

QUEER SECT WATCHING FOR MILLENNIUM'S DAWN

"Israelites," Under the Leadership of Benjamin and Mary, Gathering at Benton Harbor, Mich., to Welcome Christ.

RETURN FROM HEAVEN EXPECTED ANY DAY

The Year of 1916 Fixed as the Time When Christ, Aided by "Israelites," Will Begin His Thousand Years' Reign Over the Earth—Other Peculiar Tenets of Their Faith Are Celibacy, Vegetarianism and Unshaven Locks and Beard.

Benton Harbor, Mich.—A half truth is always dangerous. A strange mixture of truth and error has brought a large company of people together in this city in preparation for the second coming of Christ, and the inauguration of the millennial age.

Benjamin and Mary, the long-haired prophet and prophetess of these Israelites as they call themselves, for they claim to have discovered themselves as one of the lost ten tribes, can quote the Scripture which would seem to justify their ideas, for the many peculiarities of their faith are taken from the Bible.

So does Dowie use the Word of God, for he bases all his strange claims upon the teachings of the Sacred Book. So does Mrs. Edy use or misuse it, finding, as she believes, teachings which have given the world Christian Science. So have scores and hundreds of other people in this day and in days gone by used God's Word to bolster up their peculiar ideas of religion.

It has been said that it is possible to go to the Bible and find something authority for any faith or practice which distorted or diseased human mind or heart could want. And it is also true that no matter how absurd or pernicious a doctrine may advance, there are always people to be found who will accept and follow it as the truth.

But we did not start out to deliver a lecture on the use and misuse of the Bible, but our purpose is to tell the story of the colony of the House of David, formerly known as the "Flying Rollers," or the "Holy Rollers," as clearly and fairly and fully as possible, believing that the story will prove interesting as well as instructive. But we wanted to emphasize the fact that the doctrines which the "Israelites" believe and teach find their seeming justification in the Bible. Certain truths are taken from their proper setting, and into others their own interpretations are read, so that we find a strange jumble, a confused mass of truth and error, and, as we have already said, a half truth is always a dangerous truth.

Millennium Coming.
The "Israelites" believe that the end of the present age will come in 1916, and



EDGAR PEISSART

that then will be inaugurated the thousand years' reign with Christ.

They are looking for the return of Christ to earth again at any time now, and because of their peculiar fitness and preparation he will present himself to them at the Benton Harbor mesa.

The strictest celibacy marks the life of the colony, and this they hold as one of the ways that they will prepare themselves in flesh and spirit for Christ's coming.

The special claims which they make for themselves are that they are the long lost tribe of Israel and that they are the 144,000 spoken of by Daniel, the prophet, who shall share with Christ in the rule over the world during the millennial period.

Benjamin and Mary are held as seventh-class messengers, and by messengers they mean the type of messengers spoken of in the Bible—that is to say angels, the messengers sent by God to the inhabitants of this world. And this is how they figure it out:

The Seventh Angels.
Benjamin and Mary are the seventh woman of Johanna Southcott, the English woman who founded the strange sect more than a century ago. She was said to have succeeded in interpreting the "Flying Roll," spoken of in the book of Revelation, or the apocalypse of St. John. Of course, before interpreting she had to find it, as St. John merely saw it in one of his visions and he failed or neglected to translate it. But the English woman saw it again. She not only

Strict Celibates.

In reference to their system of celibacy, Benjamin and Mary have this to say:

"Our institution of celibacy is not the race suicide the American president condemns. The teaching as well as the practice is this: When a person discovers that he or she is one of the numbers chosen to await the second coming of Christ—the visitation appointed for 1916 or soon before that time—that person is expected forthwith to adopt the mode of life of a celibate, so as to be of that noble purity of mind and body that can alone be deemed fitting and worthy in all who are preparing to greet the Redeemer on His second advent upon this earth. If the persons who accept this call to the holy life have been married and had children there is no harm done. All that is required of them is that they become celibates when they join our movement and that they remain true celibates thereafter to the end.

"It is easy to see how different is this from the race suicide condemned by your great president. In the first place, we hold that after the end of the present order, which event is to take place in 1916, it will be found that it would not have made much difference whether the present inhabitants of the world had race suicide or not, provided the race suicide had been accomplished by the lawful abstemiousness known as 'celibacy.' For with the inauguration of the millennium, under the glorious rule of Christ, there will be a transformation of the human body that will render it immortal. By the exercise of His Divine power at His second coming the Christ will cause the blood in our bodies to become transformed into spirit. This replacing of the blood with spirit will render the body immortal. Only in this way can the body be saved. It was the way in which were saved the bodies of Enoch, Elias and Esdras, who, without suffering the ordeal of death, ascended gloriously into Heaven.

"It is our belief that when Christ inaugurates in 1916 His glorious reign of the millennium He will find here on earth, but especially in Benton Harbor's House of David, the Israelite remnant described in the book of David as the 144,000 that shall constitute the elect. These, because they have faithfully awaited His second coming, will escape death. Their bodies will become immortal and they shall rule jointly with the Redeemer until the millennium ends with the destruction of the earth. Then they shall ascend with Christ into Heaven, where, because of their Christ-like and perfect bodies, they shall sit nearest to the Heavenly throne and be 'greater than the angels,' even as in the Scriptures Christ Himself is said to be greater than all the host of angels and seraphs and cherubim."

There were addenda by another of the Israelites, a matronly lady known as "Mary II." She was formerly Mrs. Mary MacDermott, of Los Angeles. But she left a comfortable home and a happy family to take up the Israelite's life of abnegation and vigil at Benton Harbor. She said:

"We will not depopulate the earth with race suicide practices like celibacy after the millennium is inaugurated. On the contrary, the Israelites—that is to say, the elect, or the people engaged in this movement of ours—will then populate the earth with immortal beings. We believe that our celibacy saves possible children from possible suffering. What's the use of having children now, if the world, as at present constituted, is to come to an end in 1916?"

Preaching in Many States.
Disciples of Benjamin and Mary are now preaching their cult in many states of the union, especially in the south and southwest. The disciples travel in "prairie schooners," overland and preach out of doors in city, town, village and gulch. Chicago has been let alone so far. But it will not be for long, as extensive plans are now being made for a descent upon that metropolis, where the devil is supposed to be well entrenched.

The colony of "Israelites" is located about a mile outside of this town, and it is the mecca to which the "remnant," or the "lost tribes of Israel," are turning in these days, that is, according to the statement of Benjamin and Mary.

A company of 86 Australians recently arrived, after a long two months' pilgrimage by way of the Suez canal and England. They claim to be one of the lost tribes. The patriarch of the party is William G. Bulley. He is 70 years old and has been an "Israelite," or "Holy Roller," or "Flying Roller," as they are variously known, for 54 years.

"I went to Australia with nothing but my grip in my hand 60 years ago," he said, "and have seen the movement grow. We were not so far advanced as the Benton Harbor branch. We obtained a dispensation from the fifth angel, or messenger, John Wroe. As soon as Mary and Benjamin came to us we recognized they were possessed of divine power and we left all to follow them."

The Colony.
The colony buildings comprise a group in which the members of the cult are housed and fed and employed. The largest of the frame structures is the administration building which stands in the center. There is a carpenter shop, a bakery, the kitchen, where the vegetables and other food, exclusive of meats, are cooked, for the Israelites among their other peculiar tenets hold that vegetarianism is the only dietary pathway along which the elect of God should walk, and so the flesh of beast, bird and fish is barred from the colony with much rigor as ordinary people would observe in guarding against smallpox or other scourge.

But what they lack in meats they make up in vegetables, and on the day that the Australian pilgrims arrived they had a 16-course dinner for their delectation, all provided without recourse to meats, or meat gravies or soups. And there were cakes and pies and cookies and doughnuts galore. The cooking in the kitchen is all done by steam, the prophet Benjamin having designed the apparatus himself when not busy with his preaching and other duties.

There is a printing department in the colony, and a school, and the "Tabernacle," where the meetings are held. So much for what might be called the plant of this peculiar sect. Now as to the appearance of the members of this colony.

The People.
It is striking, to say the least. No razor or shears are allowed to touch face or head, and both men and women alike wear their hair hanging loose down their backs. The dress of the women is

extremely plain, and queer little poke bonnets of straw are worn. The men follow no style or rule in their clothing, the main purpose seeming to be to have something to put on. Some of them wear queerly-tilted, flat-topped hats, and most of them have strong intellectual faces.

Benjamin, the prophet, is a man of about 46 years of age. He was born in Kentucky, but since his early childhood he has been a wanderer. He has visited nearly every state in the union in his travels. He was converted to the new religion about 14 years ago and since that time has been preaching its doctrines. For a number of years he was in Ohio. He came here two years ago with his wife, Mary, who was also born in Kentucky, and she shares with her husband the duties of leader of the House of Israel.

Benjamin is of medium height, rather slenderly built and has an extremely fine face. His hair is of light reddish brown and hangs down on his shoulders in long silken curls. His beard is silken and curly and his features are aquiline and well formed. His complexion is clear, pink and white, and his eyes are blue and clear. His manner is gentle and well bred. His hands are white. Every movement is as of a man at peace



AN AUSTRALIAN CONVERT

with himself and the whole world. He teaches and preaches gentleness and peacefulness and he impresses his personality upon all with whom he comes in contact. He undoubtedly has a wonderful influence over men, for his followers listen to his voice as though it were the voice of deity. They eagerly drink in every word he says and believe implicitly that he has been sent to lead the world into the millennial period.

Mary, the coworker and assistant leader, is a slender woman, with jet black hair, an aquiline nose, snappy black eyes, and aggressive wide-awake manner. She is a nervous little woman and bears the weight of her duties easily. She shares with her husband all the honors attached to his position and is his constant helpmate. She wears her hair down her back, never uses a hairpin and attires herself in calico except on Sunday, when she dresses well. There are two other believers in the faith in the house on Superior street. There is one young woman whose red hair hangs down her back like a curtain of flame and there are several men with hair hanging about their shoulders. Many of the men are both handsome and distinguished in appearance.

In the hall or "Tabernacle," Benjamin is a striking figure as he addresses his followers. On the occasion of our visit he wore a white flannel suit, with white canvas shoes to match. Jewelry that made a great display, although not especially valuable, adorned his person. In his shirt front was a magnificent topaz stone, whose saffron tint was dazzling as the speaker swayed and surged on the billows of his vehement oratory. His preaching was ultra-emotional and exceedingly rapid. His object seemed to be to give a bird's-eye-view of the peculiar cult of which he is the apostle.

In his delivery of the reasons for the faith that is in him Benjamin touched upon a wide range of topics. His reasoning was not always the most cogent that could be desired and it would hardly satisfy the "higher criticism." But it satisfied his auditors, few of whom were more than the merest rudiments of enlightened education. They sat there in awe and wonderment, drinking in the saving gospel which they believe came from this man as an inspiration from the Almighty. They did not notice his anachronisms, his poor grammar, his faulty science and his badly-mixed metaphors, or, if they noticed them, their faith was not weakened thereby, but made the more strong, perhaps, because of the unpolished channel through which the gospel of salvation was coming to them in so miraculous a manner.

"Like the waters that cover the sea, our faith will cover the world," was a dogma that he reiterated many times. He believed other religions false. He said that all the other religions "are false religions," and that the greatest of the world's theologians knew not whereof they spoke. The central point in his religious system seemed a revival of the Buddhist doctrine of reincarnation. But it was a doctrine that had more than a germ of flattery for himself and his followers. It expressed his belief and promise that himself and his followers, to the number of 144,000, were and are simply the "incarnated angels" who participated in the great battle fought between Satan and Michael, the archangel, in Heaven on the occasion of the great rebellion in Heaven.

Some Curious Prophecies.
They say that seven vials of wrath mentioned in the Bible are to be poured

A LONG ENGAGEMENT

A MOST TRYING TIME FOR MAID AND LOVER.

The Most Devoted Lovers Exhaust Their Topics of Conversation in the Course of Several Years—The Prospective Mother-in-Law Sometimes Hinders Matters—Even Though the Income Be Small, Engaged Couples Should Marry at Earliest Opportunity.

BY MARGARET E. SANGSTER.
(Copyright, 1905, by Joseph B. Bowles.)
Agatha has been engaged to Thomas nearly four years. Thomas is in receipt of a good salary, quite sufficient to support a little home in comfort, and he is constant and devoted in his attentions to Agatha. His calls, four or five evenings a week, have become as much a thing of course as the striking of the clock. A little after eight, in walks Thomas. A little after ten, out he goes. Tender good-nights are exchanged at the door. Agatha slips away to bed. Thomas strolls homeward.

"How long is this philandering to go on," mutters Agatha's father to her mother, in the privacy of their chamber. For two years they have been obliged, after our American fashion, to exile themselves from the living-room, or parlor, whichever they call it, and spend their evenings in the dining-room or their own room upstairs. Agatha and her fiancé talking, talking, talking, in low tones like the rippling of a brook, have monopolized that part of the house. It seems to the parents after a while that the long engagement is telling unfavorably on their daughter's health and spirits, and they think it time that affairs reached a crisis, that they culminated in a wedding.

Agatha thinks so, too. She is beyond words annoyed with and weary of the situation. The most devoted pair of engaged lovers, in the course of several years, exhaust their topics of conversation. They are in danger of drifting into a state of morbid and unwholesome ennui. Were they married, a host of common, practical interests would draw them closer, and give them a basis on which to build their house of joy. The management of the home, the cooking for two, the mending, the making, the identification of the husband and wife as one family in its front to the world, help to bind them into that union which is strong as life itself.

A long engagement, dragging slowly and interminably on, when there is no apparent reason for a delayed marriage, is a very trying experience to a girl. She knows that her friends discuss her and wonder why the wedding is deferred. She attends the weddings of other friends. She begins to be socially, perhaps, the slang, a back number. An engaged girl cannot compete in social intercourse with her friends who are still free. Very likely she has been preparing her store of linen, and there are piles of sheets and towels over which she lingers with that house-wifely yearning, known to women when they are planning a new home. I knew one girl who waited 11 years, while her tardy lover continued his visits, never even faintly alluding to marriage. The memory of her girlish "yes" was growing remote, when her young sister announced her engagement, shyly adding: "Edwin wants to be married in three months. I don't see how I can be ready." "You might be ready if Edwin wanted you to marry him to-morrow," said the older woman. "You shall have my things," and the elaborate trousseau was rolled up and the beautiful stock of fine linen was forced upon the blushing bride-to-be. The first engagement was broken, as it should have been long before.

Our English cousins allude to the loosely-managed betrothals that over here so often dissolve in mist, as "dangling." It would seem that "dangling" is a thing unworthy an honorable man.

SIGNALING UNDER WATER.

Invention of Immense Advantage Both to Merchant Ships and War Vessels.

"The success of the submarine signaling process is one of the greatest triumphs of American inventive genius," said Mr. John Philip Reynolds, of Boston, reports the Washington Post.

"By this invention messages are sent for long distances under water as easily as telegraphic dispatches on land. The water is a much better medium for the transmission of sound than air by virtue of its greater density, and under it sound travels four times as fast as through the atmosphere. The advantages, both to merchant ships and war vessels, of submarine telegraphy are tremendous. The merchantman in a heavy fog gets word from the lights that gives him his precise location and keeps him from pounding to pieces on the rocks. In time of war the submarine craft can communicate by the Morse alphabet with every friendly battleship, and the vessels of a fleet can keep in constant touch with each other.

"This system of signaling has been taken up by Canada with great alacrity than by any other government, and the Dominion has appropriated a large sum to its installation. It would seem that its utilization by all the great naval powers is a matter that cannot be long delayed."

AUTOCRACY VERSUS BRAINS

How Russia Deals with Those Who Are Daring Enough to Think.

"... Mr. Macbeth gives the following list of names as those of the greatest distinction in educational Russia: Milyukov, Kovalevsky, De Roberty, Vnuogradov, Menchikof and Mounitchev.

"The first," observes the correspondent, relates the Reader Magazine, "was exiled and is now lecturing in Harvard on contemporary Russia.

"The second was exiled and founded the Russian School of Social Science in Paris.

"The third was exiled and occupies a chair of the same school.

"The fourth has accepted a permanent chair at Oxford university.

"The fifth was long associated in Paris with Dr. Pasteur, and is now one of the greatest bacteriologists in that city.

"The sixth was not formally exiled, but was requested to resign his chair of law in the University of Moscow, and is now a practitioner in that city."

SOME PARISIAN SLEEVES.

An Array of Models of the Latest and Approved Styles Sent Over to America from France.

In the accompanying sketch are seen some of the most approved of the sleeve designs for the present and coming seasons. The models are of



APPROVED SLEEVES.

Parisian origin and conspicuous among them is the new leg-o-mutton sleeve. Two designs for evening sleeves are also illustrated and likewise one for a blouse or reception gown.

THE VALUE OF GLYCERIN.

In Cold of Winter and Chill of Spring of Inestimable Value in Soothing Skin.

Nothing is better for chapped hands than a mixture of glycerin and olive oil in equal proportions. The softness of the oil takes away the smarting property of the glycerin. To make glycerin jelly equal to that sold, and quite pure, dissolve a one-ounce packet of table gelatin in a little water; then whisk it into a pint of glycerin. It can be colored with cochineal. Pour into pots. If too stiff add more glycerin. An ounce packet of gelatin stirred into four ounces of glycerin after being softened with water will cause the gelatin to set like stiff glue. This, cut into squares, is excellent to use in throat troubles. A tin of condensed milk, four ounces of glycerin, two ounces of honey and a half pound of sugar make a honeyscotch nice to take, and very nutritious. If a laxative is required, two teaspoonfuls of glycerin swallowed warm at intervals of an hour are what is needed. As a cure for indigestion a teaspoonful of glycerin after meals is a perfect cure. For pimples, flowers of sulphur mixed with glycerin is a splendid remedy. For caracae, a few drops of warm glycerin poured into the ear soothes and heals, and equal parts of belladonna and glycerin mixed and rubbed round the ear will soothe the pain if severe.

How to Look Your Best.

When you wish to look your best at a dinner or dance or any special occasion if tired, says a writer in the Gentlewoman, lie down in the afternoon and be sure to throw off both shoes and corsets, for without the removal of these, as a hospital nurse once told me, you can get no real ease. Now take, and quickly, a warm bath and afterward rub your spine well with eau de Cologne or verberna. Dress very slowly, and while you maid loose your hair, close your eyes. The face should first have been carefully washed with water as hot as could be borne, softened with bran and then sluiced with cold water in which some toilet vinegar has been dashed. To brighten the eyes bathe them in a tea-cupful of water which has been slightly salted. Whatever happens, be sure to have all your clothes, your stockings, shoes, gloves, handkerchiefs, faces, hand bag, fan, opera glass or what not laid out ready for you in the afternoon, your hair brushes washed, etc., so that when the hour comes for you to dress you can have no sort of worry or hurry and can make your toilet composedly. If a pick-me-up is needed there is no recipe so good as a glass of boiling milk sprinkled on top with nutmeg, to be sipped slowly.

Bright Eyes.

The best "slow" you can have for eyes is the glow of health. Try to rest your eyes all you can. Bathe them with a boracic acid solution obtained of your druggist and save them all you can. You can make them look brighter by darkening the lashes and the brows by a natural means. Do not use cosmetics except when on the stage. Make-up is very easily detected.

Vase as Hat-Pin Holder.
The vase is the accepted holder of the hat pin. A vase made for the purpose, which comes with puff and jewelry boxes to match, is of thick glass in a hat square-sided shape.