisdom. The fifth day produced a new order of beings, possessing faculties and sensibility not existing previously and capable therefore of estimating the distinction between higher and lower forms. In this manner forbearance came into expression, and a spirit of mercy was established in the animated tribes. The beauties which were unfolded on the sixth day, connected as they are with all previous forms and being a development of their interior qualities, correspond to the ultimate ascension of all parts and principles, the unfolding of all attributes latent in the first type, or the germ of all subsequent

<sup>1</sup> See *The Principles of Nature*, Part II, pp. 294, 295.

<sup>2</sup> It should be observed that this is a moral apologue arising in the mind of the seer after the pageant of creation had passed before the eyes of his vision. But as the universe for Davis exemplified the Divine Perfections, there is a sense in which it can be understood—as one might say—literally. A poet has said that “God reveals Himself in many ways,” and hence the world is God’s Gospel. His *beneplicitum termino carens*—as the Hermetists call it—abounds everywhere.

## *The Harmonial Philosophy*

developments. The attribute of the sixth day is, in a word, immortal truth—at once in relation to all others, because it is the root of all and is exalted above all.<sup>1</sup> It comprehends that which is below and contains that which is beyond, being qualities which will unfold eternally in the future of worlds. It is the medium of association between all spiritually expanded minds and encompasses all Nature. It is that which is to be admired and adored above every other thing; it should illuminate the interior constitution of every being, and should lead the mind from that which is without, the understanding of things present, to that which is within, the term of all and the ultimate. It is an index to the whole creation of the sixth day. It will yet prepare the mind for the corresponding future day of a more perfect creation.

Looking in this direction and to that which unfolds therefrom, looking also behind and discerning in past epochs the germ of those which are to come, we enter

<sup>1</sup> It will be seen that this is a figurative delineation of the creative days, and there is an analogous presentation by Swedenborg, though Davis is concerned with the cosmic order and its development, while the author of *Arcana Cœlestia* deals more especially with the microcosm. Both, without knowing it, reflect the *Zohar*, for which also man is the great intent of creation, and the story of creation unfolding, as given in Genesis, is that of the macrocosm certainly, but its vital import is as the spiritual history of Israel. According to Swedenborg, the six days or periods are successive states of human regeneration: (1) The spirit of God moving over the face of the waters of the soul; (2) The division between those things which are the Lord's and those that belong to man; (3) The state of repentance, which brings forth tender herbs, the herb yielding seed and the tree bearing fruit; (4) The state of love enlightened by faith, or the sun and moon; (5) The state of being confirmed in faith and goodness, producing living consequences—typified by fishes of the sea and birds of heaven; (6) The state of truth in its expression and deeds done from faith—typified by the living soul and the beast. So does the regenerate become a spiritual man in the image of God.—*Arcana Cœlestia*, Nos. 6-13. There is nothing more arbitrary than this, and the moralities of Davis are to the manner born of Nature in comparison.

## *The Days of Creation*

into a world of knowledge which has righteousness as its higher name. The field of truth expands; and there expand also within us the spirit of goodness and benevolence, of justice and reciprocity, the gifts of wisdom and the meaning of beauty. A pure and reverential regard for truth makes order in the whole mind, and from that which is mind in humanity we pass on to contemplate in its stupendous operations the Fountain of Omnipotent Mind.

## IV

### THE EARTH AND ITS STORY<sup>1</sup>

A GLANCE at the progress of creation in the production of our earth and its inhabitants might serve for an illustration of the same process and progress of worlds in the vast expanse of the universe, as these are continually brought into existence. The object is one throughout, being—as we shall see fully elsewhere—to develop and perfect individualised, self-conscious, immortal spirits, manifested in the image and likeness of the Central Cause and destined for the Summer Spheres. The process of formation is always from lower to higher, from crude to refined, from simple to complicated, from imperfect to perfect—but in distinct degrees or congeries. Thus, after the sun gave birth to our planet—and it was the same with all other earths—the action of vitality within the particles of matter, and its constant emanation in the form of heat, light, electricity, etc., produced new compounds, possessing the vital principle in sufficient quantities to give definite forms, from those of crystallisation up to sensation and intelligence. The last is the highest or ultimate attribute of things on earth, and is possessed or attained in perfection by man alone.<sup>2</sup>

<sup>1</sup> See *Morning Lectures*, pp. 60, 63. The account is also reproduced substantially in *A Stellar Key to the Summer Land*, c. xviii. It is a recurring example of the loose literary methods adopted by Davis, though he mentions on one occasion that he dislikes repeating himself.

<sup>2</sup> It is also, according to Davis, the highest and the ultimate in creation, taken at large, as it is the sole purpose. Herein the seer of Poughkeepsie

## *The Earth and its Story*

In the course of time, when "the waters had subsided," the heat and light emanating from the sun acted upon the surfaces of rocks, abrading, decomposing and uniting with their elements, and with the waters of the seas, as also with rain and mist, to produce other compounds of more perfect nature. Thus large beds of gelatinous matter were formed beneath the water level. Thus soil was first formed, a combination of material susceptible of developing vegetable life, both marine and terrestrial. The first vegetable forms, springing from slimy rocks, were simple in their structure—lichens or cryptogamous plants. They elaborated from their own substance a germ or nucleus of vitality, enclosed within a receptacle capable of preserving and sustaining it, till the favourable action of the elements could bring forth from each an image or likeness of its parent. Thereafter the organised substance or body of the original plant died—having fulfilled its object of existence—and the elements of which it was composed mingled with the thin soil on the surface of the rocks, adding to its substance, increasing its complexity and refining its particles, so that with the return of the vernal equinox—and the genial rays of the sun—not only the seeds of the old lichen unfolded but a new and more complicated plant made its appearance. Thus the ever-present and working principle of vitality and creative energy, acting and reacting upon the materials of our globe, started the kingdoms of Nature, each new type being dependent upon all that preceded it for existence and being yet distinct from its predecessors.

reflected the Swedish seer. Swedenborg says that the end of the universe is that there may be an angelic heaven—comparable to the Sixth Sphere of Davis, which is on the threshold of Deity. But to say that an angelic heaven is the end of creation is to say that man is the end, because heaven consists of the human race. "Hence all things that are created are mediate ends and uses, in the order, degree and respect that they have relation to man, and by man to the Lord."—See *Divine Love and Wisdom*, No. 329.

## *The Harmonial Philosophy*

Certain conditions, proportions and combinations of elementary inorganic substances are required to produce a vegetable, and vegetable growth is dependent upon elementary regimen, while animals—which cannot be produced or sustained thereby—depend in their turn upon the vegetable kingdom, and this must therefore have preceded them. Were it possible for vegetation to be blotted out from the face of the earth, the animal kingdom would soon be annihilated also. So are all types in the endless chain of organic and inorganic substances the links in one system of cause and effect; so fixed and unvarying are those laws of the Father which regulate all His works.

In this manner vegetation has been traced to its beginnings; but in the depths of the warm seas there were slowly developed other points of life, till minute fishes flourished in myriads therein. On the face of the solid earth, the first animals were huge in physical organisation, mere gastric receptacles for the digestion of dense forms of vegetable matter. They were steps in a flight of stairs for laws and materials to walk upward to the plane of finer organisations.



## V

### THE ORIGIN OF MAN<sup>1</sup>

PRIOR to the present structure of the universe, the immeasurable realms of immensity were seas of unformed materials, filled with elements of Divine Power, with essences of progressive and eternal tendency. At once in the centre and spreading to the unimaginable circumference was the Holy Artisan, the Divine Architect, the Great Positive Mind. A sacred embodiment of celestial principles, a sublime creation, was conceived in the depths of His being. Having perfected the plan of the universe, God said—with full co-operation on the part of His indwelling love—"Let us make man." Thereupon, the first attribute of wisdom, which is use, said: "Man shall be a culmination of universal Nature, so organised in his body as to receive and elaborate the animating elements of Nature into an unchangeable soul, which soul shall possess and obey the tendency to unfold for ever." But the second attribute of wisdom, which is justice, said: "He shall occupy such a position as will secure to all things, organised and unorganised, visible or invisible, a permanent equilibrium of power, possession and demand." And power, which is the third attribute, said: "Man shall be created through the instrumentality of the suns and planets, through regular and harmonious development of minerals, vegetables and animals, each of which shall correspond to and embody some

<sup>1</sup> See *The Great Harmonia*, Vol. I, p. 15 *et seq.*, and compare *The Principles of Nature*, as summarised in the next section.

## *The Harmonial Philosophy*

portion of his organism." Then said beauty, which is the fourth attribute of wisdom: "He shall embrace all suns and planets, minerals and vegetables, with the strength and symmetry of all animals in his form, organs and functions." The fifth attribute of wisdom, which is aspiration, said: "Man shall know himself immortal, lord and crown of Nature, seeking to become an angel, a seraph, even a god." In fine, the sixth and highest attribute of Nature, which is harmony, said: "He shall be an exact embodiment of that Great Spirit Who creates him, shall represent in a finite degree the attributes of the infinite, shall desire and enjoy ineffable beatitude, shall unfold and maintain harmony, and shall be a complete embodiment of Nature."

Thereafter was the universe organised for the ultimate purpose of producing man therein, by a focal concentration of all elements, essences, substances, under the most perfect conditions and influences which exist in Nature.<sup>1</sup> As the growing plant reaches that stage when branches are unfolded, and another when buds burst forth, but a third, lastly, when fruit is matured, so the macrocosmic scheme, under workings of Divine Law,<sup>2</sup> arrived at a period when

<sup>1</sup> See also *The Great Harmonia*, Vol. V, pp. 407, 408: The soul is composed of imperishable materials, with an immortal form. The anatomical and physiological man is the ultimate flower of all material primates and spermatoc essences. His silver lining or soul is the culmination of all refined substances and vital forces. When body and soul are perfectly wedded, they discharge the sacred mission of developing a permanently individualised and self-centred existence. This is an interior and beautiful truth.

<sup>2</sup> It may be noted that, according to Davis, the laws of Nature are not creations or institutions but emanations and inwards. They tell us not what God thinks or wills but how He lives and how He must act inevitably. Could a single law of His constitution be violated or suspended there would follow the disaster of utter chaos—as much in the Divine Being Himself as in the world which comes from Him.—*The Great Harmonia*, Vol. IV, p. 15. This is another way of saying that law is the mode under which existences came into manifestation and is not imposed from without, and that the root of all law is in God.

## *The Origin of Man*

minerals came into being, a second when vegetables appeared, a third when animals developed, and that, lastly, when all conditions united for the organisation of man. It follows that the ultimate use of Nature is to individualise and immortalise the human spiritual principle, as a mighty and magnificent machine adapted to this end by the omnipotent and omniscient Artisan.

The progressive development of the animal kingdom up to man may be traced from its very beginnings, when—as the result of a marriage between the highest forms and essences in the vegetable kingdom—there arose the first form of animal life—the inferior order of *radiata*. At a later era the *pisces* or saurian kingdom was unfolded, followed by that of the birds. The marsupial was next in order, and then came the mammalian, with all its classes and *genera*, including *quadrumana*. The primary change from this last into inferior types of human organism is so easy that the anatomical and physiological transformation is scarcely perceptible. Each atom, element and essence, every mineral, animal and vegetable substance aspired to be man. Thereafter strove the vast ascending spiral of forms in creation, for man was the grand end which they were designed originally to accomplish. When every mode of organic life reached the fulness of its development, when Nature was adorned with beauty, with fitting atmospheric and geographical conditions, then earth was prepared for man. By a universal combination of tendencies and efforts on the part of each, he was in fine unfolded, and though at first huge and coarse, resembling *quadrumana* more than other types of animal creation, his tendency was toward perfection, until he became that which he now is.<sup>1</sup>

Such then is the sequence of creation—that things of

<sup>1</sup> Compare *Morning Lectures*, p. 9, where Davis says: I accept the doctrine that man is the ultimate image of a Divine Plan, and that he is destined to be symmetrically developed in body and caused to ripen in spirit.

## *The Harmonial Philosophy*

the mineral kingdom lose themselves actually and constantly in vegetable organisations and the latter in the animal kingdom, culminating in the development of man. But man never loses his identity in subordinate forms, for he is the grand concentrated product and union of all.<sup>1</sup> Thus in planet, mineral, vegetable, but especially in the higher animal forms, we behold in their workings the laws of association, progression and development, or of the universal predisposition of all matter and vitality toward a homocentric unity and individualisation. All forms inferior and subordinate to man are but parts of him, and his own use—considered as a physical being—is to individualise the spirit.<sup>2</sup> To this end the human brain possesses the concentrated power and beauty of all cerebral organisations in Nature, and is endowed with three great functions: (1) To receive the

<sup>1</sup> Man doth usurp all space,  
Stares thee, in rock, bush, river, in the face.  
Never yet thine eyes behold a tree;  
'Tis no sea thou seest in the sea,  
'Tis but a disguised humanity.—*Henry Sutton.*

All Kabalism acclaims both poet and seer.

<sup>2</sup> This method of expression—which recurs many times in the writings of Davis—is a figurative method of speaking, and while it is liable to be misunderstood by the reader it is not possible to say that the sense in which it was used has been consistently explained anywhere. Within the measures of the symbolism, the Divine Being is, as one might say, a vast ocean and man is an unlimited multiplicity of vessels so organised that they can receive a portion of this water of life and being, which becomes therefore individualised in them. So far the emblem is clear, whatever its value. But the Divine Being of Davis is infinite, which means that He is outside all measures and cannot therefore be divided or separated into parts. Moreover, as the Infinite and Eternal Unity, He is ineffably individual and cannot therefore so become when incorporated with humanity. That which Davis is trying to expound for himself and to others is a particular aspect of the Divine immanent in the universe and transcendent beyond it, as to which an intelligible thesis would be that man by self-adjustment or unification with that Immanence becomes immortal therein. There are difficulties attached to this, and indeed they are grave and many, but the proposition is at least thinkable.

## *The Origin of Man*

omnipresent moving essence of the Great Divine Spirit ; (2) To concentrate and dispense it to all parts of the dependent system ; (3) To give it indestructible organisation, connecting it with elements and substances in the outer world and enabling this interior and divine life to manifest intelligence in reference to itself and external things.

As regards the individualisation of the spirit, the soul's sublime destiny, as the spiritual ultimate of material creation, the concentrated centre of Divine Love, Will and Wisdom, our knowledge of the Creator's goodness enables us to know that which our experience has taught us also to believe—that every human desire is provided with appropriate means of gratification. Each has been given us for wise ends ; but the strongest, deepest, most interior of all desires are for immortality, happiness and eternal progression. They proclaim the truth that we are immortal and are approaching a period of unity which will satisfy our highest conceptions of eternal happiness and development. It is for us therefore to unfold the beauties of the spirit, study its immense possessions, and so attain just conceptions of our mission and destiny. Mind must familiarise itself with the principles of justice and order, must unfold its internal capacities, its spiritual perceptions and intuitions, must explore the relations which subsist between man and man, between the natural and spiritual world, between the widespread universe and that Super-Celestial Principle which enlivens and sanctifies the whole. Each human soul must attain a full comprehension of the many and glorious affinities which interlink its destiny and experience with the experiences and the destinies of universal humanity.

It is good to know that there is an omnipotent, purifying and fraternal principle permeating the natural, spiritual and celestial departments of God's most high temple, a principle which unites atoms and planets into

## *The Harmonial Philosophy*

one stupendous system, which unfolds spirits and angels<sup>1</sup> as immortal flowers, which is the divinely inherited treasure of the human soul ; and this principle is called the Great Harmonia.

<sup>1</sup> As Davis speaks frequently of angels and sometimes even of seraphs, it is desirable to say that he recognised no hierarchies of spiritual intelligence which had not at some period and on some earth in the universe begun their progress as human beings. Moreover, his hypothesis of the spiritual universe did not admit either pre-existence or reincarnation.

## VI

### PRIMITIVE HISTORY OF MAN FROM PSYCHIC SOURCES<sup>1</sup>

As all mythological traditions truly indicate, Asia cradled the first-born of the human species, sustaining them from the lowest stages of infant innocence to the extension of their powers and faculties, and until the change of their local habitations to other parts of the earth. The place was the interior of Asia,<sup>2</sup> and the people therein were a

<sup>1</sup> See *The Principles of Nature*, original edition, p. 351 *et seq.*, selected and collated throughout.

<sup>2</sup> An alternative account, which is not in complete accord with the text above, states that the cradle of humanity—as the term is strictly understood—was within and near that portion of Asia which has since been named Turkey, extending to the region of the Euphrates and Tigris, and joining in two distinct lines to the locality where Jerusalem was built in after ages. A lower type existed in some portions of Africa. Those who dwelt upon the borders and in the interior of Asia were very large of form, having strength in proportion to the great density of their osseous composition, and motions governed by the peculiar plan of their anatomical structure. They were marked by gentleness and humility and were social rather than intellectual but with great power of perception and memory—apart, however, from any noble moral qualities. Male and female differed only in stature and comparative strength. This was the first class of beings that could properly be termed mankind, and it has been designated by the comprehensive term of Adam, which included lower and kindred races developing from the animal to the human type in Europe and Africa. An associate tribe, being presumably that which is described as effeminate in the text above, was designated by the term Eve in the primitive records. Asia was thus peopled for many ages, but there was no vestige of art or science. The place where they dwelt was exceedingly fertile, yielding many kinds of vegetation. Being free from all cupidity and absolute deception, the people abode in

## *The Harmonial Philosophy*

kind of primitive association or family. On a parallel herewith there was located subsequently a second family, of similar type but of weaker and more effeminate nature—neither so large in stature nor so considerable in number. The two became acquainted gradually and sought association with each other. The explanation is that there were originally two distinct moulds or forms of mammiferous species, ascending concurrently toward the human type of organisation. One had existed in the arctic regions of Asia since the great revolution in animal types at the close of the fifth day of creation. It was this which developed the human form characteristic of those who existed in the interior of eastern Asia. By a corresponding modification, the mammiferæ in the interior portion of western Asia ascended to the effeminate

unity, innocence and purity. But under circumstances narrated in the text they sank into a state of depravity—not because they had violated any physical or mental faculty, but because these had developed wrongly. Misery and impure associations arose herefrom, and misery and vice increased as the ill-directed development continued. At the period when this wretchedness prevailed most extensively the people were obliged to leave the happy associations of their former days—the beautiful earthly Eden—and they were dispersed through other lands. Three distinct nations became established ultimately—one of them in the interior of Asia, one upon its eastern borders and a third in the lower part of Africa. The inhabitants of Asia, divided into two nations—the original and the branch—sustained close relations with each other and with the people in Africa. They were all the legitimate children of the original stock, but, differing in constitutions and tendencies, they did not harmonise together. One of them was inclined to peace and unity of action; they were kind to one another and to the neighbouring nation; they are classified therefore in the old record under the name of Abel, an amiable and good man who followed a shepherd's calling. The rival nation, which dwelt upon the borders of Asia, possessed the dispositions of the primary inhabitants, manifesting envy, retaliation, deception, tyranny and selfishness. They were compared by the primitive history to an unholy man, termed Cain. After maintaining relations for a period, the two nations warred together, but the combat was soon ended, and Cain—the overbearing and conquering people—usurped the wide dominion of the whole earth.—*The Principles of Nature*, pp. 328–334, and p. 227 of this digest.



## *Primitive History of Man*

type already mentioned. They did not discover one another till industry had accumulated social wealth in abundance. It was the undeveloped and effeminate race which established communication with the older and more matured inhabitants of eastern Asia. As already seen, the two ultimately formed one family.

Two branches sprang afterwards herefrom, one emigrating into the lower portion of Asia now known as Egypt,<sup>1</sup> the other into the interior of Africa. They developed into large families and one of them into a powerful nation. Those in Egypt sprang from a somewhat more matured stock of the primitive association, retaining the peculiar characteristics of their gross and powerful constitutions. They possessed also great nervous force, sustained by strict adherence to bodily requirements, with abstinence from organic violation. They were not subject to disease. On the other hand, those who settled in Africa continued to possess the imperfect and delicate characteristics of the less developed members of the original family. There came a time when the dwellers in Egypt rose against the weaker nation, destroying nearly three-fourths of their number and dispersing the rest through various parts of Africa. Of these remnants all trace is lost, and it is evident that they became extinct.

There were thus left two nations on the face of the earth—in Egypt and eastern Asia. The former migrated into the southern part of Europe and were so far advanced in civilised life that they built a beautiful city of eccentric form. This new nation increased greatly in numbers, but the people, incapable of self-direction, became disunited again. There were further migrations, and later on two branches established, in Central and South America, two yet more beautiful cities. Those meanwhile who dwelt in Asia set out on another voyage of discovery. At this period the Pacific Ocean was un-

<sup>1</sup> *Sic* in the original text.

## *The Harmonial Philosophy*

formed, so that it was possible for them to pass from the eastern to the western hemisphere and gain the upper portions of America. By then the southern portion contained an advanced nation of the original family, whose migrations extended in one direction to Spain, in another to Yucatan, to the region now occupied by the Gulf of Mexico, and also to Brazil and Buenos Aires—as these places are now known to us. They constructed here their cities of stone and other durable materials, becoming very much advanced in science and hieroglyphical architecture. But for a period of about five centuries portions of South America suffered much from volcanic catastrophes, which formed the Mexican Gulf, Caribbean Sea and Pacific Ocean. During these appalling occurrences, nation after nation was destroyed. The inhabitants of Yucatan had, however, extended their possessions almost to those islands now denominated the West Indies, a portion of the same nation being established in the region afterwards called Herculaneum. A city was built there and so also in the region of Pompeii, which was a place of grandeur, pride and arrogance; but then, as later, it was subject to volcanic action. Yucatan continued to flourish—altogether for nearly seven centuries. Other branches of the human family passed toward America from Asia, some reaching that destination, while some settled in intermediate fertile places. Of those who remained in Europe a certain proportion settled in Northern France.

Century followed upon century, and Egypt became founded, as known to historians subsequently. A branch or tribe from Egypt settled in Jerusalem and Jericho. From thence and from Egypt sprang a colony which discovered Greece, and from Greece other portions of Europe were peopled permanently, including Britain. It was owing to dissimilarity of constitution, as adapted to climate and food, to difference in habits and modes of life, to variations of advancement in science and art, to

## *Primitive History of Man*

different kinds of ambition that the inhabitants of the whole earth became thus distributed. They were subsequently classified and reclassified according to each modification of original type. It is to be noted in the above account that as America was colonised from Asia, so its southern people migrated to Egypt, and there became a large and advanced nation.

As regards the origin of language, men began first to express their thoughts by the configurations of their countenances, and while this form of communication remained unchanged they were united peacefully; but when artificial signs assumed ascendancy the new mode of expression proved deceptive and unreal; unity of thought and harmonious social relations were therefore disturbed.<sup>1</sup> Objects corresponding to ideas were constructed in like manner, being figures and symbolical representations to express general thoughts. Thus language proceeded from manual and corporeal to instrumental formulation. But men experienced inconvenience through the want of a more perfect mode, more especially for the expression of minutiae; and these began to be represented by certain distinct sounds, governed by the natural suggestion of the thought intended to be impressed; and in order that the same sounds might convey uniformly the same idea, the begin-

<sup>1</sup> The alternative account, summarised in the previous note, allocates the communication of ideas by expressions of the countenance and outward physical signs to a single stage or period, being that of innocence and candour. The stage of deception and depravity supervened when primitive men advanced in artful attainments and began to exchange thoughts through the medium of vocal monosyllabic sounds. They became by this means the possessors of a new power, consequent upon the unfolding of their mental faculties. The misconceptions and deceptions which followed are said to have been an opening of the eyes by which they recognised the condition into which they had fallen. Having a new power of communicating one with another, they clothed their real thoughts in false sheaths or deceptive aprons of obscurity.—*Ibid.*, pp. 330, 332.

## *The Harmonial Philosophy*

nings of a rule were established to govern vocal expression. At a later period sounds were represented by hieroglyphical characters, or minute figures and strokes. Such was the condition of language at the time of the settlement of Yucatan and the adjoining districts. For an indefinite period symbolical and correspondential language remained unchanged among the inhabitants of earth. The next developments took place in Spain and Asia. The first invented more perfect hieroglyphical forms, which became ultimately a picture-language. Asia improved the verbal and grammatical forms and placed upon these a certain seal of permanence which still persists therein. The monosyllabic form became, however, confirmed in China, where every character is the substantial representative of a thought, contrary to the other tongues, in which compound figures are employed. Primitive history conveys nothing reliable in respect of language anterior to that of which Chinese is the development.

While language is connected inseparably with the origin of thought, it is still an external, artificial invention, as such misleading and as such also injurious to the human race. All present languages and dialects have arisen in consequence of a misdirection of the sentient faculties and judgment which befell the first-born of the human species. So long as they observed the natural language of the principle within, by means of figures, motions, gesticulations and configurations of countenance, as already seen, they abode together in harmony, while the thoughts and affections of the mind had a real method of expression.<sup>1</sup> But when they discovered

<sup>1</sup> Without pursuing the subject, it is intimated in the alternative account that the age of innocence was that period, described by Genesis, when "the whole earth was of one language, and of one speech" (xi. 1), which speech and language was by means of facial and other physical signs. The use of vocal sounds is veiled in the sacred text as a confusion of tongues, as the result of which men no longer understood one another's

## *Primitive History of Man*

their ability to produce intelligible vocal sounds, they lost their primitive habit of radiated expression, and with it the perfect purity of their interior thoughts. Misunderstanding each other's thoughts and intentions through the uncertainty of sound, they became cruel, deceptive, envious. In a word, sounds were not true symbolical representations of the thoughts designed to be conveyed thereby.

speech and were consequently scattered abroad "upon the face of all the earth."—*The Principles of Nature*, p. 342. When discussing the true origin of evil in *The Approaching Crisis*, Davis produced yet another variation, not only as to the origin of man but to the genesis of language. It is based largely on the text above, as usual without reference thereto. The original language of gesture is said to have been assisted by a crude form of hieroglyphical language—derived apparently from vegetables, animals, birds, mud images and objects worked out of stone. When vocal expressions came into use the misunderstandings which followed are referred to the absence of grammatical order and intelligent sounds. The discords led to separation and the race was scattered over the earth. The wandering tribes grew into nations gradually, each developing a different language. It must be said that the seership of Davis was not competent to grapple with the problem of intelligible speech in its origin, and the product of his attempt is pure fantasy. It is adopted in the present case to eke out a speculation concerning early ideas of evil by supposing a mythical chieftain who instructed his people about the doings of a wicked spirit of the air.

BOOK III  
REVELATIONS OF MIND AND SOUL

I

THE OUTWARD AND INWARD<sup>1</sup>

THE body of man is a form and as such is transient and changeable; the internal does not change. The true man is inward; that which is outward—his form—is an effect. Mind acts upon body, not body upon mind. The reality is that which is within, and that upon which it acts is visible and mortal, like other appearances. The visible is not the real, and that which is unseen is that also which is eternal. Yet outward searching after truth and inductions drawn from the appearances of external substances have been regarded as the only way to demonstrate tangible realities. So also the external and manifest have been made the test of inward truth. The generality of men are convinced of the reality of things only in proportion as evidence appeals to their senses. Whatsoever is invisible and imperceptible is for them doubtful or visionary. The external tests of truth and reality are, however, invariably deceptive. Reasoning from cause to effect is the one sure guide to truth; and then analogy and association may follow, as carrying direct evidence to the mind of that which is beyond the senses. Cause and reality are within; without are effects and ultimates: prove therefore the visible by the in-

<sup>1</sup> See *The Principles of Nature*, Part I, being collated extracts.

## *The Outward and Inward*

visible ; and if this should seem at first sight a reversal of the usual process followed in reasoning—which is inductive or upward from effect to cause, rather than from cause to effect downward—its justification will be found where few only might expect it, namely, in a philosophical consideration of ideas. Here above all it may seem that the mind of man is dependent on impressions received from without, but such impressions are occasions only for the generation of activity on the part of that which is within and invisible, being the mind itself. Every thought is an unrestrained production of a mind—acted upon by forms, reflections, sounds, associations and so forth.<sup>1</sup> The cause of all such is invisible. It is not the form, substance, sound or word that produces thought, but the irresistible impression which these produce upon the mind. There is the cause in the first place and, secondly, the effect produced, the thought, idea or ultimate ranking third in the series.

Moreover, no physical manifestation is produced unless that which is cause or prompter exists previously ; but this is thought. And antecedent to the thought itself

<sup>1</sup> The limitations of thought are recognised, however, on several occasions by Davis. He says, for example, that deeper than thought is the fountain ; that in spirit each is like all and all are like unto each ; but in thought each is individualised and removed from the other. By means of the inner spirit and the life therein, there is notwithstanding a meeting and melting together of thoughts possible, as between personalities. It is said also that the thoughts of reflective men are from two very different sources : one is spiritual, or from the fountain of principles ; the other is sensuous, or from the battle-ground of sensations ; and while these are shared by us in common with the brute creation, we are not unerring therein, as the animals themselves are, the reason alleged being that we are constructed for unlimited development. More than half of humanity is dependent for its thoughts on the senses and is therefore in an unrisen state, cherishing no higher hopes or faith. But when a man thinks from the ideas or essential principles of which his higher consciousness is compounded, his thoughts are identified with the impersonal, sublime and eternal. He discerns truth as an absolute, not a relative principle.—*The Great Harmonia*, Vol. V, pp. 25-27.

## *The Harmonial Philosophy*

is the mind in which it dwells. Here again is developed the principle established previously—that the visible and external are effects and ultimates of unseen though real producing causes. But if we carry the consideration further and admit that no mind can be individualised without the previous existence of physical organisation, it will follow that such organisation postulates another antecedent, being elementary existence, the matter of the cosmos; and hence arises in its turn the greater and inevitable postulate of a self-existent, unchangeable and eternal Principle—the absolute of things unseen, the Fountain, the Sun, the Great Illuminator, the Positive Mind. Therefore, from whatsoever direction our start is made, we are brought to the touchstone of truth in all things, above or below—that the things which are seen are temporal but the things which are unseen are eternal.

And as the mind—but not that which is without it—generates thought or ideas by coming in contact with external exciting causes—of the local and temporal order—in this natural body of our humanity, so is there the Great Mind which in certain states or modes, not local and temporal, comes in contact after another manner with the mind of man and generates impressions therein, thoughts and ideas, whereby the spiritual world flows through our inward being. And those who know this state by personal experience can do no otherwise thenceforward than prove the visible by the invisible, for there is that within them which is a link between the outward and inward.



1923 A compendium and digest edited with a preface, biographical summary, and notes by A Doctor of Hermetic Science. Contents: Revelations of Divine Being; Principles of Nature; Revelations of Mind & Soul; Death & The After-life; Religion & Theology; Revelations of Harmonial Life; Health & Disease; Philosophy of Spiritual Intercourse; Bibliography.

ISBN 0-7873-0246-5

Health Research

PO Box 850

Pomeroy, Wa. 99347

[www.healthresearchbooks.com](http://www.healthresearchbooks.com)

Toll Free: 888-844-2386

ISBN 0-7873-0246-5



9 780787 302467