

**THE HARMONIAL
MAN; OR, THOUGHTS
FOR THE AGE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649525447

The Harmonial Man; Or, Thoughts for the Age by Andrew Jackson Davis

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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ANDREW JACKSON DAVIS

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THE
HARMONIAL MAN;
OR,
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BY
ANDREW JACKSON DAVIS,
AUTHOR OF
"NATURE'S DIVINE REVELATIONS," "HARMONIA," ETC., ETC.

"Let our unceasing, earnest prayer
Be e'er for light, and strength to bear
Our portion of the weight of care
That crushes into dumb despair
One half the human race."

REVISED, RESTEROTYPED AND ENLARGED.

BOSTON:
COLBY & RICH,
BANNER PUBLISHING HOUSE,
No. 9 MONTGOMERY PLACE.
1881.

The Gift
of
Mr. Alfred E. Giles.

• 686 Sp
Davis.

Entered according to Act of Congress, in the year 1878,
BY ANDREW JACKSON DAVIS,
in the Office of the Librarian of Congress, at Washington.



TRON'S
PRINTING AND BOOKBINDING CO.,
205-213 East 12th St.,
NEW YORK.

47 435

PREFACE.

THE contents of this little book are designed to enlarge man's views concerning the political and ecclesiastical condition of our country, and to point out, or at least to suggest, the paths of reform which the true Harmonial Man should tread. We stand at the *opposite* extreme of Catholicism; regarding all intervening organizations as pillars supporting the arched *bridge* connecting the Old with the New World.

A large proportion of this book is devoted to a consideration of scientific ~~theories~~ ^{theories} which concern man's social and personal happiness, and to a class of suggestions whereby certain meteoric laws may be made to subserve the physical development of the race. It is earnestly hoped that in these considerations, and the pages succeeding, the reader may find food for Thought, and feel henceforth strengthened, and inwardly disposed to become, as nearly as possible, a Harmonial Man.

THE AUTHOR.

HOW SHALL WE IMPROVE MANKIND ?

THIS world is a theatre of incessant action; the scenes change perpetually; the actors come and go like autumnal clouds; and the parts which they perform are comic or serious, dramatic or tragic, invariably, in accordance with the moral culture and external circumstances of the actors.

I am impressed to affirm that every man has a part of his own to perform, assigned to him by the Supernal Soul of Nature—a part in which he can only excel, be happy, and become favorably distinguished. This “natural part” is stamped upon the entire constitution of the man; slumbers in his bones; lives in his muscles; breathes in each element; ripples through each vein and artery to their fountain-head; mounts to his brain,—to the throne of his organism—becomes, there, the radiant genius of his nature, the prime minister of his attractions, the sovereign of his life. *This* natural character is the *only* character a man can sustain with happiness to himself, or benefit to others.

The trouble of the world is, that man is not permitted

to act his nature out—to live in accordance with the attractions which God has given him. And what follows? This: Inasmuch as *action* of some kind is emphatically demanded as essential to his mental happiness and physical existence, therefore he is compelled to *assume* a false character—is forced to take a *part not naturally his own*; and forthwith there issues from that *misdirected man*, as with a studied duplicity he performs before the world, a *legion* of discords and incongruities, at times so unexpected and diabolical, as to suggest the existence of a certain nocturnal being, the Devil; who, it is by many believed, can be kept at a respectful distance only by establishing theological fortresses, and the maintenance of a standing army of well-paid and well-educated clergymen! (So long as this army is well-circumstanced, so long will there continue to be plenty of volunteers.) The Devil is a symbol suggested and entirely manufactured by the abounding discords and hypocrisies which proceed, *not* out of the asserted depravity and blackness of the human heart—the organ of love; but, on the contrary, out of human ignorance—out of the *defects* and *deformities* of human society, into which the individual at birth is ushered, *without* any “consent” on his part or reasonable preparation! You inquire, “Who made society?” I reply, It is made by man! For, manifestly, society re-

sults from a multiplication and association of the human type. Again, you ask, "If man *made* society, and society is replete with discords and wickedness, is not man the source thereof? Is not man *the cause*, and society *the effect*?" I answer, that, viewed superficially and from "appearances," as most minds inspect all problems, this question seems to furnish the only plain and reasonable answer which can be given to it: it seems to say, in accordance with the law of natural inference, that man is the source of discord and the author of wrong. And the remedy appears to be, that man, individually and of his own free-will, must be miraculously "changed at heart" and supernaturally expurgated, before we can reasonably expect any higher or happier social construction. I say, all this *seems to be* sound reasoning; and the church has uniformly adopted it.

I have alluded to the "Devil" as the nocturnal being upon whose broad shoulders the Christian clergy lay the *origin* of all human evil and misdirection. Now I do not wish to *prejudice* you against this hypothetical personage without good and incontrovertible reasons. I know how necessary this mythologic "individual" is to the preaching profession. He is the man of straw in chancery—the patron of the priesthood—and I may add, truthfully, the chief cause of much intellectual blindness and popular sectarianism! It is for these