CUDMORE'S

Prophecy of the Twentieth Century

BY

P. CUDMORE, Esq., B. H.,

PART III.

PRICE, 10 CENTS.

CHICAGO
HISTORICAL
SOCIETY
DUPLICATE

NEW YORK:
For Sale by P. J. Kenedy, No. 5 Barclay Street.
1901.

CUDMORE'S

Prophecy of the Twentieth Century

PART III.

BY

P. CUDMORE, Esq., B. H.,

Counselor at Law,

Author of the "Irish Republic," "The Civil Government of the States" and "Constitutional History of the United States," "Poems and Songs," and "Buchanan's Conspiracy," "The Nicaragua Canal and Reciprocity," "The Battle of Clontarf," Cleveland's Maladministration," Cudmore's Prophecy of the Twentieth Century, Parts I and II," etc.

PRICE, 10 CENTS.

CHICAGO
HISTORICAL
SOCIETY

NEW YORK:
For Sale by P. J. Kenedy, No. 5 Barclay Street.
1901.

G

15970.

CHICAGO
HISTORICAL
SOCIETY

PROPHECY OF TWENTIETH CENTURY

PART III.

"Faribault Republican:

"Faribault, Minn., Oct. 26, 1900.

"I will pay five dollars in gold to any person who will solve, before Jan. 1, 1901, the following passage from the Bible, to-wit: 'In the beginning God created the heavens and the earth.' (Genesis i., 1.)

"P. CUDMORE, B. H."

As no person has solved the foregoing problem, I do hereby solve it.

A retrospective glance at the world's progress and past civilization, will throw light on the subject. The Chinese have the oldest religion and civilization in the world, running back thousands of years, as appears from their arts, science and records, showing an account of the age of the world to be 3,269,268 years. The Egyptians count 25,000 years from the reign of the sun. The Chinese wall, the art of printing, the invention of gun powder, the mariner's compass, and other important discoveries are positive proof of the early civilization of China.

The Chinese believe in a Supreme Being. They have substantially the ten commandments—"Honor thy parents, even to veneration;" "Thou shalt not steal;" "Thou shalt not bear false witness;" "Love and assist thy neighbor." Many of their customs are the same as those of Moses, the Chaldeans and Egyptians. Their ten curses correspond with the ten plagues of Egypt.

The Chinese are not idolators. Their images are held in veneration, the same as Christians erect monuments, in memory of parents, friends and great men, the accounts of prejudiced travelers and missionaries to the contrary notwithstanding. No nation, ancient or modern, believed that the image of stone, wood or brass was the Supreme Being, or anything superior to man. Their worship was more than veneration. Philosophers taught the people by picture writing; pictures to this day are used to teach an object lesson. The images of great men and parents are kept as a commemoration only. In time this reverence increased for the memory of the dead. In time this veneration was extended to the sun as the emblem of the Deity, the Author of life and light. Some people imagine that this great veneration and devotion to the sun and images was worshiping them the same as the Supreme Being.

The "Powers" and Christian missionaries call the Chinese barbarians. The Persians called the outside world barbarians; so did the Egyptians and Romans; and now the English claim that the Anglo-Saxon civilization is superior to the whole world!

The religion of Abraham came from the Chinese, through the Chaldeans, as appears from the government of China, which is patriarchal. Obedience to the father of each family is the first duty, and the emperor is considered as the father of the whole. Their worship is by prayer and thanksgiving, without any mixture of idolatrous practices.

In China each house is a separate government. The father is the head. A long reign of passive obedience and tranquility has made the Chinese obedient to the will of the emperor, as pope, king and father of all. They have few principles of religion, but they live up to them. They see the Christians, with libraries to explain their religion, broken up into warring factions, robbing, murdering and enslaving people, who believe and worship the same God, the same Christ, and expecting the same salvation. They persecute the Chinese for not accepting a Bible, the first sentence of which not one in a hundred million understands. "In the beginning God created the heavens and the earth."

The Chinaman beholds from history and the Bible that Christ died for a principle, and to teach His disciples to follow his example; that the first Christians lived in common and in brotherly love; that their followers assumed titles imperial and lordly dignities, worshiping God and mammon, living in palaces, luxury and indolence. In the sixteenth century one set of Christians destroyed the shrines, tombs and images of their Christian ancestors, merely through spite, cruelty, and as a pretext to destroy their enemies, get their property, and root out the ancient religion of their own ancestors and countrymen!

The Chinaman beholds that the Spanish inquisition employed cruelty and torture to the Jews and Christians, using fire and dungeons to exterpate heresy; that Henry VIII. of England sent to the flames persons who denied the corporal presence of Christ in the consecrated bread and wine. (Hallam's Con. History of England, p. 56.) Henry, Mary, Edward and Elizabeth were as cruel as the Spanish inquisition. (Hallam.) Luther believed in consubstantiation; others believed that the consecrated bread and wine were "only figurative symbols."

The Chinaman beholds Englishmen plundering the churches of their ancestors they affect to reform. (Hallam's Constitutional History of England, p. 63.) They suspect that the truth of religion begins to be very suspicious when it stands in need of prisons and scaffolds to eke out its evidences. (Hallam's Constitutional History of England, p. 70.) In 1577 priests were put to death in England for their religion (Ib. 91); others were put to the rack. In the latter part of Elizabeth's reign the rack seldom stood idle in the Tower. (Hallam, p. 93.) In 1584 Elizabeth banished all priests from the realm. (Hallam, p. 96.) Mary, Queen of Scots, was imprisoned and put to death in England by her cousin, Elizabeth, a violation of all natural, public and municipal law. (Hallam's Constitutional History of England, p. 100.) Custom governs in China, where custom and religion are interwoven. You cannot destroy one without destroying the other.

The "Boxers" have looked on the native Christian Chinese who renounce their ancient religion as traitors, the same as Englishmen would look on their countrymen who would embrace Mahometanism, who would root out Christianity and establish the religion of the

Koran. The people of the United States consider as traitors all who attempt to overthrow the Declaration of Independence; the Constitution; the Monroe doctrine, and the policy of the founders of the government. The Mahometan empire was extended by the sword, fire, famine and religious persecution from India to the Atlantic. The Christian crusaders carried on a war against the Saracens for two hundred years to deliver Palestine, particularly the tomb of Jesus Christ, from the Turks or Mahometans. They left the bones of two millions of Europeans to whiten the fields and plains of Asia.

The Chinaman sees that the Christian laws and religion are changing and conflicting. The Roman Catholic church, the Greek church, the Anglican church, and several other Christian churches are all disputing, and often persecuting, one another! They also see in the boasted modern civilization a want of respect for parents, age and authority, and, in many cases a disregard for ancestors,—That millions of Christians are ignorant of the history of their grandparents, or the location of their place of birth and burial, or even of their own parents! They see Christian soldiers burn towns and villages and murder innocent women and children in cold blood. They see their property plundered and sold in the camps of the Christian invaders. Consequently, they look upon the invaders of their country—missionaries and the invading army of the "holy alliance"—as foreign foes!

"The Christian religion, by the establishment of charity, by public worship, by a participation of the same sacraments seems to demand that all should be united; while the rites of China seem to ordain that all should be separated." (Montesquieu—"Spirit of Laws," vol. 1, p. 402.)

"The object of the Chinese government was peace and tranquility of the empire (the Christian idea of heaven), and subordination appeared to them as the most proper means to maintain it. Filled with this idea, they believed it their duty to inspire a respect for parents, and therefore exerted their power to maintain it. They established an infinite number of rites and ceremonies to do them honor when living and after their death. It seems impossible for them to pay such honors to the deceased parents without being led to reverence the living. The ceremonies at the death of a father were nearly related to religion; those for a living parent had greater relation to laws, manners and customs. However, these were only parts of the same code; but the code was very extensive. A veneration for parents was necessarily connected with suitable respect for all who represented them, such as old men, masters, magistrates and the sovereign. This respect for parents supposed a return of love towards children, and consequently the same return from old men to the young, from the magistrates to those who were under their protection and from the emperor to his subjects. This formed the rites, and these rites China." (Montesquieu, vol. 1, p. 402.)

"In China and other Eastern countries women are closely confined. The missionary women run at large the same as men." (Montesquieu—"Spirit of Laws," vol. 1, pages 341, 342.)

"When the Tartars conquered China their policy had been, 'that the laws of China must not be destroyed by conquest. Their customs, manners, laws and religion being the same thing, they cannot change

them at once, and as it will happen that either the conqueror or the conquered must change, in China it has always been the conqueror. For the manners of the conquering nation not being their customs, nor their customs their laws, nor their laws their religion, it has been more easy for them to conform by degrees to the conquered people than the latter to them.'

"There still follows from hence a very unhappy consequence, which is that it is almost impossible for Christianity ever to be established in China. The vows of virginity, the assembling of women in churches, their necessary communication with the ministers of religion, their participation in the sacraments, auricular confession, extreme unction, the marriage of only one wife,—all of these overturn the manners and customs of the country, and with the same blow strike at their religion and laws." (Montesquieu—"Spirit of Laws," vol. 1, p. 401.)

The Chinese contrast the teachings and lives of the early Christians with the lives of modern Christians, who believe that faith alone in some creed will save them, notwithstanding that the general spirit of the nation has departed from the lives of the Christian missionaries.

"We shall now show the relation which things in appearance the most indifferent may have to the fundamental constitution of China. This empire is founded on the plan of a government of a family. If you diminish the paternal authority," etc. (Montesquieu—"Spirit of Laws," vol. 1, p. 403.)

"The legislators of China had two objects in view. They were desirous that the people should be submissive and peaceful, and that they should be also laborious and industrious. By the nature of the soil and climate, their subsistence is very precarious; nor can it be any other way secured than by industry and labor." (Montesquieu—"Spirit of Laws," vol. 1, p. 404.)

Modern machinery will throw millions of people out of employment, to starve or die. The Chinese must work for foreign capitalists and trusts and factories, and throw the products of cheap labor on the markets of the world; and thus equalize and cheapen the labor of the world. The Chinese object to the religion of the foreigners on account of the conflict of the Christians from the days of Arius to the modern Unitarians. They quote the following passages from the writings of Arius and the Unitarians, who did not believe in the Holy Ghost. For Arius held that the word "Spirit" mentioned from the first chapter of Genesis to the last chapter of Revelations means the power or spirit of God. The Unitarians contend that the Father is greater than the Son in power and glory, from the Bible; that Christ was begotten as the promised Messiah; that, according to the authority of Christ and the Apostles, we are all the children of God. They quote also the Lord's prayer; "The head of Christ is God." "Because we have given testimony against God, that He hath raised Christ." "For God, who commanded the light to shine out of darkness" (II. Corinthians iv., 6); "Yet he liveth by the power of God." "For by him we have access in one spirit to the Father" (Paul to the Ephesians, ii., 18); "And to enlighten all men that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things" (Ephesians, iii., 9); "For there is one God,

and one mediator of God and men, the man Christ Jesus" (I. Timothy, ii., 5); "Thou art my Son; this day have I begotten thee" (Hebrews, v., 5); "By faith we understand the world was framed by the word of God" (Hebrews, xi., 3); "These things saith the Amen, the faithful and true witness, who is the beginning of the creation of God" (Apocalypse, iii., 14); "The spirit of life from God entered into them." "The revelation of Jesus Christ, which God gave unto him to make known to his servants the things which must shortly come to pass" (Apocalypse, i., 1); "But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you" (Matthew, xii., 28); "But of that day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father" (Mark, xiii., 32); "Saying, with a loud voice, the Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction" (Apocalypse, v., 12); "Father, into thy hands I commend my spirit; and saying this, he gave up the ghost" (Luke, xxiii., 46); "My meat is to do the will of him that sent me" (John, iv., 34); "The Son cannot do anything of himself, but what he seeth the Father doing" (John, v., 19); "For as the Father hath life in himself, so he hath given to the Son also to have life in himself" (John, v,. 26); "I cannot of myself do anything. As I hear, so I judge" (John v., 30); "And that I do nothing of myself, but as the Father hath taught me" (John, viii., 28); "But now you seek to kill me, a man who has spoken the truth to you, which I have heard of God" (John, viii., 40); "That as Christ is risen from the dead by the glory of the Father, so we also shall walk in the newness of life" (Paul to the Romans, vi., 4); "And if the spirit of him that raised up Jesus from the dead dwell in you" (Romans, viii., 11).

"In the beginning God created the heavens and the earth." (Genesis, i., 1.) The heavens mentioned in Genesis is included in eternal space, and all the stars, sun, moon, and planets—the universe, God, matter, space and duration are eternal; without beginning or end. Geology, mineralogy and astronomy prove that the earth, sun, moon, and stars were in a gaseous, fluid and semi-fluid state.

How long matter was in a chaotic, gaseous or fluid state before God established the laws of nature governing matter, no one can tell. Matter is inert, and has no power to move or rest. It must be acted upon by some force or power. It has no will.

We know nothing of the nature of light, caloric or heat, electricity, cohesion and gravity but from sensation and reflection. We know nothing of the principle of life only through the senses and reflection. When God established the laws of nature,—the "beginning" of creation mentioned in the Bible,—He caused caloric or heat, electricity, gravitation and cohesion, and other forces of nature to act upon matter.

Light, caloric and electricity were in matter when God said, "Let there be light." He did not create light, because light was in the opaque matter through eternity or duration. "God, who commanded the light to shine out of darkness." (II. Corinthians, iv., 6.) Creation means a change of appearance; new combinations; to form anew; a new combination of matter; invested with new forms and properties, and of subjection to different laws; the act of shaping and organizing, as the creation of man and other animals. (Webster's Dictionary.)

What the inspired writer in Genesis wanted to convey to his readers or followers was that matter was in a chaotic state when God established the laws of nature governing the material universe, which was the "beginning" mentioned in the Bible.

When the Supreme Being established the laws of nature, He brought order out of confusion, the earth, sun, moon and stars received an impulse from the Divine Architect and Geometrician who caused them to move in space.

When the forces of nature acted upon matter, and God said, "Let there be light," it means an awful explosion, like the bursting of a rocket, emitting light and sending forth heat. This accounts for "Let there be light." Then the solar system, as well as all of the systems of the universe, was thrown into space. The whole material universe being in a semi-fluid state, the powers of nature threw off the solar system and all the other systems of the universe, and by the laws of nature are now revolving in space.

We may form an idea of matter before the creation mentioned in the Bible, if we imagine all the heavenly bodies to rush to a common center; there would be then matter in a gaseous state. It was in such a state when God established the laws of nature. It is beyond the power of man to show how God caused the explosion of matter when He established the laws of nature governing matter. God regulated the conflicting motions of the heavenly bodies of the universe and other universes. Genesis does not say that God created matter; for it says, "The earth was without form, and void; and darkness was upon the face of the deep." "And the Spirit of God moved upon the face of the waters. And God said, let there be light, and there was light."

This shows clearly that God did not create matter, because at the creation mentioned in the Bible there was earth and water. "The Spirit of God moved upon the waters;" that is, the power of God. The spirit or power of God acted upon matter. This was the "beginning" of the laws of nature governing matter, mentioned in Genesis.

The earth was void and without form, and darkness was upon the face of the deep. This means that the earth appeared like a semi-fluid substance. God said, "Let there be light," and there was light. It does not say that God made light, for light, heat and electricity were stored in matter through duration or eternity. But it took the power of God to set light, heat and electricity free by friction and explosion.

When Moses wrote the ancients believed that the earth was an extended, boundless plain, the center of the universe, around which the heavenly bodies revolved. Moses used language that the people could understand, the same as now astronomers speak of the solar orbit, when it is the earth's orbit; the sun's motion, when it is the motion of the earth. Time means the measure of duration in days, moons, and years. The interval from sunrise to sunset, or from noon to noon. In the early days of science the expounders of the Bible believed that the heavens and the earth were created in six days of twenty-four hours. But to-day it is taught in the common schools, that the earth existed millions of years from the time it was in a gaseous or fluid state before it was fit for the abode of man. Consequently, at the creation there was no person to reckon time.

God is a self-existent, uncreated Being. We know little of mind or soul, spirit, or matter. We know matter through the senses; mind, soul, or spirit through the intellect and reflection. The early expounders of the Bible held the opinion that God created the universe and all beings in six days out of nothing. But Genesis says plainly that He did not. It was heresy to doubt the interpretation of the Bible, or to have a private opinion different from the church. There is no doubt that there are organized, conscious beings inhabiting the moon and planets; but perhaps of a different organization from beings on this globe. They may be more spiritual than corporal beings; for we know no more about material beings than spiritual beings. We have only an idea of material beings through the senses and reflection. We know nothing of the law of cohesion, which is only a term; we know that cohesion cements or holds together matter. Through the intellect we have an idea of spiritual substances, and from spiritual substances we form an idea of the Supreme Being, the great Jehovah, the living God. God is an infinite, self-existent, uncreated Being, incomprehensible, infinite in power, knowledge and wisdom. We do not know the divine essence of God. God has endowed angels and spirits with a thousand faculties that we have not, for our means of knowledge are confined to sensation and reflection. Spirits can assume to themselves bodies (spiritual bodies) of different bulk, figure and conformation of parts.

The soul is a real thinking being. We have as clear an idea of how a soul thinks as how matter is extended. We have no idea how spirits communicate. Spirits which use no words, communicate through the mind or intellect. The boundary of our knowledge is confined to sensation and reflection. From the senses, from without, or by the mind, reflecting on what experiments in itself, within,—we have no knowledge beyond that.

"Faribault Pilot Minnesota:

"I will pay five dollars in gold to any person who will solve the following passage from the Bible before the 4th day of July, A. D. 1900:

"Here is wisdom. He that hath understanding let him count the number of the beast. For it is the number of a man: and the number of him is six hundred sixty-six." (The Apocalypse, xiii., 18.)

"P. CUDMORE, B. H."

As no person has solved the above problem, I do hereby solve it.

The following retrospective glance of the history of the world at the coming of Christ will throw light on the subject:

The Jews had fallen away gradually from the laws of Moses and the prophets. The priests, scribes and Pharisees were following the traditions and outward ceremonies of Moses and the prophets, but the spirit of religion had nearly departed from the Jews, perhaps forever. The Jews, even in the days of Abraham, Isaac and Jacob, looked to the material more than spiritual things. They considered themselves the chosen people of God, and under His special protection. In the days

of David and Solomon corruption, avarice, greed, worldly gain, luxury, foreign manners, monarchy and despotism gradually crept in, and inwardly took the place of Moses and the prophets. The fall of Jerusalem, the Babylonian captivity, and the establishment of the Roman power had nearly extinguished Jewish patriotism. Both priests and people were looking for a material, worldly kingdom. They were looking for a Christ who would overthrow the Roman power, and sit as a king on David's throne. They were looking for the things of this world. The Romans believed that Christ was a just man, and the king of the Jews. The Jews were expecting the Messiah,—a human being having great power, divinity and authority from God the Father, or Jehovah, the Cause of Causes, who would work miracles; a Man-God, next in power to God, the Supreme Being. They expected that he would free the Jews from the Roman power!

The Jews, even in a human sense, did not want to give Christ or his apostles a fair trial, but employed bribery, fraud and perjury to take the lives of innocent men, for preaching a new religion,—truth, love, peace, charity and the equality of man, justice and righteousness, and because they preached against mammon, and the commercial "beast," they were put to death. The Jews were cursed by God for their injustice, and driven from their native land, to become wandering Jews, their country blotted from the map of the World, "for the wrath of God is come upon them to the end" (I. Thessalonians, ii., 16). Commercial "beasts" beware! England, America and Germany beware, and be just!

The Roman empire east of the River Indus was to the Greeks and Romans *terra incognita.* North of the Danube and Rhine was inhabited by barbarian tribes. Britain was considered by the Romans barbarians, except the Isle of Anglesey, which was then the seat of the Druids. Ireland, from time to time, was settled by adventurers from Asia, Egypt and the countries of the Mediterranean. It was the last seat of the Druids, who retained the knowledge of the Chinese, Chaldeans, Persians, Babylonians, Phoenicians, Egyptians, Trojans, Greeks, Romans, Carthagenians and Spaniards.

St. John does not ask the name of the "beast" or "man" mentioned in the Apocalypse, xiii., 18. He says: "Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man: and the number of him is six hundred and sixty-six." Why have so many people been trying to find the name of the "beast" or "man" from the number 666, when St. John himself does not ask that question? Neither do I. He plainly says that it will take wisdom and understanding to understand his prophecy, as he employed parables, signs and symbols. In ancient times prophets spoke in parables, signs and symbols, to avoid persecution by persons in authority. Hence the difficulty of those who merely follow their own self-intelligence in interpreting prophecy. St. John does not refer to "man" or "beast," but to the principles of nations, peoples, potentates and powers. St. John is cast into a cauldron of boiling oil at Rome, under Domitian, and is banished thence to Patmos, A. D. 95. He writes the Apocalypse on the island of Patmos about that time. He returned to Ephesus under the Emperor Nero, and there wrote his Gospel, A. D. 96. The time of writing his epistles is uncertain. He died at Ephesus under the Emperor Trajan about the

year A. D. 100. He writes his Gospel A. D. 96. He had witnessed the persecution of Christ and the apostles and Christians, who were preaching the Christian doctrine and opposing the "mammon of iniquity" and the "commercial beast." The early Christians held property in common. (Acts.) They practiced brotherly love, charity, peace and good will upon earth; no poverty or riches. They practiced the commandments of God,—a spiritual kingdom on earth as it is in heaven. They opposed great riches, pride, covetousness, greed, fraud, usury, extortion, luxury, gluttony, despotism and oppression of every kind. They preached and practiced a heaven on earth.

It was natural that the preaching and practice of such a civilization would be persecuted by both Jews and Romans, and afterwards by those who call themselves Christians, but do lie. For since the days of David and Solomon the Jews, both priest and people, had gradually fallen away from the teachings and principles of Moses and the prophets. Christ spoke in denunciation of the Jewish priests, scribes and Pharisees as hypocrites. The prophets wrote to the churches in Asia in secret writing or symbols, the same as modern cipher writing. John did not want the Jews or Romans to understand the signification of the number of the "beast." Six hundred sixty-six (666) is the cipher. Diplomats and others use different keys to interpret cipher dispatches. The churches in Asia had the key; but where to find it now is a mystery. The burning of the library of Alexandria and other libraries may have consumed the key. The Druidical manuscripts that St. Patrick caused to be destroyed may have had the key. The revival of the Irish language may be the means of restoring the lost key. Certain it is that the name of the "beast" or "man" cannot be ascertained from the number 666, or the numerals used in arithmetic, or the science of numbers in use in any part of the Roman empire, as the Roman authorities understood Latin, Greek, and Hebrew. St. John wanted the churches in Asia to understand the signification of the cipher 666.

"Here is wisdom." This signifies that it requires wisdom and understanding to understand chapter 13, Revelations, as well as chapter 13, verse 18, and the whole Apocalypse, as St. John wrote in parables, signs and symbols, as well as in plain language. And this he did on account of the Jews and Romans. Christ himself spoke in parables for fear of the Jews, until the time came when He was prepared to suffer death. (Gospel by John.)

In 1844 the Adventists, from reading prophecy, believed that the end of the world was at hand. They should have substituted "people" for "world," for about the same time millions of Irish perished with famine. The Irish themselves, from reading prophecy in the Irish language, knew that thousands of Irish would die about the year 1844. But they interpreted the words of the prophecy to signify war. They had no idea of a great famine in a land flowing with a bounteous harvest, which was taken by the British troops for the alien landlords' rents, taxes, and tithes!

"And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems." (Apocalypse, xiii., 1.) "And the dragon gave him his own strength, and great power." (Apocalypse, xiii., 2.) "And they adored the dragon which gave power to the beast, saying: 'Who is like to the beast? and who shall be able

to fight him?' " At chapter xii., verse 9, St. John speaks thus: "And the great dragon was cast out, the old serpent who is called the devil and satan.' We must accept St. John's words that the dragon is satan. Consequently, this "beast" coming up out of the sea is satanical, though human. Who shall fight this great "beast," or naval power? "Britannia rules the waves." No other power, ancient or modern equals the British naval power and commercial marine! The "Beast" that St. John saw coming up out of the sea means the great naval and commercial power of England. The beast coming up out of the sea (chapter 13, verse 1), refers also to the commercial age. The discoveries of remote countries by Portuguese and Spaniards. Taxes, tribute, slavery, trade, commerce, wars, famine, conquests for the benefit of the "commercial beast"' and "mammon of iniquity." Evidently England is the "beast coming up out of the sea." For the English navy and commercial marine have been, for some years, the most powerful in the world, ancient or modern. The "seven heads" represent British colonies. The ten diadems ten colonial governors.

"And I saw one of his heads as it were slain to death, and his death wound was healed." (Apocalypse, xiii., 3.) This signifies the Boer war in South Africa; for England has got the greatest downfall since Waterloo and Jackson's victory at New Orleans. "He that shall kill by the sword must be killed by the sword." (Apocalypse, xiii., 10.) This signifies that England has acquired all of her foreign possessions by the sword, and that she will lose them by the sword, the same as Spain. "That they should make the image of the beast, which had the wound by the sword and lived." (Ib., xiii., 14.) This signifies that England, though wounded in the South African war, would prevail on the United States and other commercial nations to adopt the gold standard. "Whosoever will not adore the image of the beast should be slain." (Apocalypse, xiii., 15.) This signifies that the credit of all commercial countries and peoples who would oppose the gold standard would not be good in England; that their business would be ruined by trusts and syndicates. From time immemorial silver and gold have been the recognized money of the world, until 1890, when John Sherman and the Republican party repealed the free coinage of silver act, and made the people of the United States accept fifty cents worth of silver in payment of a dollar of debts. And this was done at the instigation of the London bankers, to abolish bimetallism and establish the gold standard. The beast mentioned in chapters 14, 15, 16, 17, 18, Apocalypse, is the commercial "beast." England is this great "beast." England in the reign of George II., on the fall of Quebec, entered on the career of foreign conquests, war, "spoils of victory," spreading famine, plagues and pestilence. In 1792 the British East India Company took possession of Bengal and other possessions. Then England entered on her commercial epoch, when she conquered and annexed countries for British trade! England is the "beast" coming up out of the sea. (Apocalypse, xiii., 1.) The "open door" policy. England by her navy and army took possession of the colonies of France, Spain, Portugal and Holland. The British are now the principal possessors of India. Their dominion in India has been created, first, by the establishment of factories for trade, by wars made upon the natives by the residents of these factories; and lastly, by the capture of the Portuguese, Dutch and French colonies in India.

From 1789 to 1815 England made war on France to crush the French republic. England agrees with republics as God with the devil! Hence Washington's warning to keep from British alliance and British colonial policy. During the War of the Rebellion, England, France, Spain and Austria overthrew the Mexican republic. "And I saw another beast coming up out of the earth, and he had two horns, like a lamb, and he spoke like a dragon." (Apocalypse, xiii., 11.) This beast is money, and greed is one of his characteristics. The horns are silver and gold. When coined they become powerful. England is the center of the money power, consequently England is the "beast" coming up out of the earth. She has for over one hundred years been trying to get a monopoly of the gold mines of the world. The London Jews, with the gold standard, have a corner on the gold of the world, and with their "occult society" have their heels on the nations of the earth. The financial and commercial world are ruled by this great trust or combine! Republics and Christianity are at their mercy!

Those who try to solve Revelations should read the Gospel of St. John, and try to understand why Christ spoke in proverbs, and then plainly. "These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. (John, xvi., 25.)

The Jews wanted to kill Christ for His principles and teachings. He spoke in proverbs until the time came for His death. He knew that His disciples would be turned out of the synagogue and persecuted. St. John wrote his mystic prophecy to avoid persecution. The great conflict among Christians has arisen from an attempt to interpret prophecy and the Bible in a literal sense, without knowing or understanding the history of the world, laws, government, manners, customs, religion and morals of the people at the time when the Bible and the prophecies were written. Whether or not the prophets were afraid to speak plainly, St. John was writing to the churches in Asia. When St. John wrote knowledge was confined to a few people. Philosophers and prophets wrote and spoke in proverbs, the better to illustrate their subject, and as the art of printing was then unknown, except in China, they conveyed their ideas often by signs, symbols and parables. Hence the great obscurity of the Bible and ancient prophecy, which it takes wisdom and understanding to interpret; yea, spiritual enlightenment. St. John wrote in a mystical language. Another great difficulty in interpreting the Bible and the prophecies is to know when to give a literal interpretation and when not. Some people strain a verse of scripture to support some particular creed. If any member of any church or creed—Jew, Mahometan, or Christian—publicly expresses an opinion contrary to the orthodox teachings of his own church or creed, he is excommunicated or must remain a silent thinker, or he would be persecuted the same as Christ and the apostles. Christ was asked, "Why speakest thou to them in parables?" (Matthew, xiii., 10.) He wanted to lead his disciples and others step by step to the knowledge of spiritual things from the book of nature, whose author is the Supreme Being.

"And he shall make all, both little and great, rich and poor, freedmen and bondmen, to have a character in their right hand." (Apocalypse xiii., 16.) This signifies all kinds of bank paper,—notes, checks, bills of exchange, drafts, postal orders; in short, all paper credit.

"And that no man might buy or sell, but he that hath the character, or name of the beast." (Apocalypse xiii., 17.) This signifies tariffs, customs duties, legal stamps of every kind, all kinds of licenses, paper, credit, and legal obligations, receipts of every kind, paper representing money of every kind! And all schemes to filch silver and gold from the people to the money bags of the "commercial beast" and the "money power."

BABYLON.

"Babylon is fallen, fallen; which made all nations drink of the wine of the wrath of her fornication." (Apocalypse xiv., 8.) "And great Babylon came in remembrance before God to give her the cup of the wine of the indignation of his wrath." (Apocalypse xvi., 19.) London evidently is the Babylon mentioned in the Apocalypse. Who is this? "Babylon the great is fallen, is fallen; and is become the habitation of devils and the hold of every unclean spirit, and the hold of every unclean and hateful bird." All manner of evil people! (Apocalypse xviii., 2.) "Because all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have been made rich by the power of her delicacies." (Apocalypse xviii., 3.) England since Waterloo has dominated over the kings and rulers of the earth; and has been the commercial center of the world.

"Therefore shall her plagues come in one day,—death, and mourning and famine; and she shall be burnt with fire; because God is strong who shall judge her." (Apocalypse xviii., 8.) This signifies a great fire the same as that of Chicago. "And the kings of the earth, standing afar off for fear of her torments, saying, 'Alas! alas! the great city of Babylon, that mighty city;' for in one hour is thy judgment come." (Apocalypse xviii., 10.)

"And the merchants of the earth shall weep, and mourn over her; for no man shall buy their merchandise any more." (Apocalypse xviii., 11.)

"The merchants of these things who were made rich shall stand afar off from her, for fear of her torments, weeping and mourning." (Apocalypse xviii., 15.) "And saying: 'Alas! alas! the great city, which was clothed with fine linen and purple and scarlet, and was gilt with gold and precious stones and pearls." (Ib. xviii., 16.) This signifies that London bankers will burst and bring financial ruin on merchants, bankers and people all over the world in the near future!

"And every ship-master, and all that sail into the lake, and mariners, and as many as work in the sea, stood afar off, and cast dust upon their heads, and cried, weeping and mourning, saying: 'Alas! alas! that great city, wherein all were made rich; that had ships at sea, by reason of her prices; for in one hour she is made desolate.' And a mighty angel took up a stone, as it were a great millstone, and cast it into the sea, saying: 'With such violence as this shall Babylon that great city be thrown down and shall be found no more at all.'" (Apocalypse xviii.)

The evil spirits, human devils and wicked people will plunder and burn London in the early part of the twentieth century. The

financial and commercial world will weep and mourn the loss of the trade and commerce with London and English bankers and merchants. England after that time will never more be the financial center of the world.

CHINA.

From 1683 to 1900 foreign missionaries had attempted to convert China. In 1793 the British embassy arrived in China, with a view to the establishment of commercial intercourse between the two countries,—to serve God and mammon, the commercial "beast." The "red horse" mentioned in the Apocalypse (vi., 4) means war. In 1900 the United States, contrary to the warning of Washington, entered into an "entangling alliance with the powers of Europe" ('beasts coming up out of the sea, and beasts coming up out of the earth') to conquer China, and compel her to grant "measures insuring benefits of equality of treatment of all foreign trade throughout China," and "development of commerce and industry in the Chinese empire, as a source of vast benefits to the whole commercial world." The missionaries in China from 1693 to 1900 had not been a success, as the Chinese preferred their own ancient religion, laws, customs and manners to that of foreigners. The Chinese were getting along with France, England and Russia until Japan took the island of Formosa. They wanted to trade with Americans, until Germany made her appearance, as appears from President McKinley's message of Dec. 3, 1900, as follows: "Meanwhile foreign activity made itself felt in all quarters, not alone on the coast, but along the great river arteries and in the remoter districts, carrying new ideas and introducing new associations among a primitive people, which had pursued for centuries a national policy of isolation. The telegraph and the railway spreading over the land, the steamers plying over their waterways, the merchant and the missionaries penetrating year by year further to the interior, became to the Chinese mind types of an alien invasion, changing the course of their national life and fraught with vague forebodings of disaster to their beliefs and their self-control. * * * The recent troubles in China spring from the antiforeign agitation which for the past three years has gained strength in the northern provinces. Their origin lies deep in the character of the Chinese races and in the traditions of their government. The Tai Ping rebellion and the opening of Chinese ports to foreign trade, in the settlement disturbed alike the homogeneity and the seclusion of China. * * * Mindful of this, it was felt to be appropriate that our purposes should be pronounced in favor of such a course as would hasten united action of the powers in Pekin, to promote the administrative reforms so greatly needed. * * * To these ends I caused to be addressed to several powers occupying territory and maintaining spheres of influence in China the circular proposals of 1899, inviting from them declarations and views as to the desirability of the adoption of measures insuring the benefits of equality of treatment of all foreign trade throughout China. [This is the open-door policy.] In the early spring [1900] of the year a proposal was made by the other powers that a combined fleet should be assembled in Chinese waters as a moral demonstration, under cover of which to exact of the Chinese government respect for foreign treaty rights

and the suppression of the Boxers. * * * The United States sent from the Philippines all the ships that could be spared for the service on the Chinese coast. * * * An attempt of the foreign ships to make a landing at Taku was met by fire from the Chinese forts. The forts were thereupon shelled by the foreign vessels, the American admiral taking no part in the attack, on the ground that we were not at war with China, and that the hostile demonstration might consolidate the anti-foreign elements and strengthen the Boxers to oppose the relieving column. * * * The United States contingent column, hastily assembled from the Philippines or dispatched from this country, amounted to some 5,000 men. On Aug. 14, 1900, the capital was reached. * * * We adhered to the legitimate office of rescuing the imperiled legation, obtaining redress for wrongs already suffered, securing wherever possible the safety of American life and property in China, and preventing a spread of disorders, or their occurrence. * * * The policy of the government of the United States is to seek a solution which may bring about harmony and peace in China, preserving Chinese territorial and administrative entity, protect all rights guaranteed to friendly powers by treaty and international law and safeguard for the world the principle of equal and impartial trade with all parts of the Chinese empire. * * * The outbreak in Shantung, in which German missionaries were slain, was the too natural result of these malevolent teachings. The posting of seditious placards, exhorting to the utter destruction of foreigners, and of every foreign thing, continued unrebuked. Hostile demonstrations toward the stranger gained strength by organization. * * * I regard as one of the essential factors of a durable adjustment the securement of liberty of faith, since insecurity of those natives who may embrace alien creeds as scarcely less effectual assault upon the rights of foreign worship and teaching than would be the direct invasion thereof." (President McKinley's message, Dec. 3, 1900). In the last month of the nineteenth century the president of the United States enters on the dangerous scheme of spreading the gospel by the sword. Germany sent out a fleet and took possession of Chinese territory as an indemnity for the lives of her missionaries. This was as great an outrage on a sovereign empire as the dismemberment of Poland! This was the cause of the Boxers' outbreak in China!

"With the aid of native converts directed by the missionaries, * * * the British legation was made a veritable fortress." (McKinley, Dec. 3, 1900.) This shows that the Boxers considered the native converts traitors to their country and the missionaries foreign enemies of China. Foreigners cannot convert the Chinese by the sword or "mammon of iniquity missionaries." Missionaries should come home at once, and convert their own people to live like Christ, the apostles and the saints. "When he had said this, he breathed on them, and said to them: 'Receive ye the Holy Ghost.'" (John xx., 22.) Query: How many of the missionaries to China received the Holy Ghost? "And he said to them: 'Go ye into the whole world and preach the Gospel to every creature.' * * * 'And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues. They shall take up serpents; and if they shall drink any deadly thing it shall not hurt them. They shall lay their hands upon the sick and they shall recover.'" (Mark xvi., 15, 17, 18.) "And he sent them to preach the kingdom of God, and to heal the sick. And he

said to them: 'Take nothing for your journey, neither staff, nor scrip, nor bread, nor money, neither have two coats. And whosoever will not receive you, when you go out of that city, shake off even the dust of your feet as a testimony against them.'" (Luke ix., 3, 5.) "These twelve Jesus sent, commanding them, saying: 'Go ye not into the way of the gentiles, and into the cities of the Samaritans enter ye not; but go ye rather to the lost sheep of the house of Israel. And going, preach, saying: "The kingdom of heaven is at hand." Heal the sick; raise the dead; cleanse the lepers; cast out devils. Freely have you received, freely give. Do not possess gold, nor silver, nor money in your purses, nor scrip for your journey, nor two coats, nor shoes, nor staff; for the workman is worthy of his meat. And into whatsoever city or town you enter, inquire who in it is the most worthy, and there abide till you go thence. And when you come into the house, salute it, saying: "Peace be to this house." And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you. And whosoever shall not receive you, nor hear your words, going forth out of that house or city, shake off the dust from your feet.'" (Matthew x., 5-14.)

The Chinese know from sad experience that missionaries have not followed the example and commandments of Christ. They behold the so-called Christian powers following the example of Mahomet in propagating the gospel by the sword, fire and famine! This is anti-Christian, and he that is not for Christ is against him, in principle. Antichrist is not a man; but stands for the spirit of evil. There will be many persons anti-Christian in the twentieth century. "Who is a liar, but he who denieth that Jesus is the Christ? This is Antichrist, who denieth the Father and the Son." (I. St. John ii., 22.) "And this is Antichrist, of whom you have heard that he cometh, and he is now already in the world." (Ib. iv., 3.) "And he laid hold on the dragon, the old serpent, which is the devil and satan, and bound him for a thousand years. And he cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should no more seduce the nations, till the thousand years be finished; and after that he must be loosed a little time." (Apocalypse xx., 2, 3.) The thousand years were finished Dec. 31, 1900. The devil is now loose on the world. Until the War of the Rebellion it could be said with certainty that there were but three years between the rich and poor. How is it now with trusts, combines, syndicates, soulless corporations, frauds, extended credits, millionaires, the "commercial beast" and the "financial beast." Alas! the United States, in 1898, "went forth conquering that he might conquer." (Apocalypse vi., 2.) The United States has entered into the British alliance and British colonial policy, which will bring many woes on the American people,—anarchy, civil war, military despotism and the decay of the republic itself! It will always be a stigma on the Saxons, that, having been invited by the Britons, as allies, to expel the northern invaders, in the year 449, they turned their arms against the Britons themselves, whom they dispossessed of the southeastern part of the island. This is Saxon punic faith! In 1172 the king of Leinster invited Henry II. of England, as an ally, to aid him to regain his kingdom; but Henry and his followers turned their swords against their Irish allies and planted an English colony in

Ireland as a foothold to conquer the whole country. Another act of perfidy!

In 1898 the United States army aided the Cuban allies to drive Spain out of Cuba. In imitation of the Saxons, they took possession of Cuba, abolished the Cuban Republic and disbanded the Cuban army, and governed the country by the order of the president of the United States. The United States took possession of Porto Rico and the Philippines as a war indemnity. The law of nations is not binding in morals if not founded on the laws of nature, consent, custom, justice and treaty obligations. But the superior power, with the consent of the other great powers, may overpower the weaker party and compel him to submit to superior force. As it was the United States that made war on Spain, and as Spain was always on the defensive, the United States was not, in justice or morals, entitled to an indemnity, so the seizing of Porto Rico and the Philippines by the United States was contrary to justice and morals, as Spain signed the Paris Spanish-American treaty under protest. It was a deed signed under duress! When the United States had driven Spain out of Cuba they should have immediately turned over the island to the Cubans; and after having made a treaty with Spain, on terms honorable and just to both countries, and after paying a fair price for Porto Rico, and a fair price for the city of Manila, called home their volunteers and discharged them. The Philippinos having driven the Spanish army within the walls of Manila and having taken several Spanish soldiers prisoners of war, and having established a republic, Spain then had nothing to sell but Manila. The United States could have, by treaty both with Spain and the Philippinos, a clear title to Porto Rico and Manila, without the loss of one drop of blood. The money spent in the Philippine war would have built the Nicaragua canal and purchased the island of St. Thomas. What have we lost by British alliance and British colonial policy! It is neither humiliating nor too late to do justice to the world. The United States should either give the Philippinos states' rights under the constitution, or liberty to govern themselves and pursue their own happiness! It would be a wise and honorable act for the United States to make a treaty with the Philippinos, by which the United States would merely retain the city of Manila as far back as the line which the United States troops occupied when the Philippine war broke out. The United States should then build a good military road around the city as a boundary to prevent future disputes.

The United States should serve public notice, by the executive's proclamation, that all missionaries and railway, steamship, telegraph, etc., corporations should look to the governments of the respective countries where they may establish their business for protection. The missionaries ought to withdraw from countries that do not want them! American capitalists, who take their money to foreign countries for investment in public works and factories, where they can get cheap labor, and then throw the products of cheap labor on the American market, to crush the American laborer, and to cause him to live on starvation wages, should be left to protect themselves. They are not entitled to American protection no more than the aliens who renounce allegiance to their native land. The Chinaman should be excluded from the United States! Let him live within his Chinese Wall! The

United States will come to grief when they attempt to make citizens or slaves or serfs of the Asiatic races, who have known no other form of government for thousands of years but rank despotism. The United States by themselves; and the Asiatic races by themselves. We should remember that Rome was lost by the mingling of Asiatic blood!!

ONE HUNDRED DOLLARS REWARD!

I will pay one hundred dollars to any person who will confute and refute this book. All communications must be in writing and addressed to the undersigned.

P. CUDMORE, B. H.,
Faribault, Minn., United States of America.

Dated Jan. 17, A. D. 1901.