

## PART I.

DIVINE ILLUMINATION  
COMMUNICATED

FROM THE

## SPIRIT SPHERES.

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IN COMPLIANCE WITH THE VOLUNTARY UNUTTERABLE  
ASPIRATIONS OF IMMORTAL HUMAN SPIRITS IN  
THE PHYSICAL FORM UPON THE EARTH.

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## THE BIBLE DISSOLVED.

THE JEWISH SCRIPTURES ANALYZED, THEIR VALUE DEFINED,  
AND THEIR RECORDS OF THE EARLY DIVINE  
REVELATIONS POINTED OUT.

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THE REAL TRANSLATION OF THE ORIGINAL TEN COMMAND-  
MENTS GIVEN, WITH EXPLANATORY NOTES, AND  
OTHER ADDITIONAL DIVINE REVELATIONS  
TO THE HUMAN RACE.

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WHAT WAS LONG OBSCURE IS NOW MADE BRIGHT, WHAT WAS LONG DIFFICULT  
IS NOW MADE EASY, IN THE SPIRIT OF DIVINE PEACE, AND BY THE POWER OF  
DIVINE LOVE.

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LONDON:

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# NOTICE

## TO READERS.

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THE succeeding parts of the *Divine Illumination*, &c., will present the remainder of the existing fragments of Jewish literature—the origin, nature and object of Christianity, and the Christian scriptures in their true light, and will be published from time to time, as soon as they are communicated and completed.

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### PREPARING FOR PUBLICATION,

A second edition of the following Divine Revelations to the human race, communicated from the spirit spheres, viz. :—

Chapters 1 and 2.—Man's Nature, Position, and Destiny.

Chapter 3.—Our Infinite, Eternal Father, God.—Man's Derived Power.—Defined Responsibility.—Gradual Progress in the Knowledge of Truth.—Of Divine Revelations.—And the Formation of The Earth.

Chapter 4.—Man's Divine Origin.—His God-Human Nature.—Gradual Progress in the Knowledge of Physical, Intellectual And Spiritual Truth.—Of Divine Revelations.—Of God.—Of Good And Evil.

FROM ENOCH.  
NOAH.  
ABRAHAM.  
MOSES.  
DAVID.

SOLOMON.  
NEHEMIAH.  
DANIEL.  
MICAH.  
JOEL.

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PART I.,  
**DIVINE ILLUMINATION** K  
**COMMUNICATED FROM THE SPIRIT SPHERES.**

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**MORAL AND SPIRITUAL SCIENCES DISCRIMINATED.**

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THE SCIENCE OF DIVINE INSPIRATION—OF DIVINE REVELATION, AND THE DISTINCTION BETWEEN THE DIVINE INSPIRATION OF THE SUBJECTS OF SCRIPTURES OR WRITINGS, AND THE SUBSEQUENT MERE MECHANICAL RECORD OF THEIR CONTENTS DISPLAYED.

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THE MIND-DWARFING IDOLATRY OF BOOK AND SCRIPTURE WORSHIP EXPOSED.

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THE CAUSES AND CONSEQUENCES OF DISBELIEVING SPIRITUAL SCIENCE, AND THE HUMAN SPIRITS' IMMORTALITY ILLUSTRATED.

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**THE BIBLE DISSOLVED**  
**AND ITS VALUE DEFINED.**

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THE JEWISH SCRIPTURES—THE LITERARY COMPILATIONS, BOOKS AND MISSION OF MOSES ANALYZED. THE TEN COMMANDMENTS CORRECTLY TRANSLATED AND EXPLAINED; WITH OTHER ADDITIONAL DIVINE REVELATIONS TO THE HUMAN RACE.

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## HUMAN IMMORTALITY.

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THE positive proof of man's personal immortality rests upon the following eternal truths and principles.

1. The Divine organic physical laws of GOD originate, form and develop the bodily organization of man.

2. The bodily organization harmoniously exercised, cultivated, and trained, co-operates with all other physical and spiritual influences, to form the mould for, and to develop the immortal spirit upon corresponding principles of formation, which fit it for eternal progression, perpetual enjoyment, immortal vigor and youth in the spirit spheres.

3. Each immortal human spirit is thus adapted and designed to be sufficiently developed in distinct structure, character, and nature, to constitute its eternal personality.

The progressive physical development of the bodily organization gives to the immortal spirit a distinct unalterable form, and a rudimental knowledge of all the immutable truths and principles, which will be eternally moving towards maturity and higher perfection in the spirit spheres.

Man is thus grander and greater in his immortal self-hood than all the physical systems in the universe.



# MORAL AND SPIRITUAL SCIENCES.

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TO THE CLERGY OF ALL DENOMINATIONS, THE PROFESSORS AND STUDENTS OF DIVINITY, TO ALL MEN.

THE ignorant mind-dwarfing idolatry—the passive unthinking letter and word worship of the scripturists, who are too generally callous about and opposed to the progress of the sciences on the one hand, and the onesidedness, and presumption of free thinkers who deny, that, the jewish or any other writings or scriptures contain the records of Divine revelations communicated from the spirit spheres to men in the physical form upon the earth, on the other, render it necessary, that the real character, the true significancy, and the absolute value of these jewish scriptures, would now be clearly pointed out, and carefully discriminated; and this must be accomplished by the candid investigation of the following questions:—

1. Do not the scripturians' contradictory creeds—their bible-worship—their blind unthinking zeal—their false claims for the Divine inspiration of every letter, word, and sentence of the existing fragments, of the jewish scriptures, subject these ancient writings, to much undeserved contempt, and cause many intelligent persons to become sceptical, and to reject them, and spiritual science altogether?

2. Do not the sceptical free thinkers, retard the progress, and interrupt the harmonious march, of the moral and spiritual sciences, by their total rejection of the whole of the jewish scriptures, and by their denying, that, any portion of them form the record and the history, of Divine inspiration, and of Divine revelations, communicated from the spirit spheres, to men in the physical form upon the earth?

3. What are the jewish scriptures—the ancient jewish writings?

4. What is the bible composed of?

5. What are the intellectual, moral, and spiritual character, significance, and value of the Jewish scriptures?

6. How much Divine inspiration do the books of Moses claim for themselves?

7. What is the distinction between the Divine inspiration of the subjects of Moses' writing, and the words which record that inspiration?

8. Does not the word the bible, simply mean book?

9. Does not the word scriptures, simply mean writings?

10. Does not Divine inspiration simply mean, the knowledge breathed upon the immortal human spirits?

11. Does not Divine revelation signify the communication of the knowledge of moral and spiritual truths from the spirit spheres to men in the physical form upon the earth?

12. How much of the contents of the books of Moses form the accurate record of Divine inspiration—the history of Divine revelation communicated from the spirit spheres?

13. Do not the literary compilations (Genesis,) and works of Moses abound with composite contradictory narratives, of more ancient traditions, suppositional theories, and moral allegories, the accounts of horrible wars and cruelties, social histories, biographies, and the imperfect altered records of Divine revelations communicated from the spirit spheres, which display an undeveloped condition of the human mind—much exaggeration—high colouring, and the dislocation of the facts related, of the truths represented?

14. Is it not highly necessary, to carefully discriminate, between the narratives, of ancient traditions, theories, allegories, and of wars and cruelties, and the record of moral and spiritual precepts?—between the histories of fictions and of facts, and the records of Divine rules of action?

15. Have not the literary compilations and the books of Moses composing the pentateuch, been frequently altered, enlarged, changed, and diminished, by the insertions, comments, additions, and abridgements of subsequent editors and copyists?

16. Are not the clear well defined doubts of sceptics, waiting to give way before sufficient adequate evidence, the most formidable and fearful foes that dogmatists have to contend with?

17. Do not the universal human mind require and demand a higher

and deeper knowledge of the physical, intellectual, moral, and spiritual nature of humanity, than the colleges, clergy, creeds and churches of the age possess or can furnish ?

18. What can be more Divine, than the human mind—the immortal human spirit—the image and offspring of GOD upon the earth, and the intellectual, moral and spiritual realities, relations and truths which compose the infinite universe ?

19. Do not the general ignorance, and prejudices of all the clergy, of all denominations, of all the professors of divinity, and of all the teachers of theology, prevent them, from properly appropriating, and usefully applying the time set apart weekly for the cultivation, training and development of humanity for the duties and enjoyments of time and eternity ?

20. Is not the time worse than perished for ever, that is consumed and expended in torturing the harmonies of universal truths—in conjuring up meaningless abstractions—in frowning upon the progress of science—in misrepresenting the unchangeable character of GOD, and the progressive capabilities of His son man—in enforcing and promulgating false views and absurd conclusions ?

21. Do not the false views, and the pernicious teaching of the clergy, the professors, and teachers of a fictitious supernatural divinity, poison and bewilder the general mind, and divide the human race in every civilized country, into conflicting opposing sects, and furious truth-hating and knowledge-retarding factions ?

22. Are not all the Divine, physical, intellectual, moral and spiritual truths in the universe in perfect harmony ?

23. Will not the proclamation, and the universal diffusion of the pure unmingled knowledge of truth, promote brotherly love, interest and unite all mankind, into associations of perfect, powerful prosperous fellowship ?

24. Who can and who will, enlighten and convert the clergy, the professors, and the teachers of a false theology, and the sceptics, and atheists, which they have so abundantly manufactured, by their false teaching—by their blasphemous misrepresentation of the unchangeable character and goodness of GOD, and of the progressive capabilities of His son man ?

25. And by whom, and how, will all these solemn questions, be adequately answered ?

The voluntary truth-loving, unutterable aspirations of immortal human spirits, to know—what are the best physical, intellectual, moral, and spiritual means, circumstances and arrangements, for cultivating, training and developing the progressive capabilities of the human race—for the duties and enjoyments of time and eternity—will every where and when—all over the earth—originate conditions, and excite attractive influences, which will induce, and draw towards them, all those kindred and congenial spirits in every spirit sphere, who will come in harmony with, and in obedience to, the unchangeable spirit laws, and answer all these and similar questions,—and converse with, impress upon, and communicate to, their brethren in union with their physical forms upon the earth—the power and the knowledge necessary to invigorate the universal human mind ; and that will enable these lovers of truth and of their race—these receivers of Divine knowledge—to dissipate all kinds and degrees of superstition and idolatry from the earth ; and introduce and organize physical, social, intellectual, moral and spiritual arrangements and institutions among mankind, which will be all in harmony with the immutable eternal truths and laws of the universe—with the everlasting progression and welfare of the immortal human spirit—and with the unchangeable power, wisdom and goodness of GOD.



# MORAL AND SPIRITUAL SCIENCES, DIVINE REVELATIONS, INSPIRATION, THE JEWISH SCRIPTURES, THE PENTATEUCH, THE BOOKS, WORKS AND MISSION OF MOSES, SPIRIT COMMUNICATIONS AND SACRIFICIAL OFFERINGS.

THROUGH WILLIAM ELLERY CHANNING, ADAM CLARKE, THOMAS CHALMERS, JOHN MILTON, NICHOLAS COPERNICUS, GALLILEI GALILEO, AND ANDREW COMBE.

## TO THE HUMAN RACE.

### PART I.

MORAL and spiritual sciences have not kept pace in the march of progressive improvement, with that of other departments of attainable knowledge. Physical and intellectual sciences have found many able discoverers, propounders, and advocates among mankind; but moral and spiritual sciences have made very slow progress among the human race upon the earth. Divine inspiration, or spirit communication, is not yet generally understood by mankind, and consequently it is merely passively believed in, and fails to beget a thoughtful discrimination, calculated to originate and regulate active conduct—moral and spiritual duty. Mankind do not comprehend what the early Jewish Scriptures really are, nor how they should be read and interpreted, though they are idolized by many. The most careful examination of a number of particulars is required, in order to ascertain the actual truths revealed in those spirit communications, scattered among masses of other matters contained in the Jewish Scriptures. To ascertain what these truths really are, must

now be the first grand point to settle. The Jewish and Christian Scriptures are not simple compositions, but very complex compilations of varied and separate compositions, produced in different ages—various in value—different and distinct in character, object, and importance—the accumulation of many ages. And clear thorough descriptions and definitions, of what Divine revelation, inspiration, spirit communication, and the Jewish and Christian Scriptures really are, constitute the greatest moral and spiritual requirements of mankind. Moral and spiritual sciences cannot be sufficiently advanced, until mankind acquire clear, comprehensive, intelligent conceptions, of what Divine inspiration, and the Jewish and Christian Scriptures really are. The Jewish and Christian Scriptures contain professedly the moral and spiritual sciences of vast multitudes of mankind; but what are these Scriptures? How are they to be read, interpreted, and applied, as the moral and spiritual sciences of mankind? Let every friend of truth and of humanity, reverently raise the reverberating inter-

rogations—What is Divine revelation? What is inspiration? What really are the Jewish and Christian Scriptures? These important interrogations cannot now be answered by a few vague formal phrases, such as "*The Scriptures are the oracles of GOD, they are His Divine revelation to mankind.*" The inevitable result of this book-worship—of this idolizing of Scriptures, on the one hand, is unmerited contempt for them on the other. A primary object of the present communication to the human race, is to throw the brilliant light of the knowledge of truth, around these solemn and important subjects—to enable the sincere lovers of truth to discover the harmony of truth in all ages, and to discriminate between the true meaning and moral claims of these ancient Scriptures, and the false mind-confusing views taken of them by the book-worshippers.

It is of the greatest importance to mankind, to be aided, to form clear comprehensive conceptions, of what is Divine revelation, or inspiration. There are many well meaning, but injudicious, credulous individuals upon the earth, who are through blind adoration, and false zeal, opposed to intelligent inquiry—who with a view to do supposed honor and homage to the Jewish and Christian Scriptures, adopt and entertain such perplexing conceptions and views of their Divine origin or inspiration, as absolutely and practically weaken and damage, instead of strengthening and recommending their moral and spiritual claims; as sources of instruction and authority. This is the inevitable result of holding views plainly and palpably opposed to all known truths—of views inconsistent with the Divine unchangeable order of the universe—of views discordant with the simple facts of the matters referred to, and which claim and demand for these Scriptures, a kind and a degree of Divine origin and quality—neither professed by their authors, nor manifested in their meaning, structure

and character—nor in their application as rules of conduct and duty. The view is very prevalent among multitudes of mankind in the most civilized parts of the earth, that every single word of the Jewish and Christian Scriptures—writings—was written and recorded by the immediate direction of a Divine irresistible energy—by the inspiration of a Divine, intelligent, guiding power. But who can demonstrate that such inspiration—such an irresistible guiding power was required, in order to produce and compose the greater portion of these Scriptures? The subject matter and the moral and spiritual qualities, of much of these Scriptures, utterly repudiate and defy even the bare supposition, of such a Divine guidance being required or given in their original composition or in their subsequent transcriptions. The authors never assert, or claim any such Divine assistance—any such Divine inspiration, as having guided them in the composition of these Scriptures; and to claim and beg it on their behalf and for them, is an attempt to establish a falsehood, which exposes these ancient Scriptures to unmerited objection and undeserved contempt. The false estimate, and the blind adoration of these Scriptures, have originated and maintained the most absurd superstitions—the most stubborn resistance to the progress of the knowledge of truth, and produced and perpetuated confusion of mind, division of opinion, and the most direful and perfidious consequences, to those of mankind subject to the influence of this Scripture worship. Many portions of the Jewish Scriptures are however, records of certain Divine revelations of important knowledge, that is, communications from the spirit spheres to men in the physical state, breathing of GOD, or GOD breathing—inspired—inspiring. It is a simple obvious task, in examining these Scriptures, to distinguish between the substance—the subject matter of the revelation given—the

communication made, and the historical record which contains that revelation. It must be evident to every developed mind, that the Divine inspiration belongs not to the record, but to the properly presented revealed knowledge—that is, to the instruction recorded. These portions of the Jewish Scriptures referred to, and which shall be afterwards pointed out, are therefore merely records of Divine revelations—inspiration—spirit communication, and not Divinely inspired records. These portions of Scripture record the inspiration of the subjects revealed, without being inspired to record them. Mankind must thus learn to discover the limits of Divine inspiration in the composition of these ancient Scriptures, and to distinguish between the recorded inspiration and the non-inspiration of the record. The Divine inspiration which the moral and spiritual portions of the Jewish Scriptures really claim, and exhibit, is not the Divine inspiration of the writers and recorders of them; but of some of the matters written and recorded—the knowledge revealed from the spirit spheres. It is only where the knowledge of truth—of duty—and of THE ONE TRUE PERSONAL GOD, our Eternal Universal Father, beams forth in the record of these Scriptures, that Divine inspiration is displayed and preserved. But still all such records as these, constitute only the history of inspiration—a history containing the words and deeds of men inspired by their elder brethren in the spirit spheres. Wherever in the Jewish—in the Christian—or in any other Scriptures—ancient or modern—the Divinely inspired message—the spirit communication—containing this spiritual principle—the moral precept of action—the required instruction—the merited reproof—the deserved commendation—the knowledge of truth, of duty, of GOD—is recorded, there is the inspiration preserved, as claimed by the writers and recorders of these Scriptures;—

the Divine inspiration in the matters recorded, and in the men of whom the record is given;—but not in the language which records it, nor in the act of recording or transcribing it. The historical events and actions recorded in the Jewish Scriptures, are evidently such as took place in the early human activity, in absence of inspired knowledge from the spirit spheres; and they demonstrate the genuineness of the narrative, and point to a period of human degradation and mental darkness—to a period when the physical desires, and the animal passions of man, triumphed over the higher elements of his nature. The moral and spiritual portions of the Jewish Scriptures, containing the revealed knowledge of sublime truths—Divine inspired instruction from the spirit spheres to men upon the earth—did not when published, suddenly change or improve the physical, intellectual, moral, and spiritual condition or circumstances of mankind—did not overleap the gradual march of progressive improvement—through which succeeding generations were to pass. The Divine inspiration of a few developed congenial minds in the physical state—to see and comprehend more clearly and extensively moral subjects, spiritual principles and relations, and the knowledge of truths and of duties, previously known but obscurely—did not greatly improve or illumine the rest of mankind all at once. The men who were first inspired, by their elder brethren in the spirit spheres, were necessarily the first depositories of the Divine knowledge, revealed not solely for their own information, comfort, use, and advantage, but for the future universal benefit of the human race. What-ever can be readily discovered by the ordinary exercise of man's mental faculties, has always been left to be so discovered, and Divine inspiration—spirit communication—was only generally employed where and when these mental faculties and powers, were unequal to the task of accom-

plishing the designed result. In the Divinely inspired compositions—in the communications from the spirit spheres in all ages—several distinct characteristics may be easily discriminated—such as, the elevated choice of the subjects—the Divine impulse to speak, to write—the superior arrangement of the matter communicated—and the glowing harmonious style of the language employed, to express the knowledge of the truths presented and revealed. To reveal knowledge, or inspire it, is therefore the same, there is no distinction between original revelation and inspiration. Whether it is affirmed that the knowledge was revealed or inspired, the meaning is absolutely the same. Those who wrote and recorded the knowledge communicated from the spirit spheres, recorded Divine inspiration, and assisted to publish inspired Scriptures.

The gross views, and false estimate of the Jewish and Christian Scriptures, which ascribe to the whole of them Divine inspiration—that maintained that they were infallible standards of all kinds of knowledge, and which consequently brought them into constant collision with the advancing intellectual, moral, and spiritual conceptions, of the men of more enlightened times, than those early ages of their writers—with the progress of the physical sciences—which show the unchangeable works and ways of GOD—are fast fading away; and are as false, pernicious theories, becoming obsolete. Every succeeding age brings with it the combined experience of departed and retiring ages, and shows to the developed, what are the greatest wants of mankind—what are the greatest physical, intellectual, moral, and spiritual needs of humanity. The Divine inspirations of those former ages have accomplished their designed work, and are no longer required or applicable to the needs of present humanity. As humanity progresses with the course of ages, new conceptions—new discoveries—new

revelations—and new inspirations are absolutely required; and therefore they are revealed and communicated from the spirit spheres, to all those who are competent to receive them. Those who cling to the standards of the past, and who falsely consider, that all the fields of the knowledge of truth, and all the ways leading to them, were exhausted and closed up in by-gone ages, are yet sufficiently inconsistent, to avail themselves of the multifarious benefits of the new discoveries, and continual progress making in the arts and sciences. The spirit who loves the Divine knowledge of truth above all other things, is possessed of a knowing, and of a conquering power adequate to overcome, and remove every obstacle to the prosperity and happiness of mankind. The fearless love of the Divine knowledge of truth, is the spontaneous normal manifestation of the highest spiritual principle of humanity. The love of the Divine knowledge of truth, which is flowed forward from age to age—from generation to generation—is now seeking and desiring to be more and more manifested, by every free active spirit, who is demanding information higher and deeper, and more and more demonstrable, and real, than the existing colleges, creeds, churches, Scriptures, and books upon the earth can furnish—who is thirsting for the complete comprehension of all physical, intellectual, moral, and spiritual knowledge and sciences, in order to remove the causes of ignorance, division, discord, poverty, crime, disease, and suffering from the home of man; and which shall convert the rudimental laws of his physical state, into a proper course of discipline, of the internal man, for eternity—for immortality—for endless development—and for progress in usefulness and happiness. The extravagant mischievous view—the pernicious enslaving pretension, which exacted and required the irrational belief—the mind-enervating admission, that the Jewish, or any other ancient Scriptures were

all perfect, and infallibly correct, in their every allusion, to physical, intellectual, moral, and spiritual knowledge and sciences,—that they were all-comprehensive, accurate, and unimpeachable, in Historical, Geographical, Astronomical, Anatomical, Physiological, Chemical, Medical, and Psychological knowledge and sciences—have been successfully checked, and fatally wounded, by the steady progress and development of all these important branches of the Divine knowledge of the truths of the universe. And it is now as clear and plain as the shining light, to the mentally developed, that even the few moral and spiritual portions of these ancient Scriptures, though forming the record of certain Divine revelations from the spirit spheres, are not to be viewed as absolutely true and accurate in relation to every branch of knowledge and science. These moral and spiritual communications far in advance of their age, left physical and intellectual knowledge to be accurately ascertained during the progress of mental development—to be found out during the march of human discovery. And what can be more absurd and groundless, than to suppose, that because Moses or any other man, was Divinely inspired by his elder brethren in the spirit spheres to communicate particular, social, moral, and spiritual information, to his brethren in the physical state, he was, therefore, also, infallibly competent to deliver immutable instruction on every other subject in the universe? Moses was Divinely inspired by his elder brethren in the spirit spheres, to communicate the knowledge of certain important social, moral, and spiritual truths, to his brethren upon the earth; but he was not so inspired to compile and record the history of the floating views of the earth's formation, and of the introduction and progress of the human race upon its surface, down to his own physical lifetime; nor was he inspired to know and understand the

true science of the progressive formation—the structure—the magnitude—the motions, and relations of the earth to other more important parts of the universe: which geological and astronomical sciences are gradually developing on their march of progress. The scientific errors which are found abundantly interspersed throughout the Jewish Scriptures, on all these subjects, unconnected with the Divine revelations which they record, and which were communicated from the spirit spheres, are quite distinct from the inspired knowledge which they contain, and represent the contracted mental condition of their ancient periods.

The existing fragments of Jewish Scriptures—that is, all the ancient Jewish writings and literature extant, partake of a mixed character—chiefly of a social, moral, and spiritual character. These peculiar characteristics of those existing fragments of ancient Jewish literature, constitute their supreme importance and authority to the formal Jew, and the cause of their surpassing interest and value, to others who admire and worship them—ignorantly supposing that they are the infallible oracles of GOD—the unchangeable voice of His will, manifested through inspiration to mankind. The time has arrived, however, when the Divine inspiration and the usefulness of those Jewish and other Scriptures, must be clearly defined and practically tested; and when mankind, freed from ignorance, superstition, and book-worship, must take those ancient Scriptures for what they really are, and not for what they never were, nor will be—the mirror of physical, intellectual, moral, and spiritual knowledge to the human race. The ignorant advocates and worshipers of those imperfect ancient records,—long resisted, the mind-expanding—the spirit elevating sciences of astronomy and geology—the development of which—have opened up to mankind the most stupendous and magnificent fields of thought—displaying the

boundless extension, and the unchangeable order of the universe—demonstrating that the succession of the day and night,—the harmonious changes and return of the seasons, are caused and produced by the complete revolution of the globular earth in every twenty-four hours, and by its regularly revolving round the sun in every year—unfolding the original structure of the earth, the successive order and arrangement of its varied strata, and its progressive formations and improvements through countless ages, previous to the time when it became the physical residence of man. The sublime sciences of astronomy and geology—of which the original writers and readers of the Jewish Scriptures—were totally ignorant—have opened up to the developed human spirits of latter times, unlimited fields of varied views, and grand scenes of unbounded thought,—by the ascertained distances, magnitudes, motions—the periods of revolution, and the orbits which the planets describe, and the unchangeable laws by which their movements are directed and regulated—all displaying the splendors of the universe—and enabling the careful observer to trace back the time when the beautiful globe the earth, was an unformed shapeless mass—when air, water, solids, and fluids were blended in elementary confusion;—and the time before the mountains raised their projecting summits, and before the valleys were depressed and hollowed out. The original impulsive motion given to the earth from west to east, is still unchangeably continued, and distributes light and darkness, and day and night in regular proportions, over its surface. But in those early times, when the Jewish Scriptures were written, these sublime spirit-liberating truths were unknown, and the globular earth was supposed by its undeveloped inhabitants, to be a large plain flat expanse, standing at rest in the centre of the universe—while the sun, moon, and the other planets,

were believed to be fixed in a solid transparent canopy or dome constantly moving round it. The language of the Jewish Scriptures abound in descriptions of apparent truths, opposed to real truths; but these erroneous descriptions are recorded as merely human compositions, and not as Divine revelations communicated from the spirit spheres. And neither ancient Divine revelation, nor modern Divine science, is responsible for these erroneous descriptions; but Divine science has now opposed and disowned these and many similar errors; and yet multitudes have been and are still, so foolish and stubborn as to defend and worship them. But it formed no part of the design of the early revelations from the spirit spheres, to communicate the knowledge of astronomical and geological truths. Moses was no inspired teacher of the Divine knowledge of the physical sciences.

The suppositional moral and spiritual sciences, termed religion—the terror-striking superstitions which have been long preached by, and to multitudes, as Divine truths—the college-manufactured creeds of the renouncers of the Divine GOD-GIVEN POWERS OF THE HUMAN MIND,—which are all founded upon the remembrance of sounding words representing fictitious mental abstractions—which are based on the remembrance of what was written, altered, recorded, read, and re-recorded, and said to have been acted thousands of years ago,—shall now be courageously and solemnly interrogated, tried, tested, and proved, in order to ascertain whether they have been promoting the welfare of the human race, or producing and perpetuating evils, wrongs, divisions, and discords among mankind. These presumptuous, absurd, college-manufactured creeds, and views, which falsely proclaim, that all Divine inspiration—all communications from the spirit spheres—ceased upwards of eighteen hundred years ago—that maintain that

mankind must ever rest upon, and perpetually look to the past, for all Divine revelation—for all moral and spiritual sciences,—shall now be silenced and overthrown, by the spiritual light flowing daily from the spirit spheres to developed minds in the physical state upon the earth in the present age. Like the flow of time to eternity is the mighty march of the living knowledge of truth poured forth in vital streams from the spirit spheres,—to produce perfect fellowship, to improve and enlarge the attributes of human nature, and to open up new fields of contemplation for the immortal human spirit. The dead, dim, dogmas of groundless belief are, therefore, gradually retiring into sullen oblivion. The mental phantoms of fictitious creeds, and the erroneous views of the importance of ancient Scriptures, are crumbling into ruins, at the touch of these glorious truths. The Pentateuch, the recorded Scriptures or writings divided into five divisions, or the five-fifth parts of the law, as the term appropriately means, and which includes the BARASCHIT (Genesis,) the narrative of the beginning which took place in a certain remote period of the measureless eternity of the past—of the progressive formation of the earth—of the original production of vegetables and animals—of the organization and progress of one of the human races—the EXODUS, LEVITICUS, NUMBERS, and the DEUTERONOMY, were originally collected, compiled, recorded, written, journalized, and composed by Moses; but they were afterwards, as their contents plainly demonstrate, frequently re-written, altered, and extended, by repeated comments, and various additions; as the advancing circumstances, of the progressive events of the different subsequent periods, and times suggested; and rendered necessary. Moses collected, compiled, arranged, and re-wrote the BARASCHIT, (Genesis,) from ancient documents, descriptions, histories, geneological records, bio-

ographies, poems, and floating traditions of former times, relating to the original formation of the earth, and to the production of vegetables and animals, and to the organization and progress of one of the human races, and especially from the traditions of the patriarchs and fathers of the Jewish community. Moses, therefore, did not write the contents of the BARASCHIT, which contains matters, and relates to events and circumstances which took place thousands of years before his time, from his own personal knowledge: nor was he Divinely inspired to reduce the matters contained in Genesis to writing; and he never claims any such Divine guidance in the compilation of that book. He collected the matter composing the book of Genesis from other ancient writings, the oral traditions and legends treasured up and preserved by his forefathers, and containing their philosophical theories, their social, moral, and spiritual sciences. The careful examiner will readily discover that the contents of the book of Genesis, were compiled and combined from more ancient compositions—from the varied productions and contradictory theories and views, of distinct persons of various earlier ages and of different places. The arranging of such composite productions—the combination of such detached sketches, accounts for evident contradictions, and for the many defective repetitions of the same subjects which abound in the beginning of the book. The book of Genesis therefore contains and transmits to mankind, the writer and oral records of many ages far more ancient than itself. The five books composing the Pentateuch contain the records of early events, of ancient views, philosophies, poems, histories, geneologies, biographies, and communications from the spirit spheres; and abundant internal evidence that they were not produced by Moses in their present altered form, and that many changes, additions, insertions, and explanations have been

subsequently from time to time made upon them, and introduced into them; and that therefore they have suffered from the ravages of time, and from the incompetency and interloptions of several subsequent copyists, and from other disturbing and dislocating causes, must be plain and palpable to the careful candid critic. The form or system of these compositions is that of a promiscuous, confused, miscellaneous journal, made up of different particulars, as circumstances gave them origin and called them portion by portion, from time to time. There is no methodical classification of matters—no systematic arrangement of the succession of events—no clear defined order of subjects, to regulate the mental perception, to guide the comprehension, and to aid and strengthen the memory.

GOD-originated-organized-formed-distinct-races-of-men-in-every-adapted-zone-of-the-earth. Man, the image of GOD, and the sovereign of the earth, emerged from the womb of Divine vitality—an organised embodiment of the all-animating spirit of the universe—the greatest living beauty—internally an immortal spirit—externally the manifestation of the spirit's reality. The sciences and secrets of the universe are compressed in his beautifully formed being; and it will require endless progress, and eternal development to unfold them. In the human organic constitution are concentrated the representative atoms of the elements and essences of the universe. Man consequently feels an internal attraction—a desire more or less intense and impulsive to know everything in existence; because everything has a representative atom in his organism. The absurd limited views respecting the specific unity—the unity of the origin of the human race—the contracted contradictory views which are opposed to the plain fact of the existence of various distinct races of men, the pernicious views which attempt to perpetuate ignorance, to set the knowledge of truth

at defiance, and to hinder the progress of the spirit-liberating sciences, —take for granted, and for their false foundation, that the defective records in the book of Genesis teach the origin and descent of all mankind from two solitary persons, from one human pair. The ancient records in the book of Genesis, however, contain no such inconsistent contracted views of the subject, as the book-worshipping manufacturers of creeds fasten upon it; but on the contrary, the records in the book of Genesis absolutely assume the real truth, of the existence of other tribes and races of men, besides that of the family of Adam and Eve. The original organization or development of the human races is not absolutely connected with any one given place, or spot of the globe; but is to be sought and found everywhere over the surface of the earth adapted for the purpose. Other families besides that of Adam and Eve, were formed and developed on other parts of the earth, prior to, contemporaneous with, and subsequent to their formation,—though the records in the book of Genesis, collected and arranged by Moses, only trace particularly the lineage of Adam downwards, as the forefather of the Abrahamic family, and of the Jewish community. Every zone of the earth was originally furnished with its own peculiar and proper inhabitants. To deny, to doubt, torture or twist this truth, is to limit and question the power, the wisdom, the goodness, of our Infinite, Eternal, Universal Father, GOD.

The-ancient-allegory-of-the-Garden-of-Eden-a-defective-theory-of-the-cause-nature-and-origin-of-evil. The physical universe is the basis of all the knowledge which man can acquire of himself and of all other intelligences. The illustrations of the Infinite Eternal attributes of GOD; and of His unchangeable government, are derived from the external scenes of the universe—from the organization of man—and from the power, objects, and relations of human society. The whole



train of ideas and thoughts which are manifested through the human mind, are images of the external elements, objects, and beings, variously arranged, classified, modified, combined and recombined. The processes of thinking cannot be carried on without employing external elements, objects, and beings, as intervening illustrations, or as the ground-work of rational investigation. The enlightened, intelligent, immortal human spirit, emancipated from the slavery of external circumstances, and of society—consciously and earnestly reflecting upon its own GOD-given desires, emotions, free faculties, high resolves, aspirations, and virtuous motives to action—which give to man, when they are directed in the light of the knowledge of truth, the perception of the connexion between cause and effect, and exalted capacities for the pursuit of usefulness and the enjoyment of happiness, and the power to discover the good to be chosen and desired, and the wrong, and the consequent evil to be despised and shunned, and which inflict when they are perverted; misdirected, and abused in the darkness of ignorance, misery, suffering, and pain, which words cannot describe—must clearly comprehend the defined nature of freedom, and the limits of responsibility. And what would man be without the mental power which enables him to discriminate between good and evil? between pleasure and pain? The numerous sources of misery—of suffering—of disease—of pain—of evil, which are stored up in mechanical violence—in chemical agencies—in unfavorable climates—in mineral and vegetable poisons—and in food unsuitable to the digestive and assimilating organs,—are all well calculated to excite a wise caution, and to draw out and develop the whole human faculties. What is the value to man of the condition, which gives him through the perception of wrong, the necessary knowledge of right, and the proper relish for good—

of the faculties which render him more and more GOD-like, and which enable him to discriminate between good and evil—between pleasure and pain? Did GOD form, combine and constitute man with this distinguishing faculty?—or was there a time when man did not possess it? Is the knowledge of good and evil beneficial for man? Was it possible for man to understand and estimate the nature of good and of evil, before he had attained a knowledge of them, through the exercise of his faculties? The theory of the origin of evil, contained in the ancient allegory of the Garden of Eden—though very different from what the torturers and twisters of the Jewish Scriptures maintain—is inconsistent, defective, and false. This theory of the origin and nature of evil, recorded in the book of Genesis—formed during the infancy of the human race—takes for granted that man was competent to understand the force of the supposed Divine command, and of breaking it, before he had attained the knowledge of good and evil—and draws the false inference, that the necessity of toil and of clothing were the consequences of disobedience—that man in short was capable of exercising a faculty before he had acquired it;—that is, this theory assumes that man knew the good of obedience, and the evil of disobedience before he had acquired the knowledge of good and of evil—which knowledge is affirmed to have subsequently resulted from that very disobedience; and that the necessity for labor and for clothing, woven into the texture of human nature, formed a severe curse, and a painful punishment. The faculty or ability of distinguishing between good and evil—between truth and falsehood, raises man up above every other earthly being; and labor, the procuring instrument of subsistence and clothing, is the means of physical, intellectual, moral and spiritual development—the school of benevolence and justice. The original Garden of Eden which was lo-

cated in Asia, is now faithfully represented by every fertile, cultivated, inhabited place on the surface of the earth. The plains, the vales, and towns containing the homes and residences of men represented. And there are always exhibited, and within the reach of undeveloped men various descriptions of forbidden fruits, which when partaken of—communicate the knowledge of evil positively, and of good negatively—and which inflict their own punishment in the form of consequent misery, disease, suffering, and premature dissolution—that is, untimely, unnatural death. What then shall be said to the lovers of truth, who would escape from the contaminating influences of the GOD-disparaging views of the book-worshippers—between whose systems and the defective false theory of the origin of evil contained in the book of Genesis, there is no similarity, no coherence—but this, do not,—if you would estimate aright the importance of the ancient Jewish Scriptures—demand from them, what they cannot give—that is, unerring physical, intellectual, moral, and spiritual knowledge for the guidance of mankind.

Early human society—The Noachian deluge—The Jewish patriarchs. The science of Divine inspiration—the distinction between the Divine inspiration of the subjects of Scriptures or writings, and the subsequent mere human record of their contents—BIBLIOLATRY, book or Scripture worship—the character, significancy, and value of the ancient Jewish Scriptures have already been partly pointed out in the light of varied truth—of truths which shine of their own light—and which shall endure through all ages, and blend with all the new forms of future society—with all the highest improvements of the human race. The diversified contradictory contents of the book of Genesis, which multitudes ignorantly and extravagantly assert and maintain to have been Divinely inspired—consist of the records of ancient theories, allegories, poems, histories, and tradi-

tions which display at every point of view the absolute absence of Divine inspiration; and therefore the records of such matters are not to be regarded when opposed to known truths, as conclusive authority on any important branch of knowledge. In the infancy of the human race and of human society, the division of occupations were few, and confined to the agricultural and pastoral. In the ancient allegory of the sons of Adam, these two primary divisions of human labor are represented; and the fact of the existence of the diversity of human races is brought out; and the ancient types of devotion are displayed by the reference to the rite of sacrificial offerings; in which conduct proceeding from a pure truth and good loving purpose, is the only acceptable condition, irrespective of the circumstantial difference of the objects, or symbols, through which the devotion was manifested. Men in all ages have ignorantly endeavored, to contrive and find out substitutes for purity of purpose and of spirit; and have vainly hoped to commend themselves to GOD by ceremonial forms, creeds, sacrifices, sacraments, and other subterfuges, as well as to grudge prosperity to one another; but all those vain endeavors have, and will always fail. The objects and elements of knowledge may be condensed into two primary classes—the world of matter and the world of mind—the relations of matter and the relations of mind, or in other words, the physical and the spiritual departments of the universe. The material universe, of which the earth is but a very small speck—affords tangible manifestations of GOD, and of his unchangeable government; and forms the medium of thought to all gradations of intelligences. The physical and spiritual universe combined, is the only demonstrating exponent of the existence and nature of GOD. Our Infinite, Eternal, Universal Father, GOD, can only be observed, studied, known,

realized and appreciated, through the medium of the existence and laws of the physical and spiritual universe. The unchangeable order of the material universe is displayed in the harmony existing between every part and the whole—in the principle which preserves the atmosphere, the land, the sea, and the rivers of the earth in their appointed places during their allotted periods; and which unites all the planets into one harmonious system. The distant regions of the physical universe, are inhabited by physical, intellectual, moral and spiritual beings of various orders, and of diversified degrees in the scale of intelligence, and far superior to man in physical and mental power. To carefully contemplate the various classes of the intelligences who inhabit the universe, and who are endowed with physical, intellectual, moral, and spiritual powers and energies, incomparably higher than those which are possessed by man—the superior arrangements of the different worlds to which they respectively belong—the relation in which they stand to the human race—the trains of thought which they pursue—the sublime and magnificent objects on which they exercise their powerful never-wearying faculties—the intense emotion, and the delightful interest with which they view, and aid the progress of the knowledge of truth, and the development of universal benevolence upon the earth—their rapid motions—their frequent and repeated excursions to the different parts of the universe—and the comprehensive knowledge which they have acquired, and are still acquiring—should constitute a never-failing source of exquisite hope and happiness, to every holy intelligent spirit. To contemplate the boundless extent of the universe—the glorious grandeur, and the gradually augmenting splendors displayed throughout the immensity of space—the countless millions upon millions of exalted intelligences who inhabit its expansive regions—the

mental preparation, and the spiritual development necessary on the part of men in the physical state, to enable them to understand the knowledge communicated from the spirit spheres—should be sufficient to emancipate the immortal spirit from the trammels of superstition and book-worship, and fill it with joyous hope and active energy for the discharge of every duty. The ancient written and oral traditions of the various races of mankind, migrating forth from their respective centres of original formation, contain distorted narratives, and exaggerated descriptions of remote inundations and deluges. Divine science—the knowledge of immutable truth—ever flowing fresh from, and resting upon reality—has estimated the proportion between the land and the water on the surface of the earth, and has tested and placed in their proper light the ancient traditionary narratives, and the composite contradictory sketches of the Noachian deluge, contained and mixed up in the book of Genesis. The great geological changes which the earth has repeatedly undergone, from its centre to its circumference, are no longer erroneously ascribed to the Noachian deluge; and the careful observers of the everlasting records inscribed upon the structures of the globe, are truthfully satisfied that no trace of that event can now be discovered on the earth. The limited, partial, transient character of the Noachian deluge, may be clearly comprehended, and fully understood, from the unchangeable proportion between the land and the water upon the surface of the earth—from the small number of the species of animals out of the thousands existing upon the globe, and their appropriate food, which such a small vessel as the ark was, could accommodate—and from the absolute impossibility of first collecting and bringing together, and then afterwards dispersing and redistributing the different species of animals, from and to their own different, distant, districts, climates and zones of the earth. The

principal great geological changes which the earth has undergone, requiring ages upon ages to produce them, and by which continents previously existing, sunk down, disappeared and formed the ocean's bed, and by which former ocean's bottom became uplifted, forming the dry land—which changes swept away several distinct classes and races of vegetables and animals, and deposited and arranged their organic remains in the stratas and structures of the globe,—occurred long previous to man's existence upon it, and thousands of years before the Noachian deluge took place in western Asia. The locality of the Noachian deluge in western Asia, is still lying considerably below the level of the sea. The Noachian deluge was produced by the operation of three distinct causes, namely—the sinking of the continent of its scene—the elevation of several parts of the bottom of the adjoining ocean, and by long-continued rains induced by aqueous vapors raised from the sea by volcanic eruptions. Volcanic agency acting beneath several parts of the Persian and Indian ocean, and elevating their beds, threw the waters up over the adjoining countries. The ocean's bed being elevated and broken up, the waters rapidly overflowed in vast volumes and quantities over the depressed land. The volcanic matter uplifting the bed or bottom of the ocean and struggling violently for vent among deep waters, liberated vast quantities of aqueous vapors, which on becoming condensed formed long continuing rains. These were the natural means by which the Noachian deluge was produced, and not the hideous GOD-dishonoring fictitious causes, recorded in the ancient traditions and histories of that event. The Noachian deluge is extravagantly described, and represented as having been co-extensive with the division of the human family derived from Adam; but neither the deluge—its scene a small portion of western Asia—nor the offspring of Adam are described as being co-extensive with the inhabit-

able globe—*containing six other original centres of human formation besides that of the Adamic one.* And in considering the early period of the history of the Adamic-race, and their undeveloped condition at the time when the narratives of the event of the Noachian deluge were framed, the causes, the gross and erroneous conceptions of GOD mixed up with it, as well as with all their other physical, intellectual, moral and social matters, will be readily comprehended. The aggregate of the human family are still destitute of clear, consistent, comprehensive conceptions, of the existence, attributes, character, and the unchangeable government of GOD. There is no concealing or disguising this truth, though it is greatly hidden under the multiplicity of different forms and creeds. The early human race had no other idea of GOD, but as the source of power and energy. Before, and for a long time after the Noachian deluge, men could not comprehend, that,—man's perpetual existence, is maintained, by being continually kept in connexion with the supreme fountain of light—by continually receiving the stream of life from the sole fountain and source of being,—from GOD. The life of power—the life of wisdom—the life of goodness, and the life of the love of truth, flow from the existence, and the nature of GOD,—is indeed GOD. All the love which flows from goodness, and all the faith which is founded upon truth, are the gifts of GOD to men—to His children mankind. The knowledge of truth enlightens, warms, and invigorates the immortal human spirit to love goodness, and unites every truth-loving spirit with all other spirits thirsting for the promotion and enjoyment of goodness—with all desiring to become GOD-like. The love of truth is the love of goodness—which love elevates the aims—improves the health—increases the activity, and beautifies the aspect of the spirit—augments the power, the wisdom, and the knowledge of the spirit, and causes and enables it to attract to itself, all

that is congenial and kindred in the universe. The confused imperfect biographical sketch of Abraham's physical career and family—which lived for centuries in the oral traditions of his descendants, previous to the invention and practice of the art of writing—though it begins the more regular narrative of the Jewish community, and contains the record of several true particulars, is notwithstanding largely mixed up with much that is highly exaggerated, purely allegorical, and absolutely fictitious. Abraham, nearly four thousand years ago, was the principal founder of the Jewish community; and this should account for the extreme high veneration in which his memory is held by that peculiar distinct people. The descendants of Abraham—the Jews—from that time formed, and still form a distinct separate people—distinguished from all other communities, nations, and races—notwithstanding the many sad reverses of fortune—the sudden and extensive dispersions—and the remarkably severe, and calamitous vicissitudes which they have frequently suffered, and passed through. Abraham, the fifteenth in descent from Noah through Shem, was highly developed, and far in advance of the great majority of his brethren, considering his early period, and his pastoral pursuit—which mental development was owing to his having been a truth-loving, conscious, congenial medium between his elder brethren in the spirit spheres and his fellow-men in the physical state. He was the great promoter of the moral and spiritual knowledge of his age—the great practical reverent reprov-er of all kinds and degrees of idolatry in his day—being frequently favored with various communications from the spirit spheres, containing particular information in reference to the best means and methods for developing and improving his fellow-men, and for guiding the future progress and destiny of his race—until the time would arrive when higher and deeper knowledge would be required and re-

ceived;—and in reference to the promotion of the knowledge of the Divine unity—in reference to the Infinite Eternal Existence, and unchangeable attributes of the One True Personal GOD—of the one all-sufficient, self-existent, source of all life, of all love, of all good, of all truth—the foundation of all hope, of all faith, and worthy of all trust, confidence, and gratitude—the Father of all. The fame of Abraham, as the successful promoter of knowledge, practical reprov-er of the idolatries, errors and abuses of his time, was spread and perpetuated through all lands, through the numerous descendants of the different members of his own family and kindred. Abraham, though he did not fully comprehend the immortal spirit's dependance, for the development of its powers of wisdom—of love, of goodness—for its power to understand and love the practical application of the Divine truths and principles of the sciences—for its power to distinguish between good and evil, right and wrong—and for its accurate knowledge, and experience of the universe—upon the proper training and subjection of its physical organism;—yet he was regular in the cordial passive preparation of his internal senses, and frequent in complying with the requisite exemplary conditions (solemn sacrificial offerings), for the purpose of obtaining communications from the spirit spheres—respecting the knowledge of duty, and the inseparable connexion between cause and effect—by which prospective views of the probabilities of future changes, trials, successes, and the acquisition of valuable possessions and achievements were obtained; and by which much caution, glowing hope, and fervent faith were excited; and by which the more perfect fellowship—the consociation, and the social prosperity of his people were mutually promoted, and reciprocally advanced: and all of which greatly checked the manifestation of individual selfishness, and the growth of callous indifference to the public wel-

fare among them. But these virtuous endeavors to promote the progressive development of society, having been consigned to the keeping of the oral traditions of Abraham's grateful admiring descendants, for upwards of four hundred years before they were reduced to writing and recorded, they received various floating fictitious accessions, poisoning pernicious additions and comments, such as, that of ascribing to GOD the horrible act of tempting Abraham to consent to his becoming the slayer of his own child. Who will, however, dare to conceive it possible, that GOD ever tempted, ordered, or commanded Abraham to sacrifice his son? Or who will venture to show how this shocking—this horrible command was conveyed to Abraham, calling upon him to become the murderer of his own child? The fiction in Genesis does not record how. Truth, however, discloses that Abraham dreamed, that,—“It came to pass after these things that GOD did tempt him, and say unto him, take now thy son,” &c., &c.—Genesis, 22d chapter and 1st verse. But who will attempt to affirm or demonstrate that such an unnatural inhuman dream or vision was impressed upon the mind of Abraham by GOD? It forms no part however of the object of this communication to enlarge further on the character of Abraham, or either to allude to the remaining Jewish patriarchs referred to in the rest of the book of Genesis; or to describe the oppressions which their descendants were subsequently subjected to in the land of Egypt. Nor is it designed to give a narrative of the Mosaic mission; but rather to afford such information in addition to what has already been given, as will enable the free, careful, candid inquirers after truth, without the mixture of error or fear of man, to estimate the real value and importance of these dark, obscure, perplexing, contradictory writings—these sadly deformed—these greatly distorted—these carelessly dislocated, and heavily encumbered with error,

Jewish Scriptures. Abraham, though he was much surrounded with the difficulties and obstacles concomitant with undeveloped humanity before he was born into the spirit spheres—“gathered to his people”—he had been very successful in improving his brethren in the physical state, with highly advanced conceptions of their social duties, and of their true relation to the ONE GOD: WHO can only be truly worshiped by man when he properly exercises the varied faculties with which he is endowed.

The -books -works -and -mission -of -Moses -spirit -intercourse. Moral science consists in the knowledge of the inseparable connexion existing between the immortal human spirit and the supreme source of being—of power, intelligence, wisdom and goodness—GOD—in the knowledge of the whole duty of man—in the knowledge of his proper practical course of action, deduced from, and in harmony with the relations in which he stands to GOD. GOD is the primary source of being—the fountain of life—the centre of love—the supply and object of happiness. All existences, and all the qualities of existences, physical, intellectual, moral and spiritual, may be comprehended as so many kindred streams flowing from the one source—from GOD. Admiration, Veneration, Gratitude, Adoration and Love, flow into the human mind from the contemplation of the infinite works—of the eternal perfections—of the unlimited perpetual benefits—of the power, the wisdom, and the goodness of GOD. The Divine knowledge of truth—the discoveries of science,—have demonstrated to the developed of mankind, that globes more than a thousand times larger than the earth, display their splendors within the range of the solar system; and also unfold in the same manner other systems upon systems spread out in the expansion of space, at immeasurable distances, and in numberless profusion. Throughout the boundless realms of infinite space, far far

beyond the utmost limits that human faculties ever fathomed, there are countless millions upon millions of central suns, in endless succession—surrounded with worlds more spacious and splendid than man in the physical state can conceive or contemplate—all connected with one another, and even with the earth; and it will require ages upon ages of future existence as innumerable as the countless stars, to acquire a comprehensive knowledge of the exalted inhabitants of these vast globes, which are hung out in regular succeeding circles, and displayed in the boundless regions of the universe. These vast worlds are inhabited with countless millions upon millions of superior, intelligent, benevolent beings; who are above malice, envy, covetousness, deceit, hatred, and revenge; and who are capable of carrying on the most intimate correspondence and social intercourse, not only with one another; but with every other developed province of the universe; and of knowing the character and condition of mankind upon the earth. The immortal human spirit in the course of its future progress, will comprehend and understand the mental gradations which distinguish them—the nature of the powers and faculties with which they are endowed—the pursuits which constantly engage their attention—the sciences which they cultivate—the amount of accurate knowledge which they possess—and the means and the methods by which they are carried forward towards higher and higher perfections. Between the birth of Abraham into the spirit spheres—to join his elder brethren—with the reference to which the last paragraph was concluded, and the development, and the beginning of the mission of Moses, with which the book of Exodus commences, upwards of four hundred years elapsed. The real original book of Exodus, Leviticus, Numbers, and Deuteronomy—which formed the detailed journal or narrative of the physical life, career, actions, and Divine mission of Moses,

were at first written by Moses himself, and under his special directions; but afterwards in succeeding ages, they were frequently altered, extended, and changed, by many extraneous additions, inappropriate insertions, cumbersome comments, and vague repetitions, introduced by several well-meaning incompetent copyists—which sadly deformed and dislocated the harmony, and natural arrangement of their original diary and journal form; and upwards of nine-hundred years later, they were all re-written and greatly enlarged by Ezra: all of which sufficiently account for their present puzzling, confused, miscellaneous character. The present and kindred communications express our high conceptions of the capabilities of human nature—the deep interest we take in the progressive development of our race—the intense joy we feel in observing the efforts which men in the physical state upon the earth are making for their own elevation and improvement; and our firm faith in their ultimate success—through our never ceasing co-operation. Man in every condition is great. The physical, intellectual, moral and spiritual grandeur of human nature, demonstrate the absolute insignificance of all social, conventional, and artificial distinctions. Man is physically, intellectually, morally and spiritually great, whatever may be his position in society. No calculation can compute—no thought can comprehend—no science can measure, the GOD-conferred grandeur of human nature.—Man is the image—the son of GOD, and therefore no bounds can be fixed to his development—to his progress in Divine knowledge, wisdom, goodness, and love of truth. Egypt was one of the first countries upon the earth in which men succeeded in discovering some of the first principles of several physical sciences—in developing the rudimental principles of some of the useful material arts; and in establishing numerous divisions of human labor; and Egypt was conse-

quently far advanced in the knowledge of many of the arts and sciences, thousands of years before the time of Moses. Moses was brought up in Egypt, and trained to understand all the sciences, the knowledge and wisdom of the Egyptians. Moses was constitutionally a most powerful and a highly developed human being—powerful in energy—in thought, and in action; and he was profoundly learned in all the knowledge and wisdom of Egypt, which enabled him to apply and display his physical and mental powers to the highest and best advantage. The Egyptians though far advanced in the surface knowledge of some of the physical sciences and material arts, they were utterly destitute of the immortal-spirit-liberating knowledge of the moral and spiritual sciences, derived from the spirit spheres;—they were absolutely ignorant of the infinite existence, and the eternal attributes, of THE ONE TRUE GOD—the supreme source of all existence—the Father of all the universe. The Egyptians had their polytheistic symbols—their fixed and moveable temples and sanctuaries, where they paid homage to the cow, the camel, and other animals, and adored and venerated the material elements, objects and beings of external nature—the valuable products of labor; and in short whatever they believed contributed to their physical welfare, and mental pleasures. The highest and most important parts of the knowledge and wisdom of Moses were, therefore, not obtained from the Egyptians; but were derived from the moral and spiritual sciences communicated to his forefathers from the spirit spheres, accumulated, treasured up and preserved by the Jewish patriarchs, and their highest developed cotemporaries and successors. Such was the Divine origin of the knowledge and wisdom which was afterwards renewed and confirmed to Moses from the same source; and in the cordial illustration and promotion of which, he ably and courageously employed

the scientific and artistic knowledge, which he had acquired by his superior advantages in Egypt. The extensive scientific and artistic knowledge which Moses acquired and possessed, qualified him eminently for his legislative functions, and for introducing and establishing among his kindred—the descendants of the Patriarchs—the rudimental principles of a natural and an everlasting morality—of a morality forming the foundation of spiritual science, and of perpetual progress towards perfection of action and increasing happiness. During the Israelites' long sojournment in Egypt they became largely tainted with Egyptian idolatry—that is, the Israelites during their long residence in Egypt, became familiar with, and practisers of, the Egyptians' idolatrous rites and ceremonies. It is a primary truth, involving an immutable principle, that, clear, accurate, comprehensive conceptions, of the Infinite, Eternal, united existence of The One True GOD—Former of the universe—Father of immortal spirits—Supreme source of all benefaction and felicity,—develop the varied capacities of the human spirit—expand its truth-loving and truth-knowing powers—increase its ability to govern the physical organism—to conform all its intelligent actions, to the unchangeable laws which regulate the universe—adapt, prepare, and qualify it for estimating aright and loving its fellow-beings; and for ultimately uniting, communing, and associating with the progressed intelligences of the spirit spheres. And when and where, the Infinite Existence—the indivisible unity—the Eternal unchangeable attributes of the one true GOD—our universal Father, are not accurately, and spiritually recognized—and when and where, limited objects are substituted in His place, the attributes and faculties of the immortal human spirit remain undeveloped, and the mind becomes loaded with vile revolting absurdities—with debasing and degrading abominations. And when



and where, the Admiration—the Veneration—the Adoration—the Love—the Hope, which should point to, centre in, and rest upon GOD, are expended upon other objects, however worthy in themselves, when properly estimated, and appropriately applied, a spirit-enslaving system of idolatry is engendered and promoted, and men are degraded; whatever may be the progress which they have made, and are making in the knowledge of the physical arts and sciences; whatever may be their external splendor and material comforts. The idea of idolatry therefore, is not to be confined to the mis-directed adoration of the ancients, for it has its source and its seat in every mind in which inordinate avarice, greed, covetousness, envy, an all-engrossing love of wealth, self-pride, vain-ambition, and selfishness predominate—in every mind that lavishes its affections upon unworthy objects, and meaningless distinctions. The Egyptians invented and promoted a gigantic and gorgeous system of idolatry. They believed that they should venerate, adore; and do homage to various kinds of animals and other things, as representing the invisible deities which they imagined produced them. For example, the veneration—the adoration—the homage, and the gratitude which they rendered to the cow, were meant by them to be actually rendered to, and expressive of these sentiments towards the particular deity which they supposed produced the cow. And man is so constituted, that he generally imbibes the views, and imitates the conduct and the actions of his fellow-men around him; and especially the views, and the doings of those placed in superior positions. When, therefore, a system of idolatry prevailed among the Egyptians, which recognized as many invisible deities, as there were of distinct elements, objects, and beings existing around them; the great majority of the Israelites also adopted the same system, and became firmly attached to

it. The Egyptians erected splendid temples and sanctuaries for their multifarious deities, which they decorated and adorned with their most costly and valuable materials; and into which they brought their most precious offerings and sacrifices, and where they held their stated festivals, and performed their regular rites and ceremonies: with a view to propitiate the favor of their various deities.—Moses was highly learned in all the knowledge and wisdom of the Egyptians, and he made the freest and the fullest use of his varied knowledge in his character of legislator—in framing the political, the social, and the sanitary provisions of his laws; and it is of vast importance to distinguish carefully, those parts of the Mosaic regulations and laws which are *clearly, plainly, and directly referable to the secular knowledge and wisdom of Moses, and the rest of his regulations and laws, the knowledge of which was communicated to him from the spirit spheres.* Moses was a profound student of human nature, and being fully aware that the great majority of his oppressed kindred, had adopted the idolatrous theories and practices of the Egyptians, he was compelled, with a view to reclaim them from their polytheism, to indulge them in many particulars, by introducing and permitting a tangible ritual, and a system of offerings and sacrifices bearing much external resemblance to those which prevailed in Egypt. Accordingly Moses gave the Israelites a moveable temple—an ark—a tabernacle, and enjoined upon them the particular observance of personal purifications, stated festivals, and various sacrificial rites and ceremonies—on account of their undeveloped condition, and to teach and prepare them the moral and spiritual sciences of duty—and with a view to develop their physical energies, intellectual faculties, moral sentiments and spiritual aspirations;—and to extirpate from their affections the idolatrous theories and practices for which they

had acquired attachments in Egypt.

The Infinite—the Self-existent, Self-sufficient, Eternal unchangeable One GOD—our universal Father—the supreme source of all being—the everlasting fountain of all life and love—Who forms, regulates, and directs the universe,—designed, adapted, and requires that the Divine love which flows eternally from Himself into the immortal spirits of all his children—should form the fundamental principle of their intelligent actions—of all their conduct—that this Divine love should be reflected back from their immortal spirits, and made to embrace Himself their Father, and all their brethren his equal offspring. GOD designed that Divine love should form the grand fundamental principle of action, in every globe and sphere of existence. In every world and region of the infinite universe GOD designed and designs, that Divine love should be the medium that shall unite all His children to Himself and to one another.

The most solemn and careful preparations having been completed—in conformity with the previously received special instructions—the attention of the Israelites having been fixed, and the distance at which they were to be kept having been defined, in order to secure perfect composure and prevent all exciting and disturbing influences, and every possible condition arranged and complied with, for holding communication with the GREAT CELESTIAL COMMISSION congregated from the spirit spheres—Moses and his qualified mediums ascended Mount Sinai to receive the Divine universal law of action, from the progressed spirits assembled there from every region of the universe.—The rudiments of the moral and spiritual sciences—the first principles of the moral and spiritual rules of action which were communicated to Moses on Mount Sinai in Horeb, are as much distinguished for their universal and perpetual application and importance, as for the solemn man-

ner in which they were proclaimed, sanctioned, and communicated by, and in the presence of millions of the highest progressed, of the holiest, and of the most benevolent beings, in every region and sphere of existence. These Divinely communicated laws contained the first principles and the ground work of an unalterable morality, because founded upon the harmonious adaptation of all intelligent responsible beings to the universe and to one another. And in order to preserve them they were carefully recorded upon the most durable material, and deposited in the most safe place of keeping. The recovering of these important facts from the distant past, brings into view spiritual realities—the science and practice of spirit powers and principles, which are as old as the universe—present for serious contemplation, the knowledge and practice of the methods and conditions of spirit intercourse, which are as ancient as mankind, and as new as the present now—the science and practice of psychodometry—the knowledge of the influence of spirit upon spirit.

The Divine law which was thus communicated to Moses on Sinai for the practical and perpetual regulation of the conduct of mankind, may be summed up in two grand intelligible precepts:—Namely, Supreme love to GOD—the Eternal invisible paternal source of all life and love, “Whom no spirit hath seen or can see,” and subordinate love to immortal man His image and offspring. These Divine precepts must be considered as two distinct streams flowing forth from the same fountain or source. The one embracing and pointing to infinitude, and the other embracing and finding its objects in the promotion of the welfare, the equal interests and union of the human race. The everlasting importance of the ten commandments—to the intelligent universe—which will be clearly comprehended, from the subjoined explanatory notes—and the various changes which they have

undergone subsequent to the time of their communication—render it necessary, that they should now be translated, and reproduced from the original—in harmony with the more developed and advanced mental condition of many of mankind now upon the earth;—and in order to meet the wants of moral and spiritual progress—the requirements of the march of moral and spiritual sciences. The human spirit aspires to immortality; because it is its nature to do so; because the human spirit is constituted, and adapted for immortality, and for eternally advancing in power, knowledge, wisdom, and goodness—in perpetual harmony with the unchangeable laws of GOD.

I. Mankind. “You shall have no other gods, before the one only true GOD.”

#### EXPLANATORY NOTE.

This prohibition forms the foundation or basis of the Divine law. The essence of this first commandment of the great moral and spiritual law, consists in the requiring the human mind to recognize and acknowledge the one only true GOD—the Former and Father of all that is visible and invisible in the infinite universe—as the supreme object of Love, Admiration, Adoration, Gratitude, and as the hope of the future and the source of present enjoyment. The importance of this fundamental principle of the first clause of the Divine law—requiring the human race to recognize and acknowledge the one only spiritual GOD, may be estimated, by carefully considering the grovelling degradation—the deep misery, and the hopeless slavery which necessarily result from disregarding this sublime requirement. Human nature cannot present a condition more melancholy, or more miserable and pernicious in its consequences, than it does when this sublime comprehensive command is disregarded. In order to exercise and experience the sublime sentiment

of supreme love to GOD—clear, accurate, comprehensive conceptions must be formed of His Infinite, Eternal, unchangeable existence and attributes, as our universal Father. Love to GOD is not a transitory, single, solitary sentiment, of the developed immortal human spirit; but a bright living stream of Divine power, supplying present comfort and the certainty of future happiness.—Love to GOD founded upon clear accurate comprehensive conceptions of His self-existent—self-sufficient—Infinite Eternal Omnipotent nature—combines in it supreme delight in His character and government—the most secure confidence in His power—the admiration of His varied works—the desire to conform to His fixed laws—the most lively gratitude for His perpetual goodness;—and develops the immortal human spirit for ultimately communing, and associating with all the superior intelligences of the universe—for conversing with them on the sublime and glorious themes which constantly occupy and engage their attention—for co-operating with them in their high and holy schemes of universal benevolence; and for eternally accompanying them from world to world, in order to acquire more and more enlarged views of the Infinite works and doings of GOD. The foundation and producing cause of love to GOD—“Whom no human spirit hath seen, nor can see”—are his Infinite Eternal attributes of Omnipotence Wisdom and Goodness.—Some aid for forming clear, accurate, comprehensive conceptions, of GOD'S Omnipotence, Wisdom and Goodness, may be obtained by carefully contemplating the grandeur of man's organic constitution—its harmonious adaptation to external nature—the rich, beautiful, and magnificent scenery of the terrestrial globe—the magnitude and motions of the countless millions upon millions of planets and worlds—many thousand times larger than the earth—which are impelled with unremitting velocity in their ap-

pointed courses, throughout the distant regions of infinite space. It is a clear conclusion to which every enlightened developed mind must come, that GOD to Whom all are indebted for their existence, and for every bounty, blessing, and benefit, and for every prospect in time and in eternity—should be constantly contemplated, and recognized with intense and ardent affection, admiration and gratitude. The prohibition contained in the first commandment of the Divine law; must not be considered, as being confined to the excluding of the idolatries which prevailed among mankind in those early ages, but as extending to the exclusion of all attachments to false views, fictions and finite objects, which may be regarded with supreme affection and engrossing attention. To the general violation of this Divine law, should be traced all the evils which disfigure and degrade the condition of humanity upon the earth. There is no other feature more prominent, in the past history, or more visible in the present condition of mankind, than the open violation and disregard of this Divine commandment. This will appear clear and palpable, if the varied objects upon which supreme affection and adoration have been, and are still expended, are carefully recounted and examined. The disregarding of the first commandment of the Divine law, is the greatest, and the most desolating crime of which men can be guilty; and it is the producing cause, and the source of all the other crimes which have, and that do still entail, and perpetuate ignorance, wars, weakness, want, wretchedness, division, oppression, suffering, pride, malignity, hatred, cheating, deceit, falsehood, avarice, greed, covetousness, envy, indifference to the public welfare, selfishness, blasphemy, and base ingratitude to GOD, and to man.

2. Mankind. "You shall not form or engrave the image, symbol or likeness of any element, object, or

being in the universe, for the purpose of representing the one only true GOD; nor shall you make, nor become attached to such self-deceiving, self-deluding, self-degrading, spirit-enslaving substitutes for adumbrating GOD, as shall necessarily deprive you of all real happiness, plunge you in present misery, and entail in succession aggravated consequences, woes and sufferings upon your descendants."

#### EXPLANATORY NOTE.

The first commandment prohibits mankind from substituting any element, object or being in the universe in place of the one only true GOD—the Former and Father of universal existence. The second commandment prohibits mankind from making, forming or using any kind of image, symbol or likeness, of any element, object or being in the universe, for the purpose of representing to the human mind the one only true GOD—Who fills infinitude with the essence of His being. The only comprehensive representation of the one only true GOD which is accessible to man's contemplation, is, the boundless universe which display His infinite eternal nature and laws—the attributes of His power, wisdom and goodness. The countless millions of central suns which diffuse their magnificent splendors throughout the distant regions of immensity—with all their ponderous planets adorned with resplendent beauties, and with countless myriads of intelligent happy inhabitants—only faintly adumbrate the paternal character and attributes of GOD. The self-deceiving, self-deluding, self-degrading, spirit-enslaving practices of attempting to represent the one only true GOD by images, symbols and likenesses of the elements, objects and beings in the universe—like the other abhorable practices of misrepresenting and dividing the Divine Being into distinct personalities—necessarily contract, darken and debase the immortal hu-

man spirit, and perpetuate ignorance, cruelty, misery, and suffering among mankind upon the beautiful earth.

3. Mankind. "You shall not apply, or make use of the words which denote the names of the one only true GOD, to represent any element, object or being in the universe, nor irreverently, nor for vain trifling purposes; for consequences the most ruinous and degrading to human nature, will ever necessarily result from so doing."

#### EXPLANATORY NOTE.

The words by which mankind represent their clear accurate comprehensive conceptions of the one only true GOD, are His proper names; and such words are distinct from all other words. By these adopted words the Infinite Eternal character and attributes of GOD are represented by one spirit to another. GOD'S Infinite Eternal Being, and his attributes of Power, Wisdom, Goodness, Omniscience, and Omnipotence are thus represented by adopted words; and the Divine requirement of the third commandment proclaims that such words shall not be applied to represent any element, object or being in the universe, nor used irreverently, nor for vain trifling purposes; because consequences the most ruinous and degrading to human nature will ever inevitably result from the profanation of the words which are adopted and employed as the names of the one only true GOD. Mankind violate this Divine command when they apply the words which are adopted to designate the names of God to represent the elements, the objects and the beings in the universe; or when they use them irreverently. The violation of this Divine command—which can only result from disregarding the two former commandments—extinguishes the sublime sentiments of adoration and reverence—causes a continuation of mental coldness and darkness—resists the progress of intelligence—inverts the ascertained standards of

knowledge—and unfits the mind for forming expansive views of GOD'S Infinite Eternal nature, and glorious attributes, and dims and dwarfs the immortal human spirit.

4. Mankind. "You shall remember, and not forget, to secure, set apart and use the seventh day, for the holy and harmonious exercise, cultivation and training, of all your intellectual faculties, moral sentiments, and spiritual aspirations; during six days you may labor and do all your physical work; but on every seventh day you shall specially examine your mental progress, and contemplate your relations to and dependence upon the one only true GOD; you shall remember to study, recognize, and acknowledge His paternal character and unchangeable laws,—as the Former and Father of all the universe,—as the GOD of time and of eternity,—as the supreme source of all power, of all wisdom, and of all goodness.

#### EXPLANATORY NOTE.

The essence, or the perpetual morality of the fourth commandment, clearly consists in the obvious duty of setting apart at least one day in seven—from whatever meridian in succession round the earth it may be counted—as a day to be devoted to self-examination, and to the study of the nature and laws of the one only true GOD—for the high and holy purpose of harmoniously exercising, cultivating, and training the intellectual faculties, the moral sentiments, and the spiritual aspirations of mankind—for the purpose of developing, expanding and preparing the immortal human spirit for its eternal duties, and progressive enjoyments—for absolute good to man. It is true that the seventh day cannot be so applied coterminously all over the earth; and that it must therefore only be in succession that it can be observed round the terrestrial globe; for the earth still obeys with undeviating regularity, the origi-

nal impulse which carries it completely round in less than twenty-four hours from west to east—causing by this revolution the regular succession of day and night. It is to the object—the good of man—and not therefore to the day or time set apart that importance is to be attached. It is the application or use which men make of the time so set apart, that determines the secret value of that time; and the knowledge of this should be sufficient to remove the mistaken idolatrous reverence entertained, by multitudes towards the mere portion of time so set apart. The physical, intellectual, domestic, social, moral, and spiritual advantages and benefits designed to be secured for, and conferred upon men as the result of setting apart at least a seventh portion of time for the holy important purpose of recruiting the exhausted bodily energies—for cultivating and training the intellectual faculties, the moral sentiments, and the spiritual aspirations of mankind, and for the regulation of the division of time,—are multifarious and of paramount importance. Among these may be enumerated, first, the periodical bodily repose and rest secured for man, and for the domesticated animals which co-operate with him in his physical toils—second, personal and social cleanliness—third, health—fourth, greater commercial activity—fifth, regular moderate labor—sixth, the favorable opportunity of studying the elements of the knowledge of truth—seventh, the powerful influence of combined private and public example—eighth, promotion of united effort, brotherly love, perfect powerful fellowship—ninth, the favorable means for developing and displaying private and public virtues—and tenth, the promotion, preservation, perpetuation, and diffusion of the accumulated knowledge communicated from and respecting the spirit spheres—respecting human immortality. What

are the causes which prevent the proper appropriation—the useful designed application of the time set apart for the cultivation, training, and development of humanity, for the duties and enjoyments of time and eternity? What are the causes, that divide the human race in every civilized country, into so many conflicting, opposing sects, and furious factions? What are the causes, that the various churches, chapels, and meeting-houses in every civilized country, are so irregularly and thinly attended, on the occasion set apart for the assembling of the people together, for mutual instruction and improvement? What are the causes that the great majority, of the most intelligent and developed of the people in every civilized country, profess no systematic form of belief, nor attend such places of meeting, and have no connection or sympathy with creeds or sects? What are the causes, that multitudes of those assuming the functions of public teacher, shrink from investigating what they affirm and acknowledge to be the word and works of GOD, for fear of finding them contradict each other? What are the social arrangements, that will promote and secure the greatest amount of harmonious order—that will secure and supply all the wants of humanity—and that will realize the physical, intellectual, moral and spiritual prosperity and happiness of all mankind? The time is worse than perished for ever, that is consumed and expended, in torturing the harmonies of truth—in misrepresenting the unchangeable character of GOD, and the progressive capabilities of His son man—in forcing and promulgating false views and fictitious conclusions. The knowledge of truth can alone really interest, and firmly unite mankind in the bonds of lasting and perfect brotherhood; and promote that conjoined effort which will ultimately realize the designed prosperity and happiness of the human

race. The physical and mental development of mankind cannot be promoted or advanced by preaching meaningless abstractions—by poring over ancient traditions and worn out ceremonial forms—nor by presumptuously frowning upon the glorious march of progressive discovery; but by prosecuting the loving study of the grand realities of all the sciences. To contemplate all the truths which are grouped in regular classes—revolving in eternal harmony, and offering themselves for investigation, to the lovers of knowledge, in every department of the universe, is, to be devoted to the study of reality; and will furnish answers to all these solemn questions, and lead men in the physical state to acquire accurate knowledge of the actual life—the occupations—the conversations—the missions—the pleasures—and the progressing happiness of the immortal human spirits in their eternal spheres.

5. Mankind. "You shall love, obey, and honor your physical parents, and all others who may be for your welfare, placed in the relation of guardians, or instructors, over you in order that you may be capable of partaking of the varied benefits of Divinely regulated human society."

#### EXPLANATORY NOTE.

This Divine injunction includes in its scope both the idea and the principle, that all parents, guardians, and instructors of children upon the earth, recognize and acknowledge the ether four former commandments; and also that such parents, guardians, and instructors, do clearly comprehend the impressionableness of children, and the responsible duty of caring for them, and of cultivating and training them in the way they should go in—or in the way they should walk in the path of duty—preparatory to the spirit's birth, which shall place every human being in the immortal state in the spirit spheres. In the practical exercise of the love, the obedience, and

the honor which this Divine commandment require on the part of children towards their physical parents, guardians and instructors—the cultivation and training necessary for promoting, and perfecting supreme love, adoration, and gratitude to GOD as the universal Father of all—united effort, brotherly love, perfect powerful fellowship—are developed and brought to perfection; and all possible concord, social happiness, and the hope of progressing felicity secured; and ignorance, division, weakness, want, misery, suffering, disease, discord, and hatred among mankind, are the inevitable consequences of disregarding this Divine fifth commandment.

6. Mankind. "You shall not do that which will cause, or tend to cause and compel the immortal human spirit to leave the physical body before the due natural time; nor shall you do anything that may tend to disturb or endanger the harmonious flow of the physical life of man."

#### EXPLANATORY NOTE.

This Divine commandment must be considered as not only forbidding and prohibiting mankind from doing everything that may cause or tend to cause and compel, the immortal human spirit to leave its tabernacle, the physical body, prematurely, or before the natural period of physical dissolution; but as also absolutely including the positive injunction, to avoid and prevent all hatred, malice, unkindness, harshness, furiousness, revengeful violence, and all culpable carelessness or negligence to prevent by every possible means, everything that may tend to disturb or endanger the harmonious flow of the physical life of man—whatever may tend to retard or arrest the progress of human development. The physical life—the conscious union of the immortal human spirit with the beautifully organized material body—is, the free beneficent gift of GOD—the supreme source of all life—the absolute Father

of universal existence; and when once life is bestowed, and human personality thereby constituted, the possessor has a Divine right to this composite existence, during the designed period of the immortal spirit's union with the physical organism: Man has a Divine right, therefore, not only to life—to compound existence during the designed period of his development in the physical state; but also a Divine right to all the best possible means for prolonging this Divine union, and for promoting the grand designs and purposes which the union of the immortal spirit with the material body are designed to produce and accomplish, preparatory to the immortal spirit's birth into the spirit spheres. GOD therefore Who confers life, this physical union, can alone rightfully take it away, by the operation of His designed unchangeable laws of progressive development. It is therefore the greatest evil—the most overwhelming calamity which can befall a human being, that this Divine union of spirit and body should be disturbed or separated prematurely, or before the due natural time; because all the grand designs—all the high and holy objects of the first stage of human existence are thereby thwarted—are thereby frustrated and postponed indefinitely. The earth is the first sphere of human existence—the first home of man. Upon the earth all the essences and refined elements of the whole universe arrive, and they are blended into an eternal form which constitutes the immortal human spirit, covered with the beautiful corresponding organism—the physical body. The personality or individual form of the immortal human spirit is unchangeable; because it is the finally formed being, from all the essences and refined elements of the universe. What the immortal human spirit does not accurately and correctly acquire, while united with its instrumentalities for the acquisition of knowledge—the material body, it will have to learn subsequently

under many disadvantages and difficulties in the eternal spirit spheres.

7. Mankind. "You shall not abuse or mis-apply your sexual powers and impulses, nor obey, nor gratify them in any manner, or way that may disturb, or derange the spontaneous activity, and healthful flow of the intellectual faculties, moral sentiments, reproductive capabilities, and spiritual aspirations of humanity."

#### EXPLANATORY NOTE.

This Divine commandment must be viewed, as comprehending the moral government of the genital powers and impulses of male and female humanity—as founded upon this natural distinction of the sexes among mankind—as designed to prevent licentiousness, and consequent disease—as calculated to preserve health and purity—promote and perpetuate mutual affection—perfect and powerful fellowship—union of interests, and adequate care for offspring among men—limit and regulate the natural and reproductive intercourse of the sexes;—and to induce the motives, to comply with, and conform to, all the best conditions and regulations for increasing and multiplying the rational race, with a view to replenish and people the whole earth, with healthy, intelligent, successive generations of mankind. This commandment must, also, be considered, as comprehending not only the prohibition and prevention of every species of deranged motives, and of diseased imperfect conduct; but as moreover including and requiring the practical application of all the best possible means for the promotion, and perpetuation of the peace and love, the power, knowledge, wisdom and happiness of families, communities, and of the whole race of mankind. The abuse—the mis-application—the promiscuous mercenary mis-direction of the reproductive desires and genital organs of man, invariably produce the most direful consequences, and the most loathsome diseases. No language therefore can



fully represent the vast importance of the proper physical and moral government of these primary desires and powers of humanity. The health—the harmony—the union—the love—the friendship, and the physical, the intellectual, the social, the moral and the spiritual progress and development of mankind upon the earth, will be either advanced or retarded in proportion as these desires and powers of humanity are regulated in conformity with, or allowed to act in opposition to, the Divine designs displayed in the formation and constitution of human nature.

8. Mankind. "You shall not take, carry away, nor appropriate to your own use, the rightfully possessed property of others, nor injure or defraud your fellow-men."

#### EXPLANATORY NOTE.

The productive capabilities of the earth to yield, supply and bring forth, a superabundance of all the organized substances necessary for the physical support and comfort of mankind, as the encouraging reward for intelligent judiciously applied labor, have not been as yet but very partially tested and displayed over the whole globe. The ample scope, and inexhaustible supply which the surface and fertility of the earth can afford, for the adequate accommodation and support of millions upon millions of the human race in addition to those now existing upon it, should be sufficient to call forth such an amount of united intelligent exertion on the part of mankind, as would produce, realize, and multiply to superabundance, all the necessaries and comforts requisite for human welfare; and that would counteract, prevent and remove all the causes of indolence, weakness, want, murderous wars, ravaging robberies, and the many other complicated violations of the personal rights of property—all the causes of theft, pilfering, plunder and pillage—all the causes which induce extortionary charges, underpayments, frauds and embezzlements;

and that would by this means proportionally promote and perpetuate virtuous industry, healthful activity, mutual respect, peaceful confidence, and consoling contentment among a happy, prosperous, intelligent race of human beings: having oneness of interests, of hopes and of prospects relating to time and to eternity.

9. Mankind. "You shall not depart from veracity, nor misrepresent the truth existing in the actual state and nature of things, nor frame nor proclaim falsehood for the purpose of gaining to yourselves an apparent advantage, nor for the cruel design to injure your fellow-men, nor in any way violate the harmony and agreement which should exist between your thoughts, words and actions."

#### EXPLANATORY NOTE.

This Divine commandment must be considered as not only prohibiting every species of falsehood; but as also inculcating and requiring from mankind the most sacred love and adherence to truth—in the observation of the elements the objects and the beings in the universe—in the exercise of all the faculties and powers of the immortal spirit—in all thoughts, words and actions. Truth is the foundation and the elements of all knowledge—of all the confidence which subsists between man and man—the foundation of all present comforts and future prospects—of all the intercourse which takes place among the intelligences of the universe—of the hope of immortality—of the certainty of mingling and reassociating with all friends and acquaintances—with all the illustrious beings that have ever lived and that will ever live upon the earth—to contemplate for ever the infinite works of GOD—to enjoy progressive felicity without interruption and without end in the spirit spheres. In the eternal world—in the spirit spheres, the truth loving immortal human spirit's knowledge of the truths of the universe will be ever increasing, and becoming more and more accurate

and perfect; because the knowledge of these truths will in the spirit spheres be communicated by intellectual beings possessed of higher and holier powers of comprehension. And those who under the darkening influence of prejudice, distort and mis-represent the physical, the moral, and the spiritual truths of the universe, by inaccurate, careless, or exaggerated statements, and who propagate false views of the character of GOD, as it is displayed in His infinite works and unchangeable laws, and of the dispositions and capabilities of humanity, as they are demonstrated in the compound constitution of man—will discover that they have been pernicious deceivers; retarders of progress, falsifiers of truth, and the enemies of their species.

10. Mankind. "You shall not covet, nor desire to appropriate the rightfully possessed property of your fellow-men, nor wish to deprive any of them of any possession or advantage which may be actually and exclusively theirs."

#### EXPLANATORY NOTE.

The tenth commandment, like all the other precepts of the Divine law, must be considered as not only prohibiting every species of improper external conduct, but as also absolutely designed to restrain and regulate the internal motives, the desires, impulses and dispositions, from which that conduct springs and arises.—

Covetousness—the clearest demonstration of self-ignorance—consists in the diseased inordinate desire and love for the possession of physical tangible objects; and this idolatrous desire is engendered by abusing the natural necessary love of needful property. This desire when it is allowed to become clamorous, diseased and inordinate—enslaves, degrades and darkens the immortal spirit—and it excludes from their place in the human mind the love of GOD and the love of man—and it forms the source of a vast amount of all

the evils which afflict mankind on the earth—and it leads to the violation of all the other precepts of the Divine law. It leads to the violation of the first, the second, the third, and the fourth commandments—by exciting, consuming, and expending the supreme affection, the admiration and expressions of the immortal spirit, upon limited dissolving objects; and leads to the breach of the fifth commandment, as it extinguishes those filial affections, kindly sympathies, and loving offices, which children ought to feel and exercise towards their parents, during every period of their physical lives. Covetousness, when it becomes avaricious, leads to the violation also of the sixth, the seventh, the eighth, and the ninth commandments—by engendering dispositions of envy the welfare, and grudge prosperity to others, and even to hate, hurt and injure those who may stand in the way of its gratification and indulgence—by disturbing and diverting the healthful flow of the reproductive powers and affections;—and by tending to excite and strengthen false, fraudulent schemes—dishonest dealings—low cunning grovelling shifts, and to direct acts of plunder, pillage, robbery, theft, falsifications and general in veracity. So that avaricious covetousness—proceeding from the abuse of primary important desires and faculties—must be considered, as one of the greatest barriers to the physical, intellectual, moral and spiritual development and progress of mankind—and one of the most polluting and corrupting causes, from which flow all the unhallowed passions of vain pride and conceit—the perplexing cares—the grasping grinding greed—the horrid cruelties—the overbearing oppressions—the overwhelming devastations—the dark dismal sorrows and sufferings which harrass, and dwarf the immortal spirit, and incapacitate it for relishing and partaking of the noblest enjoyments of life;—the enjoyments of brotherly

love—of perfect powerful fellowship—of universal prosperity, benevolence, and philanthropy—of the hope and reality of immortal progress. Thus it must be evident, that on the perfect observance of the precepts which clothes the Divine Decalogue—which have for their object the physical, intellectual, moral and spiritual welfare of mankind—the present and future happiness of the human race depends.

*Important general conclusions founded upon the principles and preceding explanations of the Decalogue.*

The Divine precepts contained in the Decalogue are not mere abstract rigorous commands, but are regulating laws of action founded upon the nature—the adaptation, and relation of man to the universe;—are, in short, the Divine practical principles of conduct which can alone promote the health, the power, the prosperity, the wisdom, the goodness, the union and the happiness of the whole intelligent universe. There is such an inseparable harmonious connection between all the beautiful, clear, simple, precepts and parts of the Divine law, that the habitual violation of any one of them, inevitably leads to the violation of all the rest; and which clearly demonstrates, that were they all intelligently and uniformly observed, that is, reduced to practice, and all the arrangements of society organized in harmony with them—the ignorance, the division, the discord, the weakness, the want, and all the evils, the sorrows and the sufferings which afflict mankind upon the earth, would disappear. The Divine principles and precepts of the Decalogue, are also binding upon, and adapted to all the intelligent universe, as well as upon, and to mankind upon the earth, and their harmony and unity show—that the breach of the first commandment, for example, which demonstrate, self-ignorance—folly—ingratitude—and a callous disregard of infinite excellence,—leads to idolatry—to blas-

phemy—to the wasting of time and opportunity for improvement—to revolting disobedience and insubordination—to apathy and cruelty—to the destruction and extirpation of the human race—to the abuse of every power and faculty of man—to dishonesty in private and public dealings—to falsehood and all manner of treachery—to grasping greed and avaricious covetousness—and to every species of moral turpitude. So when the Divine law is thus exhibited in its original grandeur and simplicity, its beauty, sublimity, and benevolent adaptation to the harmony, prosperity, union, and everlasting progress in happiness of the intelligent universe, must become more and more evident to all the lovers of eternal truth, of infinite holiness and goodness.

Spirit-intercourse,—and the science-and-practice-of-sacrificial-offerings.

Moses and his seventy coadjutors—classified mediums (the Elders), comprising the impressional—the speaking—the symbolic—the psychologic—the psychodynamic—the clairvoyant—the clairaudient, and the spirit-seeing orders of media—having received and recorded the Divine laws of human action—the ten commandments—which were communicated to them, by millions of progressed spirits upon mount sinai; he proceeded from time to time to perfect the development and increase the number of the different orders of mediums, for the important duties of assisting to discover, and to organize the best possible means and arrangements, for the reduction of the Divine laws to practice among the people of Israel; and for conferring the best possible physical, social, intellectual, moral and spiritual benefits upon them. Moses thus frequently operated upon his classified mediums, and caused distinct orders of them to operate upon each other; and by this means he communicated to them, as far as possible, his own vital and

mental powers—his philanthropic and patriotic motives—his indomitable energy, wisdom, knowledge, and benevolent intentions; and by these means and influences they became powerful, and unceasing in their devoted co-operation, and useful assistance; and in cultivating, training and developing the whole people. On the stated occasions which Moses thus set apart for promoting the development of the different orders of mediums, he had recourse to the congenial aids of every description of known harmony and music, in order to secure the best conditions, facilitate the operations, and enhance and render effectual the Divine results. The reverential adoration excited in the minds of the Israelites towards the invisible one only true GOD of the universe—their undeveloped mental condition, and deficient knowledge of psychodnamy—of the higher powers, developments, and spiritual energies of man—led them to conceive and judge, of the brilliant intellectual displays—the grand vivid descriptions—the special mental illuminations—the powerful and benevolent proclamations, for protecting human rights and liberties—the frequent communications of the exuberant vital fluids, to tranquilize, restore, repair and sustain the deranged and deficient vitality of the susceptible sick, and suffering among the people—and of all the operations of Moses and his particular mediums, as mysterious and supernatural, as being produced by the direct inspiration and agency of the Supreme Being—Who they believed also had communicated the ten commandments upon the mount. The physical, social, and intellectual means, arrangements, regulations, rites and ceremonies which Moses and his coadjutors, instituted and established among the people, for the reduction of the Divine laws into practice, had to be adapted to the undeveloped mental condition of the semi-idolatrously inclined multitudes over whom they presided. Mo-

ses' mission was Divine and benevolent, but the means which he was compelled to use for the development of the people, for the time being, must be considered as simply rudimental and transitional; and destined to be superseded in subsequent times. Moses clearly comprehended that all evil is finite, external, and mortal, and flows from defective organization, inferior example, and discordant oppressive social arrangements; and that the nature, and indwelling internal spontaneous forces of the immortal human spirit, are in essence as pure and perfect, as the fragrance and form of the fairest flowers—as the infinite fountain from which the eternal streams of immortality flow. The perfect development—the united powerful prosperous fellowship, and permanent happiness of the people, were, therefore, the great objects to which Moses directed his varied powers and mighty energies. On these objects Moses concentrated his unswerving determinations; to the accomplishment of these grand objects he directed all his unutterable love of truth—lively attention, courage, fortitude, patience, calmness, and all his powers of knowledge, wisdom, goodness, and hope—all his indomitable perseverance, and bright burning affection for human nature. Moses had thus, to cultivate, train and develop his people, and prepare and fit them for becoming proper members of an equitably organized social community. And in harmony with the universal laws of benevolence and good-will—in harmony with the unchangeable laws of the immortal human spirit, the beautiful attractive character and powerful influence of Moses, produced corresponding characteristics and influences in the community over which he ruled. Moses clearly comprehended—the glorious Gospel of the spiritual universe—that immortal humanity is far more precious, exceedingly more important, and greater and grander, than every physical system in exist-

tence. When any immortal human spirit—like the spirit of Moses—is enlightened, and opened up to receive, clear full views of the incomparable importance, and grandeur of Divine-humanity—of the sublime conditions and processes, of the development of the physical organization of man—of the resulting enlargement, power and distinct individuality of his eternally progressing spirit, then, the inadequacy of every human language to represent or describe the transcendent magnificence of the subject, is completely realized. The fundamental principles—the marked contrast and distinction—of the moral and spiritual sciences, and of the secular institutions introduced and established by Moses among the Israelites—which were derived from the spirit spheres, and produced and enforced by his superior knowledge, wisdom and powerful personal influence—consist in recognizing the one only true GOD of the universe, as their supreme lawgiver, and constant protector—consist, in short, in the recognition of supreme love to GOD, and subordinate love to man, as the foundation of all human duty. These grand distinct, spirit-unfolding principles, formed the most marked contrast to all the sciences and institutions upon the earth, and supplied the peoples' perpetual inspiration to the reverential adoration of GOD—to active exertion—to united effort, and perfect fellowship—to benevolence, social kindness and liberality. But though Moses and his coadjutors, through the influence of the Divine communications which they were constantly receiving from the spirit spheres, succeeded to impress the people with proper conceptions of the one only true GOD of the universe; yet their semi-idolatrously inclined dispositions—which inclinations and dispositions they had acquired in Egypt, and their general undeveloped mental condition, rendered the introduction among them, of many external rites, ceremonies, observances,

and substantial sacrifices necessary.

Moses in his grand and glorious path of truth-feeling—truth-seeing—truth-knowing—truth-loving integrity, exercised all his physical, intellectual, moral and spiritual faculties and powers, to procure communications from the progressed intelligences of the spirit spheres—to bring the people into the fraternal relations of harmonious unity, and perfect brotherhood; and to cultivate, train and develop them for the duties and enjoyments of time and eternity. And Moses finding, the great necessity which existed for the possession of a suitable place for meeting with his developed mediums, to receive Divine communications from the spirit spheres, he resolved upon constructing a beautiful Tabernacle for the purpose; and knowing that the Israelites, from their long sojourn in the land of Egypt, had extensively imbibed the idolatrous sciences and views of the people of that land, and with a view to reclaim them from those degrading theories and practices he appealed to their liberality—subjected their selfishness—united their aims, and indulged them with a Temple, and a system of sacrifices and offerings—the former exceeding in splendor, and the latter bearing some remote external resemblance to those which prevailed in Egypt. The construction of the Tabernacle, which occupied a considerable period of time (upwards of nine months) called forth the united efforts—the veneration—the hope—the benevolence, and the intellectual ingenuity and activity of the people. The lively liberality with which they contributed their means, and the devoted zeal with which they exerted their ingenuity to rear up and adorn the Tabernacle, display the indomitable energy of the moral sentiments, and the irresistible power of the spiritual aspirations of immortal humanity, when they are awakened in a united people to harmonious action. The construction and direction of the Tabernacle, fur-

nished the much-required and necessary accommodation, for Moses and his developed classified mediums—for holding their stated conventions and meetings—for the purpose of communing with their spirit friends; and a place of safe-keeping—a secure depository—for all the collected records of the Divine testimonies and communications which they had received from time to time from the spirit spheres; and also a favorable opportunity for the solemn inauguration of the Mosaic system of regular sanitary rules, external rites, ceremonies, and sacrificial offerings. On the stated occasions when Moses and his developed classified mediums convened in the Tabernacle, to commune with and receive communications from the Divine messengers commissioned from the spirit spheres, to instruct them as far as they were susceptible of being instructed by their previous mental culture and development,—their voluntary truth-loving unutterable aspirations and desires, to discover and know the best possible means and conditions for promoting the physical and spiritual welfare of mankind, attracted and drew towards them kindred and congenial beings from every spirit sphere, to inspire and impress them with the knowledge of truth; to the extent that they were capable of receiving it. Moses and his mediums on these occasions, were filled with the Divine love of truth and humanity, which dissipated all fear, and opened up to their spirits the immense fields of knowledge; and that enabled them to live a new life. In this situation they were quiescent, and passive to their guiding instructors. And these spiritual intelligences—who were in harmony with the unchangeable spirit laws attracted towards them, in compliance with their beautiful exalted desires for promoting the highest good of humanity—sustained positive relations towards them while thus assembled in the Tabernacle; and through the potency

of their spirit wills, formed connecting links, composed of the infinite spirit-essence of the universe, for the communications of the eternal realities of the spirit spheres. On these solemn occasions the spirit-seeing mediums when entranced, could perceive around the assembled spirits, and the Tabernacle—SPHERES of beautiful radiance—Globes of glorious light—of bright shining illuminations more brilliant than the brightest sunny clouds, and far more sublime and refulgent than any human language can describe; and the reporting and recording of these spirit-cheering manifestations, produced the general impression among the Israelites, that they were in reality the specially favored people of the one only true GOD of the universe.

The internal attractions and affinities of man's developed immortal spirit, seek and desire contact and communion with corresponding attractions and affinities. The developed immortal human spirit, demands and requires nourishment, and support from all congenial sources; and this demand is supplied with inflowing inspirations, and Divine illuminations from the spirit spheres. Every man in harmony with the physical and spiritual universe—in harmony with the universal essences of invisible causation—who is perfectly balanced between the external, and the internal attractions concentrated in his dual existence, and composing his composite being—is, or may become a medium for spirit intercourse, if developed for the purpose in conformity with the unchangeable psychologic laws of psychodnamy. The bright beautiful beamings of spiritual light—bursting through the crust of ordinary physical existence—opening up new passages from, and to every spirit sphere—the glorious truths of man's progressive development—immortal existence, and perpetual improvement—have preserved, and recovered when lost, the precious knowledge, that

the highest progressed spirits can direct their WILL-POWER, and personal influence, upon congenial intermediate spirit mediums—enabling them to carry their Divine messages to congenial immortal spirits in the physical form upon the earth, and cause them to feel—to speak—to write—to see—to hear, and to publish whatever is desired, and desirable for human improvement. When the highest progressed spirits in the highest spheres direct their will-power and desire to impart their out-flowing knowledge of Divine truths to the human race, a regular chain is thus formed of congenial intermediate spirit mediums to each, and communicate with congenial developed men upon the earth. The cordial recognition and reception of these eternal truths—which fully explicate the secrets and sciences of all the Divine inspiration of the past—of all the Divine revelations of former ages—will certainly crush superstition into oblivion, and silence for ever, every description of dogmatism. Here is the golden key which unlocks the mysteries of former ages, of man's history upon the beautiful productive earth, the rightful inheritance of all the human race.

The Israelites had not only imbibed a firm hold of, and acquired an extensive acquaintance and familiarity with the idolatrous sciences, sacrifices, rites and ceremonies of the Egyptians, but they were always idolatrously affected in the same way, and surrounded on every hand with similar views and practices—which views and practices were founded upon the erroneous conceptions of the undeveloped human mind—upon the gross polytheism which conceived that distinct separate deities presided over the mineral—the vegetable—the animal, and the mental departments of the universe—which primary deities were supposed to have other subordinate ones under them, who produced all the visible different classes of elements, objects, and beings from

these primary sources. The primary and secondary deities of polytheism, were believed by their devotees, to require and receive sacrifices and special offerings of meats, drinks, and fragrant flavors; and these were cheerfully given, for the purpose of acknowledging past prosperity and success, and for purchasing and procuring a continuance of them in the future. These imaginary deities were thus believed to eat, drink, inhale, and smell the profuse gifts and offerings which their devotees presented to them. Such gross conceptions and views of the undeveloped human mind, formed the foundation of all the ancient sciences and practices of sacrificial offerings. And yet these idolatrous sciences and practices, springing from the uncultivated condition of humanity, were not more gross and spirit-degrading, than were, and are the blasphemous conceptions, entertained by multitudes of the inhabitants, of countries calling themselves the most civilized and learned, in the present age, of the one only unchangeable GOD of the universe—than were and are the atheistical and blasphemous conceptions of those who view the one only GOD of love and light, as merely the Almighty unconscious force of nature—the sublime sovereign potentate—the inexorable monarch seated on his regal throne, divided into three incomprehensible infinite personalities—dealing out so much justice and mercy in former ages for so much suffering and agony—selecting tens to everlasting favor, and rejecting thousands of his subjects to unutterable eternal woe—requiring constantly to be praised, flattered, and propitiated, and who must be sought, found, approached, and appealed to, on behalf of the human race, by a regular succession of college-manufactured, self-appointed, saints and ecclesiastics: who have never yet attempted to reduce the ten commandments to practice—who have never yet endeavored to answer the following deeply interesting

questions of humanity:—Namely,—HOW and by what means, shall all human wars and discords be finally terminated?

How and by what means, shall the physical, intellectual, moral and spiritual nature and character of mankind, be improved, purified from ignorance, elevated from superstition, and fully developed by the knowledge of truth?

How and by what means, shall mankind be taught, to produce and equitably distribute, a superfluity of all necessary, useful, enjoyable wealth?

How and by what means, shall mankind be instructed, united, and induced, to adopt social arrangements which shall wisely recognize the supreme duty of caring for every child that shall be born, from before birth to his physical dissolution?

How and by what means, shall mankind be cultivated, trained and developed, to interpret the physical and spiritual manifestations of the universe, in harmony with the immutable eternal laws, of the one only true GOD?

As already observed, the Israelites were strongly attached to, and extensively familiar with, the idolatrous sciences and practices, which privately prevailed among themselves—that predominated in Egypt—and which surrounded them on every hand; wherever they went to, or could go to. In this cheerless wilderness of hopeless idolatry,—which failed to harmonize the physical and spiritual manifestations of human existence with the immutable eternal laws of GOD—which failed to deliver mankind from self-ignorance, discord, poverty, disease, crime, slavery and suffering—bloomed fresh from the spirit spheres, the fragrant eternal flowers, of the everlasting morality of the ten commandments; and the Israelites were thus in a transition state—passing from darkness to glorious light—merging from the sable night of self-igno-

rance, to the brilliant day of unitary physical and spiritual knowledge. From this high position, the developed among them were enabled to scan the fabulous, confused idolatries around them, and to compare them with the sublime unitary realities of infinite existence—which disown all suppositional supernatural causes, and which perceive the harmonious unchangeable operations of the physical and spiritual universe—all of which the immortal human spirit can recognize, not by blind passive belief, but by the real perception of the knowledge of truth as displayed in every sphere of existence; and in the beautiful scenery—the sublime grandeur—and luxuriant splendor spread out on the Divinely-adapted earth, when thus seen and contemplated with new faculties.

Though the Israelites were required by the Divine laws of the ten commandments, to recognize the one unchangeable GOD of the universe, as the only object of their supreme love and adoration—as the only solid foundation of all their confidence and hope for time and eternity—and to cherish and exercise subordinate love to man—(to be measured and regulated by every man's self-love)—and to abstain from all the prohibitions, and cheerfully comply with all the requirements of the Divine laws; they were permitted, and commanded, in consequence of their undeveloped mental and social condition, and their semi-idolatrous predilections, to make sacrifices, and conform to several outward external rites and ceremonies, bearing some remote resemblance to the idolatrous sciences and practices with which they were formerly familiar, and constantly surrounded. The Israelites were, however, distinguished from their idolatrous neighbors on every hand, not only with respect to the object of their supreme love and adoration, but also with regard to the fact that they were imperatively commanded and absolutely required, to sacrifice and immolate



the very same class of animals which they had formerly learned in Egypt to adore on account of their great physical support and usefulness. The ox, the sheep, and the goat were to be sacrificed, immolated and reduced by fire to their original inorganic elements, upon the altars of burnt offerings, to teach the people, among other things, that these animals came into organic existence in obedience to the Divine laws of the one only true GOD of the universe. While their weakness was thus indulged so far, the most powerful of all remedies were thus stringently applied to their deep-grounded idolatrous maladies. The strong devotional feelings of the people, their aptitude to relapse back into their former idolatrous practices, and their active desires to have private altars whereon to offer sacrifices according to their own secret inclinations and false views, display to advantage the wisdom which guided and instructed Moses to enact the imperative regulations which required that all sacrifices were to be made and offered by the people at the public Tabernacle; and the Tabernacle was therefore the only place where sacrifices were allowed to be made and offered by the people of Israel. The Tabernacle, which was upwards of forty-five feet long, fifteen feet broad and fifteen feet high, richly displayed the zealous generosity of the people; and they believed it to be the only place where the one only true GOD of the universe—Who had given the ten commandments to Moses on the mount—would condescend to visit, to hold communion, with their temporal deliverer and his assistants.

The science of the sacrificial rites—the original objects, purposes and import of the patriarchal, the Mosaic and subsequent sacrificial offerings, can only be clearly comprehended by the generality of mankind after making themselves more or less acquainted with the mental condition, the social customs, the morals and man-

ners of the people in those former ages; and by critically investigating the existing fragments of their early records; and by carefully comparing the meaning of their whole scope and connection. The proper mode of conducting this investigation, must, therefore, be, first to ascertain the real original design—the actual objects and import of the sacrifices offered by the Jewish Patriarchs before the time of Moses, and of those offered under the Mosaic law; and then the original meaning attached to those rites, observances and subjects, as well as the perverted inferences, and false conclusions drawn from them, in later times, will be more easily comprehended. Neither the Jewish Patriarchs before the Mosaic law, nor the Israelites under the law of Moses, ever conceived themselves while offering the customary or enjoined sacrifices, as exhibiting a type or emblem of any future sacrifice. There is not one sentence recorded in the fragmentary histories of the early Divine communications, respecting the early sacrificial rites, which contain any reference to a future—or expressive of a faith in a final sacrifice. Moses, the receiver and propounder of the Divine laws to the Israelites, never once referred to the necessity of connecting the sacrificial offerings which he so particularly pointed out, and carefully organized among them, with a faith or a belief in a more perfect future sacrifice. The design of the sacrificial offerings commanded and sanctioned by the Mosaic law, utterly repudiated, and powerfully besieged the abhorable—blasphemous—spirit-debasing views, of supposing the offering of sacrifices to be capable of canceling the guilt and consequences of men's wrong-doings. The Mosaic law never enjoined nor allowed sacrifices to be offered for moral crimes—for the violation of the positive injunctions and prohibitions of the ten commandments; and the developed intelligent Israelites never conceived

that their offering sacrifices could purchase exemption from the inevitable consequences of criminal actions. The sacrificing and offering of all the produce, that all mankind ever produced or possessed upon the earth,—or of all the physical systems in the universe—could not alter, recall or cancel one criminal human action— or prevent or remove the inevitable consequences resulting from actions opposed to the Divine moral laws—the ruinous effects flowing from the passive voluntary abuse of man's powers and faculties. All the sacrifices in the universe could not, and cannot supply to the immortal human spirit, the health and the happiness which must arise alone from perfect obedience to the unchangeable laws of GOD. Sacrifices were not instituted or required to change or alter the eternal laws of human action, but simply to furnish the physical means necessary for the cultivation, training, and development of humanity. The original design, and primary objects, of the early patriarchal sacrifices and offerings,—were to counteract the insidious influences of the surrounding idolatrous sciences and practices—to stimulate and preserve personal and social activity—to teach mankind that physical benefits were not the only ones which they required—to promote and encourage generous liberality and benevolence—to inculcate the knowledge of the truth, that from the invisible elements of the universe all the necessaries and comforts of physical

life were organized and derived, in harmony with the constant operations of the fixed laws of GOD—to prevent the external material attractions of human nature, from completely absorbing and drawing men away from their interior spiritual attractions—to maintain and preserve the proper balance of being, between the physical and spiritual spheres of human existence—to produce and secure the necessary conditions, on the stated occasions for receiving communications from the spirit spheres—to express devout feelings of unswerving dependence upon—of the liveliest gratitude to—of the firmest trust, confidence and hope in the unchangeable power, wisdom and goodness, of the one only true GOD of the universe—to manifest sincere homage to Him, the Supreme Giver—to acknowledge His never-failing beneficence—to demonstrate to surrounding idolators their deep sense of thankfulness to the one only true GOD for all their varied prosperity and produce—for all His manifold bounties and blessings; and to fix in every mind the important idea, that the body and the immortal spirit require to be cultivated and developed together, by righteous personal conduct—combining supreme love to GOD, and perfect benevolence to mankind. To cultivate and develop these physical virtues, moral sentiments, and spiritual aspirations, were the original meaningful designs, and primary objects of the early patriarchal sacrificial offerings.

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