

THE KINGDOM OF HEAVEN.

ON EARTH PEACE. TOWARD MEN.

LUKE 2^d CHAP. GOOD WILL 14th VERSE.

VOL. 4.

BOSTON, MAY, 1874.

NO. 4.

Female Department.

MR. S. A. WAKEMAN COOK,
Medium Edittress.

THE WORKING WOMEN.

Addressed to those who at the mills
Many a suffering female kills,
With o'er taxed bodies, hands and brain,
Who but a God can break the chain.
With money grabbers in the ranks,
We want more men like Gen. Banks.
More Washingtons and Thomas Paines—
Such men to break the galling chains.
The surest way these things to fix,
Is to rouse the spirit of seventy-six.
I'm not for war, but yet time's come,
It rages now in breast of some.
All railroad men must have a care,
For they must come down to half-fare.
Monopolies of every kind,
For woman is on your track you'll find,
Ye tyrants, then tremble at your fate
If you incur a woman's hate.
Their love you know is strong as death—
Her hate destroys you with a breath.
When she for manhood looks in vain,
Expect not her esteem again—
From vengeance do not seek to hide—
She trusts in God who's on her side.

Then let the following invocation be the earnest
of every sympathetic heart.

INVOCATION.

Thou divine first cause—permeating all space
With thy divine presence, overshadow us with
the mantle of thy protection—whose voice is heard
in the rolling thunder, the hailstorm and in the
rain, whose whispers are heard in the running
brook, the morning zephyr and the night breeze,
in the beaming smiles of a noon-day's sun, and in
the morning dew drop. The fragrance of thy love
is inhaled from the perfume of blooming roses,
the frowns of thy disapprobation are symbolized
by the darkening cloud, and the thickly wooded
forest; we would ask thee, most divine, beneficent
Spirit, to meet out to us what seemeth to be for our
good. Whether it be light or shadow, rain or sun-
shine; whichever blesteth most, that send thou
unto us; though it be roses with sharp pointed
thorns, or stinging bee nestled among the perfumed
leaves; let us have smiles or chastisements, as
thou wilt, whichever will make us most God-like,
most humane. If it take thunderbolts and earth,
quakes to cleave the granite rock of selfishness,
ere the God-man within is reached, then would we
say, let hailstorms and lightnings come; praying
that our eyes may become fountains of tears, if
thereby we are made more humane, charitable and
just—more willing to lend a helping hand to the
wayfarer and the wanderer up the rugged steps
of life, instead of, when he is going down, kick
him farther. For the coming age of equity and
justice we devoutly pray, and submit our all to thy
beneficent wisdom. We know if thou meltest
hearts of stone, thou canst break the iron heel of
bondage. In thine own good time canst reach
the hearts of those whose paths are paved with woman's
tears, whose greenbacks are coined with blistered
hands; canst touch the hearts of those whose
hoarded wealth is baptized with tears of blood,
wrung from the eyes of the working women.

Yet we know the power that shaped their iron
hearts can transform them into humanitarian be-
ings in his own good time. But frail, impatient
human nature is in haste to break chains so galling
as the tyrant, aristocrats of the Massachusetts
and other mills would bind upon their thousands
of Northern white slaves.

Then tremble, Oh! ye hearts of flint,
Who never knew what justice meant;
Look out ye fiends, and have a care,
Whether in the state or senate chair,
In Congress, or legislative hall—
If you're unjust, we mean you all.
Thou "Honorable" round your name may curl,
Or wait for the factory girl—
The men, the women, the children too,
And all who have to overdo.
Say, wilt thou tyrants still remain,
Or wait for God to break the chain?
For those now weeping tears of blood,
By tyrants be it understood,
That equity soon takes the throne—
We know that she'll have justice done.
No time to play while bleeding hearts,
With tear-dimmed eyes look for the ark
of safety, where woe for shelter looks—
Ten hours a day—no twelve hour books—
Ten hours a day—see how hope smiles,
Tired ones can rest a little while;
What heaven on earth—two whole hour's rest!
Have breakfast and dinner both digest;

Dyspepsia cured—growing better still—
Without a single doctor's bill.
How such sunshine adds digestion;
But will it come? That is the question.

OUR PAPER,

The Kingdom of Heaven.

Why clog this glorious gospel
With silver or with gold,
Why don't they give it freely
As Jesus did of old.
He had them breathe the gospel
As free as mountain air,
But Oh! how different now-a-days
Can't even hear a prayer,
'Till pocket book's consulted
To see how much is there.
Oh ministers and mediums,
I beg you have a care,
Don't merchandise the holy ghost—
There's standing round your chair,
A host of living angels,
Who say, "give free to all,
And leave them free to pay you
Sometime this spring or fall.
As freely as he gave you,
Give thou unto the poor."
And that same host of angels
Your salary can secure—
The power of erring all things,
With destiny in its hand,
Won't let fate's child be cheated—
Now can't you understand?
We want no kind of greenbacks
'Less giver's soul's inspired;
The angels give us freely—
Therr's never been one hired,
We love this glorious freedom,
Each measuring their own purse.
Our setting prices for them,
Oft makes the matter worse.
Some ask two, or five dollars,
Won't tell until it's given.
No matter how you want to hear
Or get some news from heaven.
The same in those great churches;
Look at those costly pews;
Religion can not now-a-days
Be paid for but by few.
That's why we have no charges made,
But left the people free;
One penny given against their will,
Would be a curse to me.

A blessing, when coming from the soul
That's sent, of earthly treasure;
In giving just what they can spare,
Fills both our hearts with pleasure.
If this soul says one dollar give
We always feel 'tis plenty,
Feel just as well if ten times more—
The same with one as twenty.
When all unfolding souls shall see
How long through life they've blundered,
Can neither rest by day or night,
'Till they have sent a hundred;
For 'tis their paper, well as ours;
Why not give for their own?
When people see the work we're in,
Won't have to stand alone.
Some having thousands in the bank
Would love this paper so.
Would want to send most all they had;
Would love its principles so well,
Would want all men to know it;
Those interested as we are,
Their future works will show it.
The paper then would be enlarged—
More interesting reading;
This golden hour will come to pass,
For angels now are pleading
With whole-souled men who're waking up
To troublous times soon coming;
Can now almost hear anti-christ
The dreaded war tune humming.

Mrs. Dr. Cutter's Rooms.

This indefatigable worker devotes most
of her time to a spiritual work. Her
place is No. 711, Tremont street.

Mrs. Maud E. Lord, formerly of Chi-
cago, gives one of her most remarkable
seances at Mrs. Cutter's residence, on Sun-
day, Monday, Wednesday, and Friday
evenings.

The doctor also has, or had, a Mrs.
Youngs, of Washington, D. C., who gave
most wonderful manifestations by the
moving of the piano. We intended to no-
tice these more at length, but the first
thing we knew our paper was full.

Correspondence.

Under this heading we make room for
short extracts from a few of the numer-
ous letters we are receiving daily.

Angie Baldwin, North Branford, Ct.:
I felt a thrill go through me when reading
your paper. It is just the paper that is
needed—far in advance of the *Banner of
Light*, although that has much good matter.

Father Woodworth, Leslie, Mich.: Thos.
Cook, Sir: Your papers came duly to
hand, much obliged. I have carefully
read them over and over, find much to ad-
mire, but mixed up with old theological
dogmas, which you and myself imbibed
from our ancestors.

RESPONSE.

This is our aged brother's error; for
there is not a popular theological thought
in our head. But we will allow Mrs.
Cook to reply to him in verse.

You good old man, our paper's plan
Is to uproot church creeds,
If you read aright by spirit light;
Believe like Jesus, in noble deeds.
Believe no dogmas, hug no creeds,
If aught is worshiped it's noble deeds.
No matter, as centuries come and go,
Whether a Jesus lived or no,
Yet golden truths are just the same,
Principles, not men, our aim.
You see these things we do not tell,
Like orthodox who believe in hell—
Would have our paper breath of love
As pure as angels are above.
We live now in enlightened day,
Both creeds and brimstone passed away,
When finger tips of angel hands
Can reach us from the summer land.

Mrs. H. Tripp, St. Johns, Mich.: I am
very much pleased with your KINGDOM OF
HEAVEN. I think it is truly an inspired
sheet; I think the spirits are truly work-
ing through you, to will and to do their
good pleasure to warn people of their dan-
ger.

M. H. Hase, Coxsackie, N. Y.: My
attention was arrested a day or two since
by No. 2, of THE KINGDOM OF HEAVEN,
published in Boston, and edited by you.
I like the fidelity of your personality and
the devotional spirit of the paper, though
I do not like its optimism, or its Davisism.

Geo. F. Caldwell, New Haven, Conn.:
THE KINGDOMS were received. In writ-
ing to your folks at Ancora, to-day, I said
to them that I hoped some day that THE
KINGDOM OF HEAVEN would be the offi-
cial organ of the Spiritual Co-Operative
company, as the Oneida circular was of
the Oneida community, and I have just
taken from the post office a letter from
them, written Monday, in which they say
"the KINGDOM has come, it is *multum in
parvo*. The heading speaks volumes for
us; we would rather do without all our
other papers (*Banner of Light* included),
than THE KINGDOM OF HEAVEN." They
then call my attention to the "partner
wanted," etc., and Mr. Spaulding's daugh-
ter, Nellie, says she could set the type,
having been at that business some years
in Boston.

We can only say, in response, that we
are ready, but don't know; we can't re-
member all that is to be, as Smith said.

R. D. Goodwin, 1102 Morgan street,
St. Louis, Mo.: A copy of your paper
has just been handed me, which I have
read with care and interest. It is Vol.
4, No. 2. I am greatly pleased with it,
and would be glad if you would send a
few numbers for the use of our "Unit." I
think it would be well received, and might
get you some subscribers here.

The views you set forth are in harmony
with my own. I have been a member of
many organizations, but never of one so
heavenly as the "1776 Continental League
of 1876." I pray God that you too may
know its workings; but, if you are not a
member, you and all others ought to be.

A. B. Davis, Rochester, N. Y.: Your
neat little KINGDOM OF HEAVEN paper
was laid on my desk recently, for which I
return sincere thanks. I rejoice that

there is another medium through which
the angel's warning voice can reach the
masses in this country; for, so sure as jus-
tice lives, we are to have fearful times be-
fore many months pass. These are cer-
tainly the "last days" often predicted. I
am rejoiced to find a few who will work
for all humanity without pay, trusting the
eternal fountain for their reward, some-
time in the great future. I find a great
deal of common sense, besides a great
deal of spirituality and wisdom in your
paper.

Walter Mansfield, San Jose, Cal.: I
should take it as a special favor, if you
would send me one copy of your new
monthly journal, and please receive en-
closed, ten cents in stamps. I am very
poor indeed, but am hungry after the
things of the spirits, and will try to sub-
scribe for the journal soon.

Robert Dawson, Martintown, Missouri:
Dear brother and sister, we have received
two numbers of THE KINGDOM OF HEAVEN
and are much pleased with it. It comes
nearer to the Christ principle than any
paper I have seen. I like the paper much,
and want it, but have not got the money
to pay for it now; but if you will continue
to send it, I will send the money to you as
soon as I can. I am now in my 75th year.
I have been battling for the truth 21 years.
Have always thought spiritualism as it
now is must undergo a change.

S. M. Baldwin, Washington, D. C.:
How gladly I would feel if I had the
wherewithal to make your little paper live
forever. It seems strange to me how
rational men can hoard up their treasure,
when there is so much to accomplish. If
I had the opportunity to scatter your paper
and the Boston Tract Society's publica-
tions, I should want no better investment
in the life to come, and would be glori-
ously happy in so doing.

Mrs. Hattie Cook, Three Rivers, Mich.:
I have been perusing your paper this beau-
tiful Sabbath morning, THE KINGDOM OF
HEAVEN, and like the spirit and the ideas
advanced therein. And am soon hoping it
will be the means of giving life to many
a weary, thirsty traveller, through this
desert land, longing for that love and
wisdom which purifies the soul.

Henry D. Rogers, Galesburgh, Mich.:
Please send a specimen copy of THE KING-
DOM OF HEAVEN, published by you. I am
now taking the *Banner of Light* and the
Religio-Philosophical Journal, spiritual-
istic papers, and the North-Western
Christian Advocate, a Methodist paper.
There is a large amount of matter pub-
lished in all of them that renders no
spiritual food for me. I want something
that gives assurance of an after life, and
that treats an opponent with candor, and
not with misrepresentation, ridicule, vitu-
peration and sarcasm.

D. G. Mosher, Mosherville, Mich.: I
received two numbers of the paper yester-
day. I am much pleased with it; I think
it will fill a niche that no other paper that
I have any knowledge of will.

F. S. Robbins, Brentwood, L. I.: There
are many things in your paper which I
like very much, and think it will be a
medium for many of the higher truths of
spiritualism to find access to the hun-
gering and thirsty souls, who are now feeling
that the time has about come for a more
united effort toward a final cooperation
and perhaps communal life.

C. R. Teed, Equinunk, Pa.: I have re-
ceived two of your papers, sent to me,
remailed from Binghampton. I admire
their tone. They suit me the best of any
of the Spiritual publications with which I
am acquainted. In fact, yours is the only
one I have seen approaching fruition. You
have my hearty sympathy, and God bless
you! God hasten the coming of thy
kingdom, is my constant prayer. I would
be glad to meet you, for I have many
things to say to you regarding the great
work soon to engross our time and energies.
I await impatiently the work in which I
must soon be engaged. The time is at
hand; the fields are ripe for the harvest,
and the laborers are being fitted for the
work. I am in deep sympathy with you.

Reuben Skinner, Rockford, Michigan:
Friends of humanity, one of your papers
found its way to me; its of the fourth vol.,
No. 3. It appears to me like a drop of
love from the fountain-head, and I verily
wish I had the means, more than I have,
to sustain it in its good work, but my
present circumstances are such that I am
unable to do anything. I am just recover-
ing from a sickness, and I am dreadfully
afflicted with the rheumatism. I am now
in my 70th year, and have been over 30
years investigating for the truth of those
heavenly things.

RESPONSE.

God bless you, dear old worker;
These dew-drops from your tongue
Will quiet troubled waters,
And soothe the nerves unstrung.
Oh! may the little KINGDOM
Be like the latter rain;
The gems that are within it
To you the truth make plain.
Don't keep one word from those
Whose knees are weak and trembling,
But soothe their hidden woes,
And God will give the blessing.
In peace thy days are ending,
Bright rainbows in the West,
Like infant babe that's sleeping,
You'll sink away to rest.

Mrs. Diana Dare, Auburn, N. Y.: Will
you please send me THE KINGDOM OF
HEAVEN, and I will send you fifty cents,
that is all I can afford to pay; I am a wid-
ow and sew for a living and am old.

RESPONSE.

You shall have the twelve numbers.
My dear Mrs. Dare,
Even if you hadn't
One cent to spare.
You shall have all the papers,
Tough you hadn't a cent,
Have to sew for a living—
Pay for fuel and rent.
As freely as falseth
The raindrops or dew,
Thus freely we send
Our paper to you.

D. W. Fletcher, Sharon Centre, N. Y.:
Please send me your paper one year and
receive a poor man's blessing. Though
poor I am trying to get my eyes open in
regard to spiritualism.

RESPONSE.

The poor man's blessing helps us on
As much as millionaire;
And when the angels wrote through us
Meant you should have a share.
When giving pearls of truth through us,
From jeweled case of gems,
What right have we to hoard them up,
And keep away from them,
Whose hearts are starving for this bread,
This bread which comes from heaven,
And we're not blessed until we give
What unto us is given.

Harriet C. Barnes, Chicago, Ill.: DEAR
Mrs. Cook—Thanks for your beautiful
communication. It contained remarkable
tests. I am coming to Boston, in a few
weeks, I trust, if I can get away; I hope
then to be of some use to you. I am
about publishing a volume of poems, and
want you to do some advertising for me.
Every one speaks very highly of your pa-
per; what a blessed work you are in. I
feel the angels will help you.

E. W. Lewis, Watkins, N. Y.: DEAR
SISTER COOK—Your kind letter of the
10th inst., came duly to hand, for which,
please receive my most hearty and sincere
thanks. I fully and joyfully recognized
the three spirits therein mentioned and
described.

War! War!!

Just on the eve of going to press the
news flashed over the wires that civil war
exists in Arkansas; another marked indi-
cation of the rapid approach of that terri-
ble conflict, which shall break the fetters
of government bondage. Soon the cry—
one vast wall will be heard all o'er this
fair land—"What shall we do to be saved."
And the answer from the spirit world will
be: "Seek ye the Christ in humbleness of
spirit."

We shall give an account of some re-
markable tests given through Chauncey
Barnes and other mediums in our next.
We have no room in this number.

Persons writing to us, expecting an an-
swer, will please enclose stamp, if no
more, to pay return postage.

THE KINGDOM OF HEAVEN.

THE KINGDOM OF HEAVEN.

THOMAS COOK, MEDIUM EDITOR.

BOSTON, MAY, 1874.

THE KINGDOM is published monthly by Thos. Cook and lady, at 75 cents per year, in advance. To those unable to pay it will be sent free. Those able to pay more can do so. It is the wish of the publishers to make it free, that is, sustained by voluntary contributions. They have staked their all in it. Come up to the rescue, you who feel inspired, and trust God and the angels for your recompense.

Single copies 7 cents, more or less, just as you feel inspired. It is not published to make money. All letters and communications should be addressed, "KINGDOM OF HEAVEN," Boston, Mass.

In faith and hope the world may disagree, But all mankind's concern is charity.—Pope.

Printed by W. C. ALLAN, 50 Bromfield St. Room 9.

Can there be Another Christ?

The *Religio-Philosophical Journal* of April the 4th, speaks of the editor of this paper as follows, under the caption of THOMAS COOK'S paper:

"Several years ago, Thomas Cook published a very nice little paper, in Indiana, dressed in marine blue. It looked very neat. When we commenced publishing the *Religio-Philosophical Journal*, he worked in our office very acceptably. Mr. Cook is a man of a very religious turn of mind, and used to claim, and perhaps was, a second Christ in some sense; we hardly know whether his claim was based upon an immaculate conception, or something still more mysterious."

You have said, Brother Jones, that you "hardly know," etc. And yet you do know that we have as little faith in "immaculate conceptions" and other mysteries as any man living. You certainly remember telling old Dr. Underhill that there was not "a better philosopher living than Cook, with all his peculiarities." And had you went down with us into the depths of that philosophy, Brother Jones, you would not have said "perhaps was a Christ," but you would have said, "Cook is a Christ, and I am another." For, had you known yourself, and your relationship to God, the spirit in all nature, as Jesus knew these truths, you would say of yourself as Cook says of himself: "Of myself I can do nothing," and you and Thomas Cook would still be preaching the invulnerable, natural, philosophical truths that Jesus uttered centuries ago, together through your beloved *Journal*. For since God is an Omnipresent spirit, and Christ and God are one, you are both Christ and God as far as you go to make up a part of a great whole. And the only difference between us is that we are a Christ, or a man as Jesus was, one with God, and know it, and you are just in the same fix and do not know it, or knowing it dare not avow the fact. Every medium is a Christ, and every soul that lives is a medium, and are just as powerless in the hands of the God of nature, as was the humble Nazarene, whether they are conscious of the truth or not. Jesus is the only man or philosopher, ancient or modern, so far as our acquaintance with history goes, who proclaimed the simple natural truth that "of himself he could do nothing;" that what he did was not of himself, but God, the father in him.

You will remember, Brother Jones, how we endeavored to show this truth and have you have this faith and trust in God, and you repeated the old saying, that it was well enough to "trust in God, but we must keep our powder dry."

You got along, however, far enough to accept that "whatever is right." And now we trust you may soon realize what you do already know, that there is neither right or wrong, but that God, a spirit, is all and in all, and that in this power you are as much a Christ for publishing the *Religio-Philosophical Journal*, as we are to proclaim the KINGDOM OF HEAVEN on earth.

You remember the vision you so often related to us and others of the field of burnt stubble, etc., and how you saw it applied to the changes and vicissitudes of your *Journal*, showing beyond all question that you were merely instrumental, or a Christ, to play your part in the great and important changes God is working in human affairs. This truth you cannot refute, try you ever so hard.

Yes, we are the second man, who, like Jesus, see and seeing, dare to say it, that God, a spirit, is our Father, that we of ourselves do nothing, for "it is the father that dwelleth in us, that doeth the works," and it is humiliating to know that any man or woman of common sense and understanding, would, or could be, such a consummate fool as to believe anything else of themselves or of any creature.

You see the human world have enter-

tained an entirely different idea of Jesus, from what the plain and unpervertible language that purports to have fallen from his lips indicate. He, on every occasion taught natural, childlike humility. And in that we are striving to emulate or outdo him—we are striving to be the greatest in the kingdom of heaven; which we shall live on earth to see fully established. And he or she who shall be the greatest in the kingdom of heaven on earth, we know as Jesus said, (for it is a natural law,) will be the most unassuming and childlike and trusting, not alone in self, but having unbounded faith in God.

The Christship or idea, therefore, is not as many mistaken mediums have imagined, (being influenced by theological teachings,) one of material exaltation, but a spiritual one, wherein wisdom guides the soul to the truth that God is the great ego of all nature.

The individual, therefore, that possesses the divine, celestial wisdom that moved the soul of Jesus, loses its egotism and love of self to the detriment of others, and becomes trusting, patient, long suffering, universal and cosmopolitan, in all its loves, hopes and aspirations. This is plain, simple, and natural enough, it would seem, to be understood by any one who dare think.

But as Christs, Brother Jones, there is one marked difference between us, which was and is eminently necessary. You were used to help Spiritualism in a way that capital and wealth were needed; hence, whilst you have been gifted with half a million, as it is rumored, our material wealth amounts to less than half a thousand. You hoped to make your *Religio-Philosophical* publishing company a paying institution, which we told you at the time would not be the case; and when you found it did not pay, but that every stockholder lost all their investments, you manfully brought the powers of your own private purse to bear, and determinedly kept, your *Journal* going in spite of vicissitudes and vexations too numerous to mention. And now since the sectarian foe have been vanquished, or partially silenced, and war has been declared in the spiritualist camp, you have been used to turn your guns upon the household enemy, and pour hot shot without stint or measure into their ranks, in so much that it is to be feared that too great a heat may ignite your own magazine and you blow yourself up.

On the other hand we, as a Christ, war with no one, believing in allowing every body to do just as they please if they can, knowing that the great Father will care for them—is moving them even though they be a Judas, or a Booth, and feel to be in harmony with all; for we not only think, but know that all are in God with us, and just as involuntary creatures as Jesus was, as we are. This is our rock, platform, or Christ basis, as it was Jesus'. Man must go, to receive the harmonious philosophy within, for it will not come to him. Let him open his soul, his spiritual eyes, and he will find it in him, out of him, above him, beneath him, everywhere in every creeping, flying, animate or inanimate thing. Then he is born in spirit, has received the baptism of the new birth, and all things become beautiful and lovely to him, he dwells in a new and higher sphere of being, and selfishness, envy, hate, strife and war have all left his soul, for he has received the comforter and is in harmony with God and all his manifestations, on earth and in heaven.

Again we differ in the matter of loving money. For while you, with your thousands to back you, ask your friends to help you to a fund to send your paper to the poor, we, backed only by God and his angels, offer ours free to the poor. That you want to make "it pay" appears from what you said in your circular, in 1865, issued to induce persons to take stock in your *Religio-Philosophical* publishing institution. We quote:

"The object in becoming incorporated was to make it the people's institution, and that they may have an interest in making it the largest and best paying publishing association in the Union. That such an institution will pay good dividends to the stockholders we have every reason to believe."

The above we published at the time, as you doubtless remember, in the KINGDOM, and replied to it in the following words:

"Then again, Brother Jones is sure it will be a 'paying institution.' What a reformer! Jesus virtually said 'they who follow me need not expect that the practice of these my Principles will 'pay good dividends' to those who live them.' But Spiritualist reformers (?) are attempting to catch reformers by exciting their cupidity; a bait at which no one, who is truly a reformer will bite. When will these Spiritualists learn that the love of

money, or money itself, is not a means of reform; but that it is PRINCIPLES alone that must and will work a reformation?"

No prophecy was ever more definitely fulfilled than this, as many Spiritualists know to their sorrow; for every one who took stock in this institution, lost every dollar they put in it, and Brother Jones now writes himself sole proprietor of the Religio-Philosophical Publishing House.

Therefore, we do not propose to stand upon that rock. As a Christ, medium, or spiritualist, we work for principles, whether it "pays good dividends" or not.

But it is all well, Brother Jones, it was not intended that you should enter the kingdom of heaven, you could not with your riches, as it is just as impossible now for a rich man to enter therein, as it was centuries ago, and you have only been used to prepare the way for a poor man to launch it forth. For this, came Spiritualism. So Davis and hundreds of other mediums have foretold, which we are the man, medium and Christ to fulfill. That we are called to fulfill this work, you have given your voluntary testimony, for which thanks now, and in the bank of the spirit world you will find a deposit to your account. No other man has been called to publish such a paper as the KINGDOM, or preach such plain, simple truths in this manner. All of which prove that this is the paper, that we are the man, and now is the time for the truths of the kingdom of heaven, which the world could not bear some eighteen hundred years ago, to be made plain and become practical on earth as in heaven. And thousands will read this who shall not taste of death until they shall know that this is not a chimera in the brain of Thomas Cook. If Spiritualism progresses can it stop short of bringing heaven to earth? Oh! people think.

Our Financial Situation.

We advertise to send the KINGDOM free to those unable to pay, and shall continue to do so as long as God, through his ministering angels, shall impart to us the physical ability to publish it at all; and if we go down, we shall fade away lisping God's eternal goodness, with our eyes unchangeably fixed upon the star of everlasting truth. Our liberal offer brings us many letters of which the following is a fair sample.

THOMAS COOK, Dear Sir:—Please send me a sample of your paper, THE KINGDOM OF HEAVEN, and you can send it to me for a year if you will, and if I get able I will send you the 75 cts. But I have not got it now, for I am a very poor man, and have been sick for the past six months. So you see the chance for money is slim.

Yours very truly, J. F. MODLIN.

West Joplin, Jasper Co., Mo.

Our sympathies are so drawn out to such suffering, hungering souls, who are seeking for a few crumbs of truth, that we could deny ourself the pleasure of eating, or at least go on one meal per day, rather than deny such persons the spiritual food their souls are hungering and thirsting for. Hence we cheerfully comply with all such requests, even if it bankrupts us; which, by the way, would require the loss of but a few dollars.

It costs us nearly one hundred dollars per month to get out each month's issue, and in order to let the light of truth shine through THE KINGDOM OF HEAVEN, we, two humblest of mediums, are under the necessity of occupying a small room in the fifth story—the garret; and seeking our daily rations from shops and restaurants, and curtailing all our expenses down to the very lowest living economical basis.

And were we not a practical printer, the world would never have been disturbed or blessed by the thoughts that are given in the columns of THE KINGDOM.

Our daily receipts now exceed our daily expenses, and being able to set the type, we are hopeful, and with the trust that every one we send the paper to will aid us in some way, we may soon be able to enjoy more of the comforts of life. Those who are unable to pay us can obtain one or more subscribers who can pay. Those unable to pay seventy-five cents can send twenty-five or ten. But no one refrain from sending for the paper because they are poor. God bless, and God pity the poor, we are one of them, and therefore, know how near it comes to being an unpardonable sin. At present we are poorly clothed, poorly fed and very inconveniently housed; but thanks be to God, we have the truth and delight and dare to utter it,

Secret societies, the insidious foe to all governments that tolerate them, are still on the increase; the latest we have heard of is the Knights of Labor.

Progress of the Revolution!

THE CLOUD INCREASING.

THE RAILROAD WAR—MONOPOLY VS. THE PEOPLE.

The following current item of news, which we clip from the *Boston Herald*, indicates in thunder tones the rapid approach and culmination of "the irrepressible conflict."

"The impending crisis in the conflict between the Western people and the railroads can now be definitely located: Place, Wisconsin; time, the month of May. The 1st of May is the time when the new laws go into effect, which fix the transportation of freight—so much per twenty-five miles—and provide penalties for any railroad officer or agent who refuses to deliver freight or sell passenger tickets at the prescribed rates. Two great companies, the Chicago and Northwestern and Milwaukee and St. Paul, have decided to resist. They say the cost of running these roads will be greater than their receipts if they comply with the law, and they don't propose to run them as a charitable enterprise. On the other hand, it is said this estimate is based upon a watered, fraudulent capital, on which the business public must not be asked to pay interest, and the question arises, what are legitimate operating expenses? So at last the issue between the railroads and the dissatisfied people of the West seems to be coming to a head, and the question of rights and responsibilities will assume a new phase, and we are now in a way to know whether the 'railroad war' is to result in anything more than words."

Our word for it, it will "result in more than words." Corruption in every department of the government, from the president to the policeman that patrols your streets, is so universal that the people are fast losing confidence in the whole scheme. This fact is far too potent to need any argument whatever from us. The railroad corporations, who have neither posteriors to be kicked or souls to be damned, relying upon their monied power, have suborned the Congress of the nation and most of the State Legislatures, and secured for themselves, exclusive rights and privileges to the manifest detriment of the people, who are now loudly calling upon the law-making and law-executing powers for redress. In this the people will be beaten; for money rules the hour, and holds the balance of power; and these soulless monopolies will use it without stint or measure to secure and maintain their power and monopoly. And finally when the people awake to the fact that the government and the great monopolies are one—that the men that make and for a sham or show assume to administer the laws, and run the government, are all one, there will come a day of fearful reckoning. And he who cannot see this alliance between the great monopolies of our country and the government cementing and uniting year by year, is blind indeed. They who see it not to-day, must soon see it. And seeing it they will see the rapid tendency of those into whose laps the wealth of our country is flowing, toward aristocracy; while on the other hand poverty, destitution and prostitution was also rapidly on the increase. It is estimated that twenty-five thousand Americans go abroad to Europe every year, to say nothing of those who spend their time in luxury and ease at home, at watering-places and pleasure resorts.

It needs no artist's pencil, or poet's pen to show that these extremes cannot last in a nation where the people are the sovereigns. Only let them awake to the full consciousness and realization of their situation—which they soon inevitably must do, and the scenes that will ensue may be imagined, but cannot now be described. More anon.

A Good Lecture.

We have received a very good and truthful lecture from T. S. A. Pope, delivered on the occasion of the celebration of the twenty-sixth anniversary of modern spiritualism, at Union Hall, Chicago, but we have no room to spread it before our readers.

We make one quotation to show that friend Pope divines the true intent of spiritualism. In speaking of the phenomena he says truly, that "they are not all there is of spiritualism. They are accommodations meeting your undeveloped condition—are children's toys to amuse you awhile. They exist as a fertilizer to sprout you a little higher, to aid you in lifting your heads, like the pond lily, out of the mud and water of superstition; reaching you up to heaven's light and warmth, until you can grow into real—being now only artificial, men and women."

Spirit Photography.

As you pass down Washington street, and come to No. 140, you may observe the usual illustrations at the door of a photographer's studio. Ascend three flights and you are in the reception-room, where you meet a medium-sized man, of a quick, nervous temperament, who responds in a very business-like manner to your inquiries. This gentleman is Mr. B. C. Hazelton, now of spirit photography notoriety. You can neither feel or sense any of the elements of deception or chicanery, either in the man, the rooms, or in their appointments.

As much as fifteen years ago, and even before we had through mundane sources heard the matter spoken of, we prophesied that spirit photographs would ere long become a fact, and had patiently hoped for an opportunity to test it in person. A short time since that hope was gratified, as we one day entered Mr. Hazelton's gallery an entire stranger. We spoke of a sitting, but held out no inducements, except to advertise him in our paper, of which he was also an entire stranger. Under this arrangement we sat for our pictures with the following results:

First sitting, obtained a good likeness of ourself, and a spirit likeness of an unknown spirit friend. We also were impressed to hold a copy of our paper in front of us, and a spirit hand, on a shadowy arm, holding a pen, is seen over right arm and side, with the hand partly concealed beneath the paper, showing beyond all doubt that the arm and hand were photographed at the same time we and the paper were, which can be accounted for in no other manner, except by the spiritual hypothesis. This we denominate No. 1.

No. 2, is a photograph of Mrs. Cook, with three spirit friends in the background. She, also, held in her hand a copy of our paper, and to her left is seen a beautiful spirit hand, the arm fading out, pointing to the KINGDOM OF HEAVEN.

No. 3, is our photograph, with three spirit friends in the background. We sat at a stand, holding a pen, as if writing, and over our hand is a spirit hand, as if gently laid on ours, with no arm visible. Two currents of magnetism are photographed, one descending upon the head, the other upon the hand. In each case the spirit hands establish the fact of spirit photography; for while we admit that the other likenesses may be made without invisible aid, we boldly say the hands could not.

We can furnish these pictures to our friends who may wish to see either or both of the editors of THE KINGDOM, for thirty cents; or, for one dollar, we will send one picture, of either number, and the paper for one year to the same address.

Mr. Hazelton, like all mediums for such manifestations is subjected to many curious and impertinent annoyances, both from believers and unbelievers.

The manifestations which came to him, about a year ago, were as unexpected and perplexing to him as to any one else. He has offered a fair opportunity to investigators, but nothing will satisfy the incredulity of a natural born skeptic, except the rising of the dead, and then they would have to rise every day, for a long while, or their doubts would overcome them.

He often gets good spirit likenesses when only the photograph is copied.

He has got many very remarkable tests. A lady from Watertown, Mass., had a sitting, and obtained a full-sized likeness of a friend, whose miniature she had at home, and by which, skeptic and believer all recognized it.

He receives many appreciative letters, a sample of which we give:

MR. HAZELTON, Dear Sir:—those pictures you took for me, also for my husband, are recognized. It is my darling child. With my husband, he knows it is his old grandfather that passed away, in Germany some forty years ago; never had a picture taken. * * * The little boy, is my sweet little bud that went over years ago; the younger man, is my first husband. O, thank God! that I can look at those dear faces; your mission is great, grand.

God bless you, my brother, may the angels help you to give this glorious light to the world. No one can doubt with the evidence in their own hands. My soul is full of love to God, to the dear angels, and to you, to all humanity.

Fraternally thine,
S. A. ROGERS HEYDER.
STAFFORD, Conn., April 10th, 1874.

THE KINGDOM OF HEAVEN.

Charles Sumner in Spirit Life.

COMMUNICATED BY HIS SPIRIT.

A friend asks: "What is Charles Sumner doing in the spirit world?" and that thought taking form floated to my consciousness, indwelling spirit; and thanks be to the great and good God of all worlds, material and spiritual, Charles Sumner can, through the grand unfoldment of spirit power, return through an amanuensis or medium, yea man, and waft his thoughts back in repose to fraternal outgoings from the material side of life, even to many who are the unconscious recipients thereof.

And before I proceed to answer the very natural inquiry of my friend, I desire to improve this blessed occasion to render my tribute to this most glorious of all sciences, the science of spirit communion. And oh! how shall I find words to express the deep joy and devotion of my feelings. Language fails to give but a faint shadow of the overwhelming gratitude that expands my soul when I contemplate the grandeur of this inestimable boon vouchsafed by the Great Father of spirits to his children.

Those in earth life who knew the seldom expressed conviction of my mind, are aware that I did not doubt the fact of spirit communion. But the whole matter is so inconceivably grand, and so inexpressibly beyond all human conception, that I might almost as well have entered spirit life an entire unbeliever.

To illustrate, and give a faint conception of the translation of the soul from the external to the internal world, let the reader suppose himself far out on the tempest-tossed ocean, with the angry waves dashing over your frail bark, dismasted by the storm, your rudder unshipped, and your craft and all its precious freight of souls—your wife, mother and child among the rest, at the mercy of the waves; water without and famine within, threatening you with a watery grave or lingering death—when in the distance is seen the faint glimmerings of smoke rising above the horizon,—then soon is seen the hull of a grand palatial ocean steamer, with clouds of curling smoke streaming from her smoke stacks—that tells you she is under a full head of steam—has sighted your signal of distress, and is bearing down upon you at the rate of twenty knots an hour. In a few moments you are taken on board, and are greeted by the captain, who turns out to be your brother, and as you enter her spacious, gilded saloons, you are greeted by hundreds of your dearest and most loved friends, and you find among the crew and passengers none but true and faithful friends and relatives, from whom you have been separated for years; who now, as if providentially, have been sent to snatch you from the jaws of death; think you, dear friend, there would be no joyous weepings and congratulations? And yet this is but a tame picture or comparison of the soul's entrance to spirit life. You can only wait to realize it, when you shall be translated, which, with those of you who may live on earth the longest, will be but a short period. And as an earthly preparation prepares you to enter into the realities of the spirit world, permit me to enjoin you, each and all, to turn your attention to spiritual things, that you may be better prepared than your predecessor in spirit life.

Were it possible for me to return to earth and take on a material body such as I have lately separated from, how vastly different would be the course and action of my life. Seeing now what I might have done and did not do, is all that mars my happiness. And, as many of you honored me as a great man, which I was far from being, since God alone is great, I trust that you may learn a lesson from my short comings. True, I stood near the head of your nation and social compact. But do you not see that all this was material? The smallest portion of those public acts rise up to bless me here, while a penny given in charity, will weigh against them all. Oh! my earthly friends, that you would ponder well that sacred injunction from spirit life: "Lay up treasures in heaven." You need not be told that to do this, you must act unselfish, must bless some soul, that from that act shall flow out blessings to water the flowers of your spirit garden.

I was a devoted statesman, as none will deny; but of what avail is that devotion and labor, since the state itself must soon pass away? My spirit coffers were not entirely empty, for none are so spiritually poor but that they will find some treasure has preceded them. But it is not that

that stirs me, it is to seek and to save that which was lost that now actuates the spirit of Charles Sumner, as it will each and all of you when you come to tread the golden streets of this beautiful Jerusalem. Then Charles Sumner is seeking to undo that which he did amiss, and to instruct by his inspired will all whom he can reach, to not lead the material life that he did, but live the true spiritual life emblazoned by the devoted Nazarene; for it is only acts of spiritual love and unselfish devotion that are treasured up in the archives of the spirit. And upon your entrance to spirit life your acts of selfishness and lack of fulfillment of the law of perfect love, rise most prominently to your spiritual vision, and so keenly do you feel your unworthiness, that for the sake of happiness and rest, you gladly retrace your steps, leaving no stone unturned until you feel a oneness with the Great and Good Father—that your reconciliation is complete; when your soul can bask in the rays of a cloudless sun of everlasting love.

Great had been the anguish of my predecessor in spirit life, Brother Brooks, to have me reconciled and be at-one-ment with him. And great was my surprise and confusion, when my spirit was wafted over, to find nearest me this once erring brother. But, intuitively, I at once saw that further progress was denied both of us, until a complete reconciliation was brought about and all forgiven. And since he had wronged me most, there was the greatest necessity for his ministrations to my spirit. I saw around him a countless throng of dear ones ready to welcome me, but not until I had forgiven Preston Brooks. And now the work of reconciliation goes bravely on, and day after day, I am constantly laboring in heaven and on earth to reconcile and be reconciled to every soul. And, if my earthly friends would be happy and make me happy, they will neither land or blame the name of CHARLES SUMNER.

Spiritualism in Boston.

In alluding to this subject we can only speak understandingly and definitely of what we know from observation. It is rumored that there is an unusual concentration at "The Hub," of media, and consequently it is conjectured that this has an important significance. It is also announced from beyond the veil by the invisible co-workers, that the "signs of the times" are indeed portentous. Our own lips have been opened and made to prognosticate startling revelations and manifestations soon to transpire, in so much that the eyes of the world would be riveted upon "the Hub;" which announcement has been largely confirmed through various other media in the city. And, in proof whereof, we hear of many wonderful and increasing manifestations in various parts of the city, occurring in the main in private circles. Mediums, clairvoyants, and fortune-tellers, as some style themselves, are to be found on nearly every principal street; and, perhaps, no city in the world has as many places for Sunday spiritual meetings, circles and seances, as Boston, at the date of the present writing.

Music Hall, as many are aware, is one of the largest and most popular halls in Boston, and has, for a long time, been the most popular and aristocratic place for Spiritualist gatherings in this city. Here is where the rich and would-be-popular Spiritualists congregate to listen to only such mediums and speakers of popular repute as they may see proper to invite, whose known proclivities are pandering to a morbid popular conservative sentiment. The Music Hall Spiritualistic society may, therefore, be properly considered the first link between Orthodox conservative Unitarianism, and free untrammelled spiritual freedom; and is largely patronized by such as are becoming uneasy in their straight-jackets of even a liberal Orthodoxy; and has been of great and incalculable use as a primary school to induct raw and cautious recruits into the independent ranks of Spiritualism. Mr. Wilson, an attaché of the *Banner of Light*, is the principal restless spirit visible in conducting the exercises at this hall, an affable and polite gentleman.

The next place of important notoriety is the new Fraternity Hall, corner of Berkeley and Appleton streets. We cannot speak from observation of the attendance at these meetings, since we have not been able to be in attendance upon any of them. But they are noted, from the fact that they have a magnificent hall, essay to be of the "upper crust" of Spiritualism, and are presided over by that veteran Spiritualistic worker, Dr. H. F. Gardner, whose name

and fame as an earnest laborer in the great, wide field of spiritual reform, is as world-wide as Spiritualism itself.

Next to Music Hall, however, the most popular resort for Spiritualists in Boston, is Nassau Hall, corner of Washington and Common streets, which is filled to repletion every Sunday. The ministrations are given free, and the meetings are presided over by Mr. Jones, a good-hearted democratic gentleman, whose genial spirit has much to do in attracting the large auditory that greet him each Sunday.

At John A. Andrew Hall there is a large, respectable and prosperous lyceum that meets every Sabbath morning. In the afternoon and evening Mrs. Floyd, an interesting trance medium, gives the bread of life to the hungering. She is a rapid and fluent speaker, as well as an estimable lady. These ministrations are also entirely free, free even from the contribution box. The acting visible spirit here is Mr. Higgins, an energetic, determined matter-of-fact sort of man, who, in common with two or three other parties, agreed in writing with the spirits to support free meetings at this hall.

And last, but perhaps not least, we come to Codman Hall, No. 176 Tremont street, which, being small, cannot always find seats for all who attend. There is a flourishing society here, who hold four sessions each Sunday, including a lyceum. It is presided over by Thomas Moon, an English gentleman, who is a fearless friend to freedom and truth. There is just enough of the dare-devil in his make-up to give him devotion to truth, as seen by him, irrespective of the good or bad opinion of any man, woman or community. Consequently he dives straight at the mark, hits the nail on the head every time,—makes friends or enemies without caring for or counting the cost. When age and experience shall have modified the fires of this man's soul, he may become as a beacon to the spiritually ship-wrecked mariner, for he has marked mediumistic powers.

The open and avowed radicals have organized a Primary Council, and hold meetings at No. 18 1-2 Boylston street. These are understood to be in more direct sympathy with the Woodhull and Moses Hull wing of Spiritualism. Our earnest and zealous young friend, W. F. Jamieson, has been demonstrating his ability to demolish old-time theological errors in a very satisfactory manner during the past month. During the present month the eloquent and inspired speaker, Anthony Higgins, is to be the ministering spirit to their needs.

A medium's meeting has also been organized by Mrs. Cutting, an active and energetic medium, which is in a flourishing condition, and meets every Thursday evening, at Temple Hall, No. 280 Washington street.

And finally, and humblest of all is Cotton Hall, on the corner of Essex and Chauncy street, where we have been called to preside, by Him whose bidding we know it is folly to think to avert. We were told by a still small voice, soon after coming to Boston, that a place would be provided in which we must come to the front, and deal out the bread of life from the spirit land to such as were lingering and thirsting therefor. We patiently bided our time, and a few days since were surprised, almost, by the announcement from a friend that a new hall had been fitted up and was at our disposal. How could we do otherwise than accept it, when we knew that it had been prepared through the instigation and untiring efforts of the spirit delegation that work with us, expressly for us to minister to the spiritual needs of such as were in want of the deep philosophy and sweet harmony of spiritual truths. It was dedicated on Sunday, April the 19th. Here, it is hoped, with a truthful spirit of investigation, will be united devotion of the Catholic with the enthusiasm of the Methodist and quiet harmony of the Quaker. The spirit of this meeting is to be in harmony with all others, we have no "axe to grind," and the expenses are to be paid by free contribution.

A Place to Gather.

An earnest brother at Wellsboro, Penn., writes us concerning the place of gathering. At present it is Boston. But nothing permanent will be established in any great city. They, with their cramped, crowded and unhealthy tenements will be utterly destroyed, to make room for unselfish, commodious, healthful mansions for a redeemed humanity. Only a pentecostal opening or beginning is intended here. For that purpose the spiritual forces are now concentrating in Boston.

Puffing and Blasting.

The *Banner of Light* of the 18th ult., says:

"The Religio-Philosophical Journal is justly indignant at the contents of a letter sent to it, demanding that it puff the impostor, H. Melville Fay. We have cautioned our friends against this unprincipled man time and again."

And in a succeeding number the *Banner* says:

"Some time since, J. H. Hartley, of England, was introduced to the Spiritualists of Boston and vicinity, at Nassau Hall, as a brother in the faith, and upon the authority of several credible persons, we endorsed him as such. But we are informed by Gerald Massey that the said Mr. Hartley is not known as a Spiritualist in England at all, and we are sorry to say that confirmatory reports reach us from various sections of the country which point to the necessity of the friends being on their guard concerning him."

Well now, suppose Fay is an "unprincipled man," and Hartly needs watching, have you two, brothers Jones and Colby, been appointed the guardians of the morals of Spiritualists and our mediums? And are not such and such things said of every public medium in the Spiritual field?

Are there any that have escaped the charge of charlatany and cheats? And are you Spiritualists not all considered a disreputable class of dupes by far the largest portion of the community?

Now we are not going to say that these two brothers, neither of whom made themselves, do not need scourging and castigating, or may even need hanging; but we are going to say that it is rather hard to spare either of you for executioners, seeing that we are in such sore need of Spiritual workers—such as condemn not. You both have made professions of friendship and devotion to spirits and Spiritualism, and we shall not presume to sit in judgment upon your work, and if you feel that the foregoing is in keeping with the tone and sentiments of a Spiritual paper, we shall leave you alone to your own justification; but we feel that the following, which appeared in the *Banner* in 1864, is far more of a spiritual nature, and presents a far more hopeful picture, if it could but be practically carried out.

"We desire our correspondents to distinctly understand that in future all articles of a personal, antagonistic nature will positively be excluded from our columns. Discuss principles not men."

To which Bro. A. J. Davis, then publishing the *Herald of Progress*, responded;

"We congratulate the *Banner* on this position. It is our own most decidedly. The new year is full of golden fruits, with this platform to stand upon."

Then again in the same number of the *Banner* in which the foregoing innuendo is thrown out against Mr. Hartly, on the opposite page occurs the following under the brief caption of "Personalities."

"It is a fact deeply to be deplored that so many Spiritualists are prone to quarrel on minor topics, while new facts demonstrating the glorious truths of their scientific religion are rapidly opening up in all parts of the world. We are constantly in receipt of, and are urgently importuned to publish in these columns, communications from such people, filled with crimination and recrimination concerning each other, but with all due respect to the writers, we must decline to comply. It is quite time, as we said but a few weeks ago—and now take occasion to repeat—that the Spiritualists of America take a higher stand than ever before, if they would behold the important work in which they are engaged—bearing fruit to bless humanity."

Now look on this picture and then on that. If the last is spiritual, the first is not. The last is in unison with our spirit department in both your papers. If you should depart from that spirit, do you expect your papers to live and prosper? We should be happy to have you ponder these queries, for we cannot very well do without these two mediums and channels for spiritual thought yet awhile.

It would seem that you both might learn a lesson from the demise of the *Herald of Progress*, which, notwithstanding the professions made above, became proscriptive and was numbered among the things that were. Thus both the *Banner* and *Journal* may continue on the great highway of spiritual progress, or sink themselves into a premature and untimely grave.

With kindest regards toward all, we are truly your Spirit co-workers—MILLIONS OF SPIRITS.

Judge J. W. Edmonds, the distinguished spiritualist of New York, passed the gates of death on the 5th ult., in his seventy-fifth year. His remains were deposited in the family tomb at Hudson, N. Y., on the 8th ult. He is said to have been worth a half a million, all of which he left to his daughter Laura. His were the first works we read on spiritualism.

Our Complimentary Subscribers.

While traveling and preaching from Chicago to Boston, last summer, fall and winter, we made many acquaintances and recorded many names, to all of whom we have sent THE KINGDOM, ever since its revival in January last. Many of these friends, for whose kindnesses we cherish them in grateful remembrance, have not even sent us a word in answer to this compliment. Therefore, we shall discontinue it to all who do not write to have it continued; presuming that they are indifferent whether they have it or not. We do not wish to offer food to such as are not hungry. But to hungering souls who ask it, we shall send it far and near, without price and without money, so long as we are able to publish it at all.

We would not have it understood that we are averse to the comforts that money brings, or that we are not in sore need of many of them; but we would have all know that we love the cause of the gospel of truth above money, property, honor, fame, wealth, or even life itself. All these are secondary considerations.

Therefore, dear friends your dimes do bless us and we bless you and thank you most sincerely for every one sent, for a dime pays for many a whole dinner. Then dear, kind friends, everywhere, if you have not money to send us, you can procure us one or more subscribers and be entitled to our paper just as long as you desire it. Can we be more reasonable or generous?

Only think, ten cents from one hundred subscribers would swell our coffers to ten dollars,—sufficient to buy our victuals for two whole weeks; and twenty-five cents, to twenty-five dollars. And there are, at least three-hundred of these friends who, if they would think, and would be perfectly just, would send us twenty-five cents each, and scarcely miss it. We only ask you to look upon the picture and then do just as you please. If the world will not have a truly spiritual paper, its loss will be felt as little by us as any one.

Most Horrible!

Shortly after our issue of the April No., one of them fell into the hands of a pious soul, or a soul that thinks it is pious, who seems to be most horribly shocked and outraged at what it feels to be blasphemous effrontery in us. The party in question, as no name was forwarded, folded up the copy he had chanced to get possession of, placed it in a wrapper, put a three cent stamp on the wrapper and directed it to "THE KINGDOM OF HEAVEN," on one side, and labeled it "poison" on the other, in consequence of which we had an additional postage of six cents to pay. On removing the wrapper we found written on the margin of the paper the following, which we give *verbatim et literatim*:

"The worst of papers may have the best of names it seems to me it is stealing the Livery of heaven to Serve the Devil in I warn you to be Ware how you Blasfeme that worthy name by witch all the good are called!"

The proscriptive spirit manifested in this brief missive, evinces most clearly, how all who are now called to become really and truly christlike, will be received by a superstitious, dogmatic and priestly-influenced rabble. Spiritualists, christians, and infidels each and all profess a reverence for a pure and unselfish christlike life, but just as soon as any one turns his back upon this ungodly mammon-worshipping world, they are all ready to throw stones.

To Many Friends,

Both in the city and country, who have so kindly given us invitations to visit them, we feel that an explanation is due, by assuring them that we would be only too glad to do so, but every moment of our time is taken up with our business. For instance, we rise in the morning, put our humble room in order, dispatch a plain breakfast, then hie to the office, where we may be seen "sticking" type until noon; then dinner, answering letters, fill orders, run to the post office and hurry back to setting type again until six; then supper, then setting type until nine o'clock. Then writing editorials, etc., etc., until ten and eleven, and sometimes, twelve o'clock at night. On Sunday, attend two and three meetings and lyceums—deliver two discourses, and "sich is life" with us at the "Hub."

The Shah is to undertake a pilgrimage to Meched in the course of the present year in pursuance of a vow taken while traveling in Europe.

THE KINGDOM OF HEAVEN.

Remarkable Fulfillment of Prophecies.

Interesting Letter from Kansas.

MR. COOK, Dear Sir:—Many long years ago, I was the nigh neighbor of your old and intimate friend, Orlando Durkee; he took your paper, then published, I think, in Indiana, though not in rapport with him, or you or your paper, which I then read merely to please him, but when your paper would come to him he would receive it gladly, enjoy its contents and seem refreshed, which all looked rather silly to me, than otherwise. But, he would cling to me, to my annoyance, rather than otherwise, though, as I considered him sincere, I was careful not to hurt his feelings. He came to me, one day, in great glee. Says he, "Doc., I have another one of Cook's papers. I feel inspired by it, I tell you, Doc., to go and buy all those lots east of Fort Scott. There will be the R. R. depot, the great place of trade." He also mentioned two other places to buy that I would make thousands of dollars in the operation; that in less than twelve years I would be glad to have, for the good I could do with it in the founding of a new reform spiritual colony. "Right here on this spot," pointing to a big rock, in sight, saying, "there was the place heaven would send new truths to man, on that spot." Then, pointing over the timber and prairie, said, "these will be so and so, that the angels had dedicated this neighborhood, and none else should prosper in it but Spiritualists. Nobody else would have any luck in it but them; that ancient spirits had decreed great things to be done right here for hundreds of years, and through all time."

I laughed at his railroad ideas, not believing we would have a railroad hardly in my lifetime, but it all came in time, in less than three years.

He wanted me to subscribe for your paper. I told him I thought your paper was the result of veneration, hope and subjection, and climately developed, fanatical and visionary, and that you would break down at it, to which he said, "I would live to see it rise again." After I had forgotten it for years, this came true; for, as I read to-day in the *Religio Philosophical Journal* your new advertisement, this all came up fresh to my mind, after thinking nothing about it for five years.

Orlando Durkee left here, and died several years ago. He was a remarkable man. I had in his day no belief in his mediumship, but since his death, and to-day in studying and calling old times up some startling facts present themselves in reference to his and your future.

As to his prediction about you and others—have colonies or communities here, and that the land would never prosper for any others, has proved remarkably true; and in less than a year the occupant would leave it, whether he could sell it or not, which has not been the case with other lands in the neighborhood. I have kept this a secret to myself for many years, and now looking back it looks strange how everything came to pass as he said; while I, who went by my reasoning, missed it in everything.

If you have any of Durkee's letters to you on this subject, I would like you would mail me one, so as to get dates, to write a history, if I ever get time, of the whole thing.

Though not in rapport with the subject, yet should you have a colony that you want to locate somewhere, I will point out these places to a responsible person in confidence. The great ancient spirits wanted no speculation about it, nor excitement. Durkee raised a breeze with his letters, and got lots that were not able to buy to rush here, but they came through curiosity, more than anything else, and were "dried up" and left.

Durkee prophesied of the wonderful manifestations of spirit power that would be here. I did not believe a word of it in his life time, but it has all come true. I would write you some of it, but it would, I think, stagger your belief. I am diverted in reading the manifestations as given in the *Banner of Light* and *Religio-Philosophical Journal*, etc., for I have read nothing of the kind even in my judgment with what I have witnessed in this region, and none of us said anything about it; by "us," I mean over a region thirty

miles in diameter. We have the spirit, "Father King," of Athens County, Ohio, and Koons and Tippie's notoriety, of twenty years ago, and others. We have the once "boy Tippie" here, and been here for years by spirit direction. John Morrison, the world-renowned positivist, is here, and been here a long time, and others, though no stir about. Ancient spirits that have been in the spirit world 21,000 years, have been concentrating power to this region for eleven years, though no stir about it.

During the war of the rebellion, we got, the news every night of the disposition of opposing armies all over the Southern confederacy, if we wanted to, up to within five minutes of the time of sitting. During the Franco-Prussian war, of two or three years ago, we got the news better every night of the location, battles, etc., of opposing forces, more correctly than it has ever been given to the world through newspapers or histories, even to the killed and wounded. At the start their telling how the Prussians would whip the French, staggered all our beliefs.

So, Mr. Cook, it is about to be proven that you actually have a mission. All right, I am not in rapport with the subject at all; yet, if you or any of those who wish to settle here, as Durkee said, I will point out the lands. These lands can be got at about ten dollars an acre, more or less, to spiritualists or reformers, but others cannot buy them at any price, at least some of them.

Climate has something to do with spirit power, that human beings in the flesh yet do not understand. Jerusalem and Mecca were what they are naturally. Every place has its own magnetism peculiar to that spot.

Should you want to hear more on this subject, write to me, and I will answer you truthfully and in candor. Conscious that the angel world intend to make some groups for purposes that cannot be done any other way, and in justice to Durkee, I have penned you a few hasty remarks; but, being interrupted by persons calling for medicines and on business, I cannot write you a letter that would begin to do justice to this subject. You and Durkee were impressed alike about each other, which I thought at the time was because you were both about alike "half cracked;" but, had I have taken Durkee's advice about buying and trading in lots and lands, I would have made a great many thousands of dollars by it, but I did not.

This prophecy about you, which I have not time now to write, has been fulfilled wonderfully.

He was wonderfully bit in marrying the last time, which set him against present marriage laws, that rendered him unpopular here. Domestic troubles clipped his spiritual wings, and he died, not selling for what he weighed. He enjoyed his entire confidence; and, when he would get a letter from the immortal Alcinda Wilhelm, or from any of our Congressmen of U. S. Senators, or "big bugs," he was delighted; it was he who brought to my notice so many great and leading men in the nation as Spiritualists; and, as it would interfere in their elections etc., I have always kept it to myself, believing a well regulated secrecy a virtue.

If you want to do anything in the spirit subject of this letter, towards planting a community here, you can keep me posted, and I will give you any information you need. Recollect this letter is written from the front.

Yours, Wm. G. ELDER, M. D.
MARMATON, Kansas, April 8th, '74.

We were agreeably surprised to hear from our old friend and patron, Dr. J. P. Bryant, who we learn has taken rooms Nos. 35, and 37, Powers' block, Rochester, N. Y. The Dr. has large magnetic power, as the editress of this paper can testify from having received great personal benefit. The Dr. once wrote us that he hoped one day to be able to heal every body that came within the sound his voice; which we should rejoice with him to know he had attained to.

Josiah Warren, the veteran reformer, passed in his checks and took a higher seat in the theatre of life, in the spirit world, on the 13th ultimo. He's gone on to settle his bank accounts where moths corrupt not, nor thieves break through and steal.

Editorial Courtesy.

Moses, we mean him who is surnamed Hall, who is in the crucible of Spiritualism, looks out from the fires of his experimental conditions and halloos at us, saying:

"Boston is in luck. *The Kingdom of Heaven* has been removed and is now permanently located in the *Hub*. Allan, the former printer of the *CRUCIBLE*, deserves the *Kingdom of Heaven* and Allan has got it. However, his *kingdom* is only a paper *kingdom*—only this and nothing more. To make a long story short, Brother Cook has removed his paper, called the *Kingdom of Heaven*, from Syracuse, N. Y., to Boston. The *Kingdom* is enlarged and otherwise improved. Like all Allan's jobs, it is well done. 'The son of man,' has lost none of his editorial pregnancy. Hoping the *Kingdom of Heaven*, which is no longer a 'mustard seed,' but begins to spread considerably, will spread itself until like the 'leaven hid in three measures of meal,' it leavens the whole lump, may have no Credit mobilier affairs or back salary grabs to contend with, we doff our hat to Brother Cook, and make our most humble bow as we in the usual manner say, 'O, King, live forever.'"

Pray, Moses, did you intend to puff Allan or Cook? And is there not "jist" a little sarcasm in you about our *KNIGDOM*? Perhaps you feel that the *Crucible* condition is the *ne plus ultra* of truth, and embodies the very cream of Spiritualism. Well, we would not pluck one star from the galaxy of its glory, yet a tadpole, with its ungainly caudal extremity, might just as truthfully claim to be superior in development to the frog. You are doing well, and the indications are hopeful that you will ere long find the kingdom, or allow it to find you. But not in Spiritualism, as you now imagine. You have made a great leap out of Adventism, which shows that your large head is all right; but, like the polywog, when you get rid of all caudal hindrances, you can leap much farther, faster, and higher, and will then soon be able to leap out of all *isms* into the kingdom of heaven; to which Spiritualism is only a condition precedent. Come on, Moses, legions of angels wait to welcome you to the kingdom-of-heaven condition of soul, and none more patiently and earnestly than your humble friend.

Humorous, Wise and Otherwise.

Hangings are hemp mattness.

What were Solomon's favorite herbs?—proverbs of course.

How can Luther Colby afford to give the spiritualists so large and handsome a paper as the *Banner of Light* for three dollars a year? Because he's got Rich.

Why is the editor of *The Religio-Philosophical Journal* like the commander of the *Bonhomme Richard*? Because his name is Jones and he fires heavy guns into the enemy's craft.

And why are the free lovers like the British in 1780? Because they hate Jones.

The dentists, it is said, are pulling through the hard times remarkably well.

The present state of harmony amongst spiritualists partakes very much of the nature of the caterwaulings at night in a back yard. It is on the principle of

Tit for tat,
Butter for fat,
Kill my dog
I'll kill your cat.

An Iowa clergyman who had a donation party lately, has beans enough to last him thirty-seven years.

It is astonishing the amount of noise a red-haired boy will get out of a whistle.

A Danbury poet writes about

THE WORLD IN A NUT SHELL.
There's something in the air—
There's something everywhere—
And there's a good deal of it!

A prayer costume is one of the latest from Paris.

A Danbury man has brought out a new vermin-fuge with the significant name of "The Early Bird."

Why is a young man who has been jilted by his lady love like a publisher of small papers? Because he makes trac(t)s.

The Washington specials report that nearly every senator is in favor of restoring the franking privilege.

Dio Lewis' praying mattness drew well, but do not wear. Crusading is played. What next?

The *Chicago Daily Times* has been converted to rational spiritualism, and is vying with radical reform publications in the presentation of ultrisms. In a late Sunday issue it concludes a lengthy and ably written article with: "Let the churches be abolished," and lo! it shall be done.

The Father of waters has been on the rampage, such a flood is not in the memory of the oldest inhabitant. It is estimated that more than ten thousand people have been brought to the verge of starvation. Disease and destitution must follow in its wake for months to come.

The True Order.

PLATFORM OF FAITH.

In the rise and progress of all religious sects, it is well known that certain ideas or principles have always constituted their rule of faith. But the True Order is neither a religious sect or a political party; for it is cosmopolitan and not sectional or sectarian in the smallest particular. Yet, in the organization of its groups, there will be certain fundamental, primitive principles to center around that will serve as a basis for organization. And although its constitutions, creeds, and laws can never be written, yet we will attempt to give a faint outline.

Our belief of Deity is that it is infinite, unfathomable, and incomprehensible to man or angels; that it is spirit, life, light, heat and the centre and circumference of all intelligence; and which shall constitute the study of man for an endless future.

Our religious or philosophical belief is, that this Almighty, Omnipresent Spirit is the moving principle and governing power in every mote and atom of matter: and that therefore, there is no possibility for change or accident, or room for any power adverse to this God; and hence, that whatever is, was, or shall be, is so by necessity of law. Therefore, we believe that God, angels, and man are self-existing, involuntary and eternally progressing or cycling round and round. Hence, there is no death or inertia, but a ceaseless action of spirit upon matter.

We believe this God, a spirit, is incarnated in every human soul, as well as in Jesus the Christ; whom we love and respect as a brother and medium. Therefore, we believe that to resist evil is to resist God: that to love God is to love our fellow beings as we love ourselves: that therefore, the highest wisdom teaches to resist not evil, but to overcome evil with good; and to do unto others as we would that they should do unto us.

Our bible is the book of nature, which is the source of and includes all the books that ever have or ever can be written.

We believe in no outward, formal worship, except in deeds of kindness, love and charity.

We believe in the eternal existence of the soul or consciousness of being in man; believing that it can and does manifest in innumerable ways; and that we are continually surrounded by the souls or spirits of those who have passed the portals of death; whose silent influences are ever mingling with the affairs of men; from the council chambers of the nation to the haunts of vice and iniquity; in the humble cottages of the poor, as well as in the mansions of the rich and worldly great; unceasingly putting forth their unseen, and almost unknown efforts, acting in perfect obedience to the divine law, urging every child of earth, whom they may be able to reach with their silent eloquence, to Christ-like, look within—without, and learn to trust the Almighty, Loving, Father and Mother Power that spoke them into being; and whose sleepless eye and guiding hand is *never* withdrawn.

We believe that all are, and that none can avoid doing God's will: that sin is ignorance of this fact: that to do the will of the Spirit, understandingly, as it is done in heaven, is to accept, as spirits or angels do, that of ourselves we can do nothing.

We believe that they who have this faith given them, are "born again in spirit;" have found the Kingdom of Heaven within their being: are saved, made whole by actual knowledge, that God, through innumerable ways, past man's finding out, is the giver of every thought and the motive power of every act and deed; and in the possession of this sweet comforter, rest and abide, knowing of a truth, that all their needs for the fulfillment of their earthly mission, shall be added unto them.

We believe that the second, third or fourth coming of Christ, no matter which, is already consummating; and that its significance is the re-appearance of the truth, or the Spirit of Truth, as uttered through Jesus; that the coming of The Son of Man, figuratively alluded to, will be any man, woman or child, and as many, as the Most High and Holy Spirit shall have chosen, humbled and consecrated for the work of this great day; each and all of whom will be the mediums and philosophers prophesied of for the unfolding of a Dispensation

of Love or Harmonical Era, through Andrew Jackson Davis.

We believe inspiration, or the promptings of spirit intelligences, common to all times, and all persons; differing in degree according to the aptness and fitness of the subject or organism.

Our constitution and statutes are the *lex non scripta*, or unwritten code of the universe.

We believe that all men and all women are born with equal natural rights: that they are endowed with rights that are *inalienable*: that amongst these are "life, liberty and the pursuit of happiness;" that in a True and Divine Order of society on earth there will be no infringement of these self-evident natural rights, but earth, air, and water, and their natural products, be free to all. And although kings, presidents and priests, and other rulers, still "exercise dominion over" the people, and "they that are great exercise authority upon them;" yet we believe with Jesus, that in the New and Divine Order, "it shall not be so;" for they who are accounted worthy to enter the Kingdom of God, on earth, will be so wise and so just that all these drones will be dispensed with, and liberty and justice become existing, living facts.

Hence, in such just consociations, made perfect, there will be no monopoly, no law-makers, no courts to try causes, no prisons or alms-houses, no master and slave, no landlord and tenant, no husband and wife; for each soul will be a complete individualization in God, male or female—a law unto him or herself, and a law of justice to each other.

We believe in a mating of the sexes by God's divine laws of nature, in as much freedom, for those prepared to use and not abuse such a divine blessing, as are enjoyed by the angels in heaven or the birds in the groves.

And finally, that for strength, sympathy, economy and happiness, as well as to further the progress of a spiritual fraternizing brother and sisterhood in the spirit of of the great medium, Jesus the Christ, we believe in uniting our entire strength, morally, spiritually and materially, and pledging all that life on earth can give or death take away, to this sacred cause.

PROSPECTUS OF THE Kingdom of Heaven.

This is a monthly Journal, devoted to the scientific or naturalistic explanation of Spirit or the God power, first known as Christianity, and latterly as Spiritualism; and to the practical application of this Power to the organization of spiritual families, groups, churches or communities; the inevitable destiny of the whole human race in time, and final result of all Spiritualisms.

It claims no advanced ideas; but instead, in one sense, goes back to primitive principles, and natural law to find a basis on which all true spiritual organizations must rest. There it finds the idea of a oneness of humanity in the immensity of Deity; and from that basis, or platform, it proclaims the universal brotherhood and sisterhood in the Great Father and Motherhood of God or Nature, of all souls.

It is therefore all embracing; no question escapes its scope; embodying the Christianism of Jesus, the rationalism of Voltaire and Paine, as well as spiritualism of Andrew Jackson Davis. It is an outgrowth of all the past to prepare the way for the near-at-hand future, which is to be the second, third, fourth or fifth coming of the Christ spirit, or Spirit of Truth, to again establish that oneness and unity of the primitive or apostolic church, where all things were held in common; when war and strife shall cease, and the era of eternal peace on earth shall begin, and the celestial wisdom of Heaven's King reign and rule on earth as it now does in heaven.

It accepts Modern Spiritualism as the evidence of this coming, which is becoming mightier and more overwhelming in its power of manifesting day by day; and contemplates as its last sacred priestcraft or leadership, out of which the race will individualize into perfect love and perfect justice, and "God alone be exalted."

It is edited and published through the instrumentalities of Thomas and Sarah A. Cook, for one year to such as are able to pay, and free to the poor. Address them at No. 5 Montgomery Place, room 13, Boston, Mass.

THOMAS and SARAH A. COOK,
Inspiration, Healing, Developing, Psycho-metrical and Test

MEDIUMS;

No. 5 Montgomery Place,
Room 13, Boston.

Will give their services, in person or by letter, to all who wish them, without charge; trusting the innate goodness of each applicant to pay according to their ability or inspiration from their spirit guides, who are cognate to their most secret thoughts. Some say "Oh! you'll starve to death in that way of doing." Very well; they fear not to die and enter spirit life, and would far rather do so than make merchandise of their gifts and the Holy Spirit. Nay; as they freely receive they freely impart, putting their faith and trust in the God of humanity, whether they go up or go down. Their most earnest desire is to aid in lifting the car of Spiritual Progress from the mire of mammon and selfishness into which it has sunk.

Persons applying by letter for magnetized paper, prescriptions, psychometrical delineations of character, &c., should enclose their photograph or lock of hair; and in faith trust the Spirit's all-seeing eye, sending just what it prompts you to, willing to live and let live. Love your neighbor as yourself, and yourself as your neighbor. Come one, come all, bless and be blessed; giving neither angels or man, but God the praise.

"Notice is hereby given that I have this day given my son, Willie F. Loud, his time, and I will hereafter claim none of his earnings and shall hold myself liable for none of his contracts.

ISAAC B. LOUD.
East Milton, March, 1874.