

Descriptive Bibliography of Imprints in the House of David Collection

Shannon McRae and Brian Ziebart

Introduction

This article represents the first phase of a new descriptive bibliography of imprints from the Israelite House of David. It is intended to supplement the comprehensive and monumental work of Henry M. Yapple, whose *Descriptive Bibliography of the Israelite House of David and Mary's City of David, 1902-2010* was published in 2014 by the Richard W. Couper Press.

Yapple's bibliography enumerates, describes, and annotates every House of David and Mary's City of David imprint available at the time. It represents the culmination of decades of work, painstakingly conducted among the archives of the few institutions that had House of David imprints among their holdings, and in careful consultation with the few still-living sources willing to share information with outsiders.

He did not have access to any materials held by the House of David itself. Closely protected by the remaining members and inaccessible to outsiders, stored in various buildings that the aging population could no longer maintain, a massive wealth of publications, images, photographs, objects, ephemera, manuscripts, letters, office records, and personal memorabilia were very nearly lost. Recently, change of fortune and change in management have finally enabled the House of David to rebuild most of its beautiful buildings, and to begin the painstaking work of preserving an extraordinary intellectual, religious, and creative cultural heritage that were on the verge of disappearing entirely.

This partial supplement to Yapple's work features some of the most significant finds from among the imprints newly discovered at Shiloh, but a small percentage of what is yet to be discovered and cataloged. The imprints enumerated here are those Yapple had not seen because he had no access to them at the time. As we have not yet fully sorted through our holdings, it is nowhere near comprehensive. But the work of classifying, sorting, describing, and contextualizing these recent discoveries could not even have begun were it not for the example Yapple set forth in his work.

It is impossible to overestimate the value of his work, to communal societies studies, to Israelite House of David scholars, and to bibliographers

and librarians. Representing over thirteen years of active research, painstaking description, and annotation, Yaple's *Descriptive Bibliography* is the first scholarly work to seriously examine the extent to which the religious beliefs and practices of the Israelite communities in southwest Michigan were based in a rich textual tradition. It is the first to consider House of David founders Mary and Benjamin Purnell as authors, publishers, and religious thinkers—creators and shapers of a comprehensive textual legacy that reached an international audience.

The image of Benjamin Purnell as a corrupt cult leader surrounded by victims and dupes—fostered in the popular press of the last century, furthered by a few dismissive scholars, persisting in perennially rehashed and under-researched newspaper stories and unthinkingly perpetuated by the curious and uninformed, has long prevented appropriate and serious consideration of the House of David among other American communal societies. This is not to say that it has been entirely ignored. By including the accounts of actual members, conducting original research and appropriately contextualizing the complex issues largely ignored in the media coverage of Benjamin Purnell's famous trial, Clare Adkin's 1990 *Brother Benjamin*¹ offered a crucial corrective to decades of sensationalistic and salacious reporting as well as inexplicably dismissive and poorly researched scholarship such as that of Robert S. Fogarty in his 1981 *Righteous Remnant*.² More recently, R. James Taylor of the City of David has published his own writings, interpretations, and memoirs, and shared as well an amazing wealth of knowledge—supporting and mentoring a number of writers and scholars currently engaged in Israelite-related research.

There has been some sound scholarly work, and better resources established for conducting it. In addition to the sizable collection of imprints, photographs, and ephemera collected by D.C. Allen now held by the Bentley Library, University of Michigan, Christian Goodwillie and Randall Ericson have amassed and painstakingly curated a near-comprehensive collection at Burke Library, Hamilton College. Moreover, their *American Communal Societies Quarterly* has provided a reputable scholarly forum along with much needed context for academic study. Julieanna Frost

1. Clare Adkin, *Brother Benjamin: A History of the Israelite House of David* (Berrien Springs, Mich.: Andrews University Press, 1990).

2. Robert S. Fogarty, *The Righteous Remnant: The House of David* (Kent, Ohio: Kent State University Press, 1981).

published an enlightening exploration of the Jezreelite colony in Detroit, Mich., that preceded the House of David, and endeavored a long-overdue if problematic examination of the role of Mary Purnell.³ Most recently, Deborah Madden has published an excellent study of the House of David within the context of the British Southcottian movement in *The History of a Modern Millennial Movement: The Southcottians*.⁴ This rigorous, fascinating, and much-needed study examines the British Israelite movement—of which the House of David was an American continuation—as a transnational religious movement and cohesive body of religious thought. There also exist any number of popular works on the House of David, focusing primarily on its place in local history or its colorful baseball teams; these vary in quality. It persists in popular culture as well, largely in perennially recycled newspaper and magazine articles that focus on the community as a local oddity and bring little new perspective.

In amassing, organizing, and describing over a century's worth of House of David imprints, Yaple's *Descriptive Bibliography* opens an entirely new realm of textual scholarship. He cataloged each Israelite imprint using a standard system he devised, as the variations and idiosyncrasies that characterize their publications defy standard methods of descriptive bibliography. His demonstrates by this method just how coherent, comprehensive, and surprisingly cohesive a textual tradition the House of David amassed. More important, Yaple discerns from the vast and admittedly messy collection of imprints clear intent, coherence of purpose, and an evolution of approach when circumstances demanded. He demonstrates that each of the Israelite publications has a clear purpose and was intended for a specific audience. He discerned which texts were theological or doctrinal and intended for members only, and which were designed for the general public. Of these, he laid out a hierarchy of audience in the publications: private and public, religious and commercial, doctrinal, instructional, or practical. He outlined the differences in intent between types of paper stock that were used for any given publication: higher quality for a select group of outsiders they wished to cultivate,

3. Julieanna Frost, "The Rise and Fall of Prince Michael Mills and the Detroit Jezreelites," *American Communal Societies Quarterly* 8, no. 3 (July 2014): 146-62; Julieanna Frost, *The Worthy Virgins: Mary Purnell and Her City of David* (Clinton, N.Y.: Richard W. Couper Press, 2014).

4. Jane Shaw and Philip Lockley, eds. *The History of a Modern Millennial Movement: The Southcottians* (I. B. Tauris and Co, Ltd. 1977).

cheap stock for texts commonly consulted by members. He observed several interesting patterns that would go unnoticed by anybody not working with the imprints as a body of work: significant recurring images and colors for example, and an underlying numerology revealing deeper codes and suggesting esoteric levels that would have been discernible only to members engaged in comprehensive study.

Most important, perhaps, his close and careful work with the textual history clearly demonstrates that Benjamin Purnell's wife Mary had at least as much a hand as her husband, not only in directing and overseeing the business affairs of the colony, but in co-authoring the key texts that shaped their Israelite theology. With an indisputable accumulation of evidence, he affords deserved and long overdue credit to Mary Purnell as spiritual and creative collaborator, business partner, and co-Messenger. He illuminates her role particularly as co-author of *The Star of Bethlehem*, the central text of the Israelite faith. Also evident in the amassed textual record is the extent to which her role was contested and diminished over time, cumulating in the 1930 schism within the colony after the trial and subsequent death of Benjamin Purnell.

The present-day recovery work here at the House of David is ongoing. Every day brings a new discovery. Unlike Yapple's work, therefore, this new supplement does not aim to be comprehensive. Rather, it catalogs a sample of newly recovered imprints that are either unique or noteworthy. This catalog is divided into four categories. The first and largest consists of wholly original imprints found only in Shiloh, to which Yapple had no access. While we also hold many of the imprints he does catalog in his *Descriptive Bibliography*, there is no reason to enumerate them here. This first section lists and describes only these original discoveries. Following Yapple's model, this set is ordered into two categories. Those that are dated or whose date could be confidently inferred appear first, listed in chronological order. Those that are undated or did not contain enough information to assign a date are listed alphabetically. It attempts to follow Yapple's descriptive methods as closely as possible. The interpretive notes, which also follow his model, may differ in focus in that they are informed by the author's training in literary analysis rather than librarianship.

We also house different editions, variants, or states of several imprints listed in Yapple's *Bibliography*. A complete catalog of those is forthcoming. This article features, however, two of the most noteworthy of this category. First among these is Y-392, "Free Press of the House of Israel," an imprint

so rare that Yaple had only come across it in reprinted form or referred to in other works. Its recent unearthing, buried in a pile of otherwise completely nondescript newspaper articles, attests to the inestimable value of the material being recovered here at Shiloh, the joy of new discovery, and the larger sense of purpose and connection to something larger that motivates this work. Also highlighted here is an alternate second edition of *The Star of Bethlehem*. For a central text containing the core beliefs of a faith and believed to be divinely inspired, the four-volume *Star* is also remarkably unstable. Of uncertain authorship and existing in four different editions, the newly discovered cover design raises an array of questions worthy of full scholarly study.

The third category included here is a sampling of previously uncatalogued court case literature. These are both relevant and interesting because, rather than simply revisiting the various sensational trials that dogged the Israelites in the 1920s, these focus on the unique position of the House of David as a religious organization that is also a corporation, with regard to United States tax codes.

Some types of material that Yaple included in his catalog are not listed here, such as song and choir books, most office forms, and posters advertising events such as square dances. The importance of music and choral singing to everyday Israelite life, along with the sheer variety of design and content of those unique to our collection suggest that they should be considered separately. Equally relevant and worthy of separate consideration are the different types of office forms, because of the information they yield about such topics as the application process for new members, the financial and legal conditions under which they joined, and the various regulations to which they were subject. Certain advertising items, however, are included here, such as flyers describing the park because they yield a great deal of relevant historical information. Not included are such items as the square dance posters or art catalogs. Although Yaple included such materials in his catalog as informational and worthy of consideration, the sheer quantity and ubiquity of them in our collection yield little new information, and are better regarded as ephemera. We follow Yaple's example in choosing not to even attempt to quantify or catalog the innumerable ephemera currently housed in Shiloh. While certain items such as restaurant menus and train tickets undoubtedly have their own stories to tell, that is a story that needs to be told at a later date.

Besides providing us here at the House of David with clear and comprehensive guidelines for cataloging our collection, Yaple's *Bibliography* has also proven an invaluable tool for other research institutions with House of David holdings. Burke Library at Hamilton College, which houses the largest collection, has begun using it to assign correct bibliographic information to their imprints and classify them according to Yaple's system. In the process, they discovered several imprints in their own collection that were not available to Yaple at the time he wrote his *Bibliography*. Following Yaple's abbreviation codes for designating which collections hold House of David imprints, those discovered in Hamilton's collection that we also hold are so noted in the description, "NCH also." Some few imprints among the Hamilton collection that we do not hold are noted as "NCH only."

Sorting and classifying all of these newly discovered documents reveal significant new genres of published Israelite work as well as new titles. Israelites wrote poetry for each other as personal tributes or as meditations on points of theology. They published letters, making typically private writing semi-public for ideological or political purposes. They created and exchanged concordances and other types of reference compilations in order to argue for specific textual interpretations or to come to greater understanding of specific points of their theology. Together, all of these materials reveal dimensions of Israelite life and thought, as a religion and as a community of highly intelligent and talented individuals, which has yet to be fully examined. We hope that this work represents a step in that direction.

As is true of all scholarly work, this supplement came into being because several people contributed, in one way or another, to its making. It originates out of interdisciplinary collaboration between Shannon McRae and Brian Ziebart. A professor of English and American Studies who specializes in early-twentieth-century literature, history, and popular culture, McRae brings a literary perspective, a historical context that comes of long study and publications on Progressive Era, literary modernism, and the intersections between popular culture, mythology, and religion in American popular culture. Brian Ziebart, House of David Trustee, manager, and chief historian, has direct and close personal relationships with several longstanding colony members, as well as nearly a decade in residence listening to their accounts. He has also studied a century's worth of manuscripts, family and membership records, and business documents.

Many others guided or assisted this work. As he has done for so

many other writers, scholars, and seekers, R. James Taylor, Trustee and Secretary of the City of David, has been an essential source of information, perspective, and guidance, and as a living repository of the collective memory of his entire community, quite literally a national treasure. House of David member Gregory Eversole provided several observations that helped place some of the more puzzling dimensions of Israelite theology within a wider context. Debbie Boyersmith, descendant of several Israelite families, also shared some personal anecdotes that put her fascinating heritage into deeper perspective. Celena Gross's delicious vegan lunches provided all manner of happiness and sustenance. The open-hearted community spirit that informs everyday life here proves that the spirit of the place very much lives on and thrives in another generation.

Thanks also to Christian Goodwillie, Director and Curator of Special Collections and Archives at Hamilton College, for being always willing and available to track down obscure items or obscure connections between seemingly unrelated ideas, Randall Ericson and Henry Yapple for sharp editorial eyes, and Mark Tillson, Special Collections Coordinator at Hamilton, for useful advice and sharing trade secrets such as how best to clean Australian bird droppings off of fragile paper book covers.

Thanks also to the State University of New York at Fredonia, for providing Dr. McRae with a sabbatical grant and generously allowing her an additional academic leave to pursue this extraordinary opportunity for scholarship.

House of David Imprints: Dated 1903-1969

M-001. The following is a Letter. ca. 1903.

Caption titles:

The following is a letter from M.K. Mills / to Eliza Courts. / [Rule] / Jackson, Mich., Jan. 19, 1896.

Page 1, unnumbered.

From Eliza to M.K. Mills. / [Rule] / January 28, 1896.

Pages 2-3, unnumbered.

Collation: 4-page leaflet. Pages unnumbered. Last page blank. 10.7 x 17.6 cm. No cover. Newsprint.

Notes: M.K. (Michael) Mills, a Jezreelite preacher who believed himself to be the Seventh Messenger, had established an Israelite colony in Detroit, Mich. Eliza Courts, another member and his main confidante, became his spiritual partner after his own wife divorced him. The first letter, dated January 19, 1896, was sent from Jackson Prison, where he was serving out a sentence for adultery and statutory rape of other female colony members.

In it, he implicitly accuses her of betraying him with Benjamin Purnell, declaring her “the tabernacle of Satan ... because of thy disobedience to the command of the living God of Israel, as given by Michael my son. He I recognize and no other shall I put in his stead.”

Her response, “From Eliza to M.K. Mills,” reassures: “I chose Michael instead of the man of sin.” Presumably here she is declaring her unequivocal loyalty to Mills and complete rejection of Benjamin. According to Clare Adkin’s sources, a power struggle between Benjamin and Eliza Courts ensued while Mills was imprisoned.⁵ As a result, Benjamin and Mary left the God House, and began the seven years of traveling, during which period they wrote *The Star of Bethlehem*.

Although no preface or other context is given, the typeface and paper are typical of early House of David imprints. Context strongly suggests that this set of letters was printed in the colony in 1903, during the period Benjamin sought to establish himself as the Seventh Messenger.

5. Adkin, p. 12.

**The following is a letter from M. K. Mills
to Eliza Courts.**

Jackson, Mich., Jan. 19, 1896.

Thus saith the Lord God of Israel, Eliza, you have broken the covenant of life. Satan has entered thy temple, thy own body. The abomination now stands where it ought not. The covenant was given for life, but if broken it was to be death. You have conquered for Satan, and Satan must be dethroned and driven out of thy body; for thou art now the tabernacle of Satan. This is because of thy disobedience to the command of the living God of Israel, as given by Michael my son. He I recognize and no other shall I put in his stead. His name is written in the Lamb's book of life. And as I have said in my written word, there is none holdeth with me in these things, that are noted in the scriptures of truth, but Michael your prince. He is the Branch, and also the Graft of the living God. I the Lord God of Israel, am the root and the offspring of David. Thou was not satisfied with My son, and asked to be separated from Him, and I have granted thy request. I warned thee that if thou didst not play the harlot, and was obedient to Him, He should become thy husband. Thou, instead of being obedient, hast been laying heavy burdens upon Him, grievous to be borne, and trying to teach him; am not I the Lord capable of teaching him? Can thou restore unto him all that he intrusted to thee? If so, do it at once. I am the Lord thy God as given to Michael by His Father and Mother.

Praise God, Praise God, Praise God.

Accomplishing this required convincing already established followers of the Fifth Messenger John Wroe, and the Sixth Messenger J.J. Jezreel, of their legitimacy. Benjamin and Mary were affiliated with Mills's colony in Detroit, living in their God House from 1892 (the year Mills was arrested and imprisoned on rape charges), until sometime after March 12, 1895. In his testimony before Judge Louis Fead during the 1927 trial, Benjamin stated that it was during the time in the Mills colony that "a greater portion of the graft lit upon me or the spirit fell upon me."⁶ The fact that Benjamin describes the experience of receiving spiritual revelation, and with it the status of Seventh Messenger as his alone, during this testimony is noteworthy. Shortly after this experience, Mary and Benjamin departed, making a living as wandering preachers until settling in Fostoria, Ohio, in 1902. It was during this period that the couple composed *The Star of Bethlehem*. Although during this testimony Benjamin cites himself as the sole author of the *Star*, the language and style strongly suggests that Mary—whose prose is markedly more lucid than Benjamin's—co-authored it. Key passages of the second edition clearly indicate her role as co-Messenger, indicating that the spirit fell upon them both. The question as to whether Benjamin alone or Benjamin and Mary together were the Seventh Messenger, a point of tension throughout the history of the colony and evident in the edition history of the *Star*, became a matter of irreconcilably opposing doctrines after the colony split in 1930. For the members of the House of David, who followed Judge Dewhirst after Benjamin's death, Benjamin alone was the Seventh Messenger. For Mary's followers, who became known as Mary's City of David, Mary and Benjamin shared the role of co-Messengers, Shiloh Twain.

The 1902 publication and distribution of the *Star* "helped to transform Benjamin and Mary from itinerant ministers to founders and chief officers of the colony in Benton Harbor."⁷ But as this "Letter" demonstrates, the couple strategically laid groundwork on multiple fronts to convince potential followers of their legitimacy. It is very likely that Mary and Benjamin published this exchange in order to prove Eliza's continued loyalty to a man currently imprisoned for rape, thus demonstrating the fundamental corruption of the Detroit colony to those who had not yet chosen an alliance.

6. *Michigan vs. House of David*, p. 4084.

7. Yaple, p. 37.

A LETTER OF WARNING.

To Our Dear Brothers and Sisters and All Those Interested in Israel's Pure Faith, Greeting:

Beloveds—For some time past thoughts and feelings have been prompting us to write to you to warn you, and strive to bring you to the knowledge of the truth, for, as it is written, Satan will stand up in these latter days, transforming himself into an angel of light to deceive if possible the very elect, and although we know God will not allow his elect to be deceived, for they are all to be brought into one fold and not the least grain shall fall to the ground, nevertheless, they may be deluded for a time; and it is because we do not wish you to be deluded (as we were) that we endeavour in these lines to show you the difference between the pure faith as taught at Benton Harbor, and the carnal law as practiced at Detroit. We have been at both places, so can testify to what we have seen with our eyes and heard with our ears, and not necessarily those of another.

On Oct. 13, 1891, M. K. Mills stood up as the seventh messenger, and we, believing in the faith and looking for the Second Child to stand up, went to Detroit during the first part of Feb. 1892, and stayed there until 1896, so we know all that went on there during that time and much of what has transpired since; and we know that the works of the flesh were carried on at the beginning, and M. K. Mills fulfills that part of Jacob's son Reuben, for though he was the first-born, he defiled his father's bed with the concubines, as M. K. Mills did with the virgins that were there with him in Detroit, thus losing the blessing. Now could any one expect to gain the great prize of immortality if they partake of the flesh and continue to do so, and break the law of

M-002. A Letter of Warning. ca. 1903.

Caption titles:

A LETTER OF WARNING. / [Rule]

Page 1.

[Rule] / Following is a Letter from M.K. Mills / to Eliza Courts. / [Rule]
Jackson, Mich., Jan. 19, 1896.

Pages 6-7.

[Rule] / From Eliza to M.K. Mills / [Rule] / January 28, 1896.
Pages 7-8.

Collation: Booklet, 8 pages. 9.9 x 17.5 cm.

Notes: Although “A Letter of Warning” is undated, it was likely published in 1903. Printed as an accompaniment to the letters exchanged between Mills and Courts as described in M-001, “A Letter” is signed by Elizabeth and Joseph Shuttle, from Toronto, Canada. Apparently former members of the Mills colony in Detroit, the Shuttles address their letter to “Our Dear Brothers and Sister and All Those Interested in Israel’s Pure Faith.”

Published along with a reprint of the Mills/Courts exchange, its purpose is to warn other current and prospective Israelites against the corruption of the Mills colony, to advocate for the moral and spiritual superiority of the fledgling Benton Harbor colony, and to advocate for Benjamin as the true Seventh Messenger. This, along with the Mills/Courts letters, can be dated with some confidence to 1903 because the Shuttles write “a year ago we had the Star of Bethlehem brought to our home, and as soon as we read it we felt our hearts burn within us, knowing it was the Master’s voice and the pure word of God.” The first edition of the *Star*, published in 1902 in Fostoria, Ohio, was sent out to several prospective members, who later came to Benton Harbor.⁸

8. For further background on the Mills colony, see Frost, “The Rise and Fall of Prince Michael Mills and the Detroit Jezreelites,” *American Communal Societies Quarterly* 8, no. 3 (July 2014): 146-62. For wider context and further documentation of the pamphlet campaign the Purnells waged in order to secure their positions as Seventh Messenger against rival factions, see Y-7 and Y-38.

LAW OF CHRIST.

The law of Christ being in the heart will cause the man of sin to fall. Vol. 3, 91, Pri.

The law of Christ separates the man of sin from the Son of man and cleanses the evil of his blood away, and he is a virgin. Vol. 3, 365, Pri.

MANASSEH

Two houses totter. Vol. 3, 558, Pri.

Manasseh an empty house. Vol. 1, 201, Pri.

Death of four pillars. Vol. 1, 292, Pri.

Eph. and Manasseh become one church. Pub. W. 36.

Old man in blue. Vol. 1, 79, 80, Pri.

Appared pp. Vol. 1, 550, 611, 278, 698, 351, 479, 198, 377, Pri.

Manasseh was 40 years in gathering and 40 years in scattering. Vol. 1, 396, Private Word.

OBEEDIENCE

Obedience takes away the thorn. Vol. 3, 88, Pri.

No sacrifice is so acceptable as obedience. Vol. 3, 89, Private Word.

Man was made immortal without a soul. Vol. 3, 50, Private Word.

SACRIFICES.

Death to all that will not come to the yearly sacrifice, to forsake all wife, etc. Vol. 1, 361, Pri.

No sacrifice so acceptable as obedience. Vol. 3, 89, Pri.

The last covenant requires no sacrifice. Vol. 3, 625, Pri.

A living sacrifice for the living. Vol. 3, 668 and 712, Pri.

Obedience to commands they shall live. Vol. 1, 416, Pri.

None to mock God with sacrifices and sacrament. Vol. 11, 780, Pri.

SATAN.

Satan to prove Israel at ingathering Public W. 79.

Women to give sign that the evil is taken away. Vol. 2, 1063.

SEALS

Vol. 1, 293-298-283. Vol. 2, 594 and 595.

SEVEN MESSENGERS.

The seventh angel brings man into his perfect image and likeness. Vol. 3, 421-425, Pri.

To follow spirit seven times in 42 years. Vol. 1, 180, 131, Pri.

Seven churches 10th mo. 1825 Vol. 1 Pri.

Seen six visitations etc. Vol. 1, 130, Pri.

Seven messengers to sound. Public W. 152 also Vol. 3, 423.

Seven messengers to light on the road to the tree of life. Vol. 1, 130, Public W. 253.

Six churches blinded by Satan. Vol. 1, 193.

He who seeks for immortality, seeks for the seventh church. Public W. 597.

Six churches Public W. 46.

SHILOH

Second child's growth. Vol. 3, 479.

A law that he who calleth himself Shiloh shall be put to death. Vol. 2, 976.

The graft Shiloh sure to Israel. Vol. 2, 740, Pri.

My son Shiloh with Benjamin. Vol. 1, 67, Pri.

Shiloh sits on David's throne, and Israel's seed gathered. Pub. word 54, 81, 182.

Shiloh the branch, and little Benjamin with me the Prince of house of God. Vol. 2, 212, Pub. W.

The comforter the second child. Vol. 3, 406, Pri.

Shiloh comes secretly to the world. Vol. 1, 65, Pri.

World would have crowned Shiloh King of Satans kingdom. Vol. 1, 361.

Joanna mother of Shiloh Vol. 1, 404, Pri.

Shiloh doretheth not in blood. Vol. 1, 691, Pri.

AMERICA

Seed in America. Pub. W. 264.

ANIMAL FOOD.

He that shed animal blood his blood shall be shed. Vol. 1, 628, Pri.

Shedding of animals blood required at mans hand. Foot of 688.

He that eateth it after 40 years are up shall die and not live. Vol. 1, 184, Pri.

John demands to know of the whole House of Israel what they are NOW eating of? 10 yearly Vol. p. 15, 1862.

ANGELS.

Spirits not angels until they have souls. Vol. 3, 111.

BENJAMIN.

Little Benjamin, the word Thos. Vol. 1, 67, Pri. Dent. 33; 12 and Psalm 68; 27.

Benjamin prince of house of God, P. 211, Pub. Word Benjamin stronger in beginning than the ten tribes, p. 622, Pub.

Little Benjamin shall see the fruit and Shiloh shall be with him. Vol. 1, 67, Pri.

Benjamin not the branch it is the other spirit. Vol. 1, 187, Pri.

One fastened until Benjamin, come Vol. 1, 279, Pri. If Judah and Israel acknowledge not Benjamin neither shall they inherit. Vol. 1, 565, Pri.

Two swords drawn over Benjamin. Vol. 1, 298, Pri. Benjamin that their legs as an emblem, and their mouths were sealed until they received a little book. Vol. 2, 888, Pri.

BOOKS—ROLL

Reprinted at end of forty years. Vol. 2 898, Pri. Roll to contain number of 1004 members. foot Vol. 3 623

Roll Vol. 1 270, 271, 285, 280, 264, Vol. 2, 1223. Their mouth sealed until they receive a little book. Vol. 2 p. 888.

CHECK.

Check that binds man and Satan. 10 year Vol 13, 1862.

CIRCUMCISION

The inward sign circumcision the outward sign is wearing the beard Vol. 1, 180, Pri.

Not to circumcise unless born aneian. p. 358

He that circumcises shall not go free. Vol. 1, 184 Pri. The spiritual mark is the circumcision of the heart. Vol. 1, 180, Pri.

The tool of circumcision not to come upon the last four beasts. Vol. 1, 292-338, Pri.

Circumcision only type of Satan's kingdom being cut off. Vol. 2, 898-901, Pri.

The shadow to disappear and the substance to take possession. Vol. 2, 707, Pri.

The circumcised in heart, the word shall heal them. Vol. 1, 70, Pri.

All circumcised are Jews outwardly. Vol. 1, 398, Pri. Those bringing precious things before the time it is a mountain, it shall grind the circumcised Jew in his flesh. Vol. 1, foot 599, Pri.

Circumcision is the mark for the heart. Vol. 1, 180, Private Word.

Circumcision makes a man an outward Hebrew. Vol. 1, 367, Pri.

Circumcision makes a man an Hebrew. Vol. 2, 792, Private Word.

Circumcision a figure of the natural immortal body. Vol. 2, 1262.

Circumcision nothing but a sign that they believed. Now immortal life is hid between circumcision and baptism by water and that is God's kingdom. Vol. 3, 320, Pri.

Those of the tree of the last Adam no tool is to come on them. Vol. 1, 482, Pri.

Many circumcised have died, but they that have the circumcision of the heart, their bodies can never go to

M-003. [Untitled]. ca. 1905.

Collation: 4 unnumbered pages, unbound. 12.7 x 34.8 cm. Printed on newsprint.

NCH only

Notes: This appears to be a highly condensed or preliminary version of the materials published in “Brief Pocket Concordance to Extracts and Private Word” (Y-37), and “1822 John Wroe Reference Book” (Y-29). It represents a partial concordance of some main themes of concern to Israelites published in two of John Wroe’s main collections of writings: *Divine Communications* and *Private Communications*, referred to as “Public Word” and “Private Word” respectively.

M-004. Israel’s Printers. ca. 1907.

Caption title: Israel’s Printers.

Collation: Broadside. 13.5 x 21.2 cm. 8 rhymed quatrains with an 8-line “P.S.” Light tan parchment paper, gold ink. (Several other copies in black ink).

Notes: This clever, affectionate verse tribute to the workers in the printing office was written by sometime in 1907. The existence of a similar tribute to “Israel’s Preachers” found in manuscript form among Benjamin Purnell’s possessions, dated 1907 and signed “Lillian” suggests that its author was Lillian Rains, who joined the colony in 1905 and died in 1908.

At the House of David, work, life, and faith were intertwined. Seemingly secular poetry, music, and performances carried a deeper religious message. Even little poems such as this, which seem purely playful on the surface, convey the members’ sense of the mission inherent even in their everyday work, and the cooperative part each one plays: “This is the place they’re printing/ The papers and the books/ On Life and Immortality/ For all who therein looks. This message of redemption/ Is preached from town to town/ By House of David Preachers,/ Who hand the books around.”

Israel's Printers.

*There is a printing office
On the House of David ground;
The nicest printing office
For many miles around.
This is the place they're printing,
The papers and the books
On Life and Immortality
For all who therein look.
This message of redemption
Is preached from town to town
By House of David preachers,
Who hand the books around.
The girls who do the printing,
In Israel's faith are firm;
They preach and sing and work and eat,
And ever seek to learn.
Tho' many in the world would say:
"A giddy lot they are,"
But yet a better set, you can't
Find elsewhere—near or far.
The flowers and the jewels, they,
Violet, Lillies, Pearl;
And Lizzie, Ida, and our Ethel,
Each one a useful girl.
Let's not forget the brothers too,
They're Tucker, Jesse, Fred,
Who love to work and love to eat,
When not asleep in bed.
And brother Wasmer—motor power,
Of all this fine collection.
A great reward he ought to have,
And Shiloh's sure protection.*

*P. S.
And brother Wesley says he is
An "Honorary member";
Dear boy, he is—and many more,
Whose work we well remember.
Time fails us now to tell of all
The many who have worked here;
We brief, because the time is short,
This "New Creation" 4th year.*

The named tributes are also historically useful, as a list of colony members and the jobs they held in 1907. They highlight as well the importance and diversity of women's work. Named are Violet McFarlane (Tucker), Lillie Rains (this poem's likely author, who died the next year in 1908), Lily Burkland, Lizzie Tomlinson, Pearl Shuttle (who left in 1908), Ida Caudle, Ethel Tucker, J.D. Tucker, Jessie Hornbeck, Fred Sherman (who left in 1916), John Wasmer (who left in 1909), and Wesley Schneider.

Like much of the better Israelite poetry, the final stanza conveys a double meaning: "Time fails us now to tell of all/ The many who have worked here; We brief, because the time is short,/ This 'New Creation' 4th year." On one level, time is short because it would take more than the poet has to name and credit all the workers. On another, their time in the mortal world is fleeting. The Israelites at this time were actively preparing the Ingathering. "'New Creation' 4th year" also allows for a definitive date of 1907 the Israelite calendar begins in 1903, the date the colony was established.

M-005. Important Notice! ca. 1908.

Caption title: IMPORTANT NOTICE! / [Rule]

Collation: Broadside, one of several in a pad of tear-off sheets. 12.5 x 14.5 cm. Blue ink on high-quality coated white paper.

Notes: Once the first 1905 wave of Australian members had settled in Benton Harbor, the Israelites began a second wave of recruitment. While initial efforts were focused on attracting Wroecite and Jezreelite followers, the next level involved a force of traveling preachers working to recruit a wider membership.

As Clare Adkin describes it, teams of two to six men and women were sent out, traveling on bicycles, horse-drawn Baushke wagons, boats, and eventually automobiles—many of which colony members built themselves.⁹ They went as far as New Zealand, Australia, and Europe as well as across an America that was, at the time in parts still largely frontier. Conversion efforts were so successful, with daily arrivals of prospective members, that Mary and Benjamin found themselves having to be more

9. Adkin, p. 20.

selective. Specifically, applicants had to wait to be approved before arriving, and had to be able to pay their own way. These little flyers were most likely produced around 1908 since the wording largely matches a notice printed that year in *Shiloh's Messenger of Wisdom*.¹⁰

IMPORTANT NOTICE!

OWING to the desire of many to come to the HOUSE OF DAVID faster than we are able to build and prepare places for them, we wish it understood by all such, that in order to save us and themselves much unnecessary trouble, they should correspond with us before making arrangements to come.

It is absolutely necessary that each and every case be given due consideration, and the applicant await for the call to come home, as there must be order in the Lord's house.

Furthermore we wish it understood that any and all families or individuals desiring to come should pay their own way, and should not pay any one else's way. Let every one take care of their own affairs individually. Therefore we will not be responsible in paying them away.

ISRAELITE HOUSE OF DAVID

BENTON HARBOR, MICH., U. S. A.

M-005

10. Adkin, p. 22.



BRIEF CONCORDANCE
TO THE
STAR OF BETHLEHEM



ISRAELITE HOUSE OF DAVID
BENTON HARBOR, MICH., U. S. A.

M-006

M-006. Brief Concordance to the Star of Bethlehem. ca. 1910.

Cover title: [14-point star ensign printed in red ink] / BRIEF
CONCORDANCE / TO THE [in red ink] / STAR OF BETHLEHEM
/ [Peace dove emblem printed in red ink] / ISRAELITE HOUSE OF
DAVID / BENTON HARBOR, MICH., U. S. A.

Title page: [the whole printed in green ink] / [14-point star ensign overlaid
with Shiloh trumpet device] / BRIEF CONCORDANCE / TO THE /
STAR OF BETHLEHEM / [Peace dove emblem] / Published by the /
ISRAELITE HOUSE OF DAVID / Benton Harbor, Mich., U.S. A.

Caption title: A Brief Concordance / to the / Star of Bethlehem / [Rule]

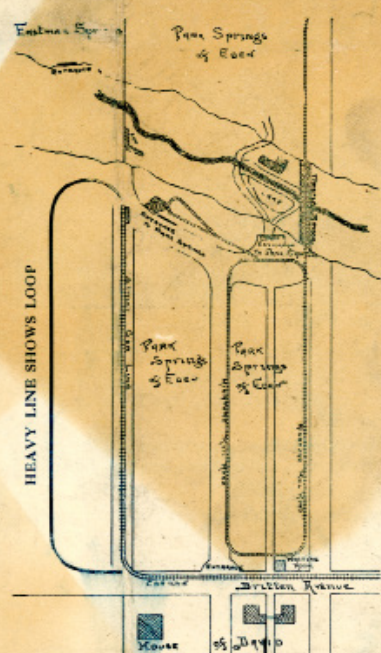
Collation: Title page. 1 blank page. 158 pages. 7 blank leaves. 14.6 x 21.5
cm. Brown paper cover.

Notes: In entry #85 his *Bibliography* for the third edition of *The Star of Bethlehem*, Yaple mentions a copy held in the Hamilton College Library that is bound together with a 158-page *Brief Concordance*, and *Star of Bethlehem Subject Texts*. At the time of publication, he had not located a separate copy. In 2017, the House of David acquired three copies from the Australian colony, along with several other HOD imprints. This is likely that concordance, separately bound. For this reason, a publication date of 1910 is posited, to correlate with the publication date of the third edition of the *Star*.

In his work, Yaple observes recurrent codes, iconography, and images that taken together suggest deeper symbolic significance in the Israelite imprints, particularly in the earlier texts. Numerology is crucial—particularly the number seven and various multiples. Covers, for example, are sometimes color-coded. Pink paper covers “generally meant that the publication was strictly limited to colony members,” while red ones “may have suggested Benjamin was the author.” Works with Mary clearly credited as author “were often distinguished by predominantly white paper covers, and sometimes with multi-colored illustrations or cuts.”¹¹ Noting as well that the peace dove “became Mary’s personal symbol” in 1912, he suggests that “its appearance on printed works indicated to members

11. Yaple, p. 25.

that she was the author.”¹² Elsewhere, Yapple remarks on this seemingly earlier appearance of Mary’s dove, and posits from this that Mary may have authored this concordance. He further suggests that the fourteen-pointed star—double seven, “indicates Benjamin and Mary as Shiloh Twain.” If so, the presence of the dove and her emblematic signature along with the double star, silently suggests her role not only as co-author of this central text and its accompanying interpretive concordance, but also as co-Messenger.¹³



INFORMATION
For Excursionists!

At the House of David there is a New Park and the best Mineral Springs in the Lake region. While at St. Joe you have plenty of time; for a nickel take the street car bearing the name

House Of David
And enter **FREE** the beautiful
Park Springs Of Eden

The House of David Park Springs of Eden is the
Last Stop Except The Loop

The loop begins at the House of David and simply runs to our East entrance.

Get Off With The Crowd
AT THE HOUSE OF DAVID

and save walking back, as some do, disappointed. We take pleasure in giving you this information, hoping to save you time and money.

A Miniature Train runs through the Park to the Springs of Eden.

FREE ENTRANCE

Strive to enter the open gates of Eden and partake of the Mineral Waters freely.

Get Off at the House of David
And Save Time and Money.

M-007

12. Yapple, p. 121.

13. Yapple, email correspondence, April 8, 2018.

M-007. Information for Excursionists! ca. 1910.

Caption title: INFORMATION / For Excursionists! / [Thick, thick rules]

Collation: 4-page leaflet, 9.5 x 16.5 cm.

NCH Also

Notes: While ordinarily an advertising flyer like this is classified as ephemera, such items as produced by the HOD during this period are information-rich and highly noteworthy. This little leaflet, from around 1910, was likely given out to tourists arriving to Benton Harbor on the steamship and railroad lines. Along with a detailed description of Eden Springs's "health restoring waters" and picturesque scenery, and a map of the miniature train loop at that time, it offers instructions on exactly where to get off the streetcar, a full-page description of the park inside, and a map showing the relevant section of the streetcar line and the train loop as it existed around 1910.

An often-told, humorous colony story concerns the apparent fact that the "End of Line" sign for the miniature train had streetcar passengers, thinking they had mistakenly reached the last trolley stop, disembarking at the miniature train stop. The Israelites, taking advantage of their fortuitous confusion, encouraged them to visit the park while they waited for the next train. Apparently, these amusing advertising tactics became enough of an inside joke that the leaflet itself explains the situation in as confusing a way as possible, then simply encourages, in large font: "Get off at the House of David and Avoid Mistakes."

The described route of the miniature train is also interesting: "over the high bridge, crossing the valley to the Jewish Ravenna Park, thence to Bethany, south of Park Springs of Eden." Bethany was an early name for "The Twenty-Six," a farm located on the south side of Empire Avenue and divided by M-139. "Ravenna Park" was a Jewish resort located on Fair and Britain Avenue, adjacent to House of David property. The fact that the streetcar included a stop there on its route strongly indicates an active effort to encourage a Jewish clientele.



M-008 recto

HAVE YOU VISITED



HAVE YOU VISITED

EDEN SPRINGS THIS SEASON? IF NOT, TAKE YOUR FIRST OPPORTUNITY AND SEE THIS INTERESTING PLACE BELONGING TO THE ISRAELITE HOUSE OF DAVID, THE PEOPLE WITH LONG FLOWING HAIR. THE ONLY TRUE SOCIALISTIC COLONY IN THE WORLD. THERE IS A BEAUTIFUL PARK FILLED WITH FLOWERS AND SHRUBS, TALL TREES, SHADY NOOKS, LAKE, MINERAL SPRINGS, AND OTHER NATURAL BEAUTIES. THE PARK IS ENCIRCLED BY THE FINEST MINIATURE RAILWAY IN THE WORLD; CROSSING SWAN LAKE BY HIGH BRIDGES, THROUGH WOODS, FORMING A GREAT FIGURE "8." MUSIC IS SUPPLIED BY LADIES, MENS AND BOYS BANDS GIVING FREE CONCERTS AFTERNOON AND EVENING. MOVING PICTURES WITH EXTRA SPECIAL FEATURES. ZOOLOGICAL GROUNDS, THERE ARE MANY ATTRACTIONS TO INTEREST VISITORS

THE MEALS SERVED AT THE VEGETARIAN RESTAURANT ARE SIMPLY DELICIOUS; AS THE TABLE IS SUPPLIED FRESH FROM OUR OWN DAIRY FARM; POULTRY FARM AND VEGETABLE GARDENS. PRICES ARE REASONABLE; SERVICE ON THE EUROPEAN PLAN, PAYING ONLY FOR WHAT YOU ORDER.

STREET CARS PASS ENTRANCE EVERY TEN MINUTES FOR BENTON HARBOR AND ST. JOE, MAKING CLOSE CONNECTIONS WITH BOAT AND TRAIN. FREE ENTRANCE TO PARK. AN IDEAL PLACE TO SPEND A DAY, A WEEK OR A MONTH.

✿ TAKE GRAHAM & MORTON STEAMERS TO BENTON HARBOR, ✿

ISRAELITE HOUSE OF DAVID BENTON HARBOR, MICH., U.S.A.

M-008 verso

M-008. Have You Visited. ca. 1911.

Caption title: HAVE YOU VISITED [tree ornament] HAVE YOU VISITED / [Rule]

Collation: Broadsheet, with advertising text on one side and a picture of House of David members in front of Shiloh on the other. Dark blue ink on coated white paper. 9.1 x 13.7 cm.

Notes: As with M-007, this small card should strictly be classified as ephemera rather than a publication. It is textually rich and historically informative enough, however, to merit analysis. Now there are two high bridges, rather than the one mentioned in the previous description. Not mentioned at all is the baseball park, built in 1912. This omission, along with the mention of the second trestle, dates this card to roughly 1911.

Besides the various attractions listed to entice the visitors: flowers, trees, lakes, and mineral springs, miniature railway, music, the restaurants, and “moving pictures,” the Colonists advertise themselves as among the attractions. With such descriptions as “the people with the long flowing hair,” and “the only true socialistic colony in the world,” it’s clear that the colony was deliberately banking on its own oddness, highly marketable in Progressive-era America, with its insatiable taste for spectacle.

M-009. Look for the Steamer “Rising Sun.” 1914.

Caption title: [First line printed in green ink] LOOK FOR THE STEAMER / [Next line printed in red ink] “RISING SUN” / [Thin rule printed in green ink] AT [Thin rule printed in green ink] / [Thin rule enclosing the photo below printed in green ink] / [Next three lines printed in red ink] WELLS STREET BRIDGE, CHICAGO / (SOUTHSIDE) / BEGINNING JULY 1, 1914 / [Photograph in green ink of House of David steamer *Rising Sun*]

Collation: 4-page leaflet, with two pages printed on one side only. For some reason, the fold is on the right side of the leaflet, so what would normally be the front is printed as if on the back. 11 x 15.6 cm.

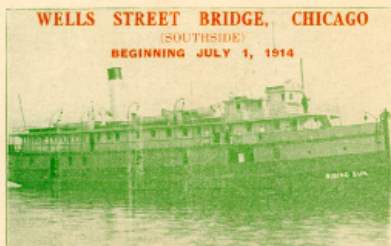
Notes: The House of David owned and operated the *Rising Sun* from

May 1, 1913, until October 29, 1917, when it ran aground in northern Lake Michigan. The successive advertising flyers for the park document its evolution, as attractions were added, in keeping with the increasing demand of the early twentieth-century American public for entertainment and spectacle. The train now had two high bridges rather than just one. "Moving pictures," were now offered, as well as a bowling alley and dancing for the thousands who now came to the Park.

LOOK FOR THE STEAMER
"RISING SUN"

AT

WELLS STREET BRIDGE, CHICAGO
 (SOUTHSIDE)
 BEGINNING JULY 1, 1914



Steamer "RISING SUN"

Leave at 9:00 A. M. for
EDEN SPRINGS, HOUSE OF DAVID
 Benton Harbor, Mich.

The "RISING SUN" will CARRY PASSENGERS
 DAILY, Which will Land you at About 2:00
 P. M. at BENTON HARBOR, MICH.

After Landing at
HOUSE OF DAVID DOCKS
 Take Street Car EAST, or to your left bearing name
 "HOUSE OF DAVID," which takes you to
 EDEN SPRINGS, with
 SPRINGS and MINERAL ARTESIAN WELLS

(OVER)

LEAVE BENTON HARBOR, 8 p. m. EACH DAY ex-
 cepting Sundays and the 3rd and 5th of July.
 On these dates will leave Benton Harbor at 10 p. m.
 Right is reserved to change above schedule without notice.



Mineral Waters at Eden Springs

The great novel **MINIATURE RAILROAD TRAINS**
 encircle the garden Park of Eden, crossing two high
 bridges, giving a bird's eye view of Eden Springs.

MOVING PICTURES with **MUSIC** and **SING-
 ING** and change of entertainment in **AMPHITHEA-
 TER**, seating capacity 2500.

VEGETARIAN RESTAURANT. ROOMS to Rent.

The **POOL of SILOAM** for Bathing in Eden Park,
 with suits furnished.

TEN-PIN BOWLING ALLEYS, new plan; giving
 mild exercise and the best amusement of the day.

AVIARY and **ZOO**.

GIRLS BAND will play and the **MEN'S BAND** and
ORCHESTRA will also entertain you.

DANCING in the Pavilion at evening.

(OVER)

M-009

M-010. Briefs on Prohibition. ca. 1916.

Caption title: BRIEFS ON PROHIBITION

Collation: 11 leaves, printed in large-type blue ink. 14.3 x 20 cm. Top-bound with two staples. Plain brown paper covers.

Notes: The blank cover, cheap paper, and the unedited, aphoristic nature of its various statements, allusions, and references are all characteristic of HOD publications meant only for colony members. Textually, it resembles *7 Baskets of Fragments* and other colony publications that record Benjamin's teachings and brief notes more or less verbatim, rather than the more developed prose intended for wider distribution. Each of the Briefs explains Benjamin's view that prohibition is contrary to biblical, and by extension Israelite, teaching. Presumably, they provided the raw material for Books I and II of *Eden's Paradisical Liberty* (Y-140, 129) and *The Scriptures are in Favor of Wet* (Y-146, 147, 148).

On November 7, 1916, Michigan voted in favor of prohibition by a 20 percent margin. Benjamin's anti-prohibition stance sets the colony against the mainstream, but more remarkably seems to contradict the strict abstinence that is one of the tenets of Israelite faith. Yaple implies that Benjamin's anti-prohibition stance, seemingly inconsistent for the abstaining Israelites, was rooted in concerns about the impact on his entertainment businesses if the various ethnic clientele from Chicago could not obtain alcohol. "Public debate before the vote must have been passionate, and may have inspired Benjamin's defense of the House of David's monetarily valuable right to serve alcohol in Eden Springs."¹⁴ R. James Taylor, however, states that "there was never alcohol served at the House of David during Mary and Benjamin's time. HOWEVER, the week that prohibition was overturned the park already was set up to serve and did serve alcohol."¹⁵ Michigan was the first state to ratify the 21st amendment to the Constitution to end prohibition. Repeal went into effect December 5, 1933.¹⁶ By this time, Mary had left the colony with her followers, and Judge Dewhirst was in full control of the House of David.

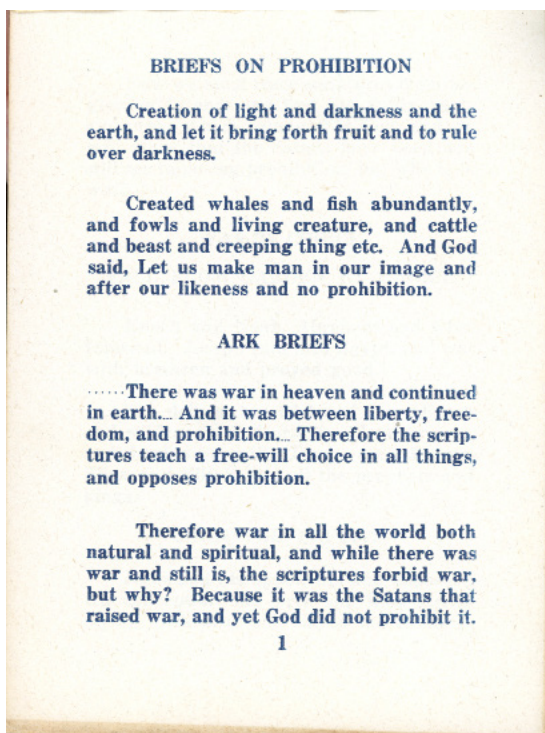
14. Yaple, p. 166.

15. R. James Taylor, email communication, February 18, 2018.

16. For more on the history of prohibition and repeal in Michigan, see "Subject Focus: The Windsor-Detroit Funnel: Prohibition in Detroit," Walter P. Reuther Library, Wayne State University, <https://reuther.wayne.edu/node/8334>.

Taylor's implication is that serving alcohol was part of Dewhirst's far more secular approach to colony affairs.

It is important to note that Benjamin made a clear distinction between prohibition and temperance. "There was war in heaven and continued in earth," he writes in this little collection of briefs. "And it was between liberty, freedom, and prohibition. Therefore, the scripture teaches free-will choice in all things, and opposes prohibition" (p. 1). Benjamin's motivations in taking on this political issue were not commercial but scriptural, rooted in Israelite interpretation of the doctrine of free will—specifically the will to discipline the warring carnal nature of the embodied self, in order to attain eternal life through purification of the body.¹⁷ In this, he was also implicitly arguing for freedom of Israelite religious thought, in the face of increasingly militant and hegemonic mainstream Protestantism, increasingly allying itself with governmental forces in order to exert a level of social control.



M-010

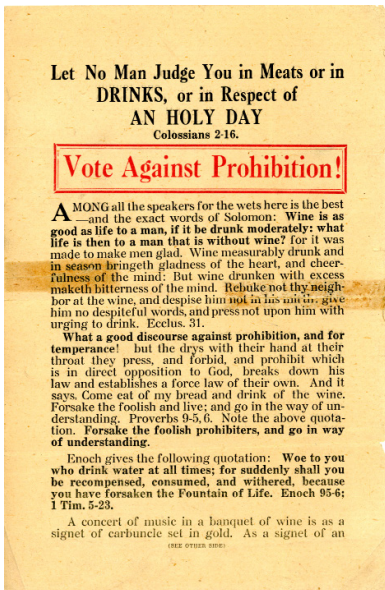
17. Madden, "Israelites in America," *The History of a Modern Millennial Movement*, pp. 154-55.

M-011. Let No Man Judge You in Meats or in Drinks. ca. 1916.

Caption title: Let No Man Judge You in Meats or in / DRINKS, or in Respect of / AN HOLY DAY / Colossians 2-16. / [Thick, thin red rule border enclosing following words, printed in red ink] Vote Against Prohibition!

Collation: Broadsheet, newsprint. 16.8 x 25.4 cm.

Notes: This broadsheet, likely intended for Park visitors, argues strongly against prohibition, in favor of temperance. Prohibition “is in direct opposition to God,” because God gave humans free will. Since the Fall resulted from an exercise of free will that put them in opposition to God, only free will exercised in a way that refined human weakness and failing could put them on the path to salvation—hence temperance, as opposed to prohibition, which imposed human laws and thus took away the opportunity to make the correct moral choices. This is a highly condensed version of the same case that Benjamin makes in *The Scriptures are in Favor of Wet* (Y-146, Y-147, Y-148), *Eden’s Paradisical Liberty* (Y-129, Y-140), and the colony-only *Briefs on Prohibition* (M-010).



M-011

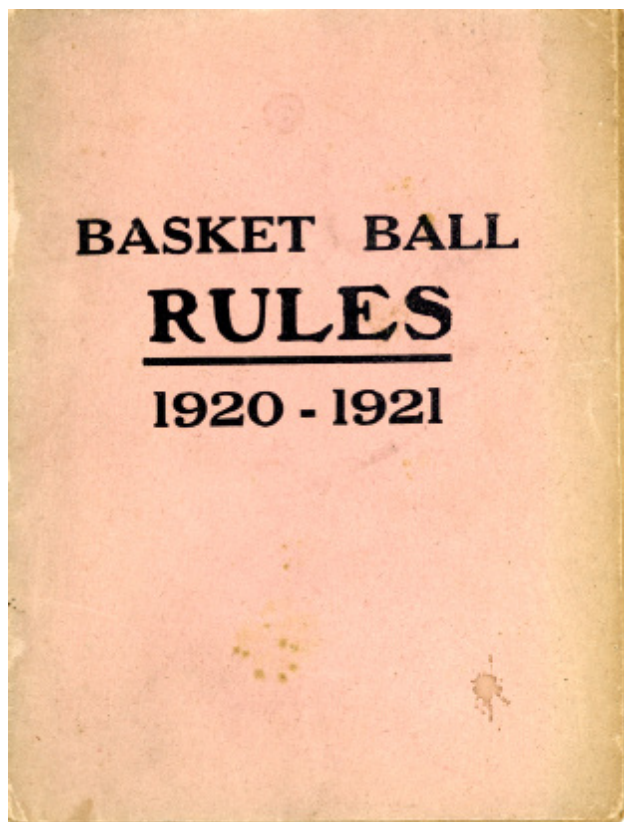
M-012. Basket Ball Rules 1920-1921. 1920.

Cover title: BASKET BALL / RULES / [Thick rule] / 1920 – 1921

Title page: BASKET BALL / RULES / [Thick rule] / 1920 – 1921

Collation: Title page. 1 blank page. 37 pages (page 1 unnumbered). 1 blank page. 11 x 14.5 cm. Pink paper cover.

Notes: Although clearly a colony imprint, this book of basketball rules and regulations was not authored by a colony member, but excerpted from George T. Hepbron's 1904 *How to Play Basketball*, the game's first rule book. The Q & A list at the end of the booklet, however, is credited to Hepbron.



M-012

M-013. Directory of Daily Newspapers, Periodicals, and Magazines. 1921.

Cover title: [Thick rule border enclosing full title, type ornament bottom center of border] / DIRECTORY / [Rule] OF [Rule] / DAILY NEWSPAPERS, / PERIODICALS & MAGAZINES / PUBLISHED IN / United States, Territories and Canada / 1921 / PUBLISHED BY / HOUSE OF DAVID / BENTON HARBOR, MICH., U.S.A.

First section caption title: DIRECTORY / MICHIGAN PUBLICATIONS / 1921 / [Rule] List of Publications in Michigan [Rule]
Pages 1-25, page 1 unnumbered.

Second section caption title: DIRECTORY [Underscore] / MAGAZINES AND PERIODICALS / Published in United States and Canada / 1921 / [Rule]
Pages 29-35. Page 29 unnumbered.

Third section caption title: DIRECTORY [Underscore] / DAILY PAPERS / Published in / U.S.A., TERRITORIES / CANADA / 1921 / [Rule]
Pages 37-137. Page 37 unnumbered.

Collation: Two blank leaves. 134 pages. Directory Michigan Publications pages 1-25. One blank page. One blank leaf. Thick cardstock yellow divider. Directory Magazines and Periodicals Published in the United States and Canada, pages 29-35. One blank page. Thick cardstock pink divider. Directory Daily Papers Published in U.S.A. Territories and Canada, pages 37-134. 9 blank leaves. 14.7 x 22.3 cm. Tan paper cover

Notes: This fairly comprehensive directory, listing the populations and presumably the circulation figures for newspapers, magazines, and periodicals in the U.S., U.S. Territories, and Canada, indicates that the Israelites, even through the period when a sensationalized series of legal trials brought the colony unwanted publicity, were still business-minded, and highly aware of the importance of widely publicizing the various colony enterprises, particularly the popular bands and sports teams.

DIRECTORY

— OF —

DAILY NEWSPAPERS, PERIODICALS & MAGAZINES

PUBLISHED IN

**United States, Territories and Canada
1921**



PUBLISHED BY
HOUSE OF DAVID
BENTON HARBOR, MICH., U. S. A.

M-013

STAR REFERENCES

<i>A.</i> sons of one mother	78
ADOPTED	
ADULTERY	470
AGAINST	
Everyone <i>A.</i> thee and my word	618
ARGUMENT	
Change <i>A.</i>	170
ARM	
Right <i>A.</i> offend	212
ATTRACTIONS	288, 289
BENJAMIN	
<i>B.</i> key to let you in	211
BLOOD	
Therefore he shed his <i>B.</i> for Jew and Gentile, and to abolish death	149
BOAT	
Message to a <i>B.</i> on the sea	312
BRANCH	
The rib is the <i>B.</i>	129
BRIDAL	
<i>B.</i> church.....	110
BRIDE	
Virgin <i>B.</i>	Intro VH
Tribe (Joseph) he shall find his <i>B.</i>	14
Seed of Mary (<i>B.</i>). Seed of Jesus (the Son) and his <i>B.</i>	59
Mary type of his <i>B.</i>	66
(Jesus) receive <i>B.</i>	89
Mary Magdalene <i>B.</i>	219
<i>B.</i> and trinity	352
<i>B.</i> of Jesus and Christ	364
<i>B.</i>	442
BRINGING FORTH	
<i>B. F.</i>	111, 475
BUD	
Hold the <i>B.</i>	210

M-014. Star References. ca. 1923.

Caption title: STAR REFERENCES

Collation: 7 sheets, printed on one side, bound with staples. 14.9 x 19.5 cm. Blank white paper cover, with “Edith / Star 1923 Con” penciled neatly top center.

Notes: Sometimes, the publications that seem the most insignificant or nondescript contain the most fascinating puzzles. Several factors make this seemingly insubstantial and cryptic concordance interesting. Several of the rare imprints described in this supplement come from the office of Edith Meldrim, which remained largely untouched and much as she had left it after her death. Many samples of her handwriting are available from documents stored in this room and elsewhere; the penciled notation described above is in her hand. Edith enjoyed the highest level of authority over day-to-day colony operations, personnel issues, and spiritual concerns. This fact that this pamphlet, the only known copy, was clearly printed on the same machine used to print other colony publications indicates that it was for official distribution. The plain white cover is similar to that of other colony imprints intended for circulation among a highly select group. In 1923, Edith would have either been in the position to decide who was among that group, or to know exactly who else had been entrusted with privileged information.

It is clear that the words and annotations aren’t simply straightforward references, designed to enable preachers or others discussing Israelite theology to easily recall relevant passages according to keyword mnemonics, as is the typical function of the other colony-published concordances. Although a few of the same *Star of Bethlehem* keywords appear in this as in the more official *Brief Concordance*, many keywords in this smaller pamphlet are indexed to entirely different passages.

Moreover, some of the keywords, such as “LAWYER, JUDGE, JURY, PRISON, SCORPIONS,” “ENVY, JEALOUSY, STRIFE,” or words such as “RAPE,” indicate a strong preoccupation with the colony’s ongoing legal issues. On August 16, 1923, culminating a series of spectacular and increasingly public accusations against Benjamin, Isabella Pritchard “filed an amended bill of complaint in the Berrien County Circuit Court” naming herself and 12 other co-plaintiffs claiming, among other things,

that Benjamin had “seduced and raped between 200 and 500 girls.”¹⁸

Besides revealing intense concern about legal matters, this text also contains what appear to be notes geared toward either textual revision, or textual reconsideration of the *Star* itself. Under “Errors,” for example, the following remarkable annotations: (First paragraph mixed up)... 241 Not wife of youth, but a sister ... 391 (Must be taken out.) He is in the world (Wrong. Must be corrected) ... 385 Seed of woman. Eat it up. (Revise) 434

These annotations refer to passages in the 1910 third edition of *The Star of Bethlehem* (Y-85, Y-86, Y-87, Y-88). It is likely that the author of this mini-concordance was Benjamin, and highly possible that Edith assisted if not collaborated. They suggest that he was considering a textual revision of *The Star of Bethlehem*—which had already undergone three revisions/corrections, based on modified interpretation of earlier key prophecies. It is also possible, given the ongoing tensions between Mary and Benjamin, and issues regarding her leadership role that culminated in the colony schism in 1930, that Benjamin was planning a new edition of the *Star* that minimized or excised passages supporting her role as co-Messenger.

M-015. References. ca. 1926.

State A

Caption title: REFERENCES / [Rule]

Collation: 6 leaves printed on one side of newsprint, in black ink. 14.5 x 19.2 cm

NCH Also

Notes: Similar to *Star References* above, this concordance is intended as a critical corrective, which even more explicitly seeks to diminish and discredit Mary Purnell’s role as co-author and co-Messenger. This time, the text in question is Book III of *The Comforter*, which Mary authored and published in 1925 (Y-203). As Yaple discusses in his annotation to Book III, Benjamin ordered all copies of Book III to be destroyed. In 1925, Benjamin was aging, ill, evading the law, and for reasons that can never be

18. Adkin, pp. 138-39.

fully known, irreconcilably at odds with the wife who had been his partner and collaborator for nearly half a century.

The extent to which the rift in the Purnell's marriage played out in the theological texts each wrote separately subsequent to their collaboration on the *Star* is worth a full study in itself. Passages from *The Comforter* and the annotations in *References* can be read as scathing dialog. In *The Comforter III*, Mary writes, "So let all married women say, I have lost my husband, the devil, namely the man of sin" (p. 39). "What man is crushing her to earth," Benjamin retorts in *References*, just before moving on to dismiss her entirely: "That's what comes in this book. If you come to me and suck sugar-tit you shall go free."

The original copy of *The Comforter Book III* heavily marked up, with multiple lines crossed out or heavily annotated in Benjamin's hand, is preserved in a vault at Shiloh.

Further note: the copy of this document owned by Hamilton College Library is similar in every respect except that theirs also includes a plain brown front cover. The fact that both of these copies are printed in black ink may be significant. Israelites rarely used black ink, and never wore black clothing, which they associated with death.

M-016. References. ca. 1926

State B

Caption title: REFERENCES / [Rule]

Collation: 4 unnumbered pages formed by folding a sheet in half. 3 pages printed in blue ink on newsprint, 4th blank. 14.5 x 21 cm.

Notes: This is a shorter version of *References* above. It has some of the same annotations in the exact same wording, but fewer of them. The typeface is also the same, but this version is printed in the more typical blue rather than black ink. Because there is no way of knowing which document was printed first, and the similar typeface suggests that they were printed at roughly the same time, I am designating them as different states rather than editions, and this one as State B simply because it is shorter.

EVOLUTION
'CUSSED AND DISCUSSED

January 1st,

- 1926 -

M-017

M-017. Evolution Cussed and Discussed. 1926.

Cover title: EVOLUTION / 'CUSSED AND DISCUSSED / [Rule] /
January 1st. / - 1926 -

Title page: EVOLUTION / 'CUSSED AND DISCUSSED / [Rule]
January 1st. / - 1926 -

Caption title: EVOLUTION / 'CUSSED AND DISCUSSED / [Rule]

Collation: Title page. 12 pages. 12.7 x 17.1 cm. Light brown paper cover.

Notes: Throughout its history, the colony delighted in performance. The bands and music groups, the many different versions of hymns and song books, the traveling baseball and basketball teams, were all part of everyday life and work.

Theatrical performances, designed for both the general public and for the colony itself, were also regular and well-documented events. Between about 1908 and 1915, Benjamin, whose highly unique contribution to American religious life was his propensity for mixing serious religious instruction with entertainment, wrote a number of "Dialogs," essentially short dramatic performances intended to illustrate some key question or point of Israelite theology. Photographs from the period show colonists performing these dialogs in full costume—often, apparently, for their own amusement and edification rather than for any external audience.

As evinced in little poems such as "Israel's Printers," Israelites also wrote poems for each other. The best of these explore points of Israelite belief or theology in a playful, witty manner. *Cussed and Discussed*, signed by "A Free Lance," is another such composition—one Israelite's commentary in verse on the famous Scopes Monkey Trial of 1925. Apparently, the Israelites, or at least this particular one, held an anti-evolutionary position.

New-Palladium, Benton Harbor, Dec. 17 1910

20 ISRAELITE COUPLES MARRIED; IGNORE LAW THAT IGNORED CUPID

WHOLESALE MARRIAGES OCCUR AT HOUSE OF DAVID
LAST NIGHT AND TODAY

LOCAL JUSTICE HAS HANDS FULL

NEW ERA OF MARITAL FREEDOM SAY LEADERS
OF SECT, ANNOUNCING THAT "ALL HAVE
BECOME FREE"—THIS IS JUBILEE YEAR.

Ruthlessly casting aside one of the tenets on which Benjamin Purnell founded the Israelite House of David—ignoring the law that ignored Cupid—twenty couples, all members of the Flying Roller colony on Britain avenue, have become united in marriage.

Thirteen of the couples were married last evening. Seven more followed this afternoon. The licenses were secured for the brides and grooms from the county clerk's office and the wedding ceremonies were performed by Justice Ara Weldon.

ONE BIG WEDDING PARTY

It was one big wedding party which was held at the House of David quarters last evening. The licenses were procured in the afternoon and all arrangements completed for the unusual proceeding. One by one the couples were united. The brides were dressed especially for the occasion and the grooms also had donned their best.

The licenses were procured for the Israelites by Attorney Harris S. Whitney, who acted as general manager of the ceremonies. Most of the couples had been engaged for some time. They were waiting for a propitious occasion to announce the engagements and to complete their happiness by marriage. A day or two ago matters came to a climax and the couples decided it was time to act. There was a conference among the leaders and it was decided that the marriages should be sanctioned. Attorney Whitney was consulted and instructed to secure the necessary papers. He prepared the applications for licenses and then secured the latter from the county clerk. The first batch of thirteen was followed by seven more this afternoon.

ALL STAND ON PLATFORM

Last evening the thirteen couples stood on a platform, in semi-circle fashion, in the main room of the old administration building. Each bridegroom stood behind his bride. The brides wore costumes of silk and satin, while the grooms had

donned the usual House of David regalia. It had been arranged as a purely Israelite wedding and in accordance with this program the men and women had their long hair hanging.

The decorations consisted of greenery and flowers, the effect being tasteful. The House of David orchestra was ensconced in one corner of the room, playing softly as the justice of the peace performed the ceremony.

At a given signal Justice Weldon approached the first couple and pronounced them man and wife; he then passed down the entire line, the ceremony taking about fifteen minutes.

Besides the justice there was only one other Gentile present. He was Attorney H. S. Whitney. When it came time for congratulations Mr. Whitney spoke a few words, the thirteen happy brides and grooms applauding.

At today's ceremony the same service was observed.

CALL IT UNION WEDDING

This afternoon the House of David management issued a statement concerning the marriages in which they called them a "union wedding."

According to the Israelite statement this is the 50th year in their way of reckoning time and counts as "a jubilee when all shall become free."

This is not the first wedding at the colony. William Hannaford some time ago took for a wife one of the girl members of the sect. This was the first marriage at the colony and came as a big surprise.

NOW SANCTION MARRIAGE

The Israelites today denied that they do not sanction marriage. The management stated that contrary to the general opinion of the public marriages are permitted, holding that weddings are honorable, "and that the man is not without the woman nor the woman without the man in the Lord."

The House of David management insists, in view of the "wedding jubilee" of last night and today that it is proper for members of their own sect, and of the opposite sex, to marry. They however, forbid marriage between Israelites and Gentiles.

SEE NEW ERA OF FREEDOM

Among the Gentiles, or the public generally, the "jubilee" at the House of David is regarded as a new era of freedom for the members of the colony and henceforth it is understood that marriages will not be regarded with the disfavor that the public had been led to believe that they have in the past. It was stated today, in an official manner, that the twenty marriages will not be the last.

M-018. 20 Israelite Couples Married. ca. 1926.

Caption title: *News-Palladium, Benton Harbor, Dec. 17, 1910* / 20 ISRAELITE COUPLES MARRIED: / IGNORE LAW THAT IGNORED CUPID / [Long rule] / Wholesale Marriages Occur at House of David / Last Night and Today / [Short rule] / Local Justice Has Hands Full / [Short rule]

Collation: Collation: 4 unnumbered pages created by folding a large sheet of newsprint in half. 2 columns of print on each page. 22.9 x 30.5 cm.

Notes: On December 16 and 17, 1910, the House of David stunned the local community by celebrating what was probably the first group marriage in Michigan history. Over two days, twenty couples were married in the House of David Meeting Room. They were not the first of the colony to marry. The previous April, William Hannaford married Lillian Davis at the St. Joseph Court House. Nor would they be the last. Between then and 1926, 133 couples married—some on House of David grounds, some outside. A few married outsiders; a handful remarried—mostly to other members.

The first page and the first column of the second page of this imprint reproduce an article breathlessly describing the first group wedding, originally printed in Benton Harbor's newspaper, the *News-Palladium*, on December 17, 1910. The rest of the four pages enumerate subsequent Israelite marriages, some in groups, some in more conventional single pairs. The list ends with the marriage of Oscar Sassman to Mellie Edmunds in South Bend Indiana on June 24, 1926. The clear intention of this document is to make a case for the legitimacy and stability of Israelite marriages, regardless of whether multiple or single couples married at any one time. From 1911 through 1922, each section list is followed either by a count of the number of couples married in groups that year, or the notation "separate marriage" (one couple) followed by the comment "no trouble." The last group wedding was April 20, 1923, in the parlor in Jerusalem house. After that, until 1926, those who married did so outside the colony, in single pairs only.

The group marriages became part of the case for the prosecution of Benjamin Purnell during the 1927 trial. The prosecuting attorney, George E. Nichols, maintained that Benjamin engineered the weddings in order to

obscure evidence that he had had sexual relations with the colony girls.¹⁹ Proceedings for the trial began late in 1926. This document was almost certainly prepared for the defense, possibly for distribution to the public, given the newspaper-style format. A version of this list does appear in the 1927 trial transcripts.

M-019. To Our Subscribers and Friends in Israel's Faith, Greetings. ca. 1927.

Caption title: TO OUR SUBSCRIBERS AND FRIENDS IN / ISRAEL'S FAITH, GREETINGS: — / [Rule]

Collation: Broadside, dark blue ink on light blue paper. 12 x 31.5 cm.

NCH Only

Notes: Notably, this missive was sent out according to “Benjamin’s desire” by “present officers appointed by Benjamin who are loyal to him.” It calls attention to earlier notices Benjamin periodically printed in *Shiloh’s Messenger* “warning all of bogus workers and usurpers”—in this instance, by implication, those who remain loyal to Mary. This time, supporters are directed to send all money not merely to the “House of David Office” as before, but specifically to “House of David /Drawer G.” The name inscribed in pencil is Mollie Edwards, who had briefly been a member for a few months in 1916. Contrary to widespread assumption, many people stayed in touch with the colony, retaining cordial communications even after they left.

19. Adkin, p. 85.

M-020. Condensed Statement of the Assets of the House of David. 1928.

Caption title: [Type ornament rule] / CONDENSED STATEMENT OF THE ASSETS OF THE / HOUSE OF DAVID / AT THE CLOSE OF BUSINESS, JUNE 30, 1928. / (Not including Australian Branch.) / [Type ornament rule]

Collation: 4-page leaflet, no cover, printed only one side on 2 unnumbered pages, with fold to the right. Dark green heavy stock paper. 13 x 23 cm.

Notes: Aside from operating as a religious colony, the House of David was also a highly profitable business concern, with business and property holdings not just in Berrien County—for which it served as an economic mainstay—but also the state of Michigan, as well as several other states and overseas, primarily in Australia.

Benjamin Purnell's long and spectacular trial culminated in the decision Judge Jouis H. Fead handed down on November 10, 1927, to place the House of David in receivership. On December 8, 1927, the Michigan Supreme Court stayed that decision, pending receivership litigation. Their decision to overturn *People vs. Purnell* was not handed down until June 3, 1929. Until that decision was given, the House of David was not to sell off any of its assets, nor were the designated receiver or any outside parties to lay claim to them.

In the meantime, H.T. (Judge) Dewhirst was consolidating his own political and economic power base within the colony, a process he had begun when he rewrote the colony bylaws in order to seize from Mary control of any financial affairs, and pursued until Mary left with half the community in 1930. This document is one of a series of financial statements and Board proceedings published between 1928 and 1929. All of these documents were printed in a new and distinctive sans-serif font characteristic of corporate documents of the time, and entirely different from the more expressive artistic or literary fonts that had distinguished colony imprints up to this period. Typographically as well as politically, Dewhirst had executed a takeover and rebranding of the House of David as a financial entity.

CONDENSED STATEMENT OF THE ASSETS OF THE
 HOUSE OF DAVID
 AT THE CLOSE OF BUSINESS, JUNE 30, 1928.
 (Not Including Australian Branch.)

CASH AND BANK DEPOSITS

AMERICAN NATIONAL BANK		
Certificate of Deposit - -	\$ 35,000.00	
Accumulated Interest on Savings a/c	2,114.00	
BENTON HARBOR STATE BANK		
Certificate of Deposit - -	10,000.00	
" " " - -	25,000.00	
Deposited in Checking a/c - -	2,536.93	
" " Savings a/c - -	10,635.87	
Accumulated Interest on Savings a/c	922.76	
BERRIEN COUNTY BANK		
Deposited in Checking a/c - -	1,149.66	
" " Savings a/c - -	25,256.50	
Accumulated Interest on Savings a/c	335.81	
UNION BANKING CO.		
Deposited in Checking a/c - -	2,095.29	
" " Savings a/c - -	12,058.90	
Accumulated Interest on Savings a/c	84.58	
Total.	\$127,190.30	
Cash on hand, Cash Office - -	1,714.98	
Note Receivable - - -	501.60	
Cash Deposited with W. J. Barnard for printing of Record and not used or returned - - -	5,100.00	
Total.	\$134,406.88	
The cash on hand as per statement made a year ago on June 27th, 1927, was \$131,715.05		
Attest: Correct, Ada R. Schneider, Bookkeeper.		

ADDED PERSONAL PROPERTY

Since last inventory of personal property there has been purchased in addition to full stock of Park supplies, and ordinary expenses for food and clothing, the following:

1 Reo Speed Truck - - -	\$ 2,245.00
Furniture for and Improvements on European Hotel - - -	1,500.00
Paint and repairs of buildings - -	1,500.00
Spray Rig - - -	606.00
Apple Grader - - -	477.82
1 Electric Dish Washer	
1 " Toaster	
14 " Motors	
1 " Food Grinder	
1 " Potato Peeler	
Water Wheel for Swamp Farm	
1 Delivery Chevrolet Roadster	
1 Cultivator	

Dairy Herd now includes 14 head Registered Holsteins in addition to grades last inventoried.

REAL ESTATE — UNCHANGED

LIABILITIES

Unpaid Judgments of record -	None
Real Estate Mortgage - -	\$ 2,357.00
Current accounts payable, approximately	14,000.00
Creditors' suits pending in Circuit Court, other than State's case - -	None

TO OUR SUBSCRIBERS AND FRIENDS IN
ISRAEL'S FAITH, GREETINGS:—

It being Benjamin's desire that the Message be sent out and the work carried on for the great ingathering of Israel yet to come, in accordance therewith the present officers appointed by Benjamin who are loyal to him, are sending out the same literature without change or apology.

We wish to call your attention once more to the notices which Benjamin had printed in Shiloh's Messenger from time to time warning all of bogus workers and usurpers.

NOTICES AS THEY HAVE APPEARED IN SHILOH'S
MESSENGER OF WISDOM.

NOTICE!

IT APPEARS from some correspondence, information has been received that there have been some bogus workers pretending to be in connection with the House of David, duping whomsoever they can. We have, however been notified of such cases, therefore wish to warn all our readers and put them on their guard; and in the event of any becoming interested to the extent of turning into the commonwealth, they must be in correspondence with the House of David direct concerning the matter. And in spiritual matters, books, pamphlets and papers, beware of imitations. Israel's literature is sent out by the HOUSE OF DAVID, BENTON HARBOR, MICHIGAN, U. S. A.

Regarding Business Mail

ADDRESS all business mail however remote to HOUSE OF DAVID OFFICE only, and not to private names. Work through the office. We have had it advertised for a long time that money, including donations, are not to be sent to MARY or BENJAMIN but to the HOUSE OF DAVID OFFICE. Those who transgress this, whether inside or out, will not be recognized as in the faith. There are usurpers even in the camps, and we cannot tolerate it.

Now if you are sending money for literature or making a donation for the ingathering of Israel, and you wish it to reach the treasury of the commonwealth of Israel, then address it to

**HOUSE OF DAVID
Drawer G
Benton Harbor, Michigan, U. S. A.**

*P. S. It is necessary that you address your mail to
HOUSE OF DAVID, Drawer G., Benton Harbor, Mich.*

TO OUR SUBSCRIBERS AND FRIENDS

IN ISRAEL'S FAITH, GREETING:

Having received many inquiries regarding the management of the House of David, we wish to inform all, that the House of David is running its affairs under the management of the officers left in charge by Benjamin; and wish to call your attention again to the following notice:

"Address all business mail, however remote, to HOUSE OF DAVID OFFICE only, and not to private names. Work through the office. We have had it advertised for a long time that money, including donations, are not to be sent to MARY or BENJAMIN but to the HOUSE OF DAVID OFFICE. Those who transgress this, whether inside or out, will not be recognized as in the faith. There are usurpers even in the camps, and we cannot tolerate it."

The work will still go on in fulfillment of prophecy, and the 144,000 will be gathered, tried and proven, and put on immortality at the sounding of the Seventh Trump, the trumpet of Gabriel. And the third voice (which was Gabriel) heard I petitioning and praying for those who dwell upon the earth. Book of Enoch 40-6, 9.

Gabriel, make this man to understand the vision. Dan. 8-16. I am Gabriel, that stand in the presence of God. Luke 1-19. Gabriel is over all that is powerful; over Ikisat (Ingathering), over Paradise and the Cherubim. Book of Enoch 20-7; 40-9.

He, the Spirit of truth, that Other Comforter, whom the world cannot receive. John 14-16, 17; 16-13. In such an hour as ye think not, the Son of man cometh. Matt. 24-44. Blessed is that servant, whom when he cometh he shall find watching. Luke 12-37.

The BALL OF FIRE was written for the Elect who know his voice. It reveals the mysteries—unseals the Word to his Elect. The sound of the Seventh Angel explains the mystery.

Yours for the establishment of the Kingdom of God on earth,

**HOUSE OF DAVID,
BENTON HARBOR, MICH., U. S. A.**

M-019

M-021

M-021. To Our Subscribers and Friends. ca. 1928-1930.

Caption title: TO OUR SUBSCRIBERS AND FRIENDS

Collation: Broadside, black ink on light blue paper. 12.7 x 24 cm.

NCH Also

Notes: This is a notice to subscribers, presumably to the Israelite monthly newspaper *Shiloh's Messenger of Wisdom*, as well as the many lucrative business interests the House of David had accumulated over three decades of colony development. It instructs all concerned parties that “the House of David is running its affairs under the management of the officers left in charge by Benjamin.” Specifically, “all business mail, however remote,” was to be sent to the “HOUSE OF DAVID OFFICE” only, not to private individuals. Money and donations in particular were to be sent only the Office, no longer to “MARY or BENJAMIN.” While according to Clare Adkin, similar notices regarding the addressing of business mail “appeared in Israelite publications as early as 1925,”²⁰ the likely date of this notice, given its mention of “officers left in charge by Benjamin,” is sometime between 1928 and 1930—just after Benjamin’s death, when increasing tensions between Mary Purnell and Judge Dewhirst led to the eventual split of the colony into two factions in the spring of 1930. The animosity was so intense and Dewhirst apparently so politically ambitious, Mary was not simply to be barred from all financial interests, she was literally written out of the religion itself—her name, her words, and all references to her role physically excised from the key texts that she herself had co-authored with Benjamin—through reprints and even with pen and ink.

This notice concludes: “The BALL OF FIRE was written for the Elect who knew his voice.” *The Flaming Ball of Fire* (Y-207, Y-208, Y-209) was authored exclusively by Benjamin. Prior to the schism, the four-volume *Star of Bethlehem*, co-authored by Mary and Benjamin, key passages of which emphasized the male/female nature of the Shiloh had been the central theological document. After 1930, the House of David eliminated the *Star*, its own foundational theological text, from its list of publications.

Beginning in 1935, the City of David released a fourth edition of the *Star* with several significant edits by Mary Purnell—particularly the

20. Adkin, p. 206.

elimination of passages that had been used to support charges of perjury in the 1927 trial (Y-465). As it happened, the idiosyncratic, densely written *Flaming Ball of Fire* never really replaced the much more comprehensive and comprehensible *Star*. The discernable difference in literary quality and relative clarity between the two texts strongly suggest that Mary's role in authoring the *Star* was far more extensive than generally acknowledged. While some who remained with the House of David enthusiastically joined in purging all traces of Mary, even scratching her name out of their copies any texts with her name on it, others clearly still read and discussed the *Star*, as evidenced by the personal copies that remain in Shiloh House with passages regarding her role underlined or otherwise marked.

M-022. Tommie Lad. ca. 1930s.

Caption title: TOMMIE LAD / By Lacie Wade

Collation: Broadside. 9 four-line stanzas printed in a single column. Black ink on tan paper. 14.4 x 27 cm.

Notes: Lacie Wade, the author of this charming poem, joined the colony with her husband Oscar sometime in the 1920s. Highly intelligent, she worked for years in the cash office, and served as personal secretary to Judge (H.T.) Dewhirst. Like many of the Israelites, she also gave musical performances in the Park with the women's group. Tom Dewhirst, to whom this poem is dedicated, was the Judge's youngest son. Besides playing baseball, Tom held a key role in managing colony business affairs, eventually becoming Secretary on the death of his older brother Bob. This poem, most likely written in the 1930s, when Tom was known to have begun putting on weight, serves as another example of what writing, art, and public performance meant to the Israelites. Besides being a way by which many colony members earned a living, the arts were integral to everyday Israelite life and inseparable from their faith.

TOMMIE LAD

By Lacie Wade

Well Tommie lad, you're a great big boy,
 Not a bit bashful, nor anyways coy,
 In lots of ways you take after your dad,
 Plumb full of fun, frolic and nonsense, me lad.

Your smile is so broad, its from ear to ear,
 There's more than your mother counts you very dear;
 So watch your step, be good all the time,
 In the past I will say you have done very fine.

Two hundred and fifty pounds is some weight,
 A sure proof, to your meals you are never late.
 Tommie lad, I hear potatoes go over big on your diet.
 To reduce, you must leave off mushrooms, so just try it.

Your shape will be lost by such rich living,
 Your girl friend should be careful what she is giving
 As a cook, she should have well balanced meals,
 No potatoes, or you will be beef to the heels.

Cooking is an art, I'm very good at it too,
 Carrots, turnips and rhubarb are so good for you
 That by spring I'd have you as strong as iron,
 And the massaging I'd give, you'd be fit as a lion.

Your waistline's expanding by the potatoes you eat,
 Before very long, you'll not see your feet;
 So Tommie lad, take a straight tip from a pal
 This likeness I give you is right from your gal.

Now potatoes are bad for a home run swat
 Not one will you hit, if you eat such a lot;
 They make you so heavy and sluggish, I fear,
 Too many will ruin your baseball career.

You've a fine happy nature, all smiles and good cheer.
 I remember the Captain always liked you near,
 Because you are jolly, he liked you, I know,
 And that's the reason we all like you so.

So Tommie lad, please take this advice,
 It is all free, I am placing no price,
 I like you more slender, fat I've always abhorred,
 Then you'll acquire a figure I've always adored.

A NOCTURNAL FANFARE

By Manna Woodworth.

TWAS near three o'clock in the still of the night,
 On the fifth of July Forty-One.
 I witnessed with awe an inspiring sight,
 Crystal beams near transcending the sun.
 The great northern lights filled the sky overhead,
 Rolling up like the waves of the sea.
 A luminous fountain in elegance spread,
 Fanning out into eternity.

All the heavens ablaze with ethereal-light
 From the northern horizon thus shone,
 Forming intricate patterns all lacy and bright,
 Like the raiment of God on his throne.
 The powers of the northland were staging a show,
 Ever shifting of scenes through the night.
 A nocturnal opera for mortals below,
 Bathed in symphonic rhythm of light.

I stood there in silence my thoughts in a trance,
 Would the angels be strumming a tune?
 Could it be that the spirits were having a dance?
 Or the sun serenading the moon?
 What a fanfare of splendor 'mid oceans of light
 In its glory cascading the throne,
 With regret then I noticed it fading from sight,
 With the dawn all its beauty had flown.

I thought of the wonders of heaven and earth,
 Of the glorious mysteries unsolved,
 As myriad stars twinkled down in their myrths,
 While the earth on its axis revolved.
 Mortal man in his wickedness, envy and strife,
 Ne'er could fathom, or hope to unsal
 The wonders of heaven — the secrets of life,
 Only God holds the power to reveal.

M-023. A Nocturnal Fanfare. 1941.

Caption title: A NOCTURNAL FANFARE / By Manna Woodworth.

Collation. Broadside. 4 eight-line stanzas printed in a single column. Black ink on cream-colored paper. 12.5 x 19 cm.

Notes: Manna Woodworth came to Benton Harbor from Oklahoma with his father Edward, mother Sarah, his brothers Ami and Emerald, and sisters Tammie and Lavina. The family joined the colony on April 5, 1911. As were many of the Israelites, Woodworth was multitalented. Besides being the colony orchestra leader for many years and traveling around the country with his own band, he played nine different instruments himself. He was also a licensed electrician, who did lighting and stage designs for the Grande Vista Motel, and made jewelry in his spare time. Woodworth's poem about the Northern Lights, which were apparently visible on July 5, 1941, serves as a devotional meditation on natural phenomena as divine revelation.

M-024. Laws out of Zion. ca. 1962.

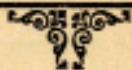
Cover title: LAWS OUT OF ZION / [Rule] / Large type ornament, centered.

Collation: Leaflet. 4 unnumbered pages made from a single folded sheet. Black ink on cream paper. 11.7 x 17.7 cm.

Notes: The multiple copies of this leaflet, as well as the quality of the paper and the decorative cover, suggest that large quantities were printed for public distribution to Park patrons. The text consists of a series of Bible quotes or allusions, organized into aphoristic admonition against behaviors such as "Criticism," "Jealousy," "Inquisitiveness," and "Murmuring."

The publication date of 1962 is suggested because the date "July 23, 62" is written carefully in pencil on the front cover of one copy, but also because the typeface is typical of later colony publications.

LAWS OUT OF ZION



July 23, '62

M-024

LAWS OUT OF ZION

I.

AGAINST CRITICISM

"I command My People Israel that each shall refuse to hear aught that is spoken in criticism, in complaint, or condemnation of an absent brother or sister."

PART II.

"Except to decide whether others, besides oneself, consider such and such a thing to be a fault, and to discuss the best way in which to bring the matter in question before the conscience of the absent member with a view to aiding him or her to overcome it."

II.

AGAINST JEALOUSY

"I command My People Israel that they refrain from human jealousy, for it is as cruel as the grave, and they who seek Life shall honor good in their fellows as being a gift of God to whom all honor is due. Then shall they also have honor of all men, for that they sought not honor at the expense of God or of man." (*Song of Solomon 8-6.*)

III.

AGAINST INQUISITIVENESS

"I command My People Israel to avoid inquiring into others' business; none shall seek into nor search out the affairs of a brother or sister in an in-

quisitive manner. This applies to small and great and to small things and great things."

IV.

AGAINST MURMURING

"I command My People Israel that they refrain from murmuring, for it is the sin of Israel, which must be overcome ere I take from you all untoward things. And forasmuch as, did I deliver you when you murmur, I reject your prayer when taught by My Son, ye say, 'Lead us not into temptation to murmur,' this command is set for your benefit and the keeping thereof shall be fraught with an especial blessing." (*Num. 14-29, 30. Psalm 106-25.*)

V.

"I command My People to tame the tongue ere they look for My Highest Blessing."

"The tongue can no man tame; it is an unruly evil — full of deadly poison." (*James 3-8.*)

"I command My People Israel that they speak evil of none; that they be no tale bearers." (*James 4-11.*)

These laws are half way laws, so to speak, between the laws of Moses and the Sermon on the Mount (which embraces the Laws of a Kingdom not yet set up on earth). These laws prepare us to keep the Laws of the Sermon on the Mount.

M-024

— A TEST OF FAITH! —

9/14/66

*If we could see the happiness that lies around the bend,
How just and gracious we could be, how kind to foe and friend.
If we could glimpse the rainbow rays that wait beyond the storm,
How bravely we could rise to keep some failing spirit warm.
The goal ahead, the longed for dream, the joy we cannot see,
If we but knew its day and hour, How noble we could be.
Yet, thus the steel of character is tempered and made strong.
Despite our plaintive cries of woe, how long, dear Lord, how long?
So like a candle in the night, Faith flickers, but burns on,
While through a window of its own, came silently the dawn.*

(Written by Betty Woodworth)

There are two things that go into the make-up of friendship:
The one is truth, the other is understanding.

M-025

M-025. A Test of Faith! September 14, 1966.

Caption title: [Rule] *A TEST OF FAITH!* [Rule] 9/14/66

Collation: Poem consisting of five couplets. Blue ink on white paper. 18.4 x 12.1 cm.

Notes: Betty Woodworth, the author of this elegaic piece, was originally Bessie Lee Purnell, Benjamin's niece. She married colony orchestra leader Manna Woodworth in 1961, when she was fifty-three or fifty-four years old. This reasonably well-composed if unsophisticated poem celebrating the persistence of faith in the face of uncertainty is followed by an aphoristic observation about friendship.

M-026. House of David Colony Park. ca. 1966-1969.

Cover title: [Red free-form ornament border enclosing and threaded through the following] / HOUSE OF DAVID / COLONY [Red hyphen] PARK / [Photograph of a miniature train].

Collation: 4-fold leaflet. Black and red ink on white paper. 9.2 x 21.8 cm.

Notes: This leaflet was designed as a mailer for the campers, tourists, and square dancers that the colony was attempting to cultivate in the 1960s. At this point, little to no emphasis is placed on the religious aspects of the community; almost all focus is on the various tourist enterprises. This specific leaflet highlights the "new campground" with "all the modern conveniences, rather than hotel and resort cabins of earlier years, which are now described as "limited" and "rustic." Clearly, the colony was aging, and inexorably declining despite continuing to run the Park as an entertainment venue.

HOUSE of DAVID COLONY - PARK



— Miniature Trains —

ACCOMMODATIONS FOR:

SQUARE DANCE CAMPER'S & TRAILERITES

TRAVEL - TRAILER CLUBS

CAMPERS

LIMITED HOTEL & CABIN
FACILITIES

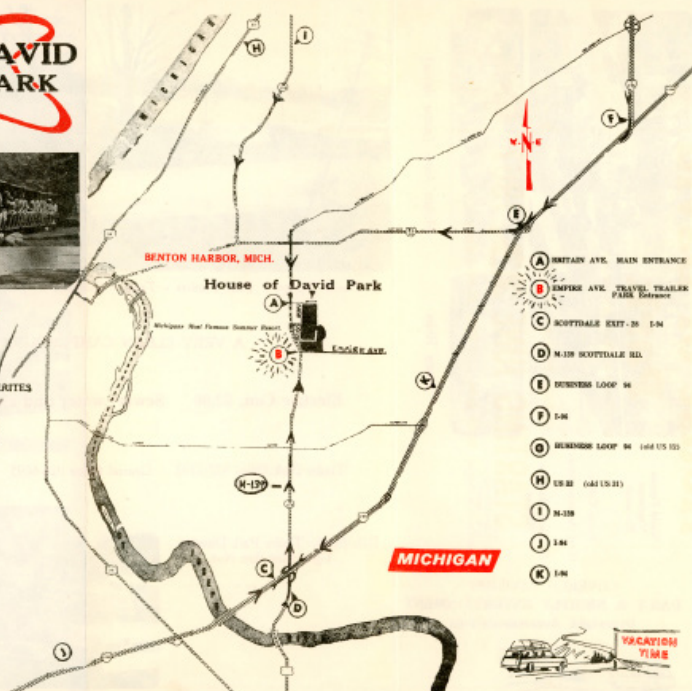
Michigans

Most

Famous

Summer

Resort.



M-026

House of David Imprints Undated, Ordered Alphabetically

M-027. Briefs from Joanna's Writing

Caption title: [Type ornament border on right, left, and bottom margins that enclose all text] / Briefs from Joanna's Writings / [Rule] / JOANNA WAS THE FIRST MESSENGER OF THIS / VISITATION TO ISRAEL

Collation: Broadside. Single column of three single-paragraph excerpts from three different prophecies printed in blue ink on newsprint. 10 x 26.5 cm.

Notes: It's difficult to interpret this little sheet of three excerpts from the writings of the First Messenger, Joanna Southcott. The formatting and typeface strongly suggests it was printed before 1915, but its audience or its purpose are impossible to ascertain from available evidence.

The fact that it's printed on newsprint suggest that it is intended for colony distribution, but it could as easily have been intended for public distribution in the Park. Early publications citing previous messengers typically focus on Wroe or Jezreel—specifically in service of Benjamin's legitimacy as the Seventh Messenger. Moreover, each of these Southcottian excerpts, emphasizing destruction, desolation, and ruin of a nation, are far more political and far more directly apocalyptic in tone than is typical of earlier Israelite writing. Such strongly negative preoccupations were far more characteristic of post-WWII, Cold-War era Israelite publications; this quality alone, more than the appearance of the document, may suggest a possible date range.²¹

21. Henry Yapple suggests an earlier date for this imprint, possibly pre-WWI. "The U.S. didn't get in WWI until 1917, but apocalyptic stories of WWI battles and submarine warfare were well known ... ca. 1915." (E-mail correspondence, July 19, 2018).

Briefs From Joanna's Writings

JOANNA WAS THE FIRST MESSENGER OF THIS
VISITATION TO ISRAEL

I WILL make them sick with smiting them, and make them desolate because of their sins; for as loud as thou heardest the noise in the night between the two days, so England will know their dangers are great when it comes to March and April, and as the stone seemed to roll from stair to stair, so shall men begin to fall by sea and by land; they shall tumble down one after the other. * * * I will not spare horse nor rider; they shall tumble down; for I have tried them with blessings—I have kept back the enemy that threaten them, and their hearts are hardened the more." *Southcott Express* 5, p. 106.

"The land (England) is come into such a situation that I now tell thee and all mankind, nothing but thy writings will save the nation from utter ruin; not that they are thy words, but because they are my words, and the Word is gone out of my mouth. I will preserve unto myself all that will obey my commands." *Spirit of truth. First Book of Sealed Prophecies*, p. 102.

"Know what I have told thee already—all the sorrows that come upon thee will surely come upon the nation, upon those who walk in darkness. Now mark the Visitation in the year that is past (1804) how suddenly and unexpectedly did every load come upon thee; in like manner it will come upon the nation—that say, Peace and safety, thinking no evils will come upon them. Thus have I told thee their troubles will come on unawares, as thine came on thee; yet I tell thee, like thy deliverance will it be to the children of light, for in thee stands the type of them both. * * * For I now tell thee as only the continuation of the feelings of my Spirit causes happiness in thee; so perfect happiness can never be in man before the evil power is destroyed, and my Spirit be poured out—then cometh continual happiness for men to rejoice in the God of their salvation, when I have delivered them out of the hand of the Lion, and out of the paw of the uncircumcised philistines; then will their water be turned to wine—and know the best wine is reserved to the last." *Answer of the Rev. Thos. P. Foley to the world.* p. 21.

THE DOVE SENT FORTH.

As we gaze upon the heavens,
And view the orbs of light—
The sun doth rule the day-time
And the moon and stars the night.

As we gaze upon the meadows,
And upon the fields of green,
In the clover and the shamrock
The figure three is seen.

In the ark we find three stories,
Which set forth three different glories.
And we find in Noah's sons
Types for the millennium.

These prefigure three great classes,
From the three: Shem, Ham and Japheth,
As before the flood from Adam
Were the three Cain, Abel, Seth.

Cain, the Gentile, Abel slew,
Cut off from life as was the Jew.
Gentiles then come in for grace
Till Seth (Israel) takes his place.

As Adam was a figure
Of him who was to come
So Noah is a type of him
Who is the Second Son.

Again we see the figure three:
Three times God's arm of love
He stretcheth out and offers man
His spirit like the dove.

In Jesus first they send her forth
She finds no resting place on earth.
Backward and forward, to and fro,
But no resting place did the little dove know.

No holy ground was then prepared
On which to rest her feet.
No blade of green, a sign of life,
Her weary eyes to greet.

They would not come to him for life,
Nor crown him prince of peace.
They'd rather let the robber reign;
They plead for his release.

No resting place—for he must tread
The winneps all alone
Till all that men and devils
Could do to him was done.

Then as the dove in Noah's day
Returned unto its home,
So God raised up his firstborn
And set him on his throne.

M-027

M-028

M-28. The Dove Sent Forth

Caption title: THE DOVE SENT FORTH.

Collation: A poem consisting of 22 four-line stanzas, printed in a single column in blue ink on coated, off-white paper.

Notes: This curious piece consists of several extended metaphors, loosely interwoven: the figure of the dove, representing both Noah's dove and Jesus, the numbers three and seven, and a long series of natural and pastoral images adding up to paradise and Eden restored. It incorporates Israelite themes, such as the dove image, which in Israelite iconography generally represents Mary; the term "Man-Branch," which refers to Benjamin (and in this poem is also the dove's olive branch), grafted "to the root," the notion of paradise on Earth, and a time of rejoicing for "Israel's sons and daughters." But it does so in a way that reads as neither fully Israelite nor entirely mainstream Christian—as if a new member were working through a newly acquired theology.

M-029. Genesis 49.

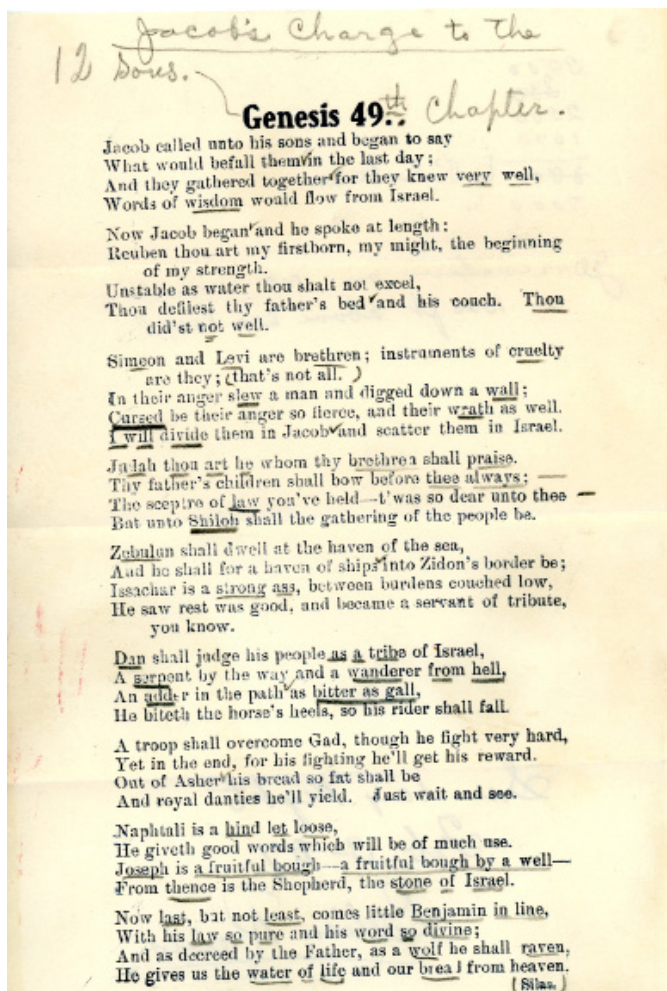
Caption title: [Penciled above the caption title are these words: Jacob's Charge to the [All underlined in pencil] / 12 sons. / Genesis 49. [Following in pencil] th Chapter

Collation: Broadside. 9 stanzas printed in a single column. 13.6 x 21 cm.

Notes: This is a verse rendition of Genesis 49, which relates the story of Jacob's blessing of his twelve sons, who were to become the Twelve Tribes of Israel. In context, it becomes a tribute to Benjamin "with his law so pure and his word so divine." The poem is signed "Silas," suggesting Silas Mooney as the author.

The quality of Israelite poetry varies. Benjamin had a tendency to produced rhymed doggerel—structurally and thematically simple, but more or less consistent in rhyme and rhythm. Many of the anonymous pieces annotated for this supplement are fairly clever—tributes to the work of fellow Israelites, or meditations on points of theology. Though

thematically interesting, "Genesis 49" is remarkably bad as a composition— with randomly irregular rhythm, awkwardly structured and uneven lines that switch meters from one to the next, and a final verse that uses "raven" as a verb and tries to match it with "heaven." Given that this was apparently typeset, published, and distributed to at least a few, however, its existence suggests that all Israelites felt free to make and share their art, even if it wasn't particularly good.



M-030. The Hebrew or Jew Cut.

Caption title: THE HEBREW OR JEW CUT.

Collation: Broadsheet printed on newsprint in three columns on one side, then made into an unbound pamphlet with a trifold. 27.5 x 13.4 cm.

Notes: “The Hebrew or Jew Cut” refers to the emblem Mary and Benjamin included in the second and third editions of *The Star of Bethlehem*, Books I and II of the first edition of Mary’s *Comforter*. It represents an adaptation of a motif that appears on the Jezreelite imprint *Extracts from the Flying Roll*, which the Purnells advertised in their early literature before they began heavily promoting the *Star*.

It closely resembles what Yapple refers to as the “chain square emblem,” which also appears in these same texts, except that the lettering in this case is in Hebrew rather than English, and each emblem cites different biblical passages.

This little flyer, which was clearly intended as a quick reference for the Israelite traveling preachers, explains the significance of the unusual image, in order to convey the information to members of the audience who express interest or curiosity. The remainder of the flyer offers instruction for the preacher on how to present one’s message effectively (including how to pitch the voice for maximum effect), and how to manage money from sales.

Two aspects of this document are worthy of further study for Israelite scholars. The first is the fact that Mary and Benjamin—who spent their earliest years as itinerant preachers among the carnival folk, camping at fairgrounds and other public spaces that provided safe and welcoming camping spaces for those who traveled for a living—were clearly aware that preaching was a public performance.

The second is the complexity and depth of Israelite iconography. Neither the “chain square emblem” nor the “square Hebrew emblem” as Yapple terms it, appear in House of David imprints after their appearance in Mary’s *The Comforter, Book II* (Y-98). This suggests that this leaflet was printed sometime between 1903 and 1912. It appears in the second and third editions of the *Star*, published in 1903 and 1910, and a few other key Israelite theological texts.



The "Hebrew," or "Jew Cut," as illustrated in The Star of Bethlehem, which is explained by M-030.

THE HEBREW OR JEW CUT.

The Jewish lettering in the cut on the first leaf is often enquired about by both Jews and Gentiles. It will be well for you to remember the following: The words in the centre square translated are: Holiness unto God. The twelve smaller squares contain the names of the twelve tribes in order, as on page 1. The top verse is from Hosea 1; 11, as follows: Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel. The lower verse is part of Malachi 3; 1. Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom you seek shall suddenly come to his temple.

Holiness unto God is also on the back of the little public book.

Do not make statements concerning universal salvation in preaching except you take up the subject and prove every point. It is not often necessary. Give the message of life and if they get it, they will get the rest in due time. If you make statements that you do not prove, it will make against your message in a general way and hinder yourselves. It will be better to show up Babylon, with her false teachers, who have a form of godliness, denying the power, in order to show the signs of the times, which is the fulfillment of proph-

ecies, which show that such shall exist in the last days.

In showing the body arises no more, follow it by showing the life of body, soul and spirit must come without going to the grave, etc., and when people tell you that all will be alike, show them that the dead are only made like unto angels, but the immortal bride are raised with Him, higher than the angels, crowned with honor and glory, sons of God; but He never called an angel a son, etc., and if you study to show these things by the plain teachings of the scripture it puts them to silence.

Work hard to sell papers and get subscribers and take their address and date and send the money with your list of subscribers at least once a week—except you need the money in such cases use it. But the book money keep separate as your own, except you get more than you desire to carry about. In such cases you may send it in about once each month, with a monthly report of sales, if you can do so. Do not fail to write once a week or more—at least once a week—with a brief note of the most interesting events of your work for the paper, etc., etc.

I think it best to explain the book first and pass it around while the speaker is still on the box talking more or less to hold the crowd, and when the speaker sees they are about done taking the Little

Book, then grab up the paper and hold it up before them and make your talk in regard to the great "Shiloh's Messenger of Wisdom," and in the meantime tell the people that she or he will address them a short time and let the following speaker endeavor to speak of points that the former speaker has not spoken of, especially concerning the book and paper, and offer and urge it again in the final close. Seek for freedom and boldness and allow no one to stop you while speaking or passing the books, till you are done. Work to hold the crowd till you can get the books and papers before them. In great gatherings where there may be other things going on, do not hold too long till you offer the books; then longer if necessary. Seek good places, that you may not be removed. Get out in the street and speak against the building, and ask that the sidewalk be not blocked, etc. Always get a small box if possible. Seek for a side that the wind is on your back, etc.

Do not try to pitch your voice too high at first, but as you get warmed up you can pitch it higher with ease. Be calm and deliberate; speak plain and ordinarily fast—do not drag. Speak earnestly and fervently. Some one of you could get a tin cup of water before beginning that you may take a sip or two while speaking; it is good for the voice.

The next significant publication, *The Rolling Ball of Fire* series, published beginning in 1915, was authored solely by Benjamin, and printed with a completely different set of images from any that had appeared in earlier publications. Book III of Mary's *Comforter* series (Y-203), published in 1925, similarly includes an entirely new set of images from those that marked their earlier, more collaborative works.

Beginning in 1915, Benjamin begins to assert himself as the sole author of his works, and to remove anything alluding to Mary: The *Ball of Fire* series, his anti-prohibition pamphlets, and numerous songbooks and books of poetry all appear that year "by Benjamin." At the same time, any iconography representing Mary and Benjamin together disappears, replaced primarily by the Shiloh trumpet bearing only Benjamin's name. Although the purpose and depth of the symbol system the Purnells included in their religious texts deserves fuller study, the story of this particular symbol, which the couple warranted important enough to have the preachers explain some of its meaning to strangers, seems to reveal another story entirely about the slow dissolution of what had once been a highly productive partnership.

M-031. Jesus' Parables.

Cover title: JESUS' PARABLES / [Thick, thin line]

Caption title: Parables of Jesus / [Rule]

Collation: 22 pages, inside front and back covers printed in blue ink. Brown newsprint cover and pages. 12 x 16.6 cm.

Notes: This little pamphlet consists of aphorisms excerpted from various Gospel parables. Although atypical in that the quotations are exclusively Biblical in origin, rather than the apocryphal texts or Benjamin's writings, both of which the Israelites more commonly printed, the blue ink, typeface, and idiosyncratic formatting all typify an early colony imprint.

Although it may have been printed for Park distribution, the cheap paper and lack of publication information suggests this was for colony use—perhaps as a reference for the missionaries.

JESUS' PARABLES

Letter To Subscribers.

TO those interested in the Ingathering of Israel and the advancement of the kingdom of God on earth, and whose desire is to help to spread the good news of the redemption of the body:

We are making an offer to Libraries and Reading Rooms to send **SHILOH'S MESSENGER OF WISDOM** free of charge monthly if they will agree to have it placed in public file where visitors may have free access to read it. If you will see the Librarians personally you may be able to have the **BOOK OF WISDOM** and **SHILOH'S MESSENGER OF WISDOM** in your City Library, Y. M. C. A., Railroad Reading Rooms, Lodge Reading Rooms, etc., where they would be read by hundreds.

We also have a beautiful colored poster size 21x33 printed in 11 different shades showing the title page of the **BOOKS OF WISDOM** and four Little Books and heading of **SHILOH'S MESSENGER OF WISDOM**. If you know of a store, show-window, depot, waiting room or hotel where it would receive care, we will send one or more free of charge.

To the righteous and the wise shall be given books of joy, of integrity and great wisdom. To them shall books be given in which they shall believe; and in which they shall rejoice; and the righteous shall be rewarded, who from these shall acquire the knowledge of every upright path. Enoch 104-105, 11.

In sending in addresses be sure to give correct name, especially of Libraries, as there may be more than one in your city, and write full address plainly.

Wishing you success in your labors of love,

ISRAELITE HOUSE OF DAVID

BENTON HARBOR, MICH., U. S. A.

MARY'S LITTLE FARM.

Mary has a little farm,
And on it many babies,
And many girls, with pretty curls,
Who act like little ladies.

Her babies are the finist lot
You'll find the world around,
Her boys are every one a prize,
With minds all good and sound.

They follow her where e'er she goes,
To church and school and table,
And everything she tries to do,
They'd do if they were able.

What makes them all love Mary so?
The people often say.

Because she's full of love and truth,
And shows them all the way,

To walk and talk and play and eat
And work and preach and sing,
And when you hear their sermons
They have no uncertain ring.

They do their work in harmony,
And sing the whole day long,
But this you might expect when they
To David's house belong.

M-033

MORMON BIBLE

Concordance, Reference and
Contradictions.

M-034

M-032. Letter to Subscribers.

Caption title: Letter to Subscribers [underline]

Collation: Broadside. 11.8 x 18.2 cm. Light pink paper.

Notes: This is “an offer to Libraries and Reading Rooms.” The House of David will send *Shiloh’s Messenger of Wisdom* free each month if these facilities will make it easily available to the public. Included in the offer, for those interested, is a 21 x 33 cm. poster “printed in 11 different shades” showing the titles pages of the BOOKS OF WISDOM and four Little Books and heading of SHILOH’S MESSENGER OF WISDOM.”

This solicitation suggests that the widespread recruitment effort that took place between 1907 and about 1920 was conducted on several fronts. Besides dozens of traveling preachers spreading the word and distributing literature, the Israelites made use of any facility willing to make their literature available to the general public. Although at its peak the actual population reached around perhaps 1,000, the recruitment effort for literally 144,000 was a fully serious if not ultimately achievable goal.

M-033. Mary’s Little Farm.

Caption title: MARY’S LITTLE FARM.

Collation: Poem consisting of 6 four-line stanzas printed on a single side; black ink on off-white paper. 13.8 x 21.4 cm

Notes: This little poem, obviously a tribute to Mary Purnell, focuses on her nurturing and maternal qualities. Its perspective, focused on the well-behaved boys, girls, and babies Mary inspires, seems to be that of a child. The rhyme and structure—essentially an adaptation of “Mary’s Little Lamb,” seems childish as well, without any of the theological focus that characterizes most Israelite poetry. The work seems to be that of a very young person.

Brian Ziebart, who discovered only a single copy of the poem in Edith Meldrim’s office, suggests that Edith may have been its author. The typeface is characteristic of pre-1910 Israelite imprints. Edith joined the

colony with her family in 1903, at the age of thirteen. Although there is no firm evidence, it is plausible that the poem is the work of a very young Edith Meldrim.

M-034. Mormon Bible.

Cover title: MORMON BIBLE / Concordance, Reference and / Contradictions.

Caption titles:

MORMON BIBLE [Rule] / Concordance, References and Con- / traditions / [Rule]
Pages 1-21.

[Rule] / Contradictions of / the Mormon Bible / [Rule]
Pages 21-27.

Collation: 27 pages. 1 blank leaf after p. 25. 1 blank leaf after p. 27. 1 blank page. 9.6 x 12.1 cm. Plain brown paper cover, coated paper.

Notes: The name “Silas M.” appears at the end of the text, on the bottom of p. 27, suggesting that this pamphlet was authored by Silas Mooney, perhaps for targeted missionary work in the heavily Mormon areas of the Southwest. The compact size and plain brown but somewhat durable cover suggests that this may have been one of the several texts—concordances, notes and references—that missionaries carried with them for reference.

The “Concordance” section is typical of other Israelite concordances—usually a single keyword or phrase, such as “Flesh,” “Gates,” or “Gentiles,” followed by either a scripture chapter and verse or a reference to one of the main HOD publications. The “Contradictions” section is deals more with key concepts such as “Satan, Son of Perdition” followed by relevant scripture chapter and verse notation.

M-035. A Prophecy Fulfilled!

Caption title: [Type ornament border with leaf designs on all four corners enclosing entire broadside] / A PROPHECY FULFILLED! / [Rule] / A LETTER WRITTEN BY ABRAHAM LINCOLN / IN 1864 TO HIS FRIEND ELKINS IN ILLINOIS. / *Reprinted from our early files.*

Collation: Broadside. Four short paragraphs printed in blue ink on coated paper. 12.7 x 14.5 cm.

Notes: This is an excerpt from a letter supposedly written by Lincoln, portending crisis and widespread destruction. The most telling line is “I feel at this moment more anxiety for the safety of my country than ever before, even in the midst of war.” Typeface, mention of a reprint, quality and whiteness of the paper all suggest a recent imprint—1950s or 60s ,at a guess.

Later colony publications of this type took a turn to the anxious and apocalyptic that had been largely missing from the earlier imprints—unsurprising for an aging and dwindling colony now experiencing the ambient cultural anxiety of the Cold War.

A sub-caption indicates that this was “reprinted from our early files.” The text appears nowhere else in available colony imprints. It is likely that this is taken from *Shiloh's Messenger of Wisdom*. The fact that it was printed as a pad of tear-off sheets on heavy, coated paper stock indicates it was designed as a Park giveaway (because nothing says “Enjoy yourself!” like apocalyptic prophecies). The sheet may also have been included in mailings.

A PROPHECY FULFILLED!

A LETTER WRITTEN BY ABRAHAM LINCOLN
IN 1864 TO HIS FRIEND ELKINS IN ILLINOIS.

Reprinted from our early files.

I SEE in the near future a crisis approaching that unnerves me, and causes me to tremble for the safety of my Country.

As a result of war, corporations have been enthroned, and an era of corruption in high places will follow and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all wealth is aggregated in a few hands and the republic is destroyed.

I feel at this moment more anxiety for the safety of my country than ever before, even in the midst of war.

God grant that my suspicions may prove groundless.

M-035

Rules and Regulations

Moving pictures to be run once at evening only, till further notice; and two films, unless they are very short. In a time of large crowds, if you run regular in afternoons, it must be cut short—not more than two films and a song; and the band at evening must play at the opening till the people get up on the hill, and after that go down in the park and play, according to advertisement, and keep out of the picture show, and attend to business.

Must have entertainment and speaking and introducing literature afternoon and evenings. Bands must play once or twice and leave their instruments in stand and get out for 20 or 30 minutes, more or less, and then return and play, etc.

Gentiles who become disorderly, and especially if so around the band, or working girls, and using the abomination of the eye, the girls must not take notice in any way or jangle with them, but quietly notify our watchman, or any of our brothers who would be capable, and it shall be their duty to ask them to cut it out or leave the park, etc.

The train men must be on duty at 5 A. M. when season demands it, and be careful and watchful, and remain with the train—either engineer or conductor; and the conductors should learn all they can about the engine as well as the engineer.

Notice when trains are loaded, before punching tickets, pull your train ahead about its length, and then stop and punch tickets while the other train is loading, etc., therefore will save time. And stop at such places as shall be marked for stopping, and avoid running too close to each other, so in case of an accident with train ahead you would have time to stop;

M-036. Rules and Regulations.

Caption title: Rules and Regulations / [Rule]

Collation: small placard, printed in blue ink on both sides. 10.4 x 15.6 cm.

Notes: This is a list of rules and regulations for Park workers, similar to those in Y-371 and Y-372 (ca. 1908-1916), except printed on a card rather than in a booklet. Easier to read at a glance or fit in a pocket, presumably.

M-037. Rules for Houses.

State A

Caption title: RULES FOR HOUSES.

Collation: Broadside, 12 items listed under Roman numerals. Printed on thin parchment. 20 x 26.3 cm.

Notes: This list of rules exists in two states. State A is printed on standard letter-sized but impractically thin parchment—perhaps to use up a supply in frugal Israelite fashion. State B is printed in blue ink in a much larger typeface on a longer sheet of newsprint—most likely intended to be posted on the walls of the various living quarters to which they were presumably distributed.

It provides a fascinating glimpse into everyday Israelite life. It specifies the authority heads of houses exercised over members. They served as arbitrators of disputes, as liaisons with Pillars in case such arbitration was impossible, took requests from members for items they might need, and assigned and supervised work.

Their authority was limited, however. “Members will render obedience to heads of houses under all circumstances,” but “heads being accountable to the officers.” Pillars were responsible for receiving and distributing mail. “Heads of houses will see that all letters written by members are sent unsealed to Pillars,” who then would mail them. Frugality is mandated, “cleanliness is next to godliness,” and gossip was forbidden.

Most interesting were the requirements surrounding personal behavior. Brothers were forbidden to “interfere in the kitchen, except

RULES FOR HOUSES.

I.

Heads of houses shall seek to the Spirit to rule in love, taking members of their household into their confidence, and if any misunderstanding arises, seek to the Spirit to bring about a right understanding. If this is impossible, then they shall present the difficulty to the Pillars. Members will render obedience to heads of houses under all circumstances. Heads being held accountable to the officers.

II.

All members requiring anything should make their wants known to the heads, who will take proper steps to supply the same.

III.

It will be the duty of heads of houses to judge as to the best arrangements of household affairs, and to appoint each brother or sister to their respective duties, using no partiality, and oversee all work.

IV.

Great care must be taken that nothing is wasted or destroyed, and cleanliness is to be considered next to Godliness.

V.

Brothers are not to interfere in the kitchen, except when called upon, and eating between meals should be avoided as much as possible.

VI.

There should be no lounging on beds when well—it genders sickness.

VII.

To avoid argument and contention, which genders strife, all scripture questions coming up and not understood, should be submitted to the leader of meetings, thus giving all the benefit of answers.

VIII.

Always address one another as brother or sister, or by their given names. No child should be designated as kid. Avoid all nick names and idle and foolish talking.

IX.

No talebearing among members, and nothing to be kept back in the way of shielding a brother or sister, but always set a light to the evil and report any evil to headquarters, that it may be rooted out, but do not tell these secret sins to one another.

X.

Heads of houses will see that all letters written by members are sent unsealed to Pillars, from whence they are mailed; and all mail to be received through Pillars.

XI.

Laws of cleanliness to be strictly observed; females to be careful during the time of separation; also red ribbons to be displayed in toilet used when in that state.

XII.

All orders for supplies to be sent to headquarters.

RULES FOR HOUSES.

1. Heads of houses shall seek to the spirit to rule in love, taking members of their household into their confidence, and if any misunderstanding arises, seek to the Spirit to bring about a right understanding. If this is impossible, then they shall present the difficulty to the Pillars. Members will render obedience to heads of houses under all circumstances. Heads being held accountable to the officers.

2. All members requiring anything should make their wants known to the heads, who will take proper steps to supply what they deem necessary, for a man's wants are many but his needs are few.

3. It will be the duty of heads of houses to judge as to the best arrangements of household affairs, and to appoint each brother or sister to their respective duties, using no partiality, and oversee all work.

4. Great care must be taken that nothing is wasted or destroyed, and cleanliness is next to godliness.

5. Brothers are not to interfere in the Kitchen, except when called upon, and eating between meals should be avoided as much as possible. There shall be no cooking by any save those who are appointed to that work, and no food shall be taken to the rooms except to those who are unable, through illness, to go to the dining room. Furthermore, order should be preserved when going to meals, avoid all rushing and hurrying, let all things be done decently and in order; our life is more than meat and the body than raiment.

6. There should be no lounging on beds when well, it genders sickness.

7. To avoid arguments and contention, which genders strife, all scripture questions coming up and not understood, should be submitted to the leader of meetings, thus giving all the benefit of answers.

8. Always address one another as brother or sister, or by their given names. No child should be designated as kid. Avoid all nick names and idle and foolish talking.

9. No talebearing among members, and nothing to be kept back in the way of shielding a brother or sister, but always set a light to the evil and report any evil to headquarters, that it may be rooted out, but do not tell these secret sins to one another.

10. Heads of houses will see that all letters written by members are sent unsealed to Pillars, from whence they are mailed; and all mail to be received through Pillars, and delivered to members sealed, as received from the postoffice.

11. Laws of cleanliness to be strictly observed; females to be careful during the time of separation; also red ribbons to be displayed in toilet when in that state.

when called upon,” members were to address each other as brother and sister, and no nicknames were to be used. Some of the rules are very old-world, particularly the stricture against “lounging on beds when well” as “it genders sickness,” or the mandate that “laws of cleanliness were to be strictly observed.” Specifically, “females to be careful during time of separation; also red ribbons to be displayed in toilet used when in that state.”^{22 23}

M-038. Rules for Houses

State B

Caption title: RULES FOR HOUSES. / [Rule].

Collation: Broadside, printed in blue ink on newsprint. 13.5 x 35 cm.

Notes: See the annotation to the previous entry (M-37) for information on this State B of “Rules for Houses.”

M-039. Shepherd of the Fold.

Caption title: SHEPHERD OF THE FOLD. / [Rule]

Collation: Poem consisting of 12 four-line stanzas, printed in blue ink on white card stock. 12.2 x 30 cm.

Notes: Another example of Israelite verse. Several copies of this were printed on card stock, perhaps as gifts for a few friends or to be sung in public performance. It appears nowhere else among the various compilations of Israelite hymns in our collection. Its themes are more broadly biblical than

22. According to Deborah Madden, the menstruation taboo was a specific facet of Wroete theology. According to John Wroe’s interpretation of Mosaic law, the cause of the Fall was that Adam and Eve had sex during menstruation, rather than seven days after, when she was purified. (Deborah Madden, “The Emergence of Southcottian Israelite Theology, 1815-63,” in *The History of a Modern Millennial Movement: The Southcottians*, p. 86).

23. R. James Taylor notes that the Shakers separated men’s and women’s facilities for the same reason. Personal communication, February 18, 2018.

Israelite per se. Certain usages, such as “o’er” or “lambkins,” are more antiquated and more British than Benjamin’s typically plain American vocabulary. The competent but unsophisticated structure suggests that the author had few models for poetic writing besides nineteenth-century Protestant hymns. No details are available to suggest any particular date of publication.

M-040. The “Show Down.”

Cover title: THE “SHOW DOWN” / or / SATAN’S CRAFT / UNCOVERED. / [Rule]

Collation: 4 unnumbered sheets, printed in blue ink on parchment, on one side only. Hole-punched and hand-bound with two cream ribbons. 13.7 x 21.2 cm.

Notes: This is a fascinating twelve-stanza poem. On the surface, its subject is the Fall of Adam and Eve, in this case attributed to their recognition of nakedness, and by association of the lust of their now “vile bodies.” The language is witty and clever, among the best examples of Israelite poetry, with puns, double entendres and multiple meanings indicative of a strong literary sense.

According to R. James Taylor, the poem’s allusions were structured on references to *The Star of Bethlehem*. Far more than just entertainment or cleverness, the piece is an exegesis, in verse, of the central text of Israelite theology.²⁴

M-041. [no title or imprint].

Collation: 12 leaves, printed in dark blue ink on faded white paper, and bound at the top with two staples. 21.7 x 28.1 cm.

Notes: This is a concordance, cross-referencing Bible verses, various writings of John Wroe and James Jezreel, and *The Star of Bethlehem*, under different caption headings relevant to Israelites. The headings include such topics

24. R. James Taylor, personal communication, July 23, 2017

as “Vision of Visitation for the Redemption of Israel,” “The Ingathering,” “Scorpions, Judases, Etc.,” and “Marriage and Bridegroom.” R. James Taylor suggests that this document and others like it serve as a type of study or meditation guide for Israelites. Understanding Israelite theology is more than a matter of reading a single book; it is a lifelong study. It requires deep knowledge of the Bible, *The Star of Bethlehem* and the several smaller introductory texts, Mary’s *Comforter* series, Benjamin’s *Ball of Fire* series, the “*Baskets of Fragments*” which preserved various of Mary and Benjamin’s sermons, and the writings of the previous messengers: John Wroe, James Jezreel, and Joanna Southcott. The ideas contained in these texts take on depth and meaning not in isolation, but rather in relationship to each other. This and other of the various puzzling concordances that turn up among the Israelite imprints, Taylor suggests, may have been one-off printings for a few Israelites to share in order to debate and discuss points of theology among themselves, rather than intended to disseminate any official position or interpretation.²⁵

25. R. James Taylor, personal communication, May 27, 2018.

THE "SHOW DOWN"

SATAN'S CRAFT

UNCOVERED.

City of David Imprints Not Indexed in Yaple, Not Dated

Each of the following originated from Mary's City of David, and were acquired by the Special Collections Department of Burke Library, Hamilton College, from R. James Taylor. Given their source, and since no copies exist in our collection at the House of David, they were most likely written after the colonies split apart in 1930 and printed at Mary's colony.

M-042. Abide With Me

Caption title: ABIDE WITH ME. / (Ascending words to an old refrain)
/ By F.T.

Collation: Broadside. 3 verses in a single column, blue ink on thin white paper. 13.8 x 21.7 cm.

Notes: Francis Thorpe was one of the most prominent members of the House of David. He arrived in 1904, became the colony's first secretary, and ran the baseball team for several years as general manager. With a particular affinity to Mary, he became her closest confidante, business and legal adviser, and right-hand man after the colony split in 1930. "Abide With Me" is Thorpe's reworking of a well-known Christian hymn. Thematically, the hymn speaks of mortal life and light ebbing and waning, and alludes to the promise of eternal life in Heaven for the faithful. Keeping the basic structure of the poem, Thorpe alters its meaning to conform to Israelite themes of immortality after transformation of the awakened soul here on Earth. While this is impossible to date with any accuracy, the fact that it originated from the City of David strongly indicates a publication date after 1930.

M-043. The End of Time

Caption title: THE END OF TIME

Collation: Broadsheet. 20 quatrain stanzas in a single column, black ink on light tan paper. 11 x 38.1 cm.

Notes: Although there is no date on this, the san serif font, darkly apocalyptic theme, and the allusion to the rising danger of “the red agnostic”—i.e., the Soviet Union, alluding to the moral panic regarding the rising tide of Communism that preoccupied America during the Cold War—is characteristic of some Israelite poetry during the 1950s and 60s. Martin Snyder, the author of this poem as well as several others, was a member of the City of David. Originally from West Virginia, he came after the split and joined Mary’s colony directly. He was known for his witty, often satirical verses, which he sometimes signed with the pseudonym “Wrongfellow.” He worked for years as a paper hanger, and lived to be nearly one hundred years old.

M-044. Israel Praise God for the Scriptures

Caption title: ISRAEL PRAISE GOD FOR THE SCRIPTURES, / THE INTERPRETER AND THE / FIVE FRIENDS / (F. T.)

Collation: Broadside, single column. 13.9 x 21.5 cm.

Notes: Although Francis Thorpe had a strong mind for both business and legal affairs, his theological writing reveals a strongly mystical bent, particularly when he began working closely with Mary in the formation and running of her new colony. The House of David from its inception had notably combined business, entertainment, and religion. After Benjamin’s death and the separation of the two colonies, the personalities of each of the colonies essentially split as well. The House of David under Judge Dewhirst was now primarily run as a business and entertainment enterprise. Mary’s City of David maintained certain of these operations, including the sports teams and resort cabins, but she herself strongly maintained and emphasized Israelite religious values, and she found her strongest source of support in Francis.

Israelite theology was informed by multiple sources: the writings of Joanna Southcott and the messengers that preceded Benjamin and Mary, Benjamin’s interpretations of the New Testament—particularly the apocalyptic texts—and several apocryphal works, particularly the Book of Enoch and the Book of Jasher. Enoch was especially significant. According to Genesis 5:21-24, Enoch, after living 365 years, “walked with

God: and he was no more; for God took him.” Some Christians, including the Israelites, interpret this to mean that God took Enoch into heaven as a living man. *The Book of Enoch* describes his visit there.

“Israel Praise God for the Scriptures” is a kind of meditation or praise poem to five of the archangels who in Enochian scripture stood before God: Michael, Gabriel, Raphael, Phanuel, and Uriel. Two aspects of this well-structured piece are noteworthy. His description of Michael, “who stands up in a woman’s form for the deliverance of His people, Israel,” is a clear allusion to Mary Purnell.

More remarkable is the acrostic that follows his praise for Gabriel, “who is over IKISAT.” The attribution itself is from 1 Enoch 20:7. Ikisat is an Ethiopic word that carries the double meaning of “seraphim” and “serpent.” In this composition, Thorpe creates an acrostic, in which each letter of “Ikisat” becomes the first letter of an Israelite concept: Ingathering, Kingdom of righteousness, Israel, Saviors “in the Seven Messengers,” “AT the time of the end.” Implicitly, the Israelites are the seraphim (or perhaps also the serpents).

Just as Israelite theology must be considered as an intertextual body of work, revealing deeper meaning only to those ready to receive it, Thorpe’s composition, with the coded acrostic at the center, suggests deeper meaning in the structure of language itself.

M-045. Prayer

Caption title: PRAYER / (Author Unknown)

Collation: Single verse printed in blue ink on white card stock. 11.4 x 16.4

Notes: This anonymous prayer appears to be a reworking of Psalm 51:10-12, according to Israelite themes. The explicitly feminine imagery focused on “Christ and His Bride” clearly denotes a City of David author. The Israelite play with more traditional Christian prosody and the implicit praise of Mary is characteristic of Francis Thorpe’s writing, but there is no evidence that this composition is his.

**ISRAEL PRAISE GOD FOR THE SCRIPTURES,
THE INTERPRETER AND THE
FIVE FRIENDS**

(F. T.)

Michael, Who stands up in the woman's form for the
deliverance of His people, Israel;

Gabriel, Who proclaimed the birth of the First Child,
Jesus; who stands at will in the Presence of
the Lord, and pleads for Israel to do the same;
who is over I K I S A T:

I Ingathering of Israel, (and over the Cherubim—
the angels who are sent to watch and help;)

K Kingdom of righteousness;

I Israel—according to the promises;

S Saviors upon Mt. Zion, in the Seven Messengers;

AT AT the time of the end.

Raphael, For throwing stones, which reminds Israel to keep
in line with their profession of faith, and pile
those stones on all enemies of the light and
truth;

Phanuel, For presiding over all repentance, and calling to
remembrance all the promises; for represent-
ing all Israel in the spiritual battle with satan's
hosts in heaven and hell; for remaining on the
battlefield, and completes the remainder of the
sufferings of Christ!

Uriel, For presiding over all light, truth and Wisdom;
whom the Seventh Messenger acknowledged
and praised for guiding him in the way of all
truth and understanding.

God bless you all.

PRAYER

(Author Unknown)

O Thou God of the living, cause
me to ask aright, take me not out of
the world, but keep my heart clean;
keep me clothed with Christ and His
Bride; keep the Law of Thy Covenant
of the Immortal life of the mortal
body in me. Keep my spirit, soul and
body begotten and conceived of Thee,
doing the work that Thou didst till
I be made like Thy Son Jesus Christ
and His Bride. Cause me to ask a-
right; keep me with a clean heart;
grant me the Immortal Eye. Amen.

* * * *

Notable House of David Imprints Indexed in Yaple as Different Editions or States, or as non-Existent States.

M-046. Free Press of the House of Israel. 1894

Caption title: FREE PRESS OF THE HOUSE OF ISRAEL, / NEW HOUSE OR BODY OF ISRAEL / [Printer's device, three rules] / 29TH DAY OF THE SEVENTH MONTH, 1894. / [Three rules] / Miner Electric Print, Brazil, Indiana.

Collation: 4 pages, 3 columns printed in dark blue ink on newsprint. Pages 2-4 numbered.

21.8 x 28 cm

Notes: In his *Bibliography*, Yaple includes this imprint as the sole entry under the heading "A House of David Imprint Not Examined," Y-392. This copy, extremely fragile and crumbling around the edges but otherwise intact, was found on site in Shiloh, stored in a box full of newspaper clippings, Park flyers, and other ordinary oddments. Although he was only able to view and describe this imprint from a facsimile reprinted in the September 1924 issue of *Shiloh's Messenger of Wisdom*, Yaple's annotation is thorough. Most important, he draws attention to the significance of the document for scholars of the Israelite faith. Published in Indiana while Benjamin and Mary made a living as itinerant preachers and the first of their publications, this pamphlet contains all the key ideas they were later to fully develop in *The Star of Bethlehem*, and from which they launched a religious movement that has lasted over a century.

FREE PRESS OF THE HOUSE OF ISRAEL, NEW HOUSE OR BODY OF ISRAEL

29TH DAY OF THE SEVENTH MONTH, 1894.

MINER ELECTRIC PRINT, BRAZIL, INDIANA.

Study to show thyself approved unto God, a workman that needeth not to be ashamed; rightly dividing the word of truth.—II Tim. 2:15.

The Scriptures are given to Jew, Gentile and the church of God.—Isa. 44:5.

This church of God will not slumber nor sleep (die). The gates of hell (death, grave) shall not prevail against it. Matt. 16:18.

Blindness in part happened to Israel (the church of God) until the fulness of the Gentiles had come in. The Gentiles are at their fulness, and have been since 1875, the opening of the Third Watch. The days of Daniel are here, and it is written, Blessed is he who waiteth and cometh to those days.

As the schoolboy in arithmetic uses three numbers to find the fourth, which he calls the "rule of three," so in the Scriptures, as well as in nature, we see the figure "3" ever held before us, turn where we will, from Genesis to Revelation. If we gaze into the firmament we do always behold the glories of the sun, moon and stars; if we walk in the green fields we tread beneath our feet the shamrock; so we, in the new house of Israel, have the figure "3" as our emblem in the holy trinity of Father, Son and Holy Ghost. If we look at

1894, the noble handiwork of Deity, we behold him turned out of the hands of the potter into three component parts—body, soul and spirit, and we find that Paul prayed for the whole man to be preserved blameless; said he: "I pray God your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus." Notice also, that Paul said: "There is one glory of the sun, one of the moon and one of the stars, but one star differs from another star in glory." Jesus says: "There are many mansions in my Father's house." Now, bear in mind, immortality is one thing, and corruptibility is another thing. Immortality is to be gained this side of the grave by keeping the laws of God, law and gospel joined in two pence; for it is written of them, this small remnant, in Revelations 7th and 14th chapters, "they sing the songs of Moses and the Lamb"—law and gospel. This is the small remnant that will glorify God by keeping the body, while, on the other hand, as touching the resurrection glory, which is the glory of the moon, this is a number that John saw—that no man could number—that had washed their robes, and made them white in the blood of the Lamb. If you lose your body you dishonor God, for Paul says: "It is sown in dishonor." The wages of sin is death, and it is written that sin is a transgression of the law, and this is why Paul said that all have sinned and come short of the glory of God. Why? Because they lost the body he delighted to dwell in. Now, this may seem strange, but remember that

it is written in the book of wisdom that through envy of the devil death came into the world through the disobedience of Adam. If Adam had been obedient to God, he and his offspring would not have died. But seeing that he brought death, will it always remain? No; it is written, "The last enemy that shall be destroyed is death." So we see that death is an enemy to man. Now, it is earnestly taught that this all refers to the soul, but it cannot be so, for remember that in Proverbs 12:28 it is said "In the way of righteousness is life, and in the pathway thereof there is no death." Could this refer to those who die? No; because that would be one death; but it will be fulfilled in the mock, who shall inherit the earth. How can they inherit the earth who have lost the earth (the body), the earth that bears the word of the Lord, the animate earth. It is written, "be that overcometh shall inherit all things." But if a man loses his body does he inherit all things? No, because he has lost his body, and this body he will never have again. Job says: "As the clouds are consumed and vanish away, so he that goeth to the grave cometh up no more, Job 1:9; and Samuel: "It is as water spilt upon the ground, which cannot be gathered up again." 2d Samuel 14:14; and Paul, touching the same thing: "Thou sowest not the body that shall be, but it is sown a natural body; it is raised a spiritual body," that is, two parts, the union of the spirit and the soul, but the other part (the body) is lost. So, you see, by gazing to the grave you suffer

M-047. The Star of Bethlehem. 2nd. ed. Book 1. 1903.

State B.

Cover title: [Thin red rule, thick blue rule border enclosing all the following] / THE / Star of Bethlehem / The Living Roll of Life. / BOOK No. 1 / [Shiloh trumpet ensign device with the following words part of the design in red ink] / I DO SET MY BOW IN THE CLOUD AND IT SHALL BE FOR A TOKEN / OF A COVENANT BETWEEN ME AND THE EARTH / Gen. IX, 13. A RAIN-BOW UPON HIS HEAD, REV. 10, 1. / THE / ENSIGN / I / SERVE / HOLINESS UNTO GOD / [Trumpet] / Blow Ye The / Trumpet, Sound / An Alarm In / My Holy Mountain, Joel. / 2,1. / The Star / Of / Bethlehem / The Little / Book Open / Rev. 10-2 / The Living / Roll Of Life / Ezek 2-9. / Rev. 20-12 / SHILOH / GEN. 49-10 / When They / Saw The Star, / They Rejoiced / With Exceeding / Great Joy, / Matt. 2,10. / [The following words are below the trumpet emblem] And the Lord whom ye seek shall suddenly come to / His temple, even the messenger of the covenant, whom ye / delight in. Behold He shall come saith the Lord of / Hosts.” —Mal. 3-1.

Title page: The Star of Bethlehem / The Living Roll of Life. / [Rule] THE WORD OF GOD.—REV 19, 13. [Chain-square emblem] Copyrighted 1903 / by / MARY AND BENJAMIN / Benton Harbor, Mich., U.S.A.

Collation: Insert page. Title page. Verso of title page printed above and below a Hebrew square emblem enclosed by double rules. Introduction, pages i-ix. Poem on unnumbered page, “The Day Star Has Risen.” Pages 5-200. Back cover chain square emblem. White uncoated paper covers. 13.6 x 19.6.

Notes: The existence of this state of *The Star of Bethlehem* presents several riddles. The text, typesetting, contents, and certain key details of this four-volume set are near-identical to Y-12, 13, 14, and 15, but with significant differences. For this reason, I am inclined to consider this four-volume set as a different state rather than a different edition. Certain details in internal content vary, both in the copies of Y-12 through 15 we hold and this previously uncatalogued alternate state. These variations are crucial, essential, and deeply puzzling.

THE Star of Bethlehem

The Living Roll of Life.

BOOK No. 1



And the Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in. Behold He shall come saith the Lord of Hosts."—Mal. 3, 1.

M-047

The copies of Y-12 we have here in Shiloh, as well as the copies of State B, contain additional text that Yaple does not mention in his annotation. Pages 1-32 of our copies of Y-12 consist of “A Late Brief Explanation of Time,” followed by an introduction, a poem, and the main text of the book. Furthermore, the pagination in our copies of Y-12 go to 200. Yaple lists 194 in his annotation.²⁶

Our State B copies contain all of this additional material except “A Late Brief Explanation of Time.” The Israelites published “A Late Brief Explanation of Time” under separate cover (Y-34). It gives an account of the printing history of the first edition of the *Star*, including a list of errors attributed to its non-Israelite printers. The most crucial of these errors was the incorrect calculation suggesting that the Millennium would occur in 1906. From this, Yaple infers a publication date ca. 1905. If so, its inclusion in our copies of Y-12 may also suggest a printing date of 1905 or 1906 rather than 1903—the date given on the title page. The fact that most of these copies also contain the May 29th 1902 insert explaining that the second edition purports to correct the errors of the first that Yaple describes in his annotation of Y-12, however, suggests an earlier publication date.

The State B copies in our holdings, sent to the House of David from the Australia colony, contain the 1902 insert, but notably lack “A Late Brief Explanation of Time.” Most importantly, however, they feature a completely different cover. The Israelites normally did not produce multiple covers for the same edition. Nor did they do anything without reason, particularly when it came to the divinely inspired text central to their religion. And the *Star*, with its multi-color covers and relatively high-quality paper, was expensive to produce. Why two completely different cover designs?

Yaple made a convincing case that the female figure/watch emblem featured on the front covers of Y-12 through 15 and the three books in *The Comforter* series represents Mary, and gives abundant evidence to support this hypothesis. In the early days of the colony, the Purnells typically

26. I examined the copies of Y-12-15 housed at Hamilton during a visit there. A copy of Y-12 they hold that is bound in with 13-15 lacks both the 1902 insert or “Late Brief Explanation.” Their standalone copy of Y-12, however, has both the 1902 insert and *A Late Brief Explanation of Time*. The fact that the bound copy lacks these features, which therefore Yaple did not describe, may well be due to a decision to omit them made by whomever bound the four copies together, rather than a planned featured of the edition.

signed their work “Mary and Benjamin,” emphasizing their status as co-Messengers, “Shiloh Twain.” The red trumpet cover design on our State B copies, along with the red, white and blue color scheme, is typical of the iconography with which Benjamin would later demarcate work for which he claimed sole authorship. Yaple suggests in his annotation to Y-12 that, given the rarity of the second edition of the *Star*, and the fact that Benjamin recalled all copies of it when he published the third edition in 1910, indicates that Benjamin was already uneasy with Mary’s role and degree of authority.²⁷ But during this early foundational period, little evidence exists to suggest antagonism between a then highly functional couple in the process of founding a religion that was soon to become an international concern, bringing nearly a thousand members and tens of thousands of tourists to Benton Harbor, and launching many enterprises, all of which brought in untold wealth. Moreover, the 1910 third edition of the *Star* is also copyrighted “Mary and Benjamin.” As detailed in the annotation to M-30 above, with the exception of Mary’s publication of *The Comforter* in 1912, the main theological texts printed at the House of David contained various symbols and images including the names or initials of both husband and wife until 1915.

The trumpet design on the state B cover is highly similar to other covers the colony produced ca. 1904 and 1905. Most of the important literature during this early period of intense recruitment: The Book of Wisdom (Y-16, Y-24, 25, 26), The Little Book (Y-20), and numerous other titles produced during this period, feature this design. The image represents Gabriel’s Trumpet, which was supposed to be blown in 1906—the date of the Ingathering that proved erroneous. The Purnells claimed that the second edition of the *Star* was recalled in favor of the third 1910 edition because of this error. If we can take them at their word, perhaps the watch design on the state A editions were a later replacement, in an attempt to minimize the error.

The copies that we have on hand at Shiloh exist only because they were preserved in an unopened box in Australia, and thus were never recalled. Although the watch image is certainly central to Mary’s iconography, it also perhaps represents a less erroneously specific attitude toward time, and the fulfillment of the Ingathering, than the trumpet, after the disappointment of 1906. The fact that the 1902 insert and the “Brief Explanation of Time” were left in with the publication of the new cover perhaps suffices to

27. Yaple, p. 52.

distance Mary and Benjamin from the supposed printing errors of 1902, while leaving the rest of the text intact, and presumably error-free—at least until the 1910 publication of the third edition with its widespread recall of the second. In any case, the ambiguities present rich ground for further study.

M-048. The Star of Bethlehem. 2nd. ed. Book 2. 1903.

State B.

Cover title: [Thin red rule, thick blue rule border enclosing all the following] / THE / Star of Bethlehem / The Living Roll of Life. / BOOK No. 2 / [Shiloh trumpet ensign device with the following words part of the design in red ink] / I DO SET MY BOW IN THE CLOUD AND IT SHALL BE FOR A TOKEN / OF A COVENANT BETWEEN ME AND THE EARTH / Gen. IX, 13. A RAIN-BOW UPON HIS HEAD, REV. 10, 1. / THE / ENSIGN / I / SERVE / HOLINESS UNTO GOD / [Trumpet] / Blow Ye The / Trumpet, Sound / An Alarm In / My Holy Mou- / ntain, Joel. / 2,1. / The Star / Of / Bethlehem / The Little / Book Open / Rev. 10-2 / The Living / Roll Of Life / Ezek 2-9. / Rev. 20-12 / SHILOH / GEN. 49-10 / When They / Saw The Star, / They Rejoiced / With Exceeding / Great Joy, / Matt. 2,10. / [The following words are below the trumpet emblem] And the Lord whom ye seek shall suddenly come to / His temple, even the messenger of the covenant, whom ye / delight in. Behold He shall come saith the Lord of / Hosts.” —Mal. 3-1.

Title page: The Star of Bethlehem / The Living Roll of Life. / [Rule] THE WORD OF GOD.—REV 19, 13. [Chain-square emblem] Copyrighted 1903 / by / MARY AND BENJAMIN / Benton Harbor, Mich., U.S.A.

Collation: Insert page. Title page. Verso of title page printed above and below a Hebrew square emblem enclosed by double rules. Pages 203-400. Back cover trumpet ensign. White uncoated paper covers. 13.5 x 19.6. cm.

Notes: This is identical in every respect to its counterpart, Y-13, except for the cover design, making it much more clearly a different state rather than a new edition.

M-049. The Star of Bethlehem. 2nd. ed. Book 3. 1903.

State B.

Cover title: [Thin red rule, thick blue rule order enclosing all the following] / THE / Star of Bethlehem / The Living Roll of Life. / BOOK No. 3 / [Shiloh trumpet ensign device with the following words part of the design in red ink] / I DO SET MY BOW IN THE CLOUD AND IT SHALL BE FOR A TOKEN / OF A COVENANT BETWEEN ME AND THE EARTH / Gen. IX, 13. A RAIN-BOW UPON HIS HEAD, REV. 10, 1. / THE / ENSIGN / I / SERVE / HOLINESS UNTO GOD / [Trumpet] / Blow Ye The / Trumpet, Sound / An Alarm In / My Holy Mountain, Joel. / 2,1. / The Star / Of / Bethlehem / The Little / Book Open / Rev. 10-2 / The Living / / Roll Of Life / Ezek 2-9. / Rev. 20-12 / SHILOH / GEN. 49-10 / When They / Saw The Star, / They Rejoiced / With Exceeding / Great Joy, / Matt. 2,10. / [The following words are below the trumpet emblem] And the Lord whom ye seek shall suddenly come to / His temple, even the messenger of the covenant, whom ye / delight in. Behold He shall come saith the Lord of / Hosts.” —Mal. 3-1.

Title page: The Star of Bethlehem / The Living Roll of Life. / [Rule] THE WORD OF GOD.—REV 19, 13. [Chain-square emblem] Copyrighted 1903 / by / MARY AND BENJAMIN / Benton Harbor, Mich., U.S.A.

Collation: Insert page. Title page. Verso of title page printed above and below a Hebrew square emblem enclosed by double rules. 1 page Introduction. Blank page. Pages 403-600. Back cover trumpet ensign. White uncoated paper covers. 13.6 x 19.6. cm.

Notes: This is identical in every respect to its counterpart, Y-14, except for the cover design.

M-050. The Star of Bethlehem. 2nd. ed. Book 4. 1903.

State B.

Cover title: [Thin red rule, thick blue rule border enclosing all the following] / THE / Star of Bethlehem / The Living Roll of Life. / BOOK No. 4 / [Shiloh trumpet ensign device with the following words part of the design in red ink] / I DO SET MY BOW IN THE CLOUD AND IT SHALL BE FOR A TOKEN / OF A COVENANT BETWEEN ME AND THE EARTH / Gen. IX, 13. A RAIN-BOW UPON HIS HEAD, REV. 10, 1. / THE / ENSIGN / I / SERVE / HOLINESS UNTO GOD / [Trumpet] / Blow Ye The / Trumpet, Sound / An Alarm In / My Holy Mountain, Joel. / 2,1. / The Star / Of / Bethlehem / The Little / Book Open / Rev. 10-2 / The Living / Roll Of Life / Ezek 2-9. / Rev. 20-12 / SHILOH / GEN. 49-10 / When They / Saw The Star, / They Rejoiced / With Exceeding / Great Joy, / Matt. 2,10. / [The following words are below the trumpet emblem] And the Lord whom ye seek shall suddenly come to / His temple, even the messenger of the covenant, whom ye / delight in. Behold He shall come saith the Lord of / Hosts.” —Mal. 3-1.

Title page: The Star of Bethlehem / The Living Roll of Life. / [Rule] THE WORD OF GOD.—REV 19, 13. [Chain-square emblem] Copyrighted 1903 / by / MARY AND BENJAMIN / Benton Harbor, Mich., U.S.A.

Collation: Insert page. Title page. Verso of title page printed above and below a Hebrew square emblem enclosed by double rules. Pages 603-780. Back cover trumpet ensign. White uncoated paper covers. 13.6 x 19.7. cm.

Notes: This is identical to its counterpart, Y-15, except for the cover design.

COURT CASE LITERATURE

M-051. Alphabetical List to Names of Witnesses. 1927.

Cover title: Alphabetical Index / [Rule] TO [Rule] / Names of Witnesses

Collation: 5 printed pages, top-bound. Paper front covers, dark blue, dark green, brown, or tan. Thick cardboard back cover. 21.2 x 35.5 cm.

Notes: This document, a list of witnesses for the 1927 trial, is puzzling in several respects. First, it is incomplete. It includes most, but not all of the names provided in vol. 1 of the comprehensive trial transcript (Y-406). Like the seven-volume transcript, it is organized into columns listing volume, volume page, and index page numbers; however, these numbers do not correspond with those in the transcript. The primary list order is alphabetical by name, but the numerical order under the “vol.” column corresponds with the order in which individuals were called in the trial. But both the list of witnesses and the volume designation are incomplete—ending somewhere in the middle of the portions of the trial recorded in vol. 6 of the main trial transcript (Y-411).

Possibly, the volume, page, and index numbers refer to the original shorthand trial transcription taken by House of David member Walter Hill, rather than the published volumes. That would account for the lack of index correlation, but not the fact that the colony published and apparently distributed an incomplete list of witnesses, which did not follow through to the end of the trial.

M-052. In the Matter of the House of David. 1927.

Caption title: [Thick, thin rules] IN THE MATTER OF THE / HOUSE OF DAVID / Benton Harbor, Michigan. / [Rule] / SUPPLEMENTAL FACTS AND PROTEST / AGAINST PROPOSED DEFICIENCY TAX FOR 1922, / AND CLAIM OF EXEMPTION AS AN APOSTOLIC ORDER. [Rule] / BEFORE THE COMMISSIONER OF INTERNAL REVENUE, / PER IT: CA: 2553 - 6 / [Rule] / H. T. Dewhirst, / Attorney for House of David, / Benton Harbor, Mich. / [Thin, thick rules].

Collation: Blank white cheap paper covers. Title page. Index page. 36 pages (page 1 unnumbered). Bound with 3 staples. 16.4 x 23.8 cm.

Notes: As a religious organization that both oversaw multiple lucrative business enterprises and sustained a membership of individuals and families whose livelihood depended on those operations, the House of David presented an unusual case when it came to taxation. Since 1908, the colony enjoyed none of the tax exemptions ordinarily afforded to religious organizations. Rather, it was assessed taxes as a corporation.

In response to a notice the IRS apparently sent on February 12, 1927, billing the House of David for \$10,941.43 in deficiency taxes for 1922, Judge Dewhirst drafted this protest.

The assessment, Dewhirst argued, “is without warrant in law and without precedent. The House of David is not only denied right of exemption as an Apostolic order, but it is also denied the exemption provided by law for the heads of families, numbering over two hundred, notwithstanding the fact that they have no other source of income.” He supports his argument with several forms of evidence, including financial statements from 1922, statements from members familiar with the colony finances willing to attest to both its validity as a religion and the aboveboard nature of its bookkeeping, and supporting statements from various local officials. Although certainly the spectacular legal trial was a factor in drawing IRS attention to colony finances in 1927, the taxation issues speak to larger patterns in American history with regard to appropriate taxation of intentional and religious communities that are still being debated to the present day.

Alphabetical Index
— TO —
Names of Witnesses

M-051

IN THE MATTER OF THE
HOUSE OF DAVID
BENTON HARBOR, MICHIGAN.

SUPPLEMENTAL FACTS AND PROTEST
AGAINST PROPOSED DEFICIENCY TAX FOR 1922,
AND CLAIM OF EXEMPTION AS AN APOSTOLIC ORDER.

BEFORE THE COMMISSIONER OF INTERNAL REVENUE,
PER IT: CA: 2553 - 6

H. T. DEWHIRST,
ATTORNEY FOR HOUSE OF DAVID,
BENTON HARBOR, MICH.

M-052

M-053. United States Board of Tax Appeals, Petition. 1935.

Cover title: [Thick, thin rules] / UNITED STATES BOARD / OF TAX APPEALS / House of David, / *Petitioner*, [Vertical parentheses to the right] / vs. / Commissioner of Internal Revenue, / *Respondent*. / Docket No. 79719 [Number is hand-written] / [Rule] Filed 5/22/35 [hand-written] / PETITION / FOR A RE-DETERMINATION OF THE DEFICIENCY TAX SET / FORTH BY THE COMMISSIONER OF INTERNAL REVENUE / IN HIS NOTICE OF DEFICIENCY, IT: AR: D-7, WHD-90D. / DATED MARCH 11TH, 1935. / [Rule] / H. T. Dewhirst / Attorney for Petitioner. / Business Address: / Benton Harbor, Michigan [Thin thick rules]

Title page: [Thick, thin rules] / UNITED STATES BOARD OF TAX APPEALS / House of David, / *Petitioner*, [Vertical parentheses to the right] / vs. / Commissioner of Internal Revenue, / *Respondent*. / Docket No. / [Rule] / PETITION / FOR A RE-DETERMINATION OF THE DEFICIENCY TAX SET / FORTH BY THE COMMISSIONER OF INTERNAL REVENUE / IN HIS NOTICE OF DEFICIENCY, IT: AR: D-7, WHD-90D. / DATED MARCH 11TH, 1935. / [Rule] / H.T. Dewhirst, / *Attorney for Petitioner*. / Business Address: / Benton Harbor, Michigan / [Think, thick rules]

Collation: 1 blank leaf. Title page. 1 blank page. 44 pages. 1 blank leaf. 15 x 23 cm. Green paper covers.

NCH Also

Notes: Despite Judge Dewhirst's well-documented protests, the House of David's taxation struggles continued. At issue was the fairness of such assessment, as it placed an undue burden on the membership. This petition addresses the apparent fact that the IRS was not allowing deductions to which the House of David was in fact entitled, and in the apparent confusion on the part of the IRS as to whether the colony should be taxed as a secular or religious organization, as individuals or as a corporation, erred on the side of taxation—thus determining that the House of David had been deficient in paying taxes.

The dilemma eventually became the topic of a Congressional hearing. As part of the Revenue Act of 1936, the House of David was assigned the special tax status of 501(d), which provides “exemption for a religious or apostolic association or corporation” under certain conditions. Organizations such as the House of David and the Shakers met those conditions and are explicitly named as examples under the 501 (a) and (d) exemption category.²⁸ This petition crucially documents and outlines the issues, the resolution of which led to the creation of this new tax status.

It is easy to cast Judge Dewhirst as a villain, whose essentially secular and business-oriented approach to colony affairs and open hostility to Mary fractured the community. The fact that his ongoing battle against the IRS on behalf of the House of David eventually led to the creation of an entirely new tax status opens up new possibilities for how communal societies and intentional communities might organize themselves, however, is worth considering. In this matter as in so many others, House of David members served as pioneers for the modern age, in so many ways that have yet to be fully considered.

Additional note: The copy of this imprint owned by Hamilton College has Judge Dewhirst’s original signature on p. 13, as “Counsel for Petitioner.”

28. Internal Revenue Service, *Internal Revenue Manual*, Part 7, Rulings and Agreements, Chapter 25. Exemption Organizations Determinations Manual. Section 23. Religious and Apostolic Associations. Requirements for Exemption. https://www.irs.gov/irm/part7/irm_07-025-023

UNITED STATES BOARD OF TAX APPEALS

House of David,
Petitioner,

vs.

Commissioner of Internal Revenue,
Respondent.

} Docket No.

79719

PETITION

Filed 5/22/35

FOR A REDETERMINATION OF THE DEFICIENCY TAX SET
FORTH BY THE COMMISSIONER OF INTERNAL REVENUE
IN HIS NOTICE OF DEFICIENCY, IT:AR:D-7, WHD-90D.
DATED MARCH 11TH, 1935.

H. T. DEWHIRST,
Attorney for Petitioner.

Business Address:
Benton Harbor, Michigan
