

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.

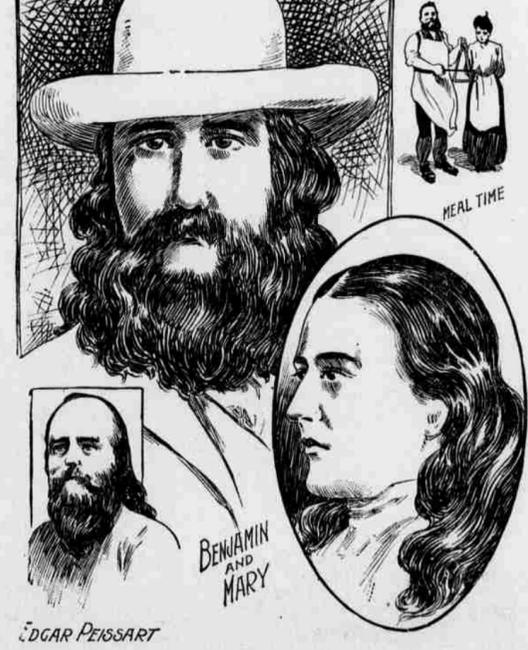
Benjamin and Mary, the long-haired prophet and prophetess of these Israelites as they call themselves, for they claim to have discovered themselves as one of the lost ten tribes, can quote the Scripture which would seem to justify their ideas, for the many peculiarities of their faith are taken from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

So does Dowle use the Word of God, for he bases all his strange claims upon the teachings of the Sacred Book. So does Mrs. Eddy 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 seeming 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 one 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 other 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 preparedness he will present himself to them at the Benton Harbor mecca.

The strictest celibacy marks the life of the colony, and this they hold is 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:

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 number 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 have 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 abstinance 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 added 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 such. Chicago has been let alone so far. But it will not be 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, or 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 as 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 hands are gentle and well bred. His hands are white. Every movement is as of a man at peace



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 many 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 of "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 have 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.

Believes 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 fatality 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

out upon the earth in a short time and they look for bloodshed, for disaster and for all manner of evil immediately before the ushering in of the thousand years of peace. It is asserted that those gathered in Benton Harbor will escape all the trouble and wrath and will come out unscathed from the fiery trials to be given the remainder of the earth.

The new city—destined, they say, to be the capital of the world—is to be governed by the son of man; or, in other words, by Benjamin. He is to be the head of the city and he is to have four pillars to assist him. Besides these four, there will be 12 kings, 24 elders and 70 preachers. It will be the duty of the latter to go through all the world and to tell the people what is to come. It was announced that they would not be sent out until they receive the power from on high, as Christ is said to have received it, and then when they went they would be able to perform miracles and convert the people rapidly. They are out now over all the land, but it has not been heralded abroad that they have performed any miracles.

Benjamin says that a time will come when there will be a second outcast. The Holy Ghost will descend upon the people as upon Christ at the River Jordan, and, instead of blood in their veins,



the people will have spirit. Then they will be pure and powerful and be able to withstand all manner of temptation and overcome all evil.

They are unable to say just why Benton Harbor was selected to become the transparent city. Benjamin says the city had to be located some place, and it might as well be here as any other. There was no special reason for the selection. There were a few of the followers here and Benjamin selected the place because he liked it, and everybody seemed content to have it as he said.

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 lightship 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 more 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: Milyoukov, Kovalevsky, De Roberty, Vnogradov, Menchikov and Mourintsev.

"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."



Rich Poet—I can't see why men will write for money. I write for fame. Poor Poet—We all work for what we do not possess.—Meggendorfer Blatt.

THE VOGUE OF RIBBON.

It Is Again Having Its Day and Is Used for Everything from Sash to Sashes.

Ribbon trimmings are to be both numerous and costly and there will scarcely be a limit to the ways in which the bows and the furbelows, the ribbon roses, the ribbon violets and the knots are worn.

So intricate have the ribbon trimmings become that special ribbon workers are engaged in making them and there are dress artists whose whole work lies in designing the ribbon decorations of the spring.

"The new ways of wearing ribbon are most interesting," said one of these workers. "We have everything from scented violets and perfumed ribbon roses to the most elaborate waist trimmings and sash designs."

"One of the simplest, though prettiest, of ribbon trimmings is the little ladder of ribbon bows which is arranged up the front of the waist. I made one of these little ladders of bows out of black velvet ribbon. Each one was about the size of a little black butterfly. And all were made with mathematical precision, precisely alike, the same size, and finished in the same manner. There were eight of them and they were used to close the front of a blue pea de soie evening waist."

"I made another little bow ladder of white satin with a tiny gold buckle in the middle of each very much like a slipper buckle. These are also very accurately made. The trouble with an amateur is that she makes her bows too sloppily. They are of different sizes and they show poor workmanship. It takes the hand of a professional."

"A ribbon trimming which is lovely for evening waists consists of many petals of rose-colored ribbon arranged along the front of the bodice just where it outlines the neck. These petals are made of rose-colored ribbon and are actually shaped like rose petals. One very lovely petal trimming consisted of many of these petals in many different shades of rose-colored ribbon and in white and cream ribbon. They were arranged along the neck of the bodice and at one side there was a big bow of rose-colored silk."

BEADS FOR NECKLACES.

Many Countries Contribute the Stones That Make Up the Chains Now Most in Favor.

Necklaces of many kinds of stone beads are being well patronized. Jade from China, or its near relative, New Zealand greenstone, Egyptian carnelian, lapis lazuli, and for those whose whims are not affected by the depth of the purse required to satisfy them, cabochon emeralds, irregular turquoise, fine pink coral or real amber, form the new bead chain necklace.

This revival of popularity for the amethyst will direct attention to the possibility of excellent imitations being produced of that particular stone. A really fine imitation of many stones is itself an expensive thing; but a copy of the amethyst can be produced apparently quite cheaply.

Unfortunately, some people of little refinement confuse the intrinsic cost of a stone and its value as an adornment. If an artificial gem is worn, it is necessary to be extra careful to have it set with perfect artistic skill; real beauty of design and workmanship at once makes the ornament worthy of wear.

FASHION FANCIES.

The two-piece negligee is built of other materials as well as in lingerie stuff. Soft silks and challoes are excellent for the construction of this garment. The sacks are made loose and much befrilled with lace, and again the fullness at the line of the waist is held in by a soft girde. The skirts are made at least two inches from the ground, and they are befrilled with silk and lace.

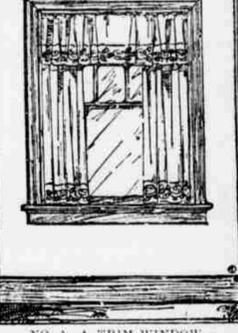
In the less expensive materials there is nothing prettier than a sack and skirt of challis. They are trimmed with lace and flowered ribbons often lend to them a novel and chic touch. The redingote is still very fashionable in Paris. It is built of every light material, but taffeta is especially modish and it lends itself well for the purpose.

Hats are really a little bit exaggerated, but any change is always welcome to women of fashion. The first cry is for the small platelike hat, perched well up on the head by means of a bandeau.

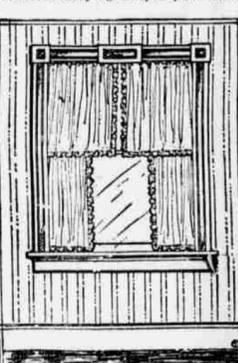
STYLES FOR CURTAINS.

The Designs Here Described Are Very Sensible and Also Very Pleasing and Inexpensive.

Several readers have asked us for ideas in hanging window curtains. We much prefer curtains that do not reach



to the floor; they do not catch so much dust, and they are especially in harmony with a country house. The two styles of drapery shown are reproduced from GoodHousekeeping. They may be made of



net, muslin, madras or any suitable material. The style showing a short frill across the top, with the straight curtain below for bedroom use, can be made from white lawn or swiss edged with bands of flowered lawn, the effect being very quaint and pleasing.

ON TABLE ETIQUETTE.

Some Pertinent Suggestions as to What Is Considered Good Form at a Formal Meal.

Soup should be taken noiselessly from the side of the spoon. Olives are taken from the dish with a fork which is provided, but are eaten from the fingers, the flesh bitten from the stones. Celery is broken into small bits, held between finger and thumb, and, like radishes, dipped in salt and eaten as desired. Pickles are eaten with a fork.

Unless a silver knife is provided, fish must be eaten with the fork alone. Meats, game and poultry are cut into small pieces, using a knife and fork, but under no circumstances is it permissible to take a bone in the fingers.

Bread is broken into small bits, one at a time and so eaten—never cut with a knife. At breakfast and luncheon, a small piece at a time is buttered and eaten. Bread should never be broken into soup, or used to wipe up gravy from the plate; it may serve as a "push piece," though a knife is better, says Ladies' Home Journal.

Salads are eaten with a fork alone; lettuce leaves are cut with the side of the fork folded into convenient mouthfuls. Cheese is cut into morsels with the knife and then placed upon a bit of biscuit or cracker and so conveyed to the mouth.

Fruit seeds and small stones should be removed from the lips concealed between thumb and fingers, but large ones should not be taken into the mouth at all. An orange may be cut, unpeeled, into sections, the seeds removed with the silver knife, the skin pushed back at the corners, raised to the mouth with one hand and the flesh torn from the back of peel; an orange may be also cut in halves and the juice eaten with a small spoon. Peaches may be eaten in the same manner, or, like plums, pears and apples, cut in small sections and eaten from the fingers. Bananas should be cut in two, peeled and eaten with a fork.

Ices, puddings, etc., are eaten with fork or spoon—never with both as auxiliaries. A knife should never be used in cutting pie upon one's plate—use a fork always. If the plate is passed for a second helping of any dish, the knife and fork should be placed side by side on it. The tip of the knife should not at any time be rested on the edge of the plate or on a bit of bread with the handle on the table.

Hanging of Mirrors.

In hanging a mirror choose a spot where it will reflect the view from the window or something pretty; then it will add to the beauty of the room. In any case, whether the object of the mirror be decorative or merely useful, do not place it anywhere where the sun's rays will fall on it, for the sun acts injuriously on the mercury and clouds the glass.