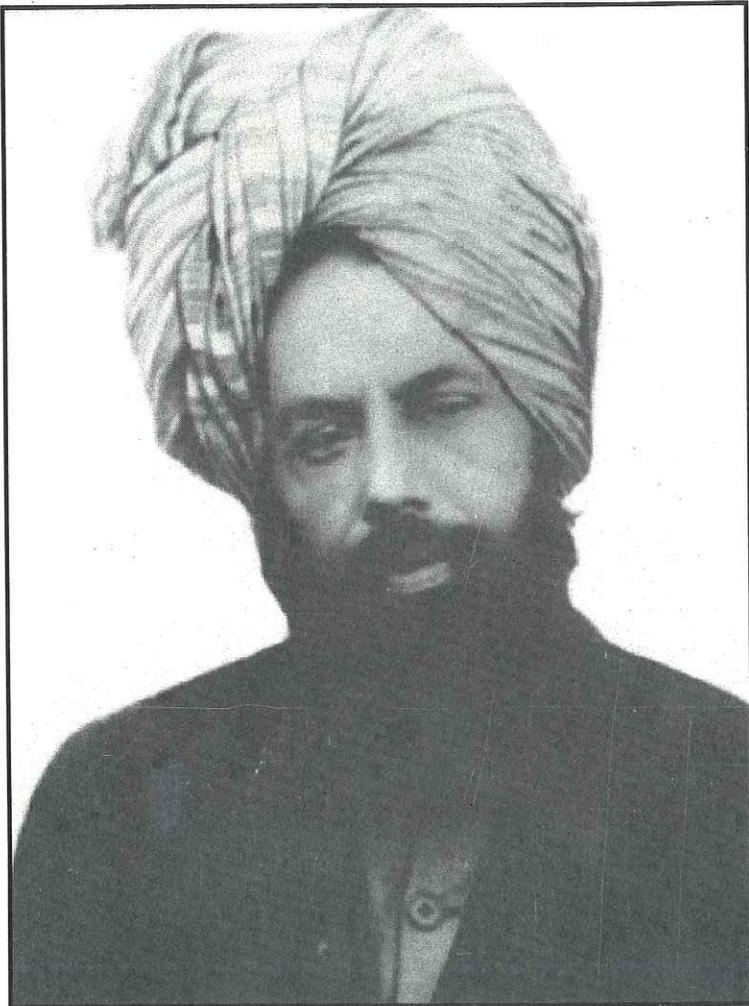


**Fulfilment of a Grand Prophecy:
Hazrat Ahmad's Challenge
To John Alexander Dowie**



**Compiled by
Anwer Mahmood Khan**

**FULFILLMENT
OF A
GRAND PROPHECY**

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Dr. John Alexander Dowie**

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ABBREVIATIONS AND GLOSSARY

sa	' <i>salla'llahu alaihi wa salam</i> ': an Arabic phrase which means, 'May the peace and blessings of Allah be upon him!'
as	' <i>alaihis salaam</i> ': an Arabic phrase which means, 'Peace be upon him!'
ra	' <i>razi allaho anho</i> ' (male); ' <i>razi allaho anha</i> ' (female); Arabic phrases which mean 'They were pleased with Allah.'
Ahmadiyya	of or pertaining to Ahmadiyyat (Ahmadi: a follower of Ahmadiyyat)
Bai'at	a formal rite of initiation and allegiance into the fold of Ahmadiyyat
Huzoor	'your honor' or 'the honored one'
Hazrat	'the respected'
Jama'at	an Ahmadiyya organization
Ka'aba	site located at the Sacred Mosque in Mecca (first house of worship)
Musleh Maud ^{ra}	'The Promised Reformer'; a name given to the son and second cliph of the Promised Messiah ^{as}
Promised Messiah ^{as}	Hazrat Mirza Ghulam Ahmad of Qadian (b. 1835) whose advent as the 'Messiah' was foretold by earlier prophets.
Quran	the most authoritative and sacred text of Muslims revealed to the Holy Prophet Muhammad ^{sa}
Sahibzada	'respected son'

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Sahibzada M. M. Ahmad, President of the Ahmadiyya Movement in Islam, USA, appointed a committee for the Messiah 2000 Conference. The committee consisted of the following:

Anwer M. Khan Chairman
Hasan Hakeem Secretary
Mukhtar A. Cheema
Dr. Naseem Rahmatullah
Rashid Ahmad

FOREWORD

Islam is one of the major religions of the world and about 25% of the world population adheres to this faith. The very word “Islam” means peace and submission. Total submission to the will of God is the essence of Islam. The Founder of Islam, Holy Prophet Mohammad^{sa}, predicted that during the later days when Islam would see a decline, God would appoint a person to rejuvenate Islam.

Hazrat Mirza Ghulam Ahmad^{as} is the divine person who was appointed by God as the Reformer of the age. He claimed to be the Second Advent of the Messiah anxiously awaited by Muslims and Christians alike. During this period, another individual named John Alexander Dowie, in the United States, also claimed to be the Apostle of God and announced that he had been sent as Elijah the Restorer. Not only did Dr. Dowie make this claim, but he also expressed his hatred for the Holy Founder of Islam and Muslims in general. He actually wished the extinction of Muslim community and used foul language about the Holy Prophet Mohammad^{sa}. At first, Hazrat Ahmad^{as} sent him polite admonition asking him to refrain from abusing the Holy Prophet of Islam for whom he had intense unmatched love and esteem. Later, he challenged him to a prayer duel where both contenders would pray to God that whoever is the impostor perishes in the life of the truthful. Interestingly, the media overwhelmingly received this challenge and over thirty newspapers in the United States alone publicized this Prayer Duel. Ironically, however, this very event is completely missing from the biographies written about Dr. Dowie by the historians of the time.

We, therefore, present in this booklet this important missing portion of the history with proof sources and clippings of these newspapers that painstakingly preserved this portion of history. This is the first time these historic data are being presented particularly for American readers. The coverage of the event by these papers is spread over a span of five years, as Hazrat Ahmad^{as} announced the Prayer Duel in the year 1902 and Dowie died in 1907, within the lifetime of Hazrat Ahmad^{as}, in fulfilment of his prophecy.

The first chapter of the book is an excerpt from the writings of Hazrat Ahmad entitled: *Haqueeqatul Wahi* or *The Reality of Revelation*. This excerpt presents the outcome of the prayer duel in the words of Hazrat Ahmad^{as}. As the original writing of Hazrat Ahmad^{as} is in Urdu, the Urdu text is also presented for the benefit of Urdu speaking readers.

The second chapter is an article sent by Hazrat Ahmad^{as} to U.S. newspapers, which was published in 1907 in *The Review of Religions*. Many of the newspapers responded to this 13-page tract in their editorials.

The third chapter gives a brief life sketch of Dr. Dowie, his claims and his character as depicted from his writings.

The fourth chapter presents a brief life sketch of Hazrat Ahmad and his accomplishments. This chapter also presents nearly a century old clippings from the newspapers covering the prayer duel, Dowie's response, Dowie's rise and humiliating fall, and, finally, the editorials written by the papers regarding the victory of Hazrat Ahmad^{as} in the duel.

The last chapter briefly presents the current status of the Ahmadiyya Movement that was founded by Hazrat Ahmad^{as} in the year 1889 and its relentless march to its divinely destined goal of Islamic supremacy over all other faiths.

It should be clarified here that in pursuance of the claim of the Holy Quran that "*There is no people to whom a Warner has not been sent*" (35:25), we can not be true Muslims unless we believe that Moses, Jesus, Krishna and Buddha and many others were all prophets of God, since the original source of all these religions is God. Islam, therefore, does not monopolize truth to the elimination of all other religions, rather, its teachings embody tenets common to all faiths and thus its teachings become a source of peace and harmony among adherents of different faiths, which is a desperate need of our time.

I hope and trust that the information that is presented in this booklet will enable all the seekers of truth to reflect and ponder over the life of Hazrat Ahmad^{as} with an open mind and judge for themselves the veracity of his claims.

July 20, 2000

M. M. Ahmad, President,
Ahmadiyya Muslim Community USA

PREFACE

The end of the nineteenth and the beginning of the twentieth century was an era when many people across the world desperately awaited the advent of a divine reformer. This was because scriptures of many of the world's major religions contained prophecies about the advent of such a reformer in the "latter days". Christians were expecting the second advent of the Messiah^{as}, Hindus were waiting for Krishna to appear, Sikhs were looking forward to receiving their Guru. Buddhists also awaited the advent of Buddha and the Muslims were longing for Imam Mahdi to appear. If all these prophecies would see their fruition, the world would have a host of reformers, each pulling mankind towards them. Ironically, this could result in disorder and fragmentation rather than reformation and unity. A superficial reading of these prophecies from various faiths, however, point out that these reformers could all be in the person of one figure, who would unify people upon one common platform.

This was a period when there was not only a scattered global (if not universal) anticipation of the arrival of a divine reformer, but also an economic haven for all impostors who could make their fortunes by misleading eager truth-seeking minds. Many religions teach that in order to protect true divine reformers from their many impersonators, the Almighty God creates touchstones that serve as the guiding light for seekers of the truth. The history of divine messengers is a clear witness that these guiding lights would discriminate truth from falsehood. In this era under discussion, two such contenders, geographically separated from each other by thousands of miles, claimed to be from God,

One of these was Dr. John Alexander Dowie, who claimed to be the Elijah III and the First Apostle of God. He was propagating his message from Zion, a suburban town he founded some forty-two miles north of Chicago.

In the eastern hemisphere, Mirza Ghulam Ahmad, who claimed to be the second coming of the Messiah^{as} and reformer of the Islamic faith, lived in a small village of India called Qadian.

Dr. Dowie was of Christian faith and wanted to draw followers from all denominations and dispensations towards his belief system. He considered all other Christians not subscribing to his church as apostates. Furthermore he scorned Muhammad, the holy founder of Islam, in foul language and with a display of deep hatred for Muslims in general.

Mirza Ghulam Ahmad^{as} announced that he has been appointed by God as the reformer of the age that all nations had been waiting for. Explaining his mission, he declared that at his hand all nations would unite and, as such, he would fulfill the ultimate aim of God to unify all of mankind. He further stated that he had attained this status in the following of Mohammad^{sa}, the holy founder of Islam, for whom he had a deep love and devotion. He

himself expressed the extent of this devotion in a poem he wrote in Persian, from which is quoted the following couplet:

“After the love of Allah, I am intoxicated with the love of Mohammed; if this is an infidelity, by Allah, I am the greatest infidel.”

Dowie’s verbal abuses upon the character of the founder of Islam ostensibly hurt Mirza Ghulam Ahmad^{as}. He responded to Dowie’s venomous attacks with polite remarks of resolving the matter amicably through prayer. This fell on deaf ears and Dowie’s verbal attacks increased as time passed. Mirza Ghulam Ahmad^{as} then challenged Dowie to a prayer duel in which each of the claimants would pray to God Almighty that whoever is the liar would perish in the life of the other.

At this point, the world press, which had been silently watching this drama, jumped in and broadcasted news of the prayer duel throughout the world. Scores of newspapers documented this duel in large headlines. Many important newspapers like The New York Times, The Boston Herald, and Inter-Ocean Chicago even wrote editorials about this prayer contest.

This booklet is designed to collect most of these documents that appeared in the world press from the first announcement of the prayer duel until its final results. As these news clippings are from a century ago when technology was in its mere infancy, we have presented the text of these articles as separate, typed excerpts embedded within and in continuity with the pages of this booklet’s text. Photocopies of these microfilms, however, are also included for each article.

We are indebted to all the newspapers that documented this important event of history. In particular, we thank the Montana Daily Record and the Boston Pilot for sending the microfilm copies of their clippings that appeared a century ago. For retrieval of newspaper clippings, we thank Abubakr Salahudin, Amjad M. Khan, Idris Saeed, Maulana Dost Mohammad Shahid, Mukhtar Ahmad Chema, Muhaimin Kareem, Nazir A. Ayaz, along with sisters Aatifa Khan, Amtul Jameel, and Amtul Shakoor. For assistance in translation, we thank Anis Shaikh, Dr. Aziz Chaudhry, and Munawar Saeed. Dr. Ahsan M. Khan, Arshad M. Khan, and Attiya Rehman assisted in the editing part of the manuscript, and Dr. Basharat Munir Mirza, Hasan Hakeem, Mobasher Ahmad, and Rashid A. Arshed assisted in design and layout.

We are also thankful to the members of Messiah 2000 Conference Committee for their valuable suggestions. Special thanks are extended to our respected President Sahibzada M.M. Ahmad Sahib for his continued guidance and support.

July 20, 2000

Anwer M. Khan
Chino Hills, CA

CHAPTER 1



In the Name of Allah, Most Gracious, Ever Merciful.

A GRAND VICTORY

Dr. John Alexander Dowie, a false prophet in America, died according to my prophecy
(A translation from Haqueeqatul Wahi regarding Dowie written by Hazrat Mirza Ghulam Ahmad^{as}. The original writing is reproduced after the translation. The English translation was rendered by Muhammad Anis Shaikh and Munawar Saeed)

It may be known; the person whose name is stated above was a bitter enemy of Islam. In addition, he made a false claim of prophet-hood and considered the best of the prophets, the total truth, the sum goodness of prophet-hood, the leader amongst the spiritually pure, namely Holy Prophet Muhammad Mustafa, peace be upon him – as a liar and cheat. And from his evil self spat out profanity and filthy remarks against him. Thus, due to his extreme jealousy for the true religion, his self was full of bad inclinations. And like pigs have no value for pearls, the same way he viewed the unity of Islam with hatred and wanted to crush it. He believed in Jesus as God, and had such fervor to spread trinity in the world that I have not seen a person with such a passion, although I have read hundreds of books of Christian missionaries. Thus he writes in his newspaper, *Leaves of Healing*, dated December 19, 1903 and February 14, 1907, the following:

‘I pray to God that the day may come near when Islam will be annihilated from the

world. Oh God, make it happen – Oh God, make Islam perish.’

Then in his new column of December 12, 1903 after calling himself the true messenger and true prophet, he says, ‘If I am not a true prophet then there is no person on the face of this earth, who can be a prophet of God.’

Other than that he was a firm believer in associating partners with God and used to say that he had been revealed that Jesus would descend from heaven within a period of 25 years and believed in Jesus in reality as God. Also, he had another thing in him that gave a lot of grief to my heart. As I have written before, he was the enemy of the Holy Prophet, peace be upon him, of the worst degree. I used to subscribe to his newspaper *Leaves of Healing* and all the time I read his filthy attacks. When his (Dowie’s) mischief were at their apex, I wrote a letter to him in English and invited him for “Mubahala” to pray to God that of the two of us, whoever is false may die in the lifespan of the truthful. This challenge was sent to him twice. Once

in 1902 and then in 1903. Several popular newspapers published it. (Names of some of these newspapers are mentioned in the annexure at the end of this discussion).

In this 'Mubahala' I had prayed for bad consequences to happen to the liar. I had prayed that God might expose the liar with his own judgment. My discussion on this subject of "Mubahala", as I mentioned earlier, was published in some daily and popular newspapers. These newspapers belong to Christians that had no relation with me whatsoever, and the reason to publish this challenge in the newspaper was that Dr. Dowie, the false prophet, did not respond to me directly. At last I published the "mubahala" (prayer duel) in those popular newspapers that were widely circulated in the whole world.

It is by the sheer blessings of God that although the editors of these newspapers were American Christians and opponents of Islam, they published my challenge with full exposure in large numbers and this raised a big hue and cry all over America and Europe, even India received the news of this "Mubahala". The summary of my "mubahala" was this:

Islam is true, and the Christians faith is false. I am the same Messiah from God, whose was destined for the latter days. All the scriptures of prophets have promised this; in addition I wrote in it that Dr. Dowie is false in his claim of prophethood, and in his faith of Trinity. If he accepts my "Mubahala" (prayer duel) challenge, he will die of a wish less and tortuous death. Even if he didn't directly accept my challenge, still he would not be saved from God's wrath.

In response to this, the unfortunate Dowie, in his paper of December 1903 and September 26, 1903 etc. published these few lines:

"In India, there is a Mohammedan Messiah who keeps on writing to me that Jesus Christ lies buried in Kashmir. People ask me why do I not send him the necessary reply? Do you think that I should answer such gnats and flies? If I were to put my foot on them I would crush them to death. The fact is that I merely give them a chance to fly away and survive."(*Leaves of Healing*, December 27, 1903)

Then in his paper of December 19, 1902, he writes:

'This is my job to gather people from the East and West, North and South, and inhabit Christians in this Zion City as well as other cities, until the day comes when the Mohammedan religion is totally wiped out of this world. Oh God show us the day.'

Thus this man, after this "Mubahala" challenge was published in Europe and America and in this country and throughout the world, continued to heighten his vituperations. On the other hand, I was waiting that whatever I have sought from God, regarding him and myself; God will definitely pass a judgment. And this judgment of God will separate the truthful from the false person. And I always prayed in this regard and sought the death of the accursed. Thus, repeatedly, God told me that you will prevail and the enemy will perish. Then, fifteen days before the death of Dowie, God spoke his words to me and

informed me of my victory. This revelation I published in my booklet named "Aryas of Qadian and Us" on the second page after the title page, almost two weeks before Dowie's death. This revelation was as follows:

Prophecy of a New Sign: God says that I will show a new sign, which will have glorious victory. It will be a sign for the whole world (meaning it would not be restricted to India), and it will be God's very personal sign and from the heavens. It is mandated for human beings to stay watchful, for God will show it very soon. So that He may stand witness, that this humble person, who all nations are bad-mouthing, is from him. Blessed are those who may benefit from it. (Mirza Ghulam Ahmad, the Promised Messiah^{as}, February 20 1907)

It is evident, such a sign that is a sign of a grand victory, that will be a clear sign for the whole world – Asia, America, Europe and India – it is only the sign regarding the death of Dowie. Because a lot of signs I had prophesied were restricted to Punjab and India, and nobody in Europe or America had any knowledge of them. But this sign, as a prophecy, was told in Punjab but it was destined to be fulfilled in the death of a person, whom everybody knew in Europe and America. And the news regarding the death of Dowie was given telegraphically to English newspapers of these countries. Pioneer, a newspaper published from Alahbad, India dated March 1, 1907 and Civil and Military Gazette (published from Lahore) in its March 12th, 1907 issue, as well as Indian Daily Telegraph (published from Lucknow, India) dated March 12th, 1907 all

have published about this news. This person (Dowie) due to his worldly status was comparable to great lords and princes. Mr. Alexander Russell Webb, who has converted to Islam in America, wrote a letter to me regarding Dowie. He stated that Dr. Dowie lives a lifestyle of lords and princes in this country (America) and despite his respect and popularity in American and Europe, due to God's blessings, my subject matter was published by popular newspapers that are published daily and this prophecy was publicized in all of America and Europe.

And then after the mass publication, the death and disaster to which it was foretold in this prophecy happened so vividly that it is impossible to comprehend a more clearer and complete fulfillment. Every aspect of Dowie's life was hit with disaster. He was exposed as an embezzler of funds. He taught that alcohol was forbidden, yet he himself proved to be a drunkard. And he was kicked out in disgrace from Zion City, which he himself had established after spending hundreds of thousands of dollars. Furthermore, he was deprived of over six million dollars of his own money. His wife and son turned against him. His father declared that he was born of an illicit relationship. Thus he was recognized as an illegitimate child by his nation. He used to claim that he healed the sick with his miracles. All of his lip service proved as false and he was hit with all kinds of insults. At last, he suffered an attack of paralysis and was physically carried as a helpless person by a few people from place to place, and then because of sadness and depression he lost his mind and his mental faculties could not function properly. His claim that he had a long life to live, and his claims of becoming younger by

the day while others were getting old, turned out to be utterly false and fraud. Finally, in the first week of March 1907, he died a painful and miserable death.

It is clear. What could be a miracle other than this one? Because my real job is to break the cross, so Dowie's death broke a big part of the cross. Because he was the supporter of the cross to the highest degree, he claimed himself as a prophet and it was he, who said that due to his prayers all Muslims of the world would perish, and Islam will vanish and the holy house (Ka'aba) will be deserted. So God eradicated him before my presence. I know that due to Dowie's death, the prophecy regarding the killing of pigs came true. For who is more dangerous than a person who made false claims for prophet-hood and ate the filth of falsehood like pigs.

Like Dowie wrote himself that he had a belonging of about one hundred thousand who were very rich. The truth is that the personalities of Musa'lama Kazab and Aswad Ansi were nothing compared to Dowie. Neither did they enjoy the respect Dowie had, nor did they share the kind of wealth Dowie had.

Thus I can swear that he was the same pig about whom it was foretold by the Holy Prophet, peace be upon him, who's death was destined at the time of the Promised Messiah^{sa}. If I would not have invited Dowie toward this "Mubahala", and if I would not have prayed for his bad end, and if I would not have publicly declared the prophecy regarding his death, his death would not have been a sign for the truthfulness of Islam. Since I published it in hundreds of newspapers that Dowie will die in my

lifetime and I am the Promised Messiah and Dowie is false, and I wrote repeatedly that this is the proof that he will die of a very disgraceful death. Thus he died in my lifetime. There could be no other clear miracle that proves the truthfulness of the Holy Prophet^{sa}. Now if anyone denies it, he would be the enemy of truthfulness.

Written by Mirza Ghulam Ahmad,
the Promised Messiah
Qadian, District Gurdaspur, Punjab, India
April 7, 1907

ANNEXURE

1. *Chicago Interpreter*, July 28, 1903

"Will Dowie Come Forward For This Duel?"

The newspaper gave both of our pictures side by side and wrote that Mirza Sahib says Dowie is a liar and I pray that he be eradicated in my lifetime, and he adds that the way to separate truth from falsehood is to pray to God, that whoever is the liar, may he die in the life of the truthful.

2. *Daily Telegraph*, July 5, 1905

Mirza Ghulam Ahmad sends a challenge to Dowie, that, O person, who is a claimant of prophet-hood, come and engages in a "Mubahala" with me. Our duel is with prayers. We will both pray to God that, whoever is false of the two of us, may die first.

3. *Argonaut*, San Francisco, December 1, 1902

The summary of Mirza Sahib's letter to Dowie is this that you are a leader of a group and I have a following too. Thus, to decide who is from God each one of us may pray to his own God, and whosoever's a prayer are accepted would be considered from the true God. The prayer will be that from amongst the two, whoever is a liar, may die earlier. Definitely this is a prudent and fair suggestion.

4. *Literary Digest*, New York, June 20, 1903

It published my picture and talks in detail about "Mubahala" i.e. both parties, Dowie and I, pray that the liar may die in the lifetime of the truthful person.

5. *New York Mail and Express*, June 28, 1903

Title is Prayer Duel (Mubahala) and details are given.

6. *Rochester Herald*, June 25, 1903

Calls upon Dowie to pick up the challenge and gives details on "Mubahala"

7. *Boston Record*, June 27, 1903

8. *Boston Advertiser*, June 25, 1903

9. *Boston Pilot*, June 27, 1903

- 10 *Washington Pathfinder*, June 27, 1903

- 11 *Chicago Inter Ocean*, June 27, 1903

- 12 *Worcester Spy*, June 28, 1903

- 13 *Rochester Democratic Chronicle*, June 25, 1903

- 14 Chicago Newspaper (date and name not legible)

- 15 *Chicago Inter Ocean*, June 28, 1903

- 16 *Albany Press*, June 25, 1903

- 17 *Baltimore American*, June 25, 1903

- 18 *Buffalo Times*, June 25, 1903

- 19 *New York Mail*, June 25, 1903

- 20 *Boston Record*, June 27, 1903

- 21 *Desert English*, June 27, 1903

- 22 *Helena Record*, July 1, 1903

- 23 *Groom shire Gazette*, July 17, 1903

- 24 *Newton Chronicle*, July 17, 1903

- 25 *Houston Chronicle*, July 3, 1903

- 26 *Suanna News*, June 29, 1903

- 27 *Richmond News*, July 1, 1903

- 28 *Glasgow Herald*, Oct 27, 1903

- 29 *New York Commercial Advertiser*, Oct 26, 1903

- 30 *Morning Telegraph*, New York, Oct 28, 1903

These are all the newspapers that we have received. It seems that there were hundreds of other newspapers, where this matter was mentioned.

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 تعالیٰ کے فضل سے یہ ہوا کہ میرے مہاجر کا مضمون اس کے مقابل پر امریکہ کے بڑے بڑے نامی اخباروں نے جو روزانہ ہیں شائع کر دیا اور تمام امریکہ اور یورپ میں شہور کر دیا۔ اور پھر اس عام اشاعت کے بعد جس ہلاکت و تباہی کی اس کی نسبت پیشگوئی میں خبر دی گئی تھی وہ ایسی صفائی سے پوری ہوئی کہ جس سے بڑھ کر اکل اور اتم طور پر ظہور میں آنا متصور نہیں ہو سکتا۔ اس کی زندگی کے ہر ایک پہلو پر آفت پڑی۔ اس کا خاں ہونا ثابت ہوا اور وہ شراب کو اپنی تعلیم میں حرام قرار دینا تھا مگر اس کا شراب خوار ہونا ثابت ہو گیا۔ اور وہ اس اپنے آباد کردہ شہر میں سے بڑی حسرت کے ساتھ نکالا گیا جس کو اس نے کئی لاکھ روپیہ خرچ کر کے آباد کیا تھا اور نرسات کروڑ فٹ روپیہ سے جو اسکے قبضہ میں تھا اس کو جو اب دیا گیا۔ اور اس کی بیوی اور اس کا بیٹا اسکے دشمن ہو گئے اور اس کے باپے اشتہار دیا کہ وہ ولد الزنا ہے۔ پس اس طرح پورے قوم میں ولد الزنا ثابت ہوا۔ اور یہ دعویٰ کہ میں بیماروں کو مجھ سے بچا کرتا ہوں۔ یہ تمام بات و گزاف اس کی محض جھوٹی ثابت ہوئی اور ہر ایک ذلت اس کو نصیب ہوئی۔ اور آخر کار اس پر فلاح گر اور ایک تخت کی طرح چند آدمی اس کو اٹھا کر لے جاتے رہے اور پھر بہت محول کے باعث پاگل ہو گیا اور سواس بجان رہے اور یہ دعویٰ اس کا کہ میری ابھی بڑی عمر ہے اور میں وزیر ہوں جو ان ہوتا جاتا ہوں اور لوگ بڑے ہوتے جاتے ہیں محض فریب ثابت ہوا۔ آخر کار مارچ ۱۹۰۷ء کے پہلے ہفتہ میں ہی بڑی حسرت اور درد اور

۴۸
 دکھ کے ساتھ مر گیا۔
 اب ظاہر ہے کہ اس سے بڑھ کر اور کیا مجرہ ہوگا۔ چونکہ میرا اصل کام کہ صلیب ہے۔ سواس کے مرنے سے ایک بڑا حصہ صلیب کا ٹوٹ گیا۔ کیونکہ وہ تمام دنیا سے اول درجہ پر حاجی صلیب تھا جو پختہ ہونے کا دعویٰ کرتا تھا اور کہتا تھا کہ میری ذمہ سے تمام مسلمان ہلاک ہو جائیں گے اور اسلام نابود ہو جائیگا اور خانہ کعبہ ویران ہو جائیگا۔ سو خدا تعالیٰ نے میرے ہاتھ پر اس کو ہلاک کیا۔ میں جانتا ہوں کہ اس کی موت سے پیش گوئی قتل خنزیر والی بڑی صفائی سے پوری ہو گئی۔ کیونکہ ایسے شخص سے زیادہ خطرناک کون ہو سکتا ہے کہ جس نے جھوٹے طور پر پیغمبری کا دعویٰ کیا اور خنزیر کی طرح جھوٹ کی نجاست کھائی۔ اور جیسا کہ وہ خود لکھتا ہے اس کے ساتھ ایک لاکھ کے قریب ایسے لوگ ہو گئے تھے جو بڑے مالدار تھے۔ بلکہ صحیح ہے کہ مسلمانہ کذاب اور اسود عینی کا جو د اس کے مقابل پر کچھ بھی چیز نہ تھا۔ نہ اس کی طرح شہرت ان کی تھی اور نہ اس کی طرح کروڑوں روپیہ کے وہ مالک تھے۔ پس میں تم کھاسکتا ہوں کہ یہ وہی خنزیر تھا جس کے قتل کی آنحضرت صلی اللہ علیہ وسلم نے خبر دی تھی کہ صلیب سے جو عود کے ہاتھ پر مارا جائے گا۔ اگر میں اس کو مہاجر کے لئے نہ مہلانا۔ اور اگر میں اس پر بددعا نہ کرتا اور اس کی ہلاکت کی پیش گوئی نہ کرتا۔ تو اس کا مرنایا اسلام کی حقیقت کے لئے کوئی دلیل نہ ٹھہرتا

۱۰ اگست ۱۹۰۷ء کو موت پوری ہو گئی اور کئی روز بعد ہی کئی کئی سال بعد اس سے پوری ہو گئی۔ منہ



۴۶
 لیکن چونکہ میں نے صد اخباروں میں پہلے سے شائع کر دیا تھا کہ وہ میری زندگی میں ہی ہلاک ہو جائیں۔ سو جو عود ہوں اور ڈوٹی کذاب ہے اور بار بار لکھا کہ اس پر یہ دلیل ہے کہ وہ میری زندگی میں ذلت اور حسرت کے ساتھ ہلاک ہو جائیگا چنانچہ وہ میری زندگی میں ہی ہلاک ہو گیا۔ اس سے زیادہ کھلا کھلا مجرہ جو نبی صلی اللہ علیہ وسلم کی پیشگوئی کو سچا کرتا ہوا اور کیا ہوگا وہی اس سے انکار کر گیا جو سچائی کا دشمن ہے۔ سو السلام علی من اتبع الهدی۔

۱۱
 میرزا غلام احمد مسیح موعود از مقام قادیان
 ضلع گورداسپور پنجاب۔ ۷ مارچ ۱۹۰۷ء

۱۲
 افسوس ہے کہ ایک اخبار نے خوب یہ طعن کھسا ہے کہ ڈوٹی مہاجر کی درخواست کو قبول ضرور کرے گا۔ مگر یہ تو میرے بعد اور وہ یہ کہ ڈوٹی کے ناک میں اس طرح کا لبا نہ تو منظر نہیں کرنا کہ لادب صادق کے سامنے ہلاک ہو جائے ان یہ منظر کرنا ہوں کہ گالسیاں دینے میں مقابلہ کیا جائے۔ پھر جن شخص گالسیاں دینے میں بڑھ کر نکلے گا اور اتنا دل درجہ پر ہے گا۔ اس کو سچا سمجھا جائے۔ منہ

CHAPTER 2**THE REVIEW OF RELIGIONS**

Vol. VI**APRIL, 1907****NO.4**

**Divine Judgment in Dowie's Death.
Fulfillment of a Grand Prophecy.**

We have often called the attention of all seekers after truth to the wonderful prophecies of the Promised Messiah^{as} whose fulfillment carries conviction to every heart that ponders over them on account of the clearness of their proof, but we are sorry to note that no one has hitherto started an earnest enquiry into them. Indeed when we witness the attention, which is given to most trivialities, the indifference of the West to religious truth becomes the more striking. We do not mean to say that any one should blindly accept the truth of the prophecies, but we urge the necessity of a searching enquiry into them. We also make an allowance for the distance, which separates India from the Western countries, for we know that distance of place like distance of time divests an event of much of its reality. But the example of the fulfillment of a prophecy to which we desire to call the attention of the English and the American public through these pages is one in which the element of remoteness is not present. It is a prophecy which was not only published by us in England and the United States of America by the wide circulation of thousands of printed notices, but which was far more widely published through the columns of English and American newspapers. The object of the prophecy was moreover a person who had earned a great notoriety in both the continents and had thousands of followers in America and other Christian countries. Hence we place these facts before the

seekers and lovers of truth in the West so that after a careful consideration of this testimony they may be able to form an opinion as to the truth of the prophecy. We are confident that there are many in the West who for the sake of truth can overcome all barriers of racial and religious prejudice, and who can show the moral courage to declare the truth in the face of all opposition. In fact, love of truth is innate in human nature and though it may be suppressed for a while by prejudice, it ultimately breaks all barriers. Not long ago when a Hindu leader of great fame died in accordance with a prophecy of the Promised Messiah^{as} published several years before, many men belonging to the Hindu community had the moral courage to declare openly that the prophecy was fulfilled and that it no doubt proceeded from a Divine source. As the spirit of enquiry is freer in the West, it is no delusion to hope that lovers of truth in those countries will, after a careful consideration of these facts, testify to the truth of the prophecy and the efficacy of the Promised Messiah^{as}'s prayer relating to Dowie.

Before referring to the facts of the fulfillment of the prophecy it is, however, necessary to inform the reader that we do it solely out of a desire to further the cause of truth and to enable our fellow-beings to see and realize the truth for themselves. The fulfillment of the prophecy affords such a clear and conclusive proof of the existence of an Omnipotent and Omniscient God

that to withhold or suppress it is in our opinion a serious crime. It is not to exult over a fallen enemy that we refer to certain circumstances in Dowie's life. Such a thing is farthest off from our ideas. It is only in the cause and for the furtherance of truth that we publish these facts. The holy religion of Islam, no doubt, teaches us not to mention the faults of the dead, but this does not mean that facts should be concealed when their disclosure is in the interests of society and a service to humanity, truth and God. In bringing disaster upon Dowie's head and ultimately in his untimely death brought about with sorrow and torment. Almighty God has given His judgment exactly as He had informed His Messenger three or four years previous to these occurrences. It is a judgment, which distinguishes the true Messenger of God from a false claimant, the true one from an im

John Alexander Dowie was a Scotchman and he first landed at San Francisco in America in 1888. Before this he was for a short time a convict in Tasmania. It was in 1892 that he took to preaching and soon began to build up a separate following. He claimed the power of healing, and it was this claim, which brought to him many a credulous but wealthy people. With their wealth he became a rich man. The site of Zion city was bought in 1900 and lots were sold to the faithful who established themselves there. It was on the 2nd June 1901 that he first declared himself as Elijah the Prophet. The claim brought to him more wealth and a greater number of followers still. So great was his success that as a New Year's gift he was no satisfied with less than a million dollars, and when traveling he occupied the most expensive and luxurious state-rooms. In 1902 he published a prophecy to the effect that all the Muhammadans living on the earth would be destroyed unless they bowed before the cross. It was on his publication of this prophecy that the Promised Messiah^{as} addressed to him a letter published in the *Review of Religions* for September 1902 inviting him to a *Mubahala*. It

was a reply to Dowie's prediction of the destruction of the Muhammadans and in this letter he was challenged to "pray to God that of us two whoever is the liar may perish first." Such was the gist of this challenge, which was published, in numerous English and American newspapers. We give here the names of some of these with the dates of the issues in which the remarks appeared in them to facilitate reference. They are the *Chicago Inter Ocean*, 28th June 1903; the *Telegraph*, 5th July; the *Literary Digest*, 20th June; the *New York Mail and Express*, 25th June; the *Herald*, Rochester 25th June; the *Record*, Boston, 27th June; the *Advertiser*, Boston, 25th June, the *Pilot*, Boston, 27th June; the *Pathfinder*, Washington, 27th June; the *Argonaut*, San Francisco, 1st December 1902; the *Burlington Free Press*, 27th June 1903; the *Worcester Spy*, 28th June; the *Jacksonville Times*, 28th June; the *New York Mail*, 25th June; the *Buffalo Times*, 25th June. It is needless to name all the newspapers, which published this notice.

Dowie, however, took no notice of the challenge, nor did he make any mention of it in his paper, the *Leaves of Healing*. But he continued his vituperations of Islam. On the 14th of February, 1903, he wrote, "I pray to God for the day to come when the crescent shall disappear. May God grant it. May God destroy it." And on the 15th August he wrote in the same paper referring to Islam: "The Zion will have to wipe out that shocking blot upon humanity." Accordingly on the 23rd August 1903, the Promised Messiah^{as} published another announcement headed "Predictions concerning Pigott and Dowie" which contained a plain prophecy as to the end of the impostor. The following extract from the *New York Commercial Advertiser* is sufficient to prove the vast circulation of the notice in America. Under the heading "Dowie is challenged," the paper wrote:

"From far away India comes a printed circular from Mirza Ghulam Ahmad, who

writes from Qadian in the Punjab... He has issued a challenge to Elijah III to make good his pretensions, but so far Zion city's own and special Messiah has failed to reply.

"In support of his claims to divinity the Indian Messiah declares that when the Lord saw how badly things were being managed on earth, He raised him in the land of Punjab for His works are wonderful.

"I am the true Messiah who was to come in the last ages: thus has Almighty God spoken to me,' he announces: 'I do not claim to be the Promised Messiah^{as} simply by my own assertion, but Almighty God who made the earth and heaven has borne witness to the truth of my claim. The evidence of God has been manifested in hundreds of heavenly signs shown in my support. I say it truly that Almighty God has poured His grace upon me in far greater abundance than upon the Messiah who has gone before me. In the looking glass of my person the face of God is revealed to a far greater extent than in that of Jesus' person. If these are simply my own assertions, and there is not other authority for them, I am a liar: but if Almighty God bears witness to my truth, no one can give the lie to me. Thousands of times – I should say times without number – has He borne witness to the truth of my claim.

"A sign of the evidence of God in my favor will appear on the death of Mr. Pigott, the arrogant pretender to Divinity, who shall be brought to destruction within my life-time. Another sign will appear on Dr. Dowie's acceptance of my challenge. If the pretender to Elijahship shows his willingness by any direct or indirect means

to enter the lists against me, he shall leave the world before my eyes with great sorrow and torment. These two signs are particularly for Europe and America; ah! That they ponder over them and benefit by them.

"It should be borne in mind that Dr. Dowie has not given any reply to my challenge sent to him in September last, nor has he even so much as mentioned it in his paper. For an answer to that challenge, I will wait for a further period of seven months from this day the 23rd of August 1903. If he accepts the challenge within this period and fulfills all its conditions as published by me previously and makes an announcement to that effect in his paper, the world will soon see the end of this contest. I am about seventy years of age, while Dr. Dowie is about fifty-five, and therefore, compared with me, he is a young man still. But since the matter is not to be settled by age, I do not care for this great disparity in years. The whole matter rests in the hand of Him who is the Lord of heaven and earth and Judge over all judges, and He will decide it in favor of the true claimant.

"But if Dr. Dowie cannot even now gather courage to appear in the contest against me, let both continents bear witness that I shall be entitled to claim the same victory as in the case of his death in my lifetimes if he accepts the challenge. The pretensions of Dr. Dowie will thus be falsified and proved to be an imposter. Though he may try as hard as he can to fly from the death which awaits him, yet his flight from such a contest will be nothing less than death to him, and calamity will certainly overtake his Zion, for he must take the consequences of either the acceptance of the challenge or its refusal.'

"In view of the fact that Ahmad appears to have Dr. Dowie in a corner, it may be possible that the latter will prefer to stay there rather than come out in the open and leave the world with great sorrow and torment."

This quotation from the *Commercial Advertiser* of New York does not leave any necessity for the reproduction of the announcement itself. But it may be added that the notice is concluded with a long prayer in which Divine Judgment is implored to decide between truth and falsehood. The first sentence of this prayer runs thus:

"I close these brief remarks with the following prayer. O powerful and perfect God, who hast ever been revealing and wilt ever continue to reveal Thyself to Thy prophets, do Thou give Thy judgment and show to Thy people the imposture and falsehood of Dowie and Pigott, for Thy weak creatures having taken to human worship and trusted in weak mortals like themselves, have fallen away from Thy path and are wandering in errors far from Thee."

Thus did the Promised Messiah^{as} pray to God three and a half years ago to show to the world his truth and the imposture of a false claimant by His judgment, and it is to this Divine judgment that we now desire to call the attention of the public.

In connection with this announcement the following facts should be specially noticed:

1. It was not simply a challenge but, as the heading showed, it was a "prediction" as to Dowie's fate.
2. The following words which occur in this announcement are of the essence of the prophecy: "If the pretender to Elijahship shows his willingness by any direct or indirect means to enter the lists against me, he shall leave the world before my eyes with great sorrow and torment." Thus according to the prophecy whether the challenge was accepted openly or tacitly, in either case his fate was "leaving the world with great sorrow and torment."
3. The effect of the Promised Messiah^{as}'s prayer was to be certain death for Dowie before the prophet's eyes and calamity to his Zion, though he might try to evade the challenge. The words of the announcement are: "Though he may try as hard as he can to fly from the death which awaits him, yet his flight from such a mighty contest will be nothing less than death to him, and calamity will certainly soon overtake his Zion." Thus the prophecy declared that death awaited him though he might try to fly from it by not accepting the challenge openly.
4. The Promised Messiah^{as} did not wait for a reply but addressed a prayer to God and implored Divine judgment to show the imposture of Dowie.

Before his announcement was published, the previous challenge had already raised a question in the American press as to what reply Dowie had given. Referring to such questions and probably also to the later announcement Dowie wrote on the 26th September 1903 in his *Leaves of Healing*: "People sometimes say to me, why do you not reply to this, that or the other thing? Reply! Do you think that I shall reply to these gnats and flies? If I put my foot on them, I would crush out their lives. I give them a chance to fly away and live." About the same time he in his vituperative manner referred to the Promised Messiah^{as} as the "foolish Muhammadan Messiah." On December 12th, 1903, he wrote: "If I am not God's Prophet, there is none on God's earth that is," and still persisting in his prophecy of the destruction of Muhammadans, he wrote in January next: "My part is to bring out the

people from the East and from the West, from the North and from the South, and settle them in this and other Zion cities until the time shall come when the Muhammadans are swept away... may God grant us this time." He also published a vision on the 5th of December 1903 in which, he related, he saw an angel who told him that he would triumph over his enemies. This vision related soon after the publication of the announcement, which predicted for him a death in sorrow, and suffering was no doubt fabricated as a reply to the Promised Messiah's prophecy.

These and other such remarks made from time to time in the *Leaves of Healing* show clearly that though Dowie feared to accept the challenge openly, yet he brought himself in opposition to the Promised Messiah^{as} and indirectly accepted the challenge. The latter moreover had published his prayer to God imploring a Divine judgment, and since he claimed that his prayers were accepted, his publication of the prayer was equivalent to the publication of its acceptance.

The publication of the prophecy is, therefore, a settled fact, and now we have to see whether the prophecy was fulfilled. The prophecy indicated that Dowie who was more than eleven years younger than the Promised Messiah^{as} would die in the latter's lifetime, that them an who lived like a king in palaces, at whose bidding thousands of men kneeled before him, whose wealth was counted by millions and who enjoyed the most perfect health claiming not only that no disease would affect him, but also that he could heal all kinds of diseases, that man would end his days in great sorrow and suffering, and lastly that calamity would overtake his Zion. The fulfillment of these prophecies is so clear that it needs no explanation. The following facts relating to the circumstances of Dowie's life at the time of the publication of the prophecy and the change which the next few years produced will, we hope, cast further light upon the fulfillment of the prophecy. At the time of the publication of the prophecy in

August 1903, Dowie was the leader, according to his own statement, of over a hundred thousand persons and counted his wealth over twenty million dollars which means in Indian money six crores and twenty-five lacs of rupees. He lived in a house whose preparation cost him nearly six and a half lacs of rupees and occupied the most expensive and luxurious staterooms when traveling. Two valets, three secretaries, a personal bodyguard and several sub deacons attended his personal wants in his journeys. He had a well-paid army of evangelists who worked in almost every country in the world. His factories in Zion were in a most flourishing condition. He was not only the owner of the whole city of Zion, but he was actually making plans for similar other cities. He was so strong and in such good health that he asserted that he would never become ill. For two years after the announcement of the prophecy, the star of his prosperity was still in the ascendant. But soon it began to decline. He was first stricken with a severe attack of paralysis. This was on the 1st October 1905. A second attack of paralysis on the 19th December incapacitated him for all work. As an invalid he removed himself to a tropic isle to regain health and left the charge of the Zion affairs in the hands of his overseers. But this only proved to be the beginning of fresh and unthought of troubles. In his absence, his disciples discovered that he had been guilty of the most serious offences. Some of the charges against him were that:

"Dowie drank Scotch highballs, telling friends the drink was weak tea; kept wine and soda water in his cellar.

"Dowie planned band of seven 'vestal virgins' who were to attend him

"Shortage of 2,529,766 dollars in accounts of Zion, laid to Dowie by Voliva

"Presents of 35,500 dollars given to pretty Zion women by Dowie."

That these charges were valid is clear from the circumstance that the whole body of his disciples turned against him and his own son and wife divulged his secret doings. Thus within a few months he lost his honor, wealth and the whole body of his followers, and through disclosures made by his own disciples the world gazed upon the dark picture of his inner life. Dowie sought to regain his followers by again appearing among them, but to his utter disappointment he found that in the city where thousands stood and kneeled at his bidding once, there was not a single person to receive him. He went to courts for the possession of Zion and its money, but met with despair on all sides. He appealed to his followers, but no one listened to his voice. Physically he was in the most distressful condition during the whole of this time. He could not walk or stand but was removed from one place to another by his Negro attendants. Thus the three things in which he prided himself, viz., health, wealth and followers, were all gone, and from a highly prosperous condition he was reduced to a most distressful one within the short space of a few months. Sorrow and suffering encompassed him all around and he found his hell in this very life. His disasters reached their climax. Soon after this he became a raving maniac, and this was the last stage of his life upon this earth. And the fulfillment of this grand prophecy is now completed with his death.

Great was the fortune, which Dowie attained, but greater still was his adversity. Great was his rise but greater still was his fall. He claimed that he was Elijah and forerunner of Christ and that he was divinely inspired but he was bitterly denounced by the whole body of his own followers who repudiated his alleged divine powers. He said that, as the messenger of Jesus Christ, he was free from sin and that his life was a pattern for others, but his most intimate friends and his own son and wife revealed the dark side of the picture of his life and showed that while he preached one thing he himself did the opposite. He asserted that disease was a sin and claimed to

heal it by his prayer, but he himself was laid by the worst diseases, paralysis and insanity, and neither his own prayers nor those of his followers could heal him. He asserted that the Muslims would perish before his eyes, but he himself perished before the eyes of the Promised Messiah^{as}, in accordance with the latter's clear prophecy. Never was man dashed from such prosperity to such adversity.

The Divine judgment has been given in the case of Dowie and the prophecy regarding his end had been clearly fulfilled. It foretold for him an end of great sorrow and suffering within the lifetime and before the eyes of the Promised Messiah^{as}. "*He shall leave the world before any eyes with great sorrow and torment*": such were the plain and definite words of the prophecy and how clearly they have been fulfilled! The words were uttered and published at a time when Dowie was at the height of prosperity, and no one could think that he would fall so low. But Almighty God knew the end that was in store for him and He also knew that his end must come in the lifetime of the Promised Messiah^{as}. No mortal could know these things. God only knew them and He revealed these deep secrets of the future to His Messenger. Some time ago when we referred to this prophecy in connection with the disasters that befell Dowie before his end came, an American newspaper remarked that there was nothing extraordinary in the prophecy as any man could have safely prophesied that Dowie would ultimately come to ruin. It is easy to make such an assertion but it is impossible to prove it. How long did Dowie prosper in face of the bitterest opposition from the American press and public? In spite of what the newspapers wrote about him and in spite of what the people generally thought and said of him, Dowie was daily becoming richer and making more and more followers. It was in spite of the opposition that he became the owner of a large city and twenty million dollars of money. IN spite of the strong words in which his character was depicted in the American Press, his

followers continued to increase, and so rapid was the progress that within a few years he counted more than a hundred thousand persons as his followers and his missions were established in every country in the world. All these adherents were secured in the civilized countries of Europe and America. And he continued to win greater esteem and went on earning more and more wealth until he came in opposition to the Promised Messiah^{as}. If there is anybody else who predicted that such a fate would befall Dowie, viz., that his end would be in great sorrow and suffering, and who also prophesied that the sorrow and suffering which he predicted for him would overtake Dowie before his eyes and that he would perish in his lifetime, then indeed the prophecy of the Promised Messiah^{as} loses its extraordinariness. But if no such person can be pointed out, it is the duty of every seeker after truth to accept the truth of him who announced it long before. In fact, the very circumstances, which brought about Dowie's ruin and death, show traces of a Divine judgment in them for they were not in the ordinary course of events. The beginning of these was the attack of paralysis. This necessitated giving the control of Zion in other hands, which was instrumental in turning away his followers from him by the disclosure of his secret doings. Had the control of Zion remained in his own hands, the whole calamity would have been averted, for none could know what he did secretly, and those who knew anything on account of their close relationship or intimacy could not have the moral courage to disclose it, for so great was the influence of Dowie upon his disciples that in his presence they knew nothing but implicit obedience and blind submission to him. He could turn out anybody at his will and no one could question it, for he was taken to be doing all these things under Divine inspiration. In short, it was the attack of paralysis, which led to the desertion of his followers and loss of Zion, and these in their turn, contributed to his insanity and death, for his mind and body could

not bear up under the heavy sufferings. The fulfillment of this wonderful prophecy is thus a sign from God of the truth of the Promised Messiah^{as}; let him who will accept it.

We have stated facts only and now we place them before the public to draw such conclusions from them as is consistent with reason and justice. It is the duty of the press in particular to represent these facts in their true light before their readers. It was the American and the English press, which gave publication to the prophecy and the challenge, and hence a duty lies upon the press to give, in the cause of truth, a publication to the circumstances, which constitute a fulfillment of the prophecy. The mere circumstance that the contest was between a representative of the cross and a representative of the crescent and that it has ended in the latter's favor should not be a hindrance in the way of any lover of truth, whether he is a Christian or an Atheist, to give true testimony in the case. Divine judgment has brought about the death of Dowie. Nor is this judgment inconsistent with the mercy of God, for in the death of one man there is life for many if they would have it.

We would add here for further information two other prophecies relating to Europe and America recently published by the Promised Messiah^{as}. The first of these prophecies is regarding the occurrence of severe earthquakes and other terrible calamities and it is in the following words:

“Bear in mind that Almighty God has informed me of earthquakes in general. Know it for certain, then, that as earthquakes have come in America, Europe and Asia in accordance with my former prophecies, more will yet occur in diverse places, some of which would be so severe that the destruction brought by them will be unparalleled in the world's history and will remind men of the destruction of the

judgment day. Death will make such havoc that streams of blood will flow. IN fact, so great will be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and they would present such scenes of devastation that one would think they had never been inhabited. Other calamities of a terrible nature from earth as well as heaven will come upon men, so that the wise men will be convinced of their extraordinariness. Then will men in great bewilderment begin to ask themselves what was going to happen? Many shall be saved and many shall be destroyed. The days are near; nay they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God and with all their heart and all their soul they are bent low upon the world. Had I not come, these calamities would also have been put off for a while, but with my appearance the secret designs of the wrath of God have been made manifest, for He says that "punishment is not sent upon a people until a Messenger is raised." Those who repent shall be saved, and those who show fear before the calamity comes shall be shown mercy.

"Do you think that you can be saved by your own plans? That cannot be. Do not think that severe earthquakes have come in distant places in America and your country will be safe, for I see that greater distress is in store for you. *Thou, O Europe! are not safe, nor thou, O Asia!*

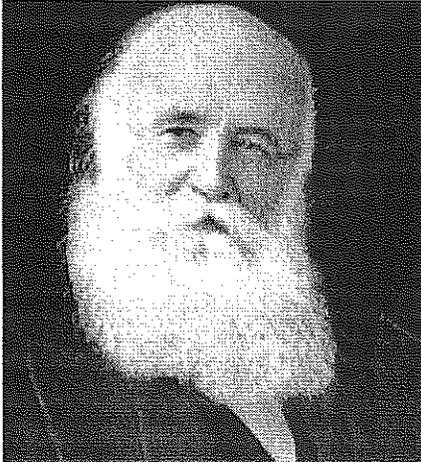
And ye that dwell in islands! No self-made deity will assist you on that day. I see cities falling down and I find inhabited places in ruin. The Omnipotent God has kept silence for a long time while detestable deeds were done in His sight, but now He will show His face with great awe. Let him who has ears heart that, that time is not distant. I strive hard to gather men under the protection of God, but it is necessary that the writing of Fate should be fulfilled. I say to you truly that the turn of this country is drawing near. The days of Noah will you again witness and the scene of Lot's land you will see with your own eyes. But God is slow in sending His wrath. Repent that mercy may be shown to you. He who forsakes God is a worm, not a man, and he who does not fear Him is dead, not living."

The second prophecy is regarding the appearance of plague. The words of the prophecy literally translated run as follows: "In Europe and other Christian countries a kind of plague will make its appearance which will be very severe." It may also be added here that the appearance of plague in India was foretold by the Promised Messiah^{as} more than ten years before it was known in this country. And later still when the Punjab was yet almost entirely free from the plague, he published a vision to the effect that the plague would spread in the whole of the Punjab and that in this province its destruction would be heaviest. And now we actually see that the Punjab with a population which is less than one-eleventh of the whole population of India shows a plague mortality which is between one-third and one-half of the entire plague-mortality of the country.

CHAPTER 3

THE PRAYER DUEL – A CHRONOLOGICAL PRESENTATION

John Alexander Dowie – A Brief Life Sketch



John Alexander Dowie was born in Edinburgh, Scotland in 1847. His family moved to Australia in 1860. He began working at his uncle's shop as a shoe salesman. He had a bad temper and once during a disagreement he threatened to hit his uncle with an iron rod, who promptly left the shop to protect himself. Dowie did a few odd jobs here and there as a clerk, and in 1867 he moved back to Scotland for further studies. He studied theology and some other subjects for two to three years. As his father could not afford to continue funding him, he was asked to return to Australia. In 1872, he came back to Australia and began a job search in the Church. Finally, he was accepted in a Congregational church in Newton, a quaint city near Sydney. Later, he moved and became a minister at a Melbourne church. In 1878, he organized the International Healing Association. He was arrested many times during his stay because of his extreme protests against the wickedness that, according to him, abound in that area. In July 1888 he moved to the United States and arrived in the San Francisco area. He began his healing activities here; initially he was given a warm welcome, but later he began calling all those who helped him apostates. He extensively traveled up and down the West Coast and, passing through Utah, he arrived in Evanston, Illinois. This is where he began his ministerial work in a small

wooden hut near the World Fair facilities. In 1896, he formed his own Church, naming it as the Christian Catholic Church. He had an enrollment of five hundred followers. In 1895, he established the Central Zion Tabernacle. In 1897, he was arrested over a hundred times for protesting against alcohol use and practicing medicine without a license.

Gradually, he bought large parcels of land some forty-two miles north of Chicago while, at the same time, keeping the attention of the media in his controversial pursuits in Chicago. On New Year's Eve, he gathered all his followers to an all-night service at the Central Zion Tabernacle. As the clock struck midnight, Dowie drew the large curtain twenty-five feet high and twenty-five feet wide that was hiding the blue print of the new city he would found. The blue print was of a piece of land six thousand six hundred acres in area along the bank of Lake Michigan, the future City of Zion. From this point on, he began to progress with leaps and bounds.

During the next seven years, Dowie's life was a roller coaster with extreme peaks and severe falls, the likeness of which has seldom been recorded in the history of humankind. Dowie enjoyed the media limelight for a twelve-year period, yet the *Chicago Evening American* reported the following on the day Dowie died, March 9, 1907:

“When John Alexander Dowie passed away, his death ended the most spectacular and remarkable career that modern times have known. Gigantic success and tragic failures punctuate his life. Here are some of the remarkable works and reversals that marked Dowie's career:

He built a creed; he was excommunicated

He built a city; he was expelled from it.

He amassed a fortune of millions; he was reduced to virtual poverty.

He elevated Voliva to a great power; Voliva ruined him.

He drew about him thousands who worshiped him; he died deserted by all save a handful of the faithful."

A cursory look at the reasons of his downfall indicate that Dowie made false claims to be the Divine Apostle and vituperated the true representatives of the Almighty God, particularly the Founder of Islam, Hazrat Mohammad^{sa}, may peace and blessings of God be upon him. He sought annihilation of the entire Muslim nation. Concurrently, God Almighty bestowed mankind with the Divine Messiah in his Second Advent according to the prophecies of both the Bible and the Holy Quran. This Divine Messiah was none other than Hazrat Mirza Ghulam Ahmad of Qadian.

Hazrat Ahmad^{as} offered an easy solution to resolve this issue as to who was the real messenger, Dowie or Ahmed, by simply holding a prayer contest. He stated that both of them should pray to God that whoever between the two is an imposter would perish during the other person's lifetime. He further warned Dowie to refrain from the abuses against Holy Founder of Islam lest God's wrath become imminent and destroy him. Dowie paid no attention to this warning. God's wrath finally caught him and the moment of Dowie's climax became the climax of his downfall. All the body organs he used to abuse the Holy Prophet Mohammad^{sa} and his servant Hazrat Ahmad^{as} were paralyzed and he became an invalid for the last two years of his life. He died a miserable death on March 9, 1907. His wife deserted him, his son disowned him, and his daughter died by catching fire with an alcohol lamp. The prophecy of Hazrat Ahmad^{as} that "he (Dowie) shall leave the world before my eyes with great sorrow and torment" was gloriously fulfilled.

Claims of John Alexander Dowie

A brief reflection on the life of John Alexander Dowie reveals that he made claims to three independent offices in the last decade of his life beginning with 1896. These claims depict a progressive trend in his personal status, each claim encompassing an elevated spiritual level for him. In 1896, he founded his own Church, the Christian Catholic Church, and assumed the office of General Overseer of the Church.

January 22, 1896: Authoritative Teacher

Mr. Rolvix Harlan in his dissertation entitled *John Alexander Dowie and the Christian Catholic Apostolic Church* writes:

"In his address of Jan. 22, 1896, he (Dr. Dowie) sets forth an organization of the church. 1 Cor. 12:28 reads: 'And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of

tongues.' He says, 'Now then, what is the way of perfect wisdom as to the order of the church? What is the first office God has established?' answer, 'Apostles,' 'The second?' 'Prophets.' 'The third?' 'Teachers.' 'Now then, did God form a church with these offices?' 'He did.' 'Is that the order of the Church of God?' 'It is.' 'Does the Church of God ever alter?' 'No.' 'Can the Church of God be acceptable to Christ if it is organized after His own order?' 'No' . . .

Mr. Dowie: 'I am not claiming any office; no man has heard me claim any office. I am a teacher and have taken no other place. I have not stood here claiming to be recognized as a prophet. I have not stood here claiming to be recognized as an Apostle. I have stood here as an authoritative teacher.' Mr. Dowie in 1896 may have doubted whereunto this thing would grow, but to whatever extent it did grow he was clearly determined to be the head. Every

element introduced into the reports is calculated to strengthen his hold upon people already inclined to have him for a leader. Added to great patience in bidding his time is a shrewdness bordering upon hypocrisy, which led an unwary following, step by step, to the place where they must accept the alternative of renouncing him entirely or giving him more authority, until he came to be strong enough to assume absolute authority, and then point back to the beginning of his movement and show that such had been the drift of events from the first" (p.47-50).

June 2, 1901: Claims to be the Elijah

"As the teacher of the Christian Catholic Church in Zion . . . I continued to develop practically these principles in my ministry, and God used me to prepare the church for the declaration of June 2, 1901. I there stood forth before an immense audience in the Chicago Auditorium and declared that God had sent me as John the Baptist had been sent, in the Spirit and Power of Elijah."

He further said:

"The name is not a title, it is a reality. I firmly

Dowie's attitude towards other Christian denominations

John Alexander Dowie stated:

"Let me put it simply and plainly. The purpose of the Christian catholic Church in Zion is to smash every other church in existence."

The Methodist Churches

"The Methodist Church, which was the greatest and most spiritual Church in America at one time, is today almost wholly controlled by the Freemasons. Nine-tenths of the bishops, and nearly all the ministers are Freemasons. Freemasonry is heathenism; because they cannot get away from the statement that they do not believe in Jesus, the Christ, and dare not mention His name."

believe in common with tens of thousands of my followers that I have been sent by God in the 'Spirit and Power of Elijah' as the third and last manifestation of that prophet. 'The first manifestation was in Elijah (which means Jehovah is my God) 28 centuries ago, when the worship of Baal was triumphant in Israel. This was Elijah the Destroyer.' 'The second manifestation was in the person of John the Baptist. Mathew 13:14. He was Elijah the Preparer. The third manifestation of Elijah is in my person, of whom Christ spoke, after John the Baptist's death, when he admitted the correctness of rabbinical contention, 'Elijah must first come,' saying 'Elijah indeed cometh and shall restore all things.' I am Elijah, the Restorer.'" (p. 53-57)

September 18, 1904:

Claims to be the First Apostle

"I stand hereby today as the High Priest on earth and the First Apostle of the Christian Catholic and Apostolic Church in Zion of that High Priest in Heaven."

Mormon Church

"Zion has no affinity with the false Zion that has sent forth a false Gospel, false prophets and a false religion under the guise of truth to curse the world."

"I never had any understanding with the Mormon authorities at any time, and I think that it is a base insult; because all of good that Joseph Smith or Brigham young ever knew, I knew apart from them or any of their followers. I will not be likened unto them for a moment! I am their superior mentally, morally, spiritually intellectually, and every other way, and I will not be likened to these wicked men." (*Leaves of Healing*, Vol. XIII, p. 662).

Dowie's hatred for the Holy Founder of Islam

John Alexander Dowie can be considered as the bitterest enemy of the Founder of Islam, the religion of Islam and Muslims all over the world. His vituperations were explicitly covered both in his oration and his publications. Here are the examples of the headlines in his publication *Leaves of Healing*:

"Zion will have to destroy Mohammedanism"

"One of the greatest system in Orient is Mohammedanism . . . the Mohammedan is taught to look forward to heaven as one vast brothel and harem, where he can find satisfaction in women that are prepared for him as the creatures of lust. Zion will have to wipe out that shocking blot upon humanity. That accursed flag will have to come down from the high towers of Jerusalem. May God help me to knock at the gate of the Moslem before long! The Moslem will fight. There are hundreds of millions of them. One of the great wars imminent is that between the Cross and the Crescent. But, beloved, there is something stronger than steel. It is the Sword of the Spirit. There is something greater than anger, it is Love. Love subdues the man; it subdues the nation, and will reach the heart . . ." (Volume XIII, p.474)

"The Unspeakable Turk"

"How can any one who knows exactly what Mohammedanism is, for one single moment imagine that God or man can forever stand that abomination? 'Where the Moslem hoof comes no grass grows' is the Eastern proverb. Wherever the accursed teaching of Mahomet has come there has been an end of all real progress . . . I pray for the day to come when the Crescent shall disappear, and when the flags – I would like to see them united there and everywhere of Great Britain and America shall float over Zion at Jerusalem, as they often do at the city of Zion near Chicago.

May God Grant it! It is the time that the Moslem abomination was gone, bag and baggage" as Mr. Gladstone use to say. Let it slink away back into the deserts of Arabia whence the filthy thing emerged . . . May God destroy it." (Volume XII, p. 526)

"Indulgence in Damning Lust the Prize Offered in Mohammedanism and Mormonism"

"But with it all came the damning lust; that which enticed, under Mohammed, the tribes of Koresh to forsake their God and enlist under his banner, namely, that they would have women galore while they lived, and that when they died there would be a host of houris with whom they should dwell in a paradise of damning lust, eating and drinking, and be forever happy, with the happiness of a filthy brute whose highest aspirations never rise higher than its belly. This was the prize that Mohammad⁸⁸ offered, and this is the prize that Mohammedanism still offers. . . This is the prize, despite all they say, that still underlies Mohammedanism and Mormonism, and which by the grace of God, we hope to do something in smashing." (Vol. XIII, p. 662)

"The Terrible Danger to Christianity from Mohammedanism"

"I warn the Christian nations of America and Europe. Islam is not dead. Islam is full of power. Although Islam must go, although Mohammedanism must be destroyed, remember it will not be wiped out by the effete Latin Christianity; the powerless Greek Christianity; the worn-out Christianity of those who nominally acknowledge Christ and live as gluttons and drunkards and harlots and whoremongers and oppressors."(Vol. VII, August 25, 1900)



HAZRAT MIRZA GHULAM AHMAD
THE PROMISED MESSIAH AND MAHDI

INTRODUCTION OF HAZRAT AHMAD^{AS} THE CHAMPION OF ISLAM

Hazrat Mirza Ghulam Ahmad^{as} was born on February 13, 1835 in a small village of India known as Qadian. He belonged to a noble family of Moguls who were the rulers in India for several generations. From the very childhood, he indulged in meditation and the remembrance of God so much so that he spent most of his time in the neighborhood Mosque and people used to call him 'Maseetar,' a person who has fallen in love with Masjid or Mosque.

He acquired his basic education with three noble teachers who taught him various disciplines of language, philosophy and other important subjects. His father Hazrat Mirza Ghulam Murtaza taught him the art of natural medicine. Being so immersed in the worship and meditations, he began to receive true visions and was also bestowed with the Divine communications in the form of revelations.

In 1882, he was appointed by God Almighty as the reformer of the age. Later, Ahmad^{as} claimed to be the Second Advent of the Messiah and Mahdi people were desperately waiting for as he received a clear revelation from God in this regard. He was the author of more than eighty books to establish the beauties of Islam and correct all the errors found in the dogmas of Christianity and also clear Islamic faith from the myths and wrong traditions that creped into the Islamic ideologies. He declared his mission in the following words:

"I am the light of this Dark Age; he who follows me will be saved from falling into the pit prepared by Satan for those who walk in the dark. I have been sent by God to lead mankind to Him through gentleness and humility, and to reestablish the reign of morals in Islam. God has provided me with heavenly signs for the satisfaction of seekers after truth. He has disclosed to me the secrets of the

unseen and of the future, which according to the Holy Scriptures, is a sign for a true claimant of divine revelation, and He has vouchsafed to me Holy and pure knowledge."

A brief time line of his life is presented below:

1889

He established an organization known as the Ahmadiyya Movement in Islam and issued a leaflet in which ten conditions were delineated to join the organization.

1890

He received this startling news from God that Jesus Son of Mary died a natural death and is not alive in heaven as is commonly believed by Muslims and Christians alike.

1891

He invited all the elite Muslim scholars to discuss his claims and hold debates.

He also initiated the institution of Annual gatherings this year and these gathering are now being held in more than 75 countries around the world.

1892

He traveled extensively in many cities to propagate the message of Islam. He published many books this year to invite people to learn the beauties of Islam

1893

This year he was taught 40,000 roots of Arabic language through Divine Revelation during the course of one night. He wrote his Arabic books and challenged all his opponents to produce a similar book of linguistic excellence.

1894

The grand prophecy of the eclipses of the sun

and moon to vindicate the veracity of Hazrat Ahmad^{as} was fulfilled during the month of fasting.

1895

He challenged Abdullah Athim, a renowned Christian clergyman to an open debate.

1896

His Essay *The Philosophy of the Teachings of Islam* was read at the world religious conference and was unanimously considered to prevail over all other presentations. Hazrat Ahmad^{as} foretold this great success, thus fulfilling his prophecy.

1897

On March 6, 1897, a Hindu leader, Pandit Lekhram died exactly according to the prediction of Hazrat Ahmad^{as}.

1898

The discovery of the millennium made by Hazrat Ahmad^{as}. In his book *Raaze Haqueeqat* (secret truth unveiled), Hazrat Ahmad^{as} identified the grave site of Hazrat Isa (Jesus Christ) to be located in Khanyar District, Srinagar, Kashmir, India.

1899

This year he wrote his masterpiece treatise *Jesus in India*. In this book he described the actual route Hazrat Isa took from Jerusalem to come to Kashmir and presented for the first time several evidences to prove his thesis.

1900

The Revealed sermon manifested as the great sign of Divine succor for Hazrat Ahmad^{as}.

1901

Hazrat Ahmad^{as} initiated the literary magazine *The Review of Religions*.

1902

Hazrat Ahmad^{as} challenged Dr. Alexander

Dowie of U.S.A. and Mr. Piggot of London for a Mubahala. He also prophesied about the death of both within his lifetime.

1903

The White Minaret was founded this year by Hazrat Ahmad^{as}.

1904

Hazrat Ahmad^{as} disclosed that Krishna, who was deified by Hindus, was, in reality, a true Prophet of God. Krishna was deified in the same way as was Jesus or Buddha and others. Mr Piggot withdrew his claims this year.

1905

Earthquakes shocked the world in Kangra as was foretold by Hazrat Ahmad^{as}. This year, in his book *The Will*, he gave the glad tiding of the Second Manifestation of the Divine Power after his demise in the form of Khilafat.

1906

He compiled another book, *The Truth of Revelation*.

1907

This year he presided the last annual convention of the organization. He vouchsafed another revelation on February 25, 1907 about the pathetic end of Dowie to take place shortly afterwards. Dowie died 14 days after this declaration of Divine revelation.

1908

He took his last journey from Qadian to Lahore and held many lectures, sermons, and interviews. He wrote his last book *The Message of Peace* in one and half days, just before he passed away. On May 26, 1908 he breathed his last in the 74th year of life.

PROMISED MESSIAH^{as}'S TREATMENT OF HIS WIFE AND CHILDREN

(Excerpts from the speech of M.M. Ahmad, the grandson of Hazrat Ahmad^{as} Published in Ahmadiyya Gazette March 1998)

First of all, briefly, I would wish to recount his treatment of his wife and children as this subject is of special importance, particularly in the unhappy environment which prevails these days. As you know the Holy Prophet^{sa}, stressed the importance of family life by his injunction the best among you is one who treats his spouse well.

As in all other things, the Promised Messiah^{as} tried to strictly and joyfully follow this injunction of the Holy Prophet^{sa}. He himself states that just once he spoke to his wife in a raised tone or voice – there was no anger, no disrespect but only with a high pitched hurt tone in his voice but even at this minor deviation with no trace of harshness he soon regretted it and felt most unhappy, sought forgiveness of Allah for a long time, offered *Navafil* in anguish and prayers and also gave alms (*Sadqa*). He did all this for something which ordinarily in a family goes unnoticed.

Again when his son Mahmood, later Hazrat Musleh Mau'ood, was 4 years old, while playing with matches, he set on fire the Promised Messiah^{as}'s important documents. All people around were shocked and worried but Huzoor did not reprimand the child, but smiling, the Promised Messiah^{as} stated that this may have happened under Allah's design as Allah intends to guide him to write a better article.

Promised Messiah^{as}'s treatment of his guests

The loving kindness and personal care and attention with which the Promised Messiah^{as} treated his guests is evident from another well known incident when two non-Ahmadi gentlemen from Assam came to Qadian to meet Huzoor. A caretaker at the guest house failed to attend to them on arrival and in disgust they left the guest house and started their journey back to Batala on the same horse drawn carriage on which they had come to Qadian. As soon as the Promised Messiah^{as} learnt about this unfortunate incident he hurriedly, dragging his shoes as he

tried to wear them, went after them. He walked nearly two and a half miles at a rapid pace before he was able to overtake them. The Promised Messiah^{as} apologized to them for the inconvenience and persuaded them to turn back saying that they sit in the carriage while he would walk by their side. Of course they did not accept this arrangement but did return to Qadian where on arrival the Promised Messiah^{as} moved forward to unload the baggage himself. However, Huzoor's followers jumped forward and unloaded the baggage. The Promised Messiah^{as} stayed with the guests, talked to them affectionately, ordered food for them and did not leave them until the food had been served. This incident throws a flood of light on the Promised Messiah^{as}'s humility, kindness, care and respect for guests.

Promised Messiah^{as}'s treatment of his enemies

The Promised Messiah^{as}, like every other prophet, was subjected to great ridicule and persecution. Every filthy abuse was hurled against him from every platform. All the principal religions in the country—the Muslims, the Christians and the Hindus waged a relentless campaign of vilification, distortion and falsification against him.

The response of the Promised Messiah^{as} to this cruel and relentless campaign of bitter enmity is embodied in his writing. Thus in his book (*Arbaeen*) he states:

"I want to make it clear to all Muslims, all Christians and the Hindu community that throughout the world I do not regard or treat any single person as my enemy, I have such deep love and abiding affection for all mankind as a kind mother has for her children—Nay even more, I am only against those false beliefs which hide and destroy truth. I take it as my foremost duty to show sympathy and compassion to entire mankind. I am utterly opposed only to all falsehoods, *shirk* (association of any with Almighty Allah), oppression, bad manners and bad conduct."

A FEW EXCERPTS FROM THE TEACHINGS OF HAZRAT Ahmad^{as}

(Hazrat Ahmad^{as} claimed to be the Promised Messiah and the Reformer of the age. In this capacity, he led an immaculate life in the following of his Master Hazrat Mohammad^{sa}, the Founder of Islam. His personal life was spotless and an embodiment of extreme obedience to the Holy Prophet^{sa}. In the following, we are presenting a few samples of his daily life and we would encourage the readers to study his full biography as has been written by many authors. – Editor)

“If at all you desire that God in heaven be pleased with you, hasten to become one among yourselves, as though you were brothers born of the same mother. Only he is most honored among you who most forgives the transgressions of his brother; and unfortunate is he who remains obdurate, and does not forgive. He is not part of me and has no share with me.”

“Every impure eye remains far removed from Him; every impure heart remains unaware of Him. For Him whoever lives in fire, shall be saved from the flames; he who weeps for His sake shall be made happy, full of laughter and jubilation. He who breaks away from this world for His sake shall find Him. With the deepest sincerity of heart, with a steadfast strength and stride become the

friends of God so that He too should become your friend. Show mercy to your subordinates, be kind to your spouses and to your brethren who are poor, so that in heaven you too will be received with mercy, you truly become His, so that He too should be yours.” (*Our Teachings*)

“This is our principle to love humanity as a whole. If a man sees that the house of his Hindu neighbor is on fire and does not stand up to help him in extinguishing the fire, I truly say that he has no connection with me. If any of my followers sees that someone attacks a Christian to kill him and does not go to help him, I truly say that he is not from amongst us. I say by God and say truly that I have no enmity towards any community.” (*Siraj-e Muneer*, page 28)

MIRZA GHULAM AHMAD'S RESPONSE TO DR. DOWIE

As regards the Muslims, we wish to point out respectfully to Mr. Dowie that there is no need for the fulfillment of his purpose to subject millions of Muslims to destruction. There is a very easy way of determining whether Dowie's God is true or our God. That way is that Mr. Dowie should keep me alone in his mind and should pray that of two of us, the one who is false may die before the other... The method I propose is that Mr. Dowie should come

into the field against me with the permission of his false god. I am an old man of more than 66 years of age; I suffer from diabetes, dysentery, migraine and deficiency of blood. I realize, however, that my life depends not upon the condition of my health but upon the command of my God. If the false god of Mr. Dowie possesses any power he will certainly permit him to come forth against me.” (*Review of Religions*, Vol. 1 No. 9, p. 342-48)

MIRZA GHULAM AHMAD'S CHALLENGE TO DR. DOWIE FOR A PRAYER DUEL

"... Recently there has appeared in the United States of America a man, apostle of Jesus, whose name is Dowie. He Claims that Jesus in his capacity of God has sent him into the world to invite people to the doctrine that there is no God besides Jesus... He has repeatedly declared in his paper that his God Jesus has told him that all Muslims will be destroyed and not one of them will survive, except those who should acknowledge the son of Mary as their God and Dowie as the apostle of that artificial god.... We have a message for Dowie that he need not be anxious to destroy all Muslims... There is a very easy way of determining whether Dowie's God is true or our God. That way is that Mr. Dowie need not repeatedly announce his prophecy of the destruction of all Muslims, but should keep me alone

in his mind and should pray that of the two of us, the one who is false may die before the other... Mr. Dowie should publish this prayer, which should bear the testimony of at least one thousand persons... I too will pray accordingly and shall append to my prayer the testimony of a thousand persons, if God so wills. I am sure that through the adoption of this course A WAY SHALL BE OPENED FOR Mr. Dowie and all the Christians for the recognition of the truth... The only condition is that the death of either of us should not be compassed by human hands but should be brought about by illness or by lightning, or snakebite or by the attack of a wild beast. I grant Mr. Dowie three months to comply with my request and I pray that God be with those who are true." (*Review of Religions*, Vol.1 No. 9, p. 342-348)

CHAPTER 4

GLOBAL PRESS COVERAGE OF THE CHALLENGE

NEWSPAPER CLIPPINGS COVERING HAZRAT AHMAD'S PRAYER DUEL

A Summary Chart

Below are listed the newspaper clippings that are included in this booklet. The page number given in the Table below is the page on which the particular Newspaper clipping is illustrated.

	page	Newspaper	Date of publication	Headline
1	40	<i>The Argonaut</i> , San Francisco	December 1, 1902	"An Anglo-Arabic Praying Match"
2	42	<i>New York Times</i> , Editorial	March 29, 1903	Editorial: "The Rival Prophets"
3	44	<i>The Inter Ocean</i> , Chicago	June 27, 1903	Editorial: "Ghulam Ahmad's Challenge"
4	46	<i>The Inter Ocean</i> , Chicago	Sunday June 28, 1903 Vol. XXXII-Number 96	"Will Dowie Fight this Duel? Who is a Liar?"
5	49	<i>Boston Daily Advertiser</i>	June 25, 1903	"Dr. Dowie, Elijah III has received a Challenge to a Prayer Duel by Mirza Ghulam Ahmad of Qadain, Punjab, India"
6	50	<i>The Commercial Advertiser</i> , New York	October 26, 1903	"Dowie Challenged: Indian Messiah Dares Him to Prove His Claims."
7	52	<i>The Literary Digest</i>	Vol. XXVI, Number 25	"Rival Messiah in a Proposed Prayer Dual"
8	54	<i>Baltimore American</i>	June 25, 1903	"Dowie versus Ghulam"
9		<i>Albany Express</i>	June 25, 1903	"Prayer Duel"
10	56	<i>Burlington Daily Free Press</i> (Vermont)	June 27, 1903	"A Praying Duel Proposition"
11	58	<i>Democrat and Chronicle</i>	June 25, 1903	

	page	Newspaper	Date of publication	Headline
12	58	<i>The Sunday Times-Union</i> (Jacksonville)	JUNE 28, 1903	
13	58	<i>Montana Daily Record</i>	July 1, 1903	"Challenge to Duel for Prayer"
14	60	<i>Boston Pilot</i>	June 27, 1903	
15	60	<i>Worcester Sunday Spy</i> (Massachusetts)	June 28, 1903	"Alexander Dowie has a rival in India"
16	62	<i>The Times, London</i>	November 9, 1903	"The Dowie Mission"
NEWSPAPER CLIPPINGS COVERING DOWIE'S NEW YORK VISIT				
17	64	<i>The New York Times</i>	October 18, 1903	"Elijah III's – Hosts in Tents of Ungodly"
18	66	<i>The New York Times</i>	October 19, 1903	"Throngs turn from enraged 'ELIJAH-III'"
19	66	<i>The New York Times</i>	October 20, 1903	"Hostile Audience Howls at Dowie"
20	67	<i>The New York Times</i>	October 21, 1903	"Carrie Nation Halts Abuse from Elijah"
21	68	The New York Times	Thursday October 22, 1903	"Elijah Overawed by Angry Multitude"
22	70	The New York Times	October 24, 1903	"Dowie Leaves City – and May Not Return"
23		The New York Times	October 25, 1903	The Ways of Dowie
DOWIE IS DEPOSED AND BECOMES AN INVALID				
24	76	<i>New York Daily Tribune</i>	April 3, 1906	Dowie Down and Out
25	78	<i>New York Daily Tribune</i>	April 2, 1906	Zion Ousts Dowie
26	78	<i>New York Daily Tribune</i>	April 5, 1906	"Receiver for Zion" – Act to forestall Dowie's Threatened Flight Against Ouster

	page	Newspaper	Date of publication	Headline
27	80	<i>The Outlook – The Week</i>	April 14, 1906 (p. 825)	“Zion in a Ferment.
COVERAGE OF HAZRAT AHMAD'S SUCCESS IN THE PRAYER DUEL, AFTER DOWIE'S DEATH				
28	82	<i>New York Times</i>	March 10, 1907	“Dowie Dies in the City He Founded” – Neither wife nor son, whom he had repulsed, was at his bedside.”
29		<i>Chicago Evening American</i>	March 9, 1907	Dowie Dies Unforgiiving Wife, Son and Father
29	84	<i>The Dunville Gazette</i>	June 7, 1907	“A Messiah in India”
30	86	<i>The Sunday Herald, Boston</i>	June 23, 1907	“Great is Mirza Ghulam Ahmad The Messiah” Foretold Pathetic End of Dowie, and now He Predicts Plague, Floods and Earthquake”
31	90	<i>The Truth Seeker, New York</i>	June 15, 1907	“The War of the Prophets”

THE ARGONAUT, SAN FRANCISCO, December 1, 1902

The *Argonaut* has received, for review, from Mufti Mohammad Sadiq, of Qauadian, Gundaspur, India, a pamphlet by Mirza Ghulam Ahmad, of the same address, who, we glean, holds the position of Chief of Qadian. The brochure is printed in English—very good English, too—and is entitled, “An Answer to Dr. Dowie’s Prediction of a General Destruction of All Muhammadans.” This work, mixed in, on the reviewer’s desk, with common-places by Bangs, historical novels by Indiana school-mama’s, and dry-looking ventures in economics by pale, aspiring, young professors, strikes one as a weird and wildly strange anachronism. And that vivid impression is confirmed by perusal of its pages.

For Mirza Ghulam Ahmad, according to his own modest admission, has been raised by Almighty God in these letters day to redeem the world. “About a hundred thousand persons,” says Mirza, “have already converted by me from the ways of evil. God has shown more than one hundred and fifty heavenly signs and wonders at my hands to which publication was given before their occurrence. I am the very Messiah, the promised one.” Like a good Mussulman, our Indian friend cast reflections on the divinity of the author of Christianity. “That religion,” he says, “is one that can not make its stand for a moment against the strong current of reason.” More than this, indeed, for he devotes two pages to showing, conclusively, that the Christ did not die upon the cross; that He was resuscitated by Joseph of Arimathea; that He then “thought it advisable to bid adieu to his native land and travel eastward,” spending his remaining days peacefully in the Valley of Cashmere. And to clinch his argument, the Messianic Ahmad of Qadian presents to the reader’s astonished gaze a half-tone illustration of an imposing structure, with the legend, “The Tomb of Jesus Christ, Khan Yar Street, Srinagar, Cashmere!

Having thus disposed of this question, Mirza Ghulam Ahmad casts over the world an omniscient eye and perceives in the West the sinister and majestic figure of a formidable adversary, a veritable anti-Christ, in the person of John Alexander Dowie, of Chicago. Also there is borne to him on the “winds that blow from heaven” rumor of Dowie’s prophecy that Muhammadans and all other persons who do not come

into Zion (located in Cook County, Ill.), are to perish utterly. To this prediction, Ahmad replies. Robbed of its verbiage, his answer is: “Why should Muhammadans perish? Why should blood of thousands be shed? I am the head of a great company; you, also, have many followers. Let the question, then, who is the divine representative on earth be decided between the two of us. Let each call on the name of his God, and let him that is answered be judged worthy.” This has a strangely familiar sound. The modern praying contest, however, differs in some respects from that ancient one between the priests of Baal and Prophet Elijah. For the invocation is not to be for fire from heaven, but (they are Ahmad’s italics) “*that the pray of God shall be that of us two whoever is the liar may perish first*”! Surely ‘tis a proposition, fair and most bold; and the further specifications are equally reasonable. Ahmad’s idea is that Elijah Dowie (if he assents) shall publish the prayer for Ahmad’s ill fare with the signatures of at least one thousand men affixed to it, whereupon he, Ahmad, will do likewise. This militant prophet of Islam further points out that the chances all favor his opponent, since Dowie is ten years younger than himself. The only restriction he imposes is that death shall not occur through human hands (a crafty and suspicious provision, that), but shall be the result of “a disease, stroke of lightning, or snake-bite.”

‘Tis a consummation devoutly to be wished that John Alexander assent to this proposition from Mirza Ghulam. Amid dry discussions of the tariff, scraps over Alaskan boundaries, difficulties with an Isthmian canal, or what not, a praying contest between the Elijah of Cook County, with his petition in English, signed by Joneses, Johnsons, Smiths, and Browns, and the Chief of Qadian, with his document in Arabic signed by Hindbads, Sindbads, and Ali Babas, will be altogether refreshing. In fact, with Doukobor crusaders rampant in Canada, with dusky Virgin Mary’s persistently being discovered in the Philippines, with Friar Johns making it hot for the Russian Government, with Katherine Ting leys and Mother Eddys, a Mormon renaissance in the United States Senate, and an Anglo-Arabic praying match, the winter of 1902-3 will take on a fine, glamorous, medieval aspect.

Well, it’s up to you, ‘Lige.’

The New York Times.

THE NEW YORK TIMES, SUNDAY, MARCH 29, 1903.

THE NEW ONE-CENT STAMP.

When the new issue of the two-cent stamp made its appearance it became necessary in the discharge of a duty to the public to speak of it in the language of mild satire. The new one-cent stamp of the reform series has now made its appearance and gentle irony fails to do it justice. Mr. Dooley is still the model, this time posing as FRANKLIN, who is caricatured with a chin which reminds one of the stocking which the patriotic young woman who had not learned how to "tee off" knit for some soldier who might need it. The foot got longer and longer, until it was about two yards in length. FRANKLIN'S chin bears about this relation to the rest of his features. As a portrait it is absurd, though it might answer very well as a caricature. It is supported on either side by two nude male figures probably "writhing on amarantline asphodel"—caryatids which support nothing, unless it be the absurdity of the design. In miniature they suggest "worms for bait." Is there no pension fund from which the designer for the Post Office Department may be guaranteed a comfortable support on the condition that he will design no more stamps? If not, would it not be an act of patriotism to create one by popular subscription? We wish him well, but even more strongly we wish that he might find some other and more fitting occupation than adding to the gayety of nations in this particular way. We value our historical heroes, and it pains us to have them made game of in this fashion. The Franklin stamp is "the limit."

INSULTING THE CAPITOL.

The country throws a certain statutory protection around its flag and escutcheon that they may not be defiled by the advertising reptile or otherwise dishonored, but it has not so far been thought necessary in such a way to protect the Nation's Capitol from indignities. It was hardly conceivable that any such could be offered to it, such a divinity and stateliness hedge it, throwing it in attributes of majesty if not of awe, to warn off the fool or malignant who would lift a profane hand against it. But the Detroit chauffeur who has just tried to ride up its front steps in his motor, making provision beforehand to have the exploit photographed, gives token that it is not without need of particular meas-

THE RIVAL PROPHETS.

It is definitely settled that this community is to be invaded in October next by the spectacular Mr. DOWIE and several thousands of his followers. Mr. DOWIE is the founder of the City of Zion, (Illinois) from which point he says he has projected over Chicago a purifying influence. The purpose of the invasion is to effect a similar moral regeneration here. It is timely to recall that Mr. DOWIE has proclaimed himself to be in fact the prophet ELIJAH, though his recognition in that capacity has been rather limited. Some of the Chicago newspapers habitually and familiarly refer to him as "Lije," but it is suspected that this is mere ribaldry. Serious persons out there say he does not show the distinguishing characteristics of the fiery Tishbite. Although the general incredulity does not seem to embarrass Mr. DOWIE, still it is reasonable to suppose that on the eve of his departure for a new and more important scene of activity he must welcome any opportunity to establish his historic identity. Such an opportunity has presented itself.

Mr. DOWIE (as the prophet) has foretold the destruction of all who do not believe in the divinity of his mission; and he has gone out of his way to include the distant Mohammedans in the grand cataclysm. It happens that the Far East has its own prophets and naturally they consider this attack as contrary to the ethics of the profession. To maintain their own prestige they must down the arrogant Westerner. It is an old story that when prophets fall out there is Hell Columbia to pay. One MIRZA GHULAM AHMED, a Mohammedan of Quodlan, Gundaspur, India, (having 100,000 followers,) has issued a challenge which would suit the indisputable Elijah down to the ground. Popular opinion as to the verity of Mr. DOWIE'S claim will depend a good deal on his treatment of this challenge. AHMED'S proposition is that the Western prophet and 1,000 of his people shall pray for the early death of the Mohammedan Messiah, while the latter and a similar number of gifted Moslems shall petition for the speedy deletion of Mr. DOWIE. The first of the two to die is to

be proclaimed "a liar" throughout the world.

A genuine Elijah would jump at such a proposal. When the chesty priests of Baal denied the prophetic supremacy of ELIJAH, he dared the whole outfit (numbering 450 experienced professionals) to a prayer test. No handicap could dash him. But one against hundreds, he even deluged with water the woodpile he had pledged himself to burn. How he reviled the perspiring priests and spurred them on with insults is a matter of record. That is the kind of prophet ELIJAH was. This incident is recalled because AHMED'S challenge is much like that of ELIJAH to the priests, and whether the founder of Zion (Illinois) is in error as to his own identity will be determined by his acceptance or rejection of this test. The Mohammedan is generous rather than fair. He waives the consideration that he is ten years the elder and he stipulates that death shall be by disease, lightning stroke, or snakebite. The normal death rate of Chicago is far below that of Quodlan, and statistics show 673 deaths from snakebites in India last year and none in Cook County. Apart from the prayers the conditions favor Mr. DOWIE.

TOPICS OF THE TIMES.

—After quoting part of a paragraph about Mississippi levees that recently appeared in this always amiable column, Engineering News very unamiably remarks: "It would be difficult to crowd into the above space more misinformation than is there conveyed." As the paragraph in question was in large part interrogatory and in no part didactic, we have some excuse for resenting a condemnation so harsh, but resentment is confession at least as often as suicide is, and the subject of Mississippi levees is one of several upon which we are humbly willing to receive instruction from specialists of recognized authority. It is to be feared, however, that we are not competent to get much wisdom from the two-column lecture with which Engineering News follows up its first shot. For, right at the beginning of the lecture, we find this curiously puzzling sentence: "Levee engineers have known for many years that the next Mississippi flood would certainly exceed the highest stage yet recorded, at least along the channel in Tennessee and Northern Mississippi, on account of the closing of the St. Francis Basin in Arkansas and Missouri, into which the Mississippi has formerly overflowed at every great flood." That sentence reads smoothly enough, but somehow, after reaching the end of it, one goes back to "for many years," couples it with "the next Mississippi flood," and falls into a sort of daze or swoon, with the result that the rest of what is, very likely, a beautifully laid article, disappears in a smoky mist. With painful difficulty we did pierce that mist

THE NEW YORK TIMES, March 29, 1903

"The Rival Prophets"

It is definitely settled that this community is to be invaded in October next by the spectacular Mr. Dowie and several thousands of his followers. Mr. Dowie is the founder of the City of Zion, (Illinois) from which point he says he has projected over Chicago a purifying influence. The purpose of invasion is to effect a similar moral regeneration here. It is timely to recall that Mr. Dowie has proclaimed himself to be in fact the prophet ELIJAH, though his recognition in that capacity is limited. Some of the Chicago newspapers habitually and familiarly refer to him as "Lije", but it is suspected that this is mere ribaldry. Serious persons out there say he does not show the distinguishing characteristics of the fiery Tishbite. Although the general incredulity does not seem to embarrass Mr. Dowie, still it is reasonable to suppose that on the eve of his departure for a new and more important scene of activity he must welcome any opportunity to establish his historic identity. Such an opportunity has presented itself.

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The Inter Ocean

96. CHICAGO, SATURDAY MORNING, JUNE 27, 1903.—WITH SPORTING SUPPLEMENT

CITY'S BI... 303 Library of Congress
TRACTS... Washington D.C.

Street-Car Men Hold Nominations Meeting to Discuss Probable Developments After Franchise Expires.

A mysterious meeting of the Union Traction protective committee was held yesterday in the secretary's office in the Illinois Trust and Savings bank. Marshall Pierce, John J. Mitchell, H. B. Garlo, H. R. Hildreth, George E. Adams, John P. Wilson, and William H. Henkle were present and some of these men would discuss what had taken place. It was learned, however, through a traction official, that the possibility of the city, after July 25, when some of the present franchise will expire, was discussed.

The city, lawyers say, must move with caution after that date, if it contemplates its determination not to be dragged into the Federal court by the Union Traction receivers. That what it will do is pending not only the traction people, but the municipal authorities as well, and the latter are not a unit on what would be the wisest course.

Whether the city should accept compensation of any kind from street railway companies after July 25 is the chief question of which the city officials differ. Mayor Harrison thinks that the \$50 car license fee, which yearly has nothing to do with the franchise, while Corporation Counsel Tolman advises that the city accept no compensation whatever, and thereby avoid possible complications, particularly with the Union Traction company.

Altogether are considering the advisability of passing temporary ordinances, granting to the traction companies after July 25 the right to continue to operate for short periods pending the outcome of traction negotiations.

WOULD BAR AMERICANS FROM HAWAIIAN ISLANDS!

House of Representatives at Honolulu votes Against Proposition That Excluded Exclusion.

Special Cable to New York, June 26.—The House of Representatives by a vote of 17 to 9 declared itself opposed to the coming here of more

The Inter Ocean

DAILY AND SUNDAY.

GEORGE WHEELER HINMAN,
EDITOR AND PUBLISHER.

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The President and the Kishenev Horror.

President Roosevelt doubtless acted on a noble impulse when he decided to send the petition of the United Hebrew Congregations to the Russian government. He also responded to a universal sentiment in this country.

The Kishenev horror outraged American public opinion. It met with unsparring condemnation from all Americans, without distinction of religious belief, racial descent, or party affiliation.

The sympathy of the American people was with the persecuted Russian Jews. This sympathy was expressed in a way to leave no doubt as to the intensity of feeling in this country.

The government, however, in accordance with the international custom, remained passive. Many persons, outside of official life, then asked the President to depart from the historic policy of the United States and present international usage and to send a petition and protest, signed by American citizens, to the Czar. The President finally has been persuaded to do this.

And yet, the burden of the Kishenev horror is on the Russian government. We cannot share the burden. We cannot divide the responsibility. We cannot devise or administer punishment to the mob. The massacre was an incident of the internal policy of Russia and no sovereign European nation will permit foreign interference with its domestic affairs.

Russia has notified all the powers that no interference will be tolerated in this

California people are beginning, though in a comparatively small way as yet, to plant eucalyptus trees for the sole purpose of raising wood to burn.

Thus in scientific forestry would appear to be the remedy for the ultimate exhaustion of the coal deposits. And it is a remedy that will not fall as long as the sun sheds its rays upon the earth.

Ghulam Ahmad's Challenge.

The Mirza Ghulam Ahmad of Qadian, Punjab, India, who proclaims himself "the promised Messiah" and claims already 100,000 followers, has been greatly stirred by the recent prediction of John Alexander Dowrie, that when the Messiah appears, all Mohammedans are to perish. Therefore he proposes a prayer duel to settle, whether Dowrie is really "Elijah the Restorer," as he says, and whether Ghulam Ahmad is really "the Messiah," as he says.

"Whether the God of the Mohammedans or the God of Dowrie is the true God," writes Ghulam Ahmad in his organ, the Guardspur Review of Religions, "may be settled without the loss of millions of lives which Dr. Dowrie's prediction would involve. He should choose me as his opponent and pray that of us two whoever is the liar may perish first. He should publish the proposed prayer with the signatures of at least 1,000 men mixed. Upon receiving it, I should address the same prayer to Almighty God, and publish it, with the signatures of the same number of witnesses. If Dr. Dowrie has the courage to accept this challenge, he will thereby open a way for all other Christians to the acceptance of truth."

As far as known Dowrie has not yet accepted Ghulam Ahmad's challenge. In view of the pictures of the self-proclaimed Mohammedan Messiah, Dowrie might properly object to its terms. Ghulam Ahmad appears to be a much younger man than Dowrie. Hence, in settling the question as to which should die "first," Ghulam Ahmad would appear to have the advantage.

Therefore it would seem proper for Dowrie to insist upon a change in the terms, to the purport that whichever is the liar shall die immediately. From such a prayer duel, if it had any result, something of value might be determined.

Ojater Bay's First Citizens.

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THE INTER OCEAN, Chicago, Saturday, June 27, 1903

Editorial:

“Ghulam Ahmad’s Challenge”

The Mirza Ghulam Ahmad of Qadian, Punjab, India, who proclaims himself “the promised Messiah” and claims already 100,000 followers, has been greatly stirred by the recent prediction of John Alexander Dowie that when the messiah appears, all Muhammadans are to perish. Therefore he proposes a prayer duel to settle whether Dowie is really “Elijah, the Restorer,” as he says, and whether Ghulam Ahmad is really the “Messiah” as he says.

“Whether the God of Muhammadan or the God of Dowie is the true God” writes Ghulam Ahmad in his organ the Gurdaspur Review of Religions, “may be settled without the loss of millions of lives which Dr. Dowie’s prediction would involve. He should choose me as his opponent and pray that of us two whoever is the liar may perish first. He should publish the proposed prayer with the signatures of 1000 men affixed. Upon receiving it I should address the

same prayer to Almighty God, and publish it with the signatures of the same number of witnesses. If Dr. Dowie has the courage to accept this challenge, he will thereby open a way for all other Christians to the acceptance of truth.”

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THE INTER OCEAN, Chicago, Sunday, JUNE 28, 1903; Vol. XXXII Number 96

“Will Dowie Fight this Duel?”

Who is a liar? Mirza Ghulam Ahmad of Qadian, Punjab, India wants to know, and he believes he can get the truth out of John Alexander Dowie. The Hindoo has challenged the Zionite prophet to a duel to death and Dowie has turned up his nose at the Oriental prophet and refuses to say a word.

The man of Punjab is not a joker and he wants Elijah the Restorer to know it. He seeks the Zion potentate to fight to the finish and he has named prayer as the weapon.

Furthermore, Mirza, who claims to be the Promised Messiah has laid down the rules for the deadly combat, and he demands that Dowie either “shoot or give up the gun”.

Dowie has not accepted the challenge. He has not said that he will not. His followers say he hasn't time for any Punjabis, and that he has enough to do in preparing to swoop down upon wicked New York in October, when he intends to scrub the territory between the Bowery and the Bronx.

Mirza Ghulam Ahmad is jealous of the Illinois Messiah. He says some one is a liar and that he can prove it. And he intends doing it by prayer – a duel of prayer. He wants Dowie to stand up and pray that whoever of the pair is a liar may perish instantly. Mirza has not named his seconds or the place of combat, but he wants a thousand men to back him up, and he is willing to give John Alexander an equally fair showing.

Mirza is a Muhammadan, and he is by no means an ordinary prophet. He is not a banker, nor a real estate agent and a builder of cities, nor a lace maker. He hasn't been very prosperous as a Messiah. Qadian isn't as profitable a field of religious enterprise as Chicago, and Dowie has the Ilendeo eclipsed when it comes to being a commercial Messiah. While Dowie is wearing a gorgeous purple robe and carrying a staff that reaches two feet above his bald poll, Mirza has only a castoff overcoat, a pair of white broaches, and a bamboo cane.

And in the matter of whiskers, Mirza is consider-

ably handicapped. Dowie's chin is decorated with a snowfall that reaches to his watch chain, while the Mohammedan boasts only a straggling black beard that hardly hides his collar button. But he sports a puffed and knotted turban that looks as religious if it does not outshine Dowie's hairless pate.

Dowie is long on prayer; in fact, his orisons ascend almost continually, but according to Mirza Ghulam Ahmad, they are not good prayers, and do not reach very high. Here is where Mirza expects to get the best of the captain of the Zion City baseball club. He says Dowie is a liar, and he is going to pray to Almighty to strike down the liar. The Zionites declare this is unfair, and that Mirza would not be fighting on the square, for he would only be praying for the demise of his rival and would not be asking the Almighty to judge between them.

Mirza, in his challenge, does not say he is willing to come to Zion City. He favors long distance prayers, and believes he can undo Dowie by the wireless method as easily as if he had him at his side.

The Muhammadan does not pose as a gleaner of shackles, but he does a large following. He tells the Chicago prophet that he has 100,000 devotees at his heels, and gives Dowie to understand he is no common exhorter. He has heard that Dowie . . . The Muhammadan and he wants to know why.

Mirza claims he was sent here for the reformation of the world exactly at the time fixed by calculations he has made on the biblical prophecies. After this he says to the chief Zionite:

“You should remember that this challenge does not proceed from an ordinary Muhammadan. I am the very Messiah, the promised one, for whom you are anxiously waiting”

This is not according to Dowie's calculation.

Mirza then goes on in this wise:

“Between Dr. Dowie's position and mine the difference is this, that Dowie fixes the appearance of the Messiah within the next twenty-five years, while

I give him the gold tidings that the Messiah has already appeared. I am the Messiah, and the Almighty God has shown numerous signs from earth as well as from heaven in my support. My following which already claims 100,000 souls is making rapid progress.

“The proof that Dr. Dowie furnishes in support of his extravagant claims is the very height of absurdity. He claims to have healed hundreds of sick men. But why did his healing power fail in the case of his own daughter, where it should have been exercised in the highest degree?”

The Indian claimant is harmless sort of a fellow, and he doesn't desire to shed any blood in his duel. He believes he can settle his dispute with Dowie with no more serious consequences than the death of himself or his rival.

“Whether the God of Muhammadan or the God of Dowie is the true God may be settled without the loss of millions of lives, which Dr. Dowie's prediction would involve.” Writes the Punjab man. “That method is that, without threatening the Muhammadan public in general with destruction, he should choose me as his opponent and pray to God of us two whoever is the liar may perish first. I look upon the Son of Mary as a weak human being, although I recognize him as the prophet of God, while Dr. Dowie taken him for the Lord of the universe.

“Which of us is right is the real point at issue. If Dr. Dowie is certain of the divinity of the Son of Mary, he should publish the proposed prayer with the signatures of at least a thousand men affixed to it. Upon receiving it, I should address the same prayer to Almighty God and publish it with the signatures of the same number of witnesses.

“If Dr. Dowie has the courage to accept this challenge, he will open a way for all other Christians to the acceptance of the truth. In making this proposal I have not taken the initiative; but the jealous God has inspired me upon Dr. Dowie's presumptuous prediction that all Muhammadans shall perish.”

Before the Oriental gets through with the prophet of the North shore he tells him a few other interesting

little things about the Savior that are not generally known outside of Punjab and the adjacent provinces.

“An important discovery regarding Jesus Christ has been made by the followers. Jesus did not die upon the Cross, but was taken down alive and senseless. Subsequently, the Son of Mary recovered, traveled eastward, and lived to a good old age. His tomb is situated in Khanyar Street at Srinagar, Cashmere.”

Dowie probably will not accept the Indian Messiah's challenge for some time to come. His prayers are taken for months ahead and he is so busy getting ready for his Christianization of Gotham that he isn't paying any particular attention to Punjabian of any caste, be they . . . in old overcoats and white broaches.

If Mirza Ghulam Ahmad takes into his head to come to this country and board the prophet in his own land office, he will find that Dowie hasn't been waiting at any time fooling with other Messiahs. He will find instead that Dowie has been engineering town-lot booms and directing the program of the collection takers between prayers. He will find a few stores where he can buy a new coat and a decent-looking hat, if he has the money, and he will find a hotel where he may sleep if he does not neglect the Zion City cash drawer.

But Mirza will not find a warm welcome if he comes. Dowie isn't inviting any rival prophets or Messiahs. He doesn't want any sideshows, and, what is more, he never would listen to the Easterner's proposition, for Mirza insists upon writing the prayer. The Zionites fear there is some sort of a hidden trick in this very proposition, and they declare they know the doctor won't have anything to do with the plan.

At any rate, over in Punjab Dowie will be discredited if he does not enter the duel. But there are not many Hindoos in the Dowie flock, so, in the long run, it doesn't make much difference. But the question is not one of what the followers think about it. It is, who is a liar?

Will Dowie fight it out?

BOSTON DAILY ADVERTISER, Thursday, June 25, 1903

Dr. Dowie, Elijah II, has received a challenge to a prayer duel by Mirza Ghulam Ahmad of Quadian, Punjab, India. If Dr. Ahmad had only challenged the second Elijah to pronounce his

name and address correctly, he would stand a better chance of winning with his own choice of weapons.

BOSTON DAILY ADVERTISER

THURSDAY MORNING, JUNE 25, 1903.

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A whole lot of powder is being burned in the salutes exchanged by the American and German fleets at Kiel. But as th

THE COMMERCIAL ADVERTISER, New York, Monday, October 26, 1903

"Dowie Challenged"

Indian Messiah Dares Him to Prove His Claims

Mirza Ghulam Ahmad of the Punjab Announces himself the Genuine Redeemer – Piggot Also an Imposter – Dowie Not Yet Heard From

Dowie has a rival. From faraway India comes a printed circular from Mirza Ghulam Ahmad, who writes from Qadian, in the Punjab, in which he claims to be the only genuine...Messiah now before the public. Ahmad's words are not marked by shrinking modesty, and he appears to look with quite pardonable disfavor upon the claims of Dr. Dowie and Piggot. the English pretender in the messiah-ship. He has issued a challenge to Elijah III to make good his pretensions but as far Zion City's own and commercial messiah has failed in reply.

In support of his claims to divinity, the Indian Messiah declares that when the lord saw how badly things were being managed on earth, he raised him in the land of the Punjab, for His works are wonderful.

I am the true Messiah who was to come in the last ages, thus has Almighty God has spoken to me," he announces: "I do not claim to be the Promised Messiah simply by my own assertion, but Almighty God, Who made the earth and the heaven has borne witness on the truth of my claim. The evidence of God has been manifested in hundreds of heavenly signs shown in my support. I say it truly that Almighty God has poured His Grace upon me in far greater abundance than upon the messiah who has gone before me. In the looking glass of my person the face of God is revealed to a far greater extent than in the Jesus' person. If these are my own assertions and there is no other authority for them, I am a liar, but if Almighty God bears witness to my truth, no one can give lie to me. Thousands of times – I should say times without number – has He borne witness to the truth of my claim.

A sign of the evidence of God in my favor will appear on the death of Mr. Piggot, the arrogant pretender of Divinity, who shall be brought to destruction within my lifetime. Another sign will appear on Dr. Dowie's acceptance of my challenge. If the pretender of Elijahship shows his willingness by any direct or indirect means to enter the lists against me, he shall leave the world before my eyes with great sorrow and torment. These two signs are particularly for Europe and America: ah! That they ponder over them

and benefit by them.

It should be borne in mind that Dr. Dowie has not given any reply to my challenge sent to him September last, nor has he even so much as mentioned it in his paper. For as an answer to that challenge, I will wait further for a period of seven months from this day, the 23rd of August 1903. If he accepts the challenge within the period and fulfills all its conditions as published by me previously and makes an announcement to that effect in his paper, the world would soon see the end of this contest. I am about 70 years of age, while Dr. Dowie is about fifty-five, and, therefore, compared with me, he is a young man still. But since the matter is not to be settled by age, I do not care for this great disparity in years. The whole matter rests in the hand of Him Who is the Lord of heaven and earth and Judge over all judges, and He will decide it in favor of the true claimant.

"But if Dr. Dowie cannot even now gather courage to appear in the contest against me, let both continents bear witness that I shall be entitled to claim the same victory as in the case his death in my lifetime if he accepts the challenge. The pretensions of Dr. Dowie will thus be falsified and proved to be an imposture. Though he may try as hard as he can to fly from the death which awaits him, yet his flight from such a contest will be nothing less than death to him, and calamity will certainly overtake his Zion, for he must take consequences of either the acceptance of the challenge or its refusal.

"In view of the fact that Ahmad appears to have Dr. Dowie in a corner, it may be possible that the latter will prefer to stay there rather than come out in the open and leave the world with great sorrow and torment."

Full information regarding the Indian Messiah (copyrighted), the arguments and signs which support his claims, his moral teachings, the truth and knowledge he brought, and the path he teaches for seeking union with God will be furnished by the "Review of Religions" published monthly at Qadian, for the trifling sum of 6 shillings strictly in advance."

RIVAL MESSIAHS IN A PROPOSED PRAYER DUEL.

MIRZA GHULAM AHMAD, of Qadian, Punjab, India, is "the promised Messiah," according to statements made over his own signature. He has challenged Dr. Dowie, of this country, to a duel, the weapon being prayer and each side to petition the Almighty "that of us two whoever is the liar may perish first." The person who issues this challenge, according to *The Review of Religions* (Gurdaspur, India), is "the Promised Messiah" sent "for the reformation of the world exactly at the time fixed by calculations based on biblical prophecies as the time of the advent of the Messiah," and he has a following of over a hundred thousand members, "rapidly growing." The teaching of this Messiah is that Christ was a mere mortal, a good man, without divinity. Mirza Ghulam Ahmad further declares in the organ already named:

"Dr. Dowie should further bear in mind that this challenge does not proceed from an ordinary Mohammedan. I am the very Messiah, the promised one, for whom he is so anxiously waiting. Between Dr. Dowie's position and mine the difference is this, that Dowie fixes the appearance of the Messiah within the next twenty-five years, while I give him the glad tidings that the Messiah has already appeared. I am that Messiah, and Almighty God has shown numerous signs from earth as well as from heaven in my support. My following, which already claims a hundred thousand souls, is making a rapid progress. The proof that Dr. Dowie furnishes in support of his extravagant claims is the very height of absurdity. He claims to have healed hundreds of sick men. But why did his healing-power fail in the case of his own beloved daughter, where it should have been exercised in the highest degree?"

John Alexander Dowie, writes the Messiah, "claims to have been sent by the son of Mary in his capacity of Godhead, that as his apostle he may draw the whole world to a belief in the despicable dogma of his divinity." The Indian claimant proceeds:

"Whether the God of Mohammedans or the God of Dowie is the true God may be settled without the loss of millions of lives which Dr. Dowie's prediction would involve. That method is that, without threatening the Mohammedan public in general with destruction, he should choose me as his opponent and pray to God that of us two whoever is the liar may perish first. I look upon the son of Mary as a weak human being, altho I recognize him as a prophet of God, while Dr. Dowie takes him for the Lord of Universe. Which of us is right, is the real point at issue. If Dr. Dowie is certain of the divinity of the son of Mary, he should publish the proposed prayer with the signatures of at least one thousand men affixed to it. Upon receiving it, I should address the same prayer to Almighty God and publish it with the signatures of the same number of witnesses. If Dr. Dowie has the courage to accept this challenge, he will thereby open a way for all other Christians to the acceptance of truth. In making this proposal, I have not taken the initiative, but the jealous God has inspired me upon Dr. Dowie's presumptuous prediction that all Mohammedans shall perish."

"An important discovery regarding Jesus Christ" has been

made by the followers of the challenging Messiah, as we read in the Indian publication already named. This discovery is that "Jesus did not die upon the cross," but was "taken down alive and senseless." Subsequently the son of Mary "recovered, traveled eastward, and lived up to a good old age." His tomb, it is also stated, is "situated in the Khan Yar Street at Srinagar, Cashmere." Our authority opines: "The incontrovertible testimony afforded by the tomb itself, backed as it is by the unanimous oral testimony of hundreds of thousands of men, and by the written evidence of ancient documents, becomes in our opinion too strong to be resisted by the most determined of skeptics."



MIRZA GHULAM AHMAD.

He has challenged Dr. Dowie to a prayer duel to the death.

TRANSFORMATION OF THE QUAKER.

QUAKERS, "the people called Friends," have been greatly changed by time, according to Edward Gardner, himself a Quaker, who writes in *The American Friend* (Philadelphia). This transformation, according to him, is one of the significant religious phenomena of the day, and it should not be overlooked by those who would understand the moral forces now at work in this republic. A great future is predicted for the transforming movement. "It will be an aggressive church, not a passive one," he says. "Its work will be constructive as well as preservative." He gives the following details of the Quaker's transformation:

"For a century or more, Friends were known by their peculiar dress. At length it was discovered that simplicity of dress did not mean uniformity, and that the cut of the coat or the shape of the bonnet did not add to the spiritual life of the wearer. The Quaker of to-day is not known by his dress; if he dresses with taste, but not with extravagance, he is, no doubt, conforming more nearly to the spirit of early Quakerism than did his predecessor of a hundred years ago. George Fox himself, it is said, bought his wife a red mantle, and William Penn's dress did not at all conform to the Quaker ideal of a later period.

"Music, painting, and literature are now taking their rightful place among Friends. Congregational singing is recognized as being a part of true worship, and in many places instrumental music is also made a part of the devotional service.

"In the Quaker home of a century ago the sweet influence of song was unknown. The Bible and the writings of early Friends were the only books; no pictures adorned the walls, and Puritan austerity was the rule of life. In the Quaker home of to-day we find music, paintings, and an abundance of books; means of recreation abound, and a daily paper has become almost a necessity."

The Quaker home of 1800 "lacked somewhat in grace," thinks the Friend we are quoting, "in kindly sympathy, and in a broad view of life." Quaker "sternness" may have "repelled some." But there is reason to think that the Quaker home of 1900 has less of these faults. We read further:

"Closer interdenominational fellowship has become very prominent within the last few years. It is very gratifying to know that the Friends have entered heartily into the spirit of it. This agreement on the essentials of Christianity and hearty cooperation in active work gives great encouragement for the future. The sharp contrast between the bitterness of the church-members of one denomination toward those of other denominations in

THE LITERARY DIGEST, Volume XXVI, No. 25

“Rival Messiah in a Proposed Prayer Duel”

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“Dr. Dowie should further bear in mind that this challenge does not proceed from an ordinary Muhammadan. I am the very Messiah, the promised one, for whom he is so anxiously waiting. Between Dr. Dowie’s position and mine the difference is this that Dowie fixes the appearance of the Messiah within the next twenty-five years, while I give him the glad tidings that the Messiah has already appeared. I am the Messiah, and Almighty God has shown, numerous signs from earth as well as from the heaven in my support. My following, which already claims a hundred thousand souls, is making a rapid progress. The proof that Dr. Dowie furnishes in support of his extravagant claims is the very height of absurdity. He claims to have healed hundreds of sick men. But why did his healing-power fall in the case of his own beloved daughter, where it should have been exercised in the highest degree?”

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“An important discovery regarding Jesus Christ” has been made by the followers of the challenging Messiah, as we read in the Indian publication already named. The discovery is that “Jesus did not die upon the Cross,” but was “taken down alive and senseless”. Subsequently the son of Mary “recovered, traveled eastward, and lived up to a good old age.” His tomb, it is also stated, is situated in the Khan Yar Street at Srinagar, Cashmere.” Our authority opines: “The incontrovertible testimony afforded by the tomb itself, backed as it is by the unanimous oral testimony of hundreds of thousands of men, and by the written evidence of ancient documents, becomes in our opinion too strong to be resisted by the most determined of skeptics.”

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them were kneeling together on their knees in the dust of the earth, and fur- have resulted in failure.

DOWIE VERSUS GHULAM.

There is trouble in faquirdom. Comes now the pot and challenges the kettle to a contest in blackness. In other words, comes Mirza Ghulam Ahmad, of Quidlan, Punjaub, India, defying the notorious Alexander Dowle, of Chicago, to a test of genuineness of the respective afflats that move the two. Ghulam grows orientally picturesque in wording his deft, and says:

"Come thou, O self-styled prophet; let us kneel on our knees in the dust of the earth, you and I together, and petition the Almighty that of us two whoever is the liar shall perish first."

It is up to Dowle. The puissant Ghuly claims to be the promised Messiah; that he fulfills exactly the scriptural requirements as to date, pedigree, etc., and he also claims to have one hundred thousand followers "rapidly growing." Mirza Ghulam Ahmad claims also that he is entrusted with the reformation of the world. Tough job, Mirz, tough job! The world has just had a mob, New York's prisons are filling up with millionaires, and the postal scandal isn't half through. Besides, there's Servia and Russia and Turkey and the rest of those outbreaken sinners in your nearer vicinity. O Mirza, aren't you "up against it good"? And, even when you should have pacified the state of Ad-dicks, set the New York money aristocrats straight and civilized the European provinces, would not there be still Kentucky and St. Louis, to say nothing of Chicago's automobile burglars?

And then think what a task you are setting for the avenging angel in asking a quick decision as to which—Mirza Ghulam Ahmad or Alexander Dowle—is THE liar! And that when the two of

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them were kneeling together on their knees in the dust of the earth, and furnishing such a tempting target for a forked bolt of lightning!

No, Mirza, you ask too much. You have placed Mr. Dowle in a position that would result undoubtedly in the death of both of you, or in your both being ignored by the Almighty, whom you presumptuously and ignorantly blaspheme. No doubt the latter course would be adopted, as there are too many sane, earnest people in the world for the Director of the Universe to waste any time on either you or Dowle.

Scat, Ghulam!

DIAZ'S RULE IN MEXICO.

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President Diaz, of Mexico, has been president about a quarter of a century, and is to be renominated, and of course re-elected. It is easy to recall the condition of Mexico when Diaz took the presidency. Revolution had followed revolution with such rapidity that it was not always easy to say what government was supposed to hold the offices. When Diaz was inaugurated half a dozen revolutions were planned, and at least one was attempted; but it was so ruthlessly suppressed that that form of political activity became unpopular. The condition of the country was deplorable. People lived in terror of their possessions and lives, and industrial activity of any sort was out of the question.

Diaz soon showed the people that he was master, and that the progress of the state was his aim. He welcomed foreigners and capital and offered special inducements to settlers. All useful enterprises were aided so far as the republic could, and mines were opened and railroads built, which led to the development of contiguous

BALTIMORE AMERICAN, Thursday, June 25, 1903**“Dowie Versus Ghulam”**

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And then think what a task you are setting for the avenging angel in asking a quick decision as to which – Mirza Ghulam Ahmad or Alexander Dowie- is THE liar!

And that when the two of them were kneeling together “on their knees in the dust of the earth,” and furnishing such a tempting target for a forked bolt of lightning!

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Scat, Ghulam!

**PRESS KNICKERBOCKER EXPRESS
ALBANY, NEW YORK, JUNE 25, 1903**

“Mirza Ghulam Ahmad of India, who claims to be the only real Messiah has challenged John Alexander Dowie, who claims to be Elijah III, to a duel of prayer. His proposition is that both of

them pray until one of them falls dead. We suggest an amendment that they pray until both of them fall dead.”

Burlington Daily Free Press.

BURLINGTON, VT., SATURDAY, JUNE 27, 1903.

A Praying Duel Proposition.

People in different parts of the country have been seriously discussing the efficacy of prayer in connection with the breaking of the recent drought, and there have been two sides to the question, particularly where one party was praying for rain while another party was seeking continued pleasant weather.

A proposition to make a test in connection with prayer has just been put forth, however, in which there is little chance for controversy over the final result. Mirjah Dowle, the religious pretender of Chicago, has just been challenged by Mirza Ghulman Ahmad of Quadian, Punjaub, India, to engage in a supplication duel to death. "Come thou, O self-styled prophet, to a duel," says Mirza in his "defi." "The weapons shall be prayer. Let us kneel on our knees in the dust of the earth, you and I together, and petition the Almighty that of us two whoever is the liar shall perish first."

According to the code of honor Prophet Dowle as the challenged party should unquestionably have the choice of weapons, but the "Promised Messiah" has shrewdly proposed a test which the Chicago pretender cannot well afford to decline. To refuse to accept prayer as a test would be to acknowledge that he was unwilling to rest his case with the most powerful agency at his command, if his pretensions be true. On the other hand, it must be admitted that Dowle has no mean to antagonist. Mirza claims to be the "Promised Messiah," sent for the reformation of the world exactly at the time fixed by calculations based on Biblical prophecies as to the time of the advent of the Messiah, and he is credited with a following of over 100,000 members, with the number rapidly growing. Dowle has not yet indicated his decision. But if he declines to accept this novel challenge the public may look for a rapid decline in Dowle's stock.

SHE TOOK IT OFF.

(From the Brooklyn Eagle)

He was only five years old, but already been warned of the consequence which might ensue did he persist in taking his hat in and out of season. One day when he came in with him from play he was heard to say in tones: "Take off your hat, sir; I know if you wear it in the house you get bowlegged."

THE SMALLEST OF FOOD FISH.

The largest example of sinarap far found is only half an inch long; the smallest is less than two-fiftieth of an inch. The number of fish in one lot is about 16,000.

Curiously enough, this is an inferior food fish, the most valuable in Lake Bihi is a beautiful mount. In southern Luzon, said to have formed many years ago by a volcanic heaval which blew away one of Mount Iriga and scattered lava all around.

Of course, it is too small to be caught in ordinary nets, so the Bicolos use a piece of closely woven cloth to capture a whole school at one haul. The fish are placed in wicker baskets from the water drains, and are taken to market. The natives greatly relish them, eagerly await the arrival of the men, exchanging three or four of a handful of rice, a few copper coins for a pint of fish. After the fish are washed with peppers or other spices and in thin cakes they are dried in the sun and are ready to be eaten. American soldiers have become very fond of this food and liberally patronize the native restaurant where the cakes are served.

Not only is this the smallest fish yet discovered, but it is also the backboneless animal which has just been discovered. Hugh M. Smith, Nicholas.

A HOSE OF FIRE.

A new invention which will undoubtedly play a large part in naval engagements of the future is described, with illustrations, in the current issue of "Weekly." It is a shell which, by a torch attached to its base, is set alight throughout its flight in a track. Fired from an automatic

**BURLINGTON DAILY FREE PRESS, Burlington, Vermont,
June 27, 1903**

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Democrat and Chronicle

ROCHESTER, N. Y., THURSDAY, JUNE 25, 1903

PRISONERS ESCAPE FROM THE TOMBS THROUGH TUNNEL MADE WITH THE SKILL OF ENGINEERS

Promoters of state socialism are not citing the scandals of our postal system as an illustration of the advantages of their scheme.

Mirza Ghulam Ahmad, of Quadian, India, threatens to pay Prophet Elijah Dowle to death. All right assassination is that is permissible. Shall right in, Mirza.

We may now expect to hear of indignation meetings in its aid, and possible renoustrances from the United States government, on account of the atrocity in Delaware.

look about them covered stone was the big gambling that the policy, I close as to leave them and their

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But if Choleen of the General had not the qua Peter's Church, that would distri tion from the that has greyo f it was in the old C. Moore wrote mgs." a poem thi

THE SUNDAY TIMES-UNION

JACKSONVILLE, FLA., SUNDAY, JUNE 20, 1903

Next Sunday, July 5, the lives to the St. Louis Exposition. Send in the Nominations.

The Washington Post is our authority for stating that a party by the name of Anarchists invented the bellows and C. However, this may be, the political hot air that keeps the party bellows they inventors was certainly invented by the party known to some as Anarchists.

One Mirza Ghulam Ahmad, who dwells in northern Hindustan, has challenged Alexander Dowle to a praying match and threatens to pay him to death. He might the way he should be, but if he spelled it with an "o" Dowle would give him the in the end and beat him out.

Temperance challenges the truth of the old saying, "The god is mightier than the sword." As a matter of fact, sometimes one is god sometimes the other. It depends on the man using it. It may be said for the sword, however, that it generally achieves quicker results.

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THE MONTANA DAILY RECORDER IS THE PAPER OF TODAY. IT PRINTS THE NEWS BEFORE

The Montana Daily Recorder

HELENA, MONTANA, WEDNESDAY, JULY 1, 1903.

Challenge to Duel of Prayer

Alexander Dowle has found a man worthy of his steel. The Chicago man recently predicted that in the future of time his cult would spread over all the earth, and that in that time all things of the Mohammedan faith would be annihilated as being hateful in the sight of the Lord. Why Dowle chooses to pick upon the followers of that other prophet is not recorded. But his temerity has marked him for the test. He has been challenged to fight a duel, to demonstrate which is right.

Mirza Ghulam Ahmad in the self-entitled champion of the Mohammedans. He comes from a race of Indian fakirs and is, too, proclaiming himself a Messiah. But he is not as great as Dowle. He does not want to annihilate a whole people to settle the issue. With morbid feeling that puts the Chicago man to shame he proposes that each enter upon a sworn of prayer, that upon their heads knees they shall pray each for the annihilation of the other. Who so survives, if the other should perish, will be easily and naturally employed from the field. The other will be easily and naturally fall heir to the following of the misguided one. Mirza Ghulam Ahmad is playing for big stakes, for it is common report that Dowle has a rich bank account and much real estate, the result of years of frugal labor in the vineyard of a Messiah. It is a business that has paid in Chicago.

Recently the great Indian hit the bottom of the argument thus far. At least, those who do not want to see the indiscriminate slaughter of all the adherents of a faith will prefer the plan of Ahmad to the prediction of Dowle. The whole thing would seem ridiculous if it were not for the terrible earnestness of the followers of both. It would be incredible if anyone else believed that the pretensions of the rival "Messiahs" amounted to anything. Dowle, who has openly professed to have the power of withering with his curses and healing with his blessings, and who has turned the credulity of his people to good account, should give him this opportunity to prove what he can really do. There is the chance that Mirza Ghulam Ahmad, who is a simple man and whose great retirement may indicate a case of rheumatism from sleeping on the bare ground and the disease should prove fatal what wouldn't it be worth to Dowle as advertising?

Change in Baseball Situation

Out of the readjustment of affairs in the Pacific National league Helena gets one thing worth while—she will not again

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**THE DEMOCRAT AND CHRONICLE, Rochester, New York,
Thursday, June 25, 1903**

Mirza Ghulam Ahmad of Quadian, India, threatens to pray Prophet Elijah Dowie to death.

All Right. Such long range assassination as that is permissible. Sail right in, Mirza.

THE SUNDAY TIMES – UNION, Jacksonville, Tennessee, Sunday, June 28, 1903

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THE MONTANA DAILY RECORD, Helena, Montana, JULY 1, 1903

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Mirza Ghulam Ahmad is the self-constituted champion of the Mohammedans. He comes from a race of Indian fakirs, and he, too, proclaims himself a Messiah. But he is not as cruel as Dowie. He does not want to annihilate a whole people to settle the issue. With merciful feeling that puts the Chicago man in shame he proposes that each enter upon a season of prayer, that upon their bending knees they shall pray each for the annihilation of the other. Who so survives, if the other shall perish, will be easily and naturally removed from the field. The other will as easily and naturally fall heir to the following of the misguided one, Mirza Ghulam Ahmed is playing for big stakes, For it is

common report that Dowie has a rich bank account and much real estate, the results of years of frugal labor in the vineyard as a Messiah. It is a business that has paid in Chicago.

Seemingly the East Indian has the better of the argument thus far. At least, those who do not want to see the indiscriminate slaughter of all the adherents of a faith will prefer the plan of Ahmad to the prediction of Dowie. The whole thing would seem ridiculous if it were not for the terrible earnestness of the followers of both. It would be sac religious if anyone else believed that the pretensions of the rival "Messiahs" amounted to anything. Dowie, who has openly professed to have the power of withering with his curse and healing with his blessing, and who has turned the credulity of his people to good account, should not miss the opportunity to prove what he can really do. There is the chance that Mirza Ghulam Ahmad, who is a simple man and wears scant raiment may contract a severe case of rheumatism from kneeling on the bare ground; and if the disease should prove fatal wouldn't it be worth to Dowie as advertising!

The Pilot

JAMES JEFFREY ROCHE, LL. D.
EDITOR

Many communications have lately reached The Pilot on Tuesdays. As the paper goes to press on that day, these were consequently received too late to be printed, and had to be held

Entered at the Post Office, Boston, Mass., as Second Class Mail Matter, Dec. 14, 1887.

Boston, June 27, 1903.



John Alexander Dowie, the Scotch impostor who has built up a flourishing "New Bible" near Chicago, has found a dangerous rival in a Hindu gentleman living at Qadian, in the Punjab. Mirza Ghulam Ahmad, for such is his name—Ghulam being rather suggestive—sends us a broadsheet with his picture and some account of his claim to be the promised Messiah. The portrait is not impressive, representing a middle-aged, heavy-featured person, bearded, and turtanned, and pigeon-toed as to his terminal facilities. He says that he has 100,000 disciples and he resents Apostle Dowie's pretensions to a divine mission. But he is a reasonable champion and issues a challenge to Dowie,

That, without threatening the Mohammedan public in general with destruction, he should choose me as his opponent and pray to God that of us two whoever is the liar may perish first. Which of us is right, is the real point at issue. If Dr. Dowie is certain he should publish the proposed prayer with the signatures of at least one thousand men affixed to it. Upon receiving it, I should address the same prayer and publish it with the signatures of the same number of witnesses. If Dr. Dowie has the courage to accept this challenge, he will thereby open a way for all other Christians to the acceptance of truth.

We have omitted some of the blasphemous terms of the challenge, which are no worse so than Dowie's, however. As the

latter is able to count his dupes by the thousand, we cannot afford to laugh at the credulity of the Mohammedans of the Punjab. Mr. Dowie is coming East to capture New York in the Fall. We trust that Mr. Ghulam will come West to meet him. The prayer-test, if tried, might dispose of both of them.

History again repeats itself. Kroushevan, the anti-Jew editor who got up the massacre in Kishineff, says that he was attacked last week by a party of Jews in St. Petersburg and stabbed, but not fatally. Of course not. Those apostles of hatred are never seriously hurt when they get themselves mildly martyred for advertising purposes. The late Justin Fulton, of unenviable memory, was assailed by "romancers" a score of times at least, always in some remote place, and invariably without serious results. So were the "convert" priest, Flattery, and many others. Chiquy baffled the murderous assaults of the Jesuits and lived to be ninety. The avocation, so far from being extra-hazardous, is a remarkably safe one, for this world, and does not entail any fear of suffering from frost in the next.

Kroushevan shows that he has profited by the example of the anti-Catholic firebrands by adopting a favorite trick of the Fulton-Chiquy school, viz., that of professing a great love for the people whom they reviled. His paper, the Besarabets, preached hatred and persecution until the Russian Anapists were

or from many points of view for our own time contented people a revival of the man who fought in the eighteenth century, and made possible that seems to be divine

Justice not done to C. absurdity! Never was done to mortal man, and agent, than when they by the treacherous hand himself. "Carroll's treach," as Lyon called tempt so bitter that it polluted carriage. If real Englishmen, he would respect for the corrupt and an Englishman, and a man, could not and would describe.

THE HEROES OF

On Sunday June 14 followed by a rush of feet high, engulfed Henry seat of Morrow Co., ner is in a gulch, and water came great about everything in their path had absolutely no way out of a population of lives.

Worcester Sunday Spy

Established 1770, by Isaiah Thomas

WORCESTER, MASS., SUNDAY MORNING, JUNE 28, 1903

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"Move on" should be the cry at Harrington Corner.

Alexander Dowie has a rival in India. An Indian priest has hurled a mighty challenge at Elijah III of Zion City. He hints strongly that Dowie is a false prophet while he (the Indian) is the "real article." "Let us put the matter to test," the Indian says, "let us kneel together in the dust of the earth and pray that the one who lies be smitten first. Possibly should the duel come off Dowie and the Indian may perish at the same time.

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Mr. Carnegie has been very kind to Hamilton College, having given \$100,000 for a new dormitory and a considerable

THE BOSTON PILOT, June 27, 1903

"John Alexander Dowie, the Scotch impostor who has built up a flourishing "New ion" near Chicago, has found a dangerous rival in a Hindoo gentleman living in Qadian, in the Punjab. Mirza Ghulam Ahmad, for such is his name—Ghulam being rather suggestive—sends us a broad sheet with his picture and some account of his claim to be the promised Messiah. The portrait is not impressive, representing a middle aged, heavy featured person, bearded and turbaned, and pigeon toed as to his terminal facilities. He says that he has 100,000 disciples and he resents Apostle Dowie's pretensions to a divine mission. But he is reasonable champion and issues a challenge to Dowie.

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We have omitted some of the blasphemous terms of the challenge, which are no more than Dowie's, however. As the latter is able to count his dupes by thousands, we cannot afford to hang the credulity of the Mohammedan of Punjab. Mr. Dowie is coming East to capture New York, in the fall. We suggest that Mr. Ghulam will come West to see him. The prayer-test, if tried might expose both of them."

WORCESTER SUNDAY SPY, Worcester, Mass., Sunday Morning, June 28, 1903

"Alexander Dowie has a rival in India. An Indian priest has hurled a mighty challenge at ELIJAH III of Zion City. He hints strongly that Dowie is a false prophet while he (the Indian) is the "real article". Let us put the matter to test,"

the Indian says, "let us kneel together in the dust of the earth and pray that the one who lies be smitten first. "Possibly should the duel come off Dowie and the Indian may perish at the same time."

THE TIMES, London, Monday, November 9, 1903

“The Dowie Mission”

Mrs. Dowie, the wife of Mr. John Alexander Dowie, whose attempt to conduct a mission in London some time ago was attended by many disorderly scenes, and Dr. A.J. Gladstone Dowie, her son, conducted religious services at Caxton-Hall, St. James yesterday afternoon and evening. Admission was by ticket until a quarter of an hour before the beginning of each service, after which non-ticket holders were admitted. This congregation in the afternoon was not a particularly large one, but in the evening people were admitted to the gallery and the hall was crowded. A hymn sung by the choir, who were accompanied by a stringed band preceded the entrance of Mrs. Dowie and her son at each service. On their entry the congregation rose and remained standing until prayer had been offered by Mrs. Dowie, who was described on the handbills as “The Rev. Jane Dowie, Overseer of Women’s work in the Christian Catholic Church in Zion. She wore a black gown over a loose white robe, and her son, who appeared in academic robes. There was no disturbance at either service, except that in the afternoon Mr. Dowie, while giving what he termed “A true account of the Pearson affair,” was interrupted by some persons at the back of the hall, who cheered the statement that in New York, as in England, there was a statute which rendered any person who allowed his child to die without calling in medical assistance liable to prosecution for criminal negligence. Mr. Dowie resented the interruption, and in a loud voice exclaimed, “If there are any cads here who wish to make a noise will they get out? And will they go quickly and at once? I won’t stand any impudence- not one bit, either in England or America.” The speaker proceeded to explain that it was the belief of the “Christian Catholic Church” that the Almighty would cure any person who was sick, provided that he or she led a pure life and repented of all sin. In defense of their principle they were prepared to pay any fines that the law might inflict, but they would use all legal means to abolish a law which said that no man could allow his children to die without calling in medical assistance. Mrs.

Dowie, who followed, announced that her subject was “The Principles, Prospects, and Practices of the Christian Catholic Church,” but her remarks were mainly directed to the Press criticisms of the work. She remarked that when the people began to receive the blessing of Diving healing, when the blind were receiving sight, and the deaf hearing, the ministers of the churches started to tell “abominable lies” about the work, and, she added, “If a minister starts to lie he can do it even better than the newspapers, and that is saying a good deal.” Speaking of her husband, whom she described as “the general overseer,” she said the members of the Christian Catholic Church believed him to be the third Elijah. All the theologians who had studied the question had declared that Elijah must come before Christ’s second appearance, and he had come. The movement was the beginning of the restoration of all things. How long it would be before the coming of the Lord they could not tell, but they believed it was near at hand. At the evening meeting Mr. Dowie gave some particulars of the work which is being carried on “in the city of Zion,” where, he said, the manufacture of lace and candy making were two of the principal industries. As at the afternoon meeting, however, a good deal of his speech consisted of diatribes against the Press and Press reporters, whom he described as “pure automatons, worked from the central office which imagines all their lice for them.” He was not alluding to *The Times*, but the general character of the Press was that it told lies without excuse. The “general overseer” wanted to make as much money as he possibly could, but it was in order that he might be able to put it back into God’s work, for the extension of His kingdom throughout the world. Notwithstanding the many lies that had been told about them, the New York meetings had been eminently successful. Mrs. Dowie said a Press reporter spoke the truth by accident, sometimes. The “general overseer” was not infallible, and was very human in his actions, for he came right down to the everyday things of his life.

The New York Times.

NEW YORK, TUESDAY, OCTOBER 20, 1903.—SIXTEEN PAGES. ONE CENT

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HOSTILE AUDIENCE HOWLS AT DOWIE

Proclamation of Himself As Elijah Nearly Causes Riot.

'Restorer' Heaps Abuse on Press and Clergy, Denounces Freemasons, and Raves at Listeners Who Decline to Stay.

John Alexander Dowie, in the presence of about 5,000 people, one-half of whom were his followers in the Host of Zion, last night declared himself "Elijah the Restorer," prophet of God, and his declaration caused a demonstration that but for the quick closing of the meeting would have resulted in a riot.

The declaration was received with a storm of hisses almost sufficiently intense to drown the cries of "imposter," "fake," "blasphemer," and jeers that resounded throughout the amphitheatre. In vain the followers of the self-proclaimed prophet declared his pretensions. These demonstrations served but to inflame the unbelievers in every part of the building. During the scene of pandemonium the voice of Dowie died away, and he completely lost control of the audience.

When the uproar was at its height one of his chief leaders started a hymn and the choir of 500 voices took it up, and the

AUGHLIN UPSETS
M'GARREN'S PLAN

The New York Times.

MONDAY, OCTOBER 19, 1903.—TWELVE PAGES.

ONE CENT In Greater New York, Jersey City and Newark, TWO CENTS. Elsewhere, TWO CENTS.

Y EARTHQUAKE.

In Northeast Persia Persons Homeless.

A dispatch to The correspondent at Odessa of there from Khorasan have been lost in an Iz, Persia.

were destroyed and are now homeless.

Province of Khorassan, Persia.

THREATENED.

President Must Not Well Involved in Scandal.

New York Times.

Oct. 18.—President to the consideration of the question that has history of the postal

Charles J. Bonaparte and at the request of the ited that part of the er the Tulloch charges, oller of the Treasurer tically demands his re-

Treasury Shaw resents postal scandal into the nt, and has declared ith Tracewell, and will is said to have given nderstand that he will Tracewell is retired. ch confronts the Pres- e of much difficulty. If mmedation of the re- pardorable offenses not Shaw, but also to Con- Republican following in

THRONGS TURN FROM ENRAGED "ELIJAH III."

Half of Vast Audience Leaves Garden Despite Guards.

PROPHET DENOUNCES CITY

Pleadings and Even Force Have No Effect on Thousands Who Decline to Wait for Dowie's Preaching.

John Alexander Dowie, self-proclaimed prophet of God and leader of the "Restoration Host of Zion," with an army of his followers more than 3,000 strong, yesterday began in Madison Square Garden what he declares to be an effort to carry out, as "Elijah III.," a divine command to redeem the City of New York.

The first day of this campaign, which will last until Nov. 8, consisted of three public meetings, the first held at 6:30 o'clock in the morning, the second at 2:30 o'clock in the afternoon, and the third at 7:30 o'clock in the evening. At the afternoon meeting the leader of

News That's
Printed

The New York Times.

NOV. 7, 1903.

NEW YORK, WEDNESDAY, OCTOBER 21, 1903.—SIXTEEN PAGES.

ONE

AGENTS: See, also, to the extent possible, the circulation and society in... (LETTER THREATENED UNDER...)

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IDENT TO VOTE.

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Oct. 20.—The President
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IVES LOST ON THE PACIFIC.

Portland Sinks—Eight-
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en Are Missing.

CARRIE NATION HALTS ABUSE FROM "ELIJAH"

He Stops Shouting "Liar" to be Polite to the Smasher.

Great Audience Hisses the Torrent of Villification That "Prophet" Pours Out on Preachers and Press.

Amid a storm of hisses, yells, catcalls, and hooting, John Alexander Dowle, "Elijah III.," gave another of his free shows in Madison Square Garden last night before an audience of 8,000 New Yorkers, three-fourths of whom left the hall long before the so-called services were ended. The remainder stayed with the hope of seeing a fight of some sort. Confusion and excitement reigned throughout the evening, despite the fact that for the first time since the "Restoration Host" has come to town the police were scattered throughout the inside of the building in anticipation of trouble.

In furnishing amusement for the crowd, Dowle shares the first place with Carrie Nation, who several times tried to interrupt the speaker, and was hustled about in lively fashion by the guards of the "prophet." The saloon smasher finally left the building, followed by half the remaining audience. In the body of the hall three rousing cheers and a tiger were given for her while the Doxology was being sung.

The ostensible subject of Dowle's discourse was a reply to an article written by Rev. James M. Buckley, of the Methodist Episcopal Church, which appeared a year ago in a New York magazine in which the Overseer and owner of the city of Zion and all of its people, was analyzed and dissected. As a matter of fact Dowle simply used the subject upon which to hang a running fire of invective and... New York and Chicago

The New York Times.

NEW YORK, THURSDAY, OCTOBER 22, 1903.—SIXTEEN PAGES.

"ELIJAH" OVERAWED BY ANGRY MULTITUDE

Defiance Gone, He Abruptly Closes Services in Garden.

Record-Breaking Throng, In Resentful Mood, Sweeps Away Police and Makes Demonstration Against "Prophet."

Facing a gathering of fully 13,000 persons, including 600 Columbia University students, and with a throng estimated at fully 10,000 surging about the doors of Madison Square Garden, John Alexander Dowle, leader of the Zion Restoration Host, heeded a quiet suggestion made to him by the police and brought last night's meeting to an abrupt close without having delivered his sermon and without having uttered any of his characteristic tirades, to hear which the enormous crowds had assembled.

The great gathering was full of pent-up excitement and hostility from the very start, and although there were 700 policemen on the scene, it soon became apparent that a demonstration of extraordinary magnitude would follow any attempt to hold the meeting. Even before the services began there were riotous incidents, in which several men were ejected from the building. Several personal encounters took place between Zion Guards and spectators in various parts of the vast amphitheatre.

It is doubtful if ever in the history of the Garden there has been a gathering of such magnitude as was inside and outside of the building last night. Although the services do not begin in the evening until 7:30 o'clock, last night's crowd began to gather by 5 o'clock, and by 6 there was a solid line four deep leading from the Madison Avenue entrance around into Twenty-sixth Street, to Fourth Avenue.

Six hundred policemen were on hand at that early hour under command of Inspector Walsh, and by half-past 6 o'clock a hundred more reserves from the various contiguous precincts were called into service. It was found impossible to hold the vast crowd in line any longer, and the doors of the Garden were thrown open at 6:30

up and left the building noisily, and outside gave the college yell, ending with "Dowle, Dowle, Dowle."

"Those boys are young yet," said Dowle, "and their brains are in their feet. Now let the decent people sit still and let the indecent ones go by."

Then Dowle launched into a tirade against the physicians whom he said were impostors and knaves, and many more people got up and went out.

Then the prophet called upon eight of his followers to testify to their having been healed of cancer, and they obeyed.

At the end of this service there was some laying on of hands, but Dowle was too busy elsewhere to be present, and there were no cures.

The strain of the campaign yesterday was beginning to tell heavily upon Dowle's followers, and forty-three were reported ill. It was said yesterday that a special train of nine cars will leave the city to-morrow for Zion City, taking back 400 members of the "Restoration Host," including the sick and the exhausted.

When the members of the crusade showed up at the Garden yesterday morning they presented a pitiful sight, with drawn faces and halting step, showing the fatigue and privation they have endured within the last few days. There are in the host many women more than sixty years old, and there are also many little children who are on the verge of collapse.

Health Commissioner Lederle and Police Commissioner Groene paid a visit to the Garden yesterday and found that there were several hundred Zionites sleeping nightly in a number of small rooms connected with the Garden, and that the cots were so crowded that ventilation was impossible. The Health Commissioner detailed two inspectors to measure the rooms and see to it that only a sufficient number to maintain sanitary precautions be allowed to sleep in each room.

CONVERT FOR DOWIE.

New Hampshire Woman Sells Her Farm and Sends \$1,400 to Elijah Hl.

GILFORD, N. H., Oct. 21.—Mrs. Evangeline Jewett of this town, a convert to the doctrines of John Alexander Dowle, has sold her farm here for \$1,500, and of the proceeds has sent \$1,400 to Dowle. Mrs. Jewett says she believes in Dowle, and declares "God showed me that it was best to dispose of the farm and send the money. It was a hard thing to do, as it was the homestead, but I am confident that I have done right." Mrs. Jewett is considering a plan for joining the Dowle community.

TRUST FUNDS DISAPPEAR.

Death of Robert F. Wilkinson Brings Strange Revelations.

NEW YORK TIMES, October 21, 1903**“Carrie Nation Halts Abuse from ‘Elijah’ ”****He Stops Shouting ‘Liar’ to be Polite to the Smasher****Great Audience Hisses the Torrent of Vilification That ‘Prophet’ Pours Out on Preachers and Press**

The following is an excerpt of the article:

“Amid a storm of hisses, yells, catcalls, and hooting, John Alexander Dowie, ‘Elijah III,’ gave another of his free shows in Madison Square Garden last night before an audience of 6,000 New Yorkers, three-fourths of whom left the hall long before the so-called services were ended. The remainder stayed with the hope of seeing a fight of some sort. Confusion and excitement reigned throughout the evening, despite the fact that for the first time since the ‘Restoration Host’ has come to town the police were scattered throughout the inside of the building in anticipation

of trouble.

In furnishing amusement for the crowd, Dowie share the first place with Carrie Nation, who several times tried to interrupt the speaker, and was hustled about in lively fashion by the guards of the ‘prophet.’ The salon smasher finally left the building, followed by half the remaining audience. In the body of the hall three rousing cheers and a tiger were given for her while the Doxology was being sung . . .”

NEW YORK TIMES, October 22, 1903**“ ‘Elijah’ Overawed By Angry Multitude”****Defiance Gone, He Abruptly Closes Services in Garden****Record-Breaking Throng, in Resentful Mood, Sweeps Away Police and Makes Demonstration Against ‘Prophet’**

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“Facing a gathering of fully 13,000 persons, including 600 Columbia University students, and with a throng estimated at fully 10,000 surging about the doors of Madison Square Garden, John Alexander Dowie, leader of the Zion Restoration Host, heeded a quiet suggestion made to him by the police and brought last night’s meeting to an abrupt close without having delivered his sermon and without having uttered any of his characteristic tirades, to hear which the enormous crowds had assembled.

The great gathering was full of pent-up excitement and hostility from the very start, and although there were 700 policemen on the scene, it soon became apparent that a demonstration of extraordinary magnitude would follow any attempt to hold the meeting. Even before the services began there were riotous incidents, in which several men were ejected from the building. Several personal encounters took place between Zion Guards and spectators in various parts of the cast amphitheatre . . .”

The New York Times.

THE WEATHER

Probably rain; 1 north winds.

NEW YORK, SATURDAY, OCTOBER 24, 1903.—16 Pages with Review of Books and Art.

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In Other Cities

ANARCHISTS ARE RAIDED

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DOWIE LEAVES CITY AND MAY NOT RETURN

FAILURE KILLS CASHIER.
Worry Over Alleged Bank's Closing
Drives on Ancestry, and Old Em...

MAYOR SP

Murray Hill Lyceum Meeting Goes

DOWIE LEAVES CITY AND MAY NOT RETURN

Guarded Movements Before Taking Train for Boston.

Report That He May Be Going to Australia with His Wife and Son—Restoration Host Disintegrating.

Guarding his movements with all possible secrecy, John Alexander Dowie, "Elijah the Restorer," slipped away from New York last night for Boston, carrying all his family and baggage with him in his private car. He absolutely declined to indicate in any way when he will return to the city, and the information obtained last night was that he intends to sail with his family for Australia. It was impossible to ascertain last night whether any provision had been made for the members of the Zion Restoration Host now at Madison Square Garden, either for their return to Zion City or for their maintenance while here.

Accompanied by his wife and their un-kissed son, Dowie left the Fifth Avenue Hotel secretly by the Twenty-fourth Street entrance at 11:30 o'clock, entering his brougham, the curtains of which were carefully pulled down. They were rapidly driven up Fifth Avenue to Twenty-ninth Street, then east, then back to Madison Avenue, then south, and generally circulated around the district between the hotel and the Grand Central Station with the evident intention of throwing off any who attempted to follow the carriage. Finally the brougham arrived at the station, where some two hundred pieces of baggage had preceded them.

Dowie and his family hurried into the station and made for the private car Iolanthe, which was in the yard. Thirteen of the leaders of the Dowie church were on hand, and got into the car to bid good-

bye to the "Prophet" and his family. Six others of the faithful were in the station, but were not permitted in the train yard and were swept aside by railroad attendants as they tried to get in.

Before Dowie could board his car he was approached by a reporter who had followed his carriage in a cab. He seemed intensely provoked at being questioned.

"When are you going to return to New York?" he was asked.

"Peace be to thee," was his only reply.

"Yes, I understand that, but when are you coming back?" was asked.

"Get on," he hurriedly called the un-kissed son, as he hurried his father "Elijah" into the car, quickly following with Mrs. Dowie. The apostles bade fare, well to the part, and as soon as Dowie and his family were in the car the curtains were pulled down, and every attempt made to prevent disturbance or interference.

There was no demonstration of any sort about the station and the only persons gathered, outside of the few members of the host, were travelers who were waiting for trains and who showed a lively interest in the affair.

At midnight the car was hauled out of the station on the midnight train for Boston.

The disintegration of the Zion Restoration Host began yesterday with the departure of a special train of seven cars carrying 340 Zionites back to their homes in Zion City. Although it is absolutely certain that this number took its departure, Dowie announced vehemently last night that only 125 of his followers were scheduled to go home on the train, and that only 112 actually started. Dowie announced that the places of those who left yesterday would be taken by fresh Zionites who were coming here on a special train.

The audience at last night's meeting of the Zionites was far smaller than on any previous evening. The "Prophet" announced an special feature that "some time during the week" he would devote an hour to exhorting the press. About the only thing of interest said by "Elijah" was that the second coming of Christ was at hand, and that a temporal rule would be set up in the world.

Then Mrs. Dowie took the platform and was listened to respectfully while she said that Zion's cause had been misrepresented by the newspapers. She told how hard she had worked with her husband, and in a pleasant way asked that the work of Zion be given justice.

Then young Dowie got up and shook his fist at the audience and said he wanted to "hail a few lies," and was received with good-natured laughter. Then father and son both took the stage at once and shouted angrily to the people to keep still.

Dowie, at his early morning meeting declared that his life had been threatened by fifty different persons in letters just received by him. These letters, the prophet let it be understood, held over him death in a dozen different forms, from shooting to stabbing and dynamiting.

"Oh, I see you there!" he shouted, pointing to the main body of the house, in which about 200 persons were seated. "You have come here with a revolver in your pocket to kill me, but after hearing my wonderful voice you have repented."

Everybody got up and craned his neck, expecting to see a low-browed Anarchist, but no one was singled out.

The forenoon service was firmly attended.

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Then Mrs. Dowie took the platform and was listened to respectfully while she said that Zion's cause had been misrepresented by the newspapers. She told how hard she had worked with her husband, and in a pleasant way asked that the work of Zion be given justice.

Then young Dowie got up and shook his fist at the audience and said he wanted to "hail a few lies," and was received with good-natured laughter. Then father and son both took the stage at once and shouted angrily to the people to keep still.

Dowie, at his early morning meeting declared that his life had been threatened by fifty different persons in letters just received by him. These letters, the prophet let it be understood, held over him death in a dozen different forms, from shooting to stabbing and dynamiting.

"Oh, I see you there!" he shouted, pointing to the main body of the house, in which about 200 persons were seated. "You have come here with a revolver in your pocket to kill me, but after hearing my wonderful voice you have repented."

Everybody got up and craned his neck, expecting to see a low-browed Anarchist, but no one was singled out.

The forenoon service was firmly attended.

PISTOL FIGHT ON A TRAIN.

Two Men Suspected of a Post Office Robbery Are Wounded by Michigan Officers.

ISHPEMING, Mich., Oct. 23.—After a desperate struggle with a trio of men suspected of robbing the Superior Post Of-

ATTITUDE TO WEST AND SOUTH.

To the Editor of The New York Times:

In the notes and comments of the Dowie crusade for the reformation of New York there is in many of the communications a manifest attitude of Phariseism toward the West, as though all the mountebanks, marveils, and offensive egotists came from that quarter and all the ridiculous customs, fads, and fads found the Western soil a congenial sprouting place.

THE WAYS OF DOWIE.

To the Editor of The New York Times:

If any person of this community wishes to be received enthusiastically by the leaders of the Dowieites, all he has to do is to tell them that he is thinking of buying lots in "Zion." But how any citizen of this Nation with a spark of manhood would care to live in a town absolutely dominated by that incarnation of billingsgate and vituperation, "Elijah," is incomprehensible.

I was told yesterday by one of the leaders that everybody in Zion must pay 5 per cent. of his profits and earnings to this champion fakir of the century on penalty of defrauding the Lord's kingdom." They wanted to give him 10 per cent, but "Elijah" said he'd be satisfied with 5 per cent.

Here is a town of over 10,000 inhabitants in the most enlightened Nation on earth contributing willingly to a blatant blather-skite one twentieth of their substance per annum. Allow me to give you one illustration of the methods used by Dowie in handling his people. This took place on Monday morning in Madison Square Garden. "I'm now going to introduce to you the Zion Land and Investment Company," said the prophet, "the manager of the Zion Land and Investment Company."

Come, Judge! Come, Peters! Commanded and walked leisurely toward the platform, and they both jumped like cash boys to his side and stood meekly while he questioned them. Last Sunday he sent the President of the Zion City Bank on an errand to the other end of the Garden to order the guards to fill up a few vacant seats. Who in this town would care to live with a bully like that?

MARK MARION.
New York, Oct. 20, 1903.

Jersey City, Oct. 20, 1903.

NEW YORK TIMES, Saturday, October 24, 1903**"Dowie Leaves City and May Not Return"****Guarded Movements Before Taking Train for Boston****Report That He May Be Going to Australia with His Wife and Son-Restoration Host Disintegrating**

"Guarding his movements with all possible secrecy, John Alexander Dowie, 'Elijah the Restorer,' slipped away from New York last night for Boston, carrying all his family and baggage with him in his private car. He absolutely declined to indicate in any way when he will return to the city, and the information obtained last night was that he intends to sail with his family to Australia. It was impossible to ascertain last night whether any provision had been made for the members of the Zion Restoration Host now at Madison Square Garden, either for their return to Zion City or for their maintenance while here.

Accompanied by his wife and their un-kissed son, Dowie left the Fifth Avenue Hotel secretly by the Twenty-fourth Street entrance at 11:30 o'clock, entering his brougham, the curtains of which were carefully pulled down. They were rapidly driven up Fifth Avenue to Twenty-ninth Street, then east, then back to Madison Avenue, then south, and generally circulated around the district between the hotel and the Grand Central Station with the evident intention of throwing off any who attempted to follow the carriage. Finally the brougham arrived at the station, where some two hundred pieces of baggage had preceded them.

Dowie and his family hurried into the station and made for the private car Iolanthe, which was in the yard. Thirteen of the leaders of the Dowie church were on hand, and got into the car to bid goodbye to the 'Prophet' and his family. Six others of the faithful were in the station, but were not permitted in the train yard and were swept aside by railroad attendants as they tried to get in.

Before Dowie could board his car he was approached by a reporter who had followed his carriage in a cab. He seemed intensely provoked at being questioned.

'When are you going to return to New York?' he was asked.

'Peace be to thee,' was his only reply.

'Yes, I understand that, but when are you coming back?' was urged.

'Get out of the road,' yelled the un-kissed son, as he hurried his father 'Elijah' into the car, quickly following with Mrs. Dowie. The apostles bade farewell to the party and as soon as Dowie and his family were in the car the curtains were pulled down, and every attempt made to prevent disturbance or interference. There was no demonstration of any sort about the station and the only persons gathered, outside of the few members of the host, were travelers who were waiting for trains and who showed a lively interest in the affair.

At midnight the car was hauled out of the station on the midnight train for Boston.

The disintegration of the Zion Restoration Host began yesterday with the departure of a special train of seven cars carrying 340 Zionites back to their homes in Zion City. Although it is absolutely certain that this number took its departure, Dowie announced vehemently last night that only 125 of his followers were scheduled to go home on the train; and that only 112 actually started. Dowie announced that the places of those who left yesterday would be taken by fresh Zionites who were coming here on a special train.

The audience at last night's meeting of the Zionites was far smaller than on any previous evening. The 'Prophet' announced as a special feature that 'some time during the week' he would devote an hour to excoriating the press. About the only thing of interest said by 'Elijah' was that the second coming of Christ was at hand, and that a temporal rule would be set up in the world.

Then Mrs. Dowie took the platform and was

listened to respectfully while she said that Zion's cause had been misrepresented by the newspapers. She told how hard she had worked with her husband, and in a pleasant way asked that the work of Zion be given justice.

Then young Dowie got up and shook his fist at the audience and said he wanted to "nail a few lies," and was received with good-natured laughter. Then father and son both took the stage at once and shouted angrily to the people to keep still.

Dowie at his early morning meeting declared that his life had been threatened by fifty different persons in letters just received by him. These

letters, the prophet let it be understood, held over him death in a dozen different forms, from shouting to stabbing and dynamiting.

'Oh, I see you there!' he shouted, pointing to the main body of the house, in which about 200 persons were seated. 'You have come here with a revolver in your pocket to kill me, but after hearing my wonderful voice you have repented.'

Everybody got up and craned his neck, expecting to see a low-browed Anarchist, but no one was singled out.

The forenoon service was slimly attended.

NEW YORK TIMES, October 25, 1903

"The Ways of Dowie"

The following is a letter to the editor of the New York Times written by Mark Marion:

"If any person of this community wishes to be received effusively by the leaders of the Dowieites, all he has to do is tell them that he is thinking of buying lots in 'Zion.' But how any citizen of this nation with a spark of manhood would care to live in a town absolutely dominated by that incarnation of billingsgate and vituperation, 'Elijah,' is incomprehensible.

I was told yesterday by one of the leaders that everybody in Zion must pay 5 percent of his profits and earnings to this champion fakir of the century on penalty of defrauding the 'Lord's anointed.' They wanted to give him 10 percent, but 'Elijah' said he'd be satisfied with 5 percent.

Here is a town of over 10,000 inhabitants in the most enlightened Nation on earth contributing, willingly, to a blatant blatherskite one twentieth of

their substance per annum. Allow me to give you one illustration of the methods used by Dowie in handling his people. This took place on Monday morning in Madison Square Garden: 'I'm now going to introduce to you people,' said the prophet, 'the manager of the Zion Land and Investment Company. Come Judd! Come Peters!' commanded Dowie, and the persons alluded to arose and walked leisurely toward the platform. 'Come! Step lively!' roared the prophet, and they both jumped like cash boys to his side and stood meekly while he questioned them. Last Sunday he sent the President of the Zion City Bank on an errand to the other end of the Garden to order the guards to fill up a few vacant seats. Who in this town would care to live with a bully like that?"

DR. DOWIE'S REACTION TO THE CHALLENGE OF HAZRAT AHMAD^{AS}

Dr. Dowie was repeatedly asked by his followers to respond to Hazrat Ahmad's challenge, yet he refrained from doing so, although he was fully aware that prayers was the method of choice in such cases where schools of thought were different. For example, when he came to Oakland, California, pastors of California confronted him in 1889. Rolvix Harlan writes:

"On January 27, 1889, in the First Baptist Church of Oakland, California, Mr. Dowie makes reply to what he terms an attack upon him by the Rev. Dr. E. C. Chapman and the Oakland Pastor's union.... At the beginning of his reply Mr. Dowie says: "We will take the whole matter to Him in prayer that we may be in such a beautiful spirit of communion and expectancy,

that we shall realize his presence here today.... Let us expect to get an answer to a direct prayer" (p.86).

As his followers insisted that Dowie must respond to Hazrat Ahmad^{as}, Dowie finally wrote in his publication *Leaves of Healing* the following:

"In India, there is a Mohammedan Messiah who keeps on writing to me that Jesus Christ lies buried in Kashmir. People ask me why do I not send him the necessary reply? Do you think that I should answer such gnats and flies? If I were to put my foot on them I would crush them to death. The fact that I merely give them a chance to fly away and survive." (*Leaves of Healing*, December 27, 1903)

HAZRAT AHMAD REITERATES HIS CHALLENGE

"It should be borne in mind that Dr. Dowie has not given any reply to my challenge made in September 1902 nor has he even so much as mentioned it in his paper (i.e. *Leaves of Healing*). For an answer to my challenge, I will wait for a further period of seven months from this day (i.e. August 23, 1903). If he accepts the challenge within this period and fulfill its conditions as published by me, and makes an announcement to the effect in this paper, the World will soon see the end of this contest. I am about 66 years of age, while Dr. Dowie is about 55 years. Therefore compared to me he is still young. Since the matter is not to be settled by age, I do not care for this great disparity in years. The whole matter rests in the Hands of Him Who is the Lord of

the Heaven and Earth, and Judge over all judges and He will decide it in favor of the true claimant. But if Dr. Dowie cannot even now gather courage to appear in the contest against me, let both the continents bear witness that I shall be entitled to claim the same victory as in the case of his death in my lifetime. If he accepts the challenge, the pretensions of Dr. Dowie will be settled though he may try hard as he can to fly away from the death, which awaits him. Yet his flight from such a contest will be nothing less than a death which awaits him and the calamity will certainly overtake him in Zion for he must face the consequences of either acceptance of the challenge or its refusal."

Dr. Dowie did not pay any attention to it, continued his business, and began preparing his grand visit to New York in the hope of converting thousands of New Yorkers for his church. This preparation took ten months by a team of experts

planning it with extreme care and diligence. It was Dowie's dream to succeed in New York and convert it to another Zion. Newspapers began covering his efforts in this regard with large headlines. Few such clippings are shown in the previous pages.

DOWIE'S TRIP TO NEW YORK

PREPARATION DETAILS FOR THE NEW YORK SHOW AS DESCRIBED BY VARIOUS AUTHORS:

Arthur Newcomb writes in his book, *Dowie, Anointed of the Lord*, as follows:

“Zion Printing and publishing House, for which a building had been put up a few hundred feet east of the railroad station, began the printing of a million colored cards of Holman Hunt’s “Christ Knocking at the Door”. The reverse bore an invitation to the meetings in Madison Square Garden, in a reproduction of Dr. Dowie’s handwriting. These were for distribution in New York by Zion Restoration Host.... All summer long members of Zion Restoration Host throughout the world were being urged to register for the New York visitation and begin payment of their tickets. So great was the advertising value of this migration that Dr. Dowie was able to wheedle and bully out of railroad companies a roundtrip fare of \$ 15 for each person” (p.243).

Rolvix Harlan in his dissertation on Dowie, published in 1906, writes:

“Mr. Dowie says: I will give you an illustration: These three thousand of Zion Restoration Hosts were trained very carefully for the 1903 visitation. I had a map of New York made as large as the wall of this room and I hung it at Shiloh Tabernacle at the Zion City, and marked upon railroads and streets, and car lines of the city of New York, including Brooklyn. Then we trained our people in seventies. They had covered Chicago eight times in one year, visiting almost every house in it eight times. So we trained them by calling upon a captain of a ten and asking him how he would reach and work a certain district. Then he would explain how would he reach a district from our Headquarters in Madison Square Garden.... The consequences was that in fourteen days, these three thousand, and perhaps a thousand more that joined them in New York, visited every house, business place, every ship and every section of New York, and delivered 4,200,000 little printed messages with kind words given by Christ ‘ Peace be to this house.’”

(p. 103-104)

Dr. John Alexander Dowie's trip to New York turns out to be his Zero Hour:

Arthur Newcomb's description of the Zero Hour of Dr. Dowie:

"Madison Square Garden was crowded to the roof on that October Sunday afternoon when John Alexander Dowie preached his first Sermon in New York. Outside, in Madison Avenue, Twenty Sixth Street, Twenty Seventh Street and even across the corner in Madison Square were many thousands more.... Zion City band, in a gallery behind the platform, played while the crowd was being seated.... As the choir began to fill its gallery behind the platform, fifty band instruments joined in the music. Thus the volume grew until a climax was reached which stirred even that sophisticated crowd... The "Halleluiah Chorus" from "The Messiah" lifted most of the crowd up in their seats. There was something in it more stirring than near-perfection of technique, quality of voices, and the volume of sound.... That great audience was now almost ready for a master's hand, to sway as he would. One more unerring touch of his uncanny magic and he could have his way with them.... The voice ceased, the organ rumbled and died away. The audience strained forward, relaxed. John Alexander Dowie's hour had struck. He had reached the crisis of his career. All that had gone before seemed to have led him up to this high place. Here he stood with the eyes of all the world upon him, all its ears awaiting his message....

Yes, it was John Alexander Dowie's zero hour!

He arose, strode out across the broad platform.

By a miracle of personality his five feet four looked taller than six. He began to speak. That queer, rasping, carrying voice rang out into the stillness. With it and with it almost alone, he had made himself, built Zion, produced this setting for his great triumph.

Now it rolled into that vast cavern of opportunity ___ and was lost! No mistake about that. He saw it--he knew it. Almost imperceptible but telltale movements showed him that his audience, which had been one pair of eyes, one hearing soul, had begun to disintegrate.

Frantically he tried for more power, more volume. In vain! The voice which has filled the Chicago Auditorium, Chicago Coliseum, Shiloh Tabernacle and had even reached the outdoor audiences larger than this, had been as free from effort as the bellow of a bull, the roar of a lion. Now he was trying hard--and his voice was killed! He struggled to make himself heard. His own people sat enraptured. For them whatever he did was right. In the far galleries people began to walk out. Others in the rear of the garden joined them. "Sit down" roared the baffled preacher, racing across the platform, bristling like an angry bantam. "Let no one move! You will find the doors closed. Guards! Permit no one to go out". Some one laughed. More people laughed. Thousands laughed, Hundreds laughing joined the exodus" (p.253-254)

New York Daily Tribune, April 3, 1906

8

DOWIE DOWN AND OUT

NEW LEADER FOR ZION

Prophet Charged with Hypocrisy and Polygamous Teaching

Chicago, April 2.—John Alexander Dowie, head of the "Christian Catholic Church of Zion," was deposed to-day as a religious leader, suspended from membership in the church he founded, shorn of his temporal possessions in Zion City, the home of his church, and warned to accept the situation quietly lest worse things befall him.

The active revolt against the leadership of Dowie was foreshadowed yesterday, when Overseer Vollva, who had been placed by Dowie in charge of the church while he sought health in Jamaica and Mexico, announced that he would no longer accept the orders of Dowie, who had, he declared, grossly mismanaged the affairs of the church. The members of the church, including the wife and son of Dowie, agreed to stand with him.

The first move looking to the overthrow of the self-elected Elijah II was made early to-day by Overseer Vollva, who holds a power of attorney from Dowie. In company with several other officers of the church, Vollva hastened to Waukegan, the county seat of Lake County, in which Zion City is situated, and filed a warranty deed transferring to Alexander Granger all the real estate held by Dowie in Zion City. He also executed a bill of sale to Deacon Granger, putting him in possession of all the personal property of Dowie, including his horses and carriages, books and even his bed.

Later in the day Granger conveyed these to Vollva, and at nightfall the overseer appointed by Dowie had not only succeeded him as the head of the Church, but was the holder of all of his property as well.

The following message was then sent to Dowie, informing him of the change in the situation:

Telegram received. Practically all, including Church representatives, endorse Vollva's administration. Spelcher's reinstatement and Granger's retention, emphatically protesting against your extravagance, hypocrisy, misrepresentations, exaggerations, tyranny and injustice. You are hereby suspended from office and membership, for polygamous teaching and other grave charges. See latter. Quietly retire. Further interference will precipitate complete exposure, rebellion and legal proceedings.

Your statement of stupendously magnificent financial outlook is extremely foolish, in view of thousands suffering through your shameful mismanagement. Zion and creditors will be protected at all costs.

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Regarding the polygamous teachings mentioned in the message to Dowie, Overseer Vollva said that the teachings had not been public, but were of a private character.

All those now prominent in the management of the affairs of the Zion City Church, with the exception of Overseer Vollva, are men with whom Dowie had quarrelled in the past. He dismissed Deacon Spelcher from all of his appointments in the Church and compelled him to leave Zion City. In a long message received yesterday by Vollva, and which precipitated the "revolution" of to-day, he ordered the instant dismissal of Deacon Granger, who is now all powerful in directing the affairs of the community at Zion City.

It is generally believed by the officers of the Church that the deposed leader will make a fight to recover his lost power. If this is done, they said to-day, the matter would go to the courts.

Dowie's project for the establishment of a colony in Mexico will be abandoned by the new administration. An allowance will be given Dowie sufficient to maintain a residence in Mexico if he so desires; or he will be received by the new officers of the Church as a common citizen should be elect to return and take up his residence in Zion City.

No action under the criminal laws will be taken against Dowie, on account of the funds he is alleged to have wasted; nor will any civil action be brought to recover moneys expended. If the deposed leader becomes obstreperous, it is said that his son, Gladstone Dowie, is prepared to make startling revelations.

*Ch *Ac *Ba *Pa *Ma *Du (The Cro- Lin) Idal Kar Mor *I V Cre! Bar Sem Blas Mon Tou: Ryn Hail Palo Grae Colo Com San Jam ... La Prel Exp Fen Nla City El Con left

SKYSCRAPER IN DANGER.

DOWIE BECOMES AN INVALID AND IS DEPOSED

NEW YORK DAILY TRIBUNE, Tuesday, April 3, 1906

Dowie Down and Out: New Leader for Zion

Prophet charged with Hypocrisy and Polygamous Teaching

John Alexander Dowie, head of the "Christian Catholic Church of Zion" was deposed today as a religious leader, suspended from membership in the church he founded, shorn of his temporal possessions in Zion City, the home of his church, and warned to accept the situation quietly lest worse things befall him.

The active revolt against the leadership of Dowie was foreshadowed yesterday, when overseer Voliva, who had been placed by Dowie in charge of the church while he sought health in Jamaica and Mexico, announced that he would no longer accept the orders of Dowie, who had, he declared, grossly mismanaged the affairs of the church, including the wife and son of Dowie, agreed to stand with him.

The first move looking to overthrow of the self-elected Elijah II was made early today by Overseer Voliva, who holds a power of attorney from Dowie. In company with several other officers from the church, Voliva hastened to Waukegan, the county seat of Lake county, in which Zion City is situated, and filed a warranty deed transferring to Alexander Granger all the real estate held by Dowie in Zion City. He also executed a bill of sale to Deacon Granger, putting him in possession of all the personal property of Dowie, including his horses and carriages, books and even his bed.

Later in the day Granger conveyed these to Voliva, and at nightfall the Overseer appointed by Dowie had not only succeeded him, as the head of the church, but was the holder of all of his property as well.

The following message was then sent to Dowie, informing him of the change in the situation.

Telegram received. Practically all, including Cincinnati's representatives, in dorsa Voliva's administrator. Spicer's reinstatement and Grangers retention, emphatically protesting against your extravagance, hypocrisy, misrepresentations, exag-

gerations, tyrant and injustice.

You are hereby suspended from office and membership, for polygamous teachings and other grave charges. See letter... Quietly retire. Further interference will precipitate complete exposure, rebellion and legal proceedings.

Your statement of stupendously magnificent financial outlook is extremely foolish, in view of thousands suffering through your shameful mismanagement. Zion and creditors will be protected at all costs.

Regarding the polygamous teachings mention-ed in the message to Dowie, Overseer Voliva said that the teachings had not been public, but were of a private character.

All those now prominent in the management of the affairs of the Zion City Church, with the exception of Overseer Voliva, are men with whom Dowie had quarreled in the past. He dismissed Deacon Speicher from all of his appointments in the Church and compelled him to leave the Zion City.

It is generally believed by the officers of the Church that the deposed leader will make a fight to recover his lost power. If this is done, they said today, the matter would go to the courts.

Dowie's project for the establishment of a colony in Mexico will be abandoned by the new administration. An allowance will be given to Dowie sufficient to maintain a residence in Mexico, if he so desires: or he will be received by the new officers of the church as a common citizen should he elect to return and take up his residence in Zion City.

No action under the criminal laws will be taken against Dowie, on account of the funds he is alleged to have wasted, nor any civil action be brought to recover money expended. If the deposed leader becomes obstreperous, it is said that his son, Gladstone Dowie, is prepared to make startling revelations.

NEW YORK DAILY TRIBUNE

April 5, 1906

RECEIVER FOR ZION.

Act to Forestall Dowie's Threatened Fight Against Ouster.

Chicago, April 4.—It was decided to-day by Overseer Vollva of Zion City that in view of the intended return of John Alexander Dowie from Mexico, and Dowie's declared intention of making a fight against the action suspending Dowie from office, the present overseer shall be appointed receiver of the Church of Zion and of all the public properties standing in the name of the Church.

It was also asserted by the officers of Zion City that if Dowie returns and begins legal action against the present officers of the Church, or attempts to oust them, they will cause his arrest and prosecution on the charge of misuse of funds.

Vollva, acting under the power of attorney he holds from Dowie, filed to-day in the office of the county recorder of Lake County an assignment to Deacon Alexander Granger of all the annuities and bequests that have been made to Dowie and are still unpaid.

A message was received to-day by Deacon Alexander Granger from Dowie, reading as follows:

You are hereby removed from your office as general financial manager and all other offices. I warn you should you undertake to exercise any authority as financial manager it will be regarded as criminal.

Deacon Granger declared after reading the message that he would pay no attention to it.

Overseer Vollva and other officers of Zion City called to-day on Deacon Wilhite, the newly appointed representative of Dowie, who was named yesterday as Vollva's successor in a message sent by Dowie from Mexico. Deacon Wilhite was asked to say whether he proposed to act with them or in behalf of Dowie. He refused to tell them.

He, however, sent a message to Dowie, saying that legal counsel had advised him that Dowie's revocation of Vollva's power of attorney by wire is illegal.

Soon after the return from Zion City, Ill., to-day of Deacon W. D. Yergor, of Cincinnati, there was filed a deed for all property of the Christian Catholic Church of Zion situated in Cincinnati, transferring it to Alexander Granger, financial agent. The deed was signed by J. Alexander Dowie, by his attorney, Wilbur G. Vollva. The consideration named was \$1.

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NEW YORK DAILY TRIBUNE

April 2, 1906

ZION OUSTS DOWIE.

Wife and Even the Unkissed Son Join New Leader.

Chicago, April 1.—At a meeting to-day of 5,000 adherents of the Christian Catholic Church at Zion City, of which John Alexander Dowie is the founder and first apostle, Dowie's authority was repudiated and Wilbur Glenn Vollva, who for some time has been conducting the affairs of the church, was elected in his stead.

Mrs. Dowie also repudiated her husband, and their son, Gladstone Dowie, the unkissed, cast his lot with his mother and the new leader, Vollva.

Later in the day Granger conveyed these to Vollva, and at nightfall the overseer appointed by Dowie had not only succeeded him as the head of the Church, but was the holder of all of his property as well.

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church, was elected in his stead.

Mrs. Dowie also repudiated her husband, and their son, Gladstone Dowie, cast his lot with his mother and the new leader, Voliva

NEW YORK DAILY TRIBUNE, THURSDAY, APRIL 5, 1906**RECEIVER FOR ZION****Act to Forestall Dowie's Threatened Fight Against Ouster**

Chicago, April 4.—It was decided today by Overseer Voliva of Zion City that in view of the intended return of John Alexander Dowie from Mexico and Dowie's declared intention of making a fight against the action suspending Dowie from office, the present Overseer shall be appointed receiver of the Church of Zion and of all the public properties standing in the name of the Church.

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You are hereby removed from your office as general financial manager and all other offices. I warn you, should you undertake to exercise any

authority as financial manager it will be regarded as criminal.

Deacon Granger declared after reading the message that he would pay no attention to it.

Overseer Voliva and other officers of Zion City called today on Deacon Wilhite, the newly appointed representative of Dowie, who was named yesterday as Voliva's successor in a message sent by Dowie from Mexico: Deacon Wilhite was asked to say whether he proposed to act with them, or in behalf of Dowie. He refused to tell them.

He, however, sent a message to Dowie, saying that legal counsel has advised him that Dowie's revocation of Voliva's power of attorney by wire is illegal.

Soon after the return from Zion City, Ill., today of Deacon W.D. Yeager, of Cincinnati, there was filed a deed for all property of the Christian Catholic Church of Zion situated in Cincinnati, transferring it to Alexander Granger, financial agent. The deed was signed by J Alexander Dowie, by his attorney, Wilbur G Voliva. The consideration named was \$ 1.

1906

THE WEEK

825

against the separation of the races, are really urging the negroes to regard separation as a badge of inferiority.

*Zion in
a Ferment*

The troubles which have been smoldering in John Alexander Dowie's community for many months past last week broke out into flames. The leader of the strange religious cult which is known as the Christian Catholic Church of Zion has been an autocrat from the beginning. He has displayed great skill in selecting from various sources the most effective devices for impressing with a sense of his power the sort of people whom he has succeeded in gathering together. Faith healing combined with time-clock devices for recording prayers, elaborate ritual skillfully combined with the informality of revival services, great industrial schemes combined with an arrangement by which the various undertakings are vested in him personally, observances of fasts and certain forms of abstinence combined with appeals to some of the crudest passions and desires for self-indulgence, a complicated organism combined with a retention of supreme power for himself, constitute some of the methods by which he has built up a city in Illinois and has created for himself a position which combines the function of an army general, an ecclesiastical patriarch, a religious prophet, a miracle-worker, a fortune-teller, and a corporation magnate. Financial adverses seem now to be the cause of this autocrat's present difficulties. Added to these are his physical disability, which has shaken the faith of some of his followers in the superabundance of his power to deal with the ills of the human flesh, and the suspicions of his subordinates in office that he is inclined toward polygamy. From the contradictory reports in the daily papers this much at least appears: that he is separated from his wife and son, and that divorce proceedings have been or are about to be commenced; that the community sympathizes with the wife; that the lieutenant to whom in his temporary absence he gave a power of attorney involving complete control of the property of the

community has used this power to deed the property to a different representative of Zion; and this action has been accompanied by a communication from the new leader informing him that he has been suspended from office. What he may accomplish by his personal presence when he reaches Zion it is impossible to say. At other critical stages in his career he has succeeded in rescuing himself from very grave difficulties; but now, with his most trusted lieutenants and even his wife and his son attacking him with bitterness and determination, he is in a position the only outcome of which appears to mean either his own retirement or the disintegration of the community he has constructed. The present condition of Dowieism illustrates the fact that superstition has within itself elements which bring it to destruction.

Our readers will recall a notable letter from the *The Case of Dr. Crapsey* Rev. A. S. Crapsey, published in *The Outlook* for September 2, 1905, and the correspondence to which it led. Charges of heresy were subsequently preferred against Mr. Crapsey, who is the rector of St. Andrew's Episcopal Church in Rochester, New York. These charges are based upon a volume written by him entitled "Religion and Politics," and on a sermon preached by him last December. His accusers aver that Dr. Crapsey denies the virgin birth of Jesus, his resurrection, his miracles, and generally his divine origin and character; in a word, the supernatural in Christianity. The charges were first brought before a Committee of Investigation which decided that the evidence did not justify a presentment. The "Churchman," which is unquestionably both the ablest and the most broadly representative organ of the Episcopal Church, affirms that "to the overwhelming mass of churchmen and non-churchmen this judgment will doubtless stand as representing common justice, no matter what the decision of the present court may be." Dr. Crapsey has, however, been presented for trial by the Standing Committee of the Diocese to which his parish belongs, and the case

THE OUTLOOK – THE WEEK, April 14, 1906,**ZION IN A FERMENT**

The troubles which have been smoldering in John Alexander Dowie's community, for many months, this last week broke out into flames. The leader of the strange religious cult which is known as the Christian Catholic Church of Zion has been an autocrat from the beginning. He has displayed great skill in selecting from various sources the most effective devices for impressing with a sense of his power the sort of people whom he has succeeded in gathering together. Faith healing combined with time-clock devices for recording prayers, elaborate ritual skillfully combined with the informality of revival services, great industrial schemes combined with an arrangement by which the various undertakings are vested in him personally, observances of fasts and certain forms of abstinence combined with appeals to some of the crudest passions and desires for self-indulgence, a complicated organism combined with a retention of supreme power for himself, constitute some of the methods by which he has built up a city in Illinois and has created for himself a position which combines the function of an army general, an ecclesiastical patriarch, a religious prophet, a miracle-worker, a fortune-teller, and a corporation magnate. Financial adverses seem now to be the cause of this autocrat's present difficulties. Added to these are his physical disability, which has shaken the faith of some of

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"All the News That's Fit to Print"

The New York Times

NEW YORK, SUNDAY, MARCH 10, 1907. PAGES, In Five Parts.

DOWIE DIES IN THE CITY HE FOUNDED

Neither Wife Nor Son, Whom He Had Repulsed, Was at His Bedside.

SINGS HYMNS AS END NEARS

Vollva and the Receiver Announce That His Death Will Not Affect the Future of Zion.

Special to The New York Times.

CHICAGO, March 9.—John Alexander Dowie died at 7:40 o'clock this morning at his residence, Shiloh House, in Zion City. The founder of the Christian Catholic Apostolic Church, a sect that had its followers in every quarter of the globe, passed away peacefully after a period of unconsciousness.

The end was not unexpected. For hours the old leader, desecated by all except a few faithful followers, had been sinking slowly. Paralysis and a complication of dropsy and other maladies caused death. No relative was with him at the last. Repulsed when they made a final effort to see him three months ago, neither his wife Jane nor his son Gladstone was at his bedside when the end came.

Mrs. Dowie and her son arrived late tonight from Ben McHugh, their home in Michigan, which is practically all that remains of the wealth once controlled by Dowie, estimated to have been millions.

Soon after Dowie's death Shiloh House, with its furnishings, was seized by Receiver John C. Hately, in the name of the United States Court, for the benefit of the creditors of Zion City. The house is valued at \$50,000 and the furnishings at \$30,000. A custodian is now in charge of the property.

In his eyes and heart they were guilty of disobedience to him, the one fault that he could not condone.

When the end came, Judge Barnes announced it to the hundreds of people waiting outside, by far the greater part of whom had long since deserted Dowie for Vollva.

"The first apostle has passed away," was all he said. Then he returned to the house.

There were few dry eyes in that gathering. For the time all Dowie's faults were forgotten. The people recalled only the leader who had brought them from the tabernacle in Chicago to the colony on the north shore, the man who had shared their joys and their griefs, in that crowd were many persons who had been led by Dowie in the days when his fame as a healer had not been impaired. There were men and women from England, Australia, and more distant lands who had been attracted to Zion City, the community where the name of God never was taken in vain, and where liquor and tobacco and the flesh of swine had been cast out as unclean things.

Work in Zion Stops.

The news spread quickly through the city. Work in the factories was stopped. The employes of the great lace works, brought from England by Dowie, came forth and gathered about Shiloh House. Vollva, although suffering from rheumatism, forgot all his rancor against the living Dowie, and went to the residence and visited the room where the body lies. Then with bowed head, apparently deep in thought and answering no inquiries as to the future of Zion City, he returned to his dwelling.

Flags were lowered to half-mast on the roof of the great tabernacle and the college building. The stores, following the example of the factories, closed for the day. People gathered on the street corners, near the Post Office, across the street from Shiloh House, and on the broad boardwalk and wide veranda of the hoopla.

Judge Barnes notified Gladstone Dowie of his father's death, and he and his mother telegraphed that they would reach Zion City tonight.

In accordance with the oft-expressed wish of Dr. Dowie and also of Mrs. Dowie, the body will probably be laid to rest in Lake Mound, the cemetery in Zion City.

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CHICAGO EVENING AMERICAN, MARCH 9, 1907.

HIS FAMILY IN DAYS OF HAPPY UNION

Was Taken Before His Daughter's Death, Break and He Became Estranged From Wife and Son.



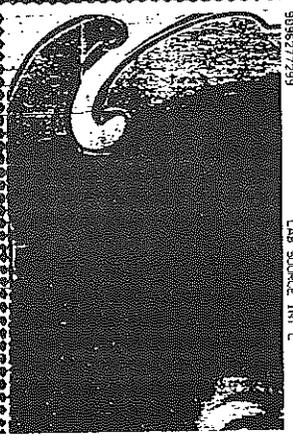
DOWIE DIES UNFORGIVING WIFE, SON AND FATHER

Even at Death's Gate the Old Man's Hatred for Family Was Firm.

John Alexander Dowie, the founder of the Christian Catholic Apostolic Church, died at his residence in Zion City, Ill., this morning. He was 67 years of age. His death was the result of a long illness. He was a man of great wealth, and his death has caused a great deal of interest in the city. His wife and son were not at his bedside when he died. His death was a great loss to the church and to the city.

MISS RUTH HOFER, DOWIE'S HEIRESS

It Was This Heiress Who Joined Dowie; It Was She Who



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PRESS COVERAGE OF HAZRAT AHMAD'S SUCCESS IN THE PRAYER DUEL AFTER DOWIE'S DEATH

CHICAGO EVENING AMERICAN, March 9, 1907

“Dowie Dies Unforgiving Wife, Son and Father”

Year By Year Story of Amazing Reversals in the Life of Dowie

“When John Alexander Dowie passed away, death ended the most spectacular and remarkable career that modern times have known. Gigantic successes and tragic failures punctuated his life.

Here are some of the remarkable works and reversals that marked Dowie's career:

He built a creed, he was excommunicated.

He built a city; he was exiled from it.

He was amassed a fortune of millions; he was reduced to virtual poverty.

He elevated Voliva to great power: Voliva ruined him.

He drew about him thousands who worshiped him: he died deserted by all save a handful of the faithful.”

New York Times, Sunday, March 10, 1907

Dowie dies in the city he founded

Neither wife nor son, whom he had repulsed, was at his bedside

Sings Hymns as end nears

Voliva and the Receiver Announce that his Death will not affect the Future of Zion

Chicago, March 9. — John Alexander Dowie died at 7:40 o'clock this morning at his residence, Shiloh House, in Zion City. The founder of the Christian Catholic Apostolic Church, a sect that had its followers in every quarter of the globe, passes away peacefully after a period of unconsciousness.

The end was not unexpected. For hours the old leader, deserted by all except a few faithful followers, had been sinking slowly. Paralysis and a complication of dropsy and other maladies caused death. No relative was with him at the last. Repulsed when they made a final effort to see him three months ago, neither his wife Jane nor his son Gladstone was at his bedside when the end came.

Mrs Dowie and her son arrived late tonight from Ben McDhul, their home in Michigan, which is practically all that remains of the wealth once controlled by Dowie, estimated to have been millions.

Soon after Dowie's death Shiloh House with its furnishings was seized by Receiver John C. Hartley, in the name of the United States Court, for the benefit of the creditors of Zion City. The house is valued at \$50,000 and the furnishings at \$80,000. A custodian is now in charge of the rooms where the body of Dowie lies in state.

The future of Zion City, it was declared by General Overseer Wilbur Glenn Voliva, Dowie's successor as head of the church, will not be affected by the death of the founder. Receiver Hartley made the same announcement.

..... parts of hymns were murmured from time to time by the lips of the dying man, whose pallid face and shrunken and emaciated form told plainly of the long and unsuccessful fight with disease. Dowie, who was just 60 years old, had crowded in his eventful life the experience of a century and apparently the full measure of the years had descended on him....

The Dunville Gazette
DAVID HASTINGS, Publisher

Friday, June 7, 1907

A MESSIAH IN INDIA

All the way from Qadian, Gurdaspur, India, comes a pamphlet addressed to THE GAZETTE, entitled "Divine Judgment in Dowie's Death, or The Fulfillment of a Grand Prophecy." Our circulation in India is not extensive, and the receipt of this pamphlet consequently was a surprise, which was increased by a perusal of its contents. The subject matter of the pamphlet is described as an extract from the April number of the Review of Religions, published at Qadian in the interest of the Mohammedan faith, and to give an account of the life and teachings of Mirza Ghulam Ahmad, who calls himself the Promised Messiah. It is this Ahmad who claims that, following an attack by Dowie in 1902 on Mohammedanism and a prediction of its impending overthrow, he gave out a prophecy that the Chicago Elijah would leave the world before him in great sorrow and torment. Dowie at that time was at the height of his power, controlling vast wealth, possessing the unbounded confidence of thousands of followers, apparently enjoying perfect health, and several years younger than Ahmad, so that the latter and his adherents may be pardoned for taking some credit for the accuracy with which the prophecy was fulfilled a few months ago.

But Ahmad does not ask people to accept him as the Promised Messiah on the strength of the accurate fulfillment of his prediction regarding Dowie alone. The marvellous claim he makes is thus set forth in his own words: "I am the true Messiah who was to come in the last ages; thus has Almighty God spoken to me. I do not claim to be the Promised Messiah simply by my own assertion, but Almighty God who made the earth and heaven his borne witness to the truth of my claim. The evidence of God has been manifested in hundreds of heavenly signs shown in my support. I say it truly that Almighty God has poured His grace upon me in far greater abundance than upon the Messiah who has gone before me. In the looking-glass of my person the face of God is revealed

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It would be interesting to have some details of the evidence to which Ahmad refers, but beyond the fulfillment of the Dowie prediction, and of other predictions of a somewhat general nature regarding the plague and earthquakes, the pamphlet is silent. Ahmad is said to have recently predicted another series of very disastrous earthquakes, without specifying their exact location, also other calamities of a terrible nature, which he says would have been put off for a while had he not come to give warning of them. If Ahmad confines his prophecies to those of the character appearing in the pamphlet, he is on fairly safe ground, and can build up quite a reputation as a seer, but a trifle more exactness in the matter of places and dates would help him a lot with those of us who are inclined to be sceptical regarding his claims.

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THE DUNNVILLE GAZETTE, Friday, June 7, 1907**“A MESSIAH IN INDIA”**

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THE SUNDAY HERALD, Boston, June 23, 1907

GREAT IS MIRZA GHULAM AHMAD THE MESSIAH

FORETOLD PATHETIC END OF DOWIE, AND NOW HE PREDICTS PLAGUE, FLOOD AND EARTHQUAKE

Twenty Three were the days of August in 1903 when Mirza Ghulam Ahmad of Qadian, India foretold the death of Alexander Dowie, yelped Elijah III, which took place last March, and now cometh the aforementioned Mirza Ghulam Ahmad of Qadian, India, on June 23 and saith: "The turn of this country is drawing near.

Earthquakes . . . will be unparalleled in the world history and will remind men of the destruction of the judgment day.

In Europe and other Christian countries a kind of plague will makes its appearance, which will be very severe.

With my appearance, the secret designs of the wrath of God have been made manifest.

The days of Noah will you again witness, and the scene of Lot's land you will see with your own eyes.

"He called the turn on Dowie, and may he not on devastation?" his followers ask, "He has foretold plague too in the Punjab and other places and great is the name Mirza Ghulam Ahmad of Qadian India."

The Indian gentleman has been well known in the eastern pastures of the world for many years. His claim is that he is "the true Messiah who was to come in the last ages and that God has showered him with Grace. He first came to the attention of the United States in 1903 on account of a controversy with Elijah III. Since the death of Dowie, the Indian prophet's reputation has soared, for did he not tell the death of Dowie, that it should take place within his (the Messiah) lifetime, should take place with great sorrow and torment."

Dowie was aged 59. The seer was 75.

It was in these words that Dowie was

requested to strip for the fray:

"I am the True Messiah who was to come in the last ages: thus has Almighty spoken to me. I do not claim to be the promised Messiah simply by my own assertion, but Almighty God who made the earth and heaven has borne witness to the truth of my claim."

"The evidence of God has been manifested in hundreds of heavenly signs shown in my support. I say it truly that Almighty God has poured his grace upon me in far greater abundance than upon the Messiah who has gone before me. In the looking glass of my person the face of God is revealed to a far greater extent than in that Jesus' person. If these are simply my own assertions, and there is no other authority for them, I am a liar: but if Almighty God bears witness to my truth, no one give the lie to me. Thousands of times—I should say times without number—has He borne witness to the truth of my claim."

"A sign of the evidence of God in my favor will appear on the death of Mr. Pigott, the arrogant pretender to divinity, who shall be brought to destruction within my lifetime. Another sign will appear on Dr. Dowie's acceptance of my challenge. If the pretender to Elijahship shows his willingness by any direct or indirect means to enter the lists against me, he shall leave the world before my eyes with great sorrow and torment. These two signs are particularly for Europe and America. Ah! that they ponder over them and benefit by them."

"I should be borne in mind that Dr. Dowie has no given any reply to my challenge sent to him in September last, nor has he even so much as mentioned it in his paper. For an answer to that challenge I will wait for a further period of seven months from this day, the 23rd of August 1903. If

he accepts the challenge within this period and fulfills all its conditions as published by me previously, and makes an announcement to that effect in his paper, the world will soon see the end of this contest. I am about 70 years of age, while Dr. Dowie is about 55, and, therefore, compared with me, he is a young man still. But since the matter is not to be settled by age, I do not care for this great disparity in years. The whole matter rests in the hand of Him who is the Lord of the heaven and earth and judge over all judges, and He will decide it in favor of the true claimant."

"But if Dr. Dowie cannot even now gather courage to appear in the contest against me, let both continents bear witness that I shall be entitled to claim the same victory as in the case of his death in my lifetime if he accepts the challenge. The pretensions of Dr. Dowie will thus be falsified and proved to be an imposture. Though he may try as hard as he can to fly from the death which awaits him, yet his flight from such a contest will be nothing less than death to him, and calamity will certainly overtake his Zion, for he must take the consequences of either the acceptance of the challenge or its refusal."

"I close these brief remarks with the following prayer: O powerful and perfect God, who hast ever been revealing and wilt ever continue to reveal Thyself to Thy prophets, do Thou give Thy judgment and show to Thy people the imposture and falsehood of Dowie and Pigott, for Thy weak creatures, having taken to human worship and trusted in weak mortals like themselves, have fallen away from Thy path and are wandering in errors far from Thee."

Dowie at first paid no public attention directly to the challenge from the Far East. But on the 26th of September 1903, he said, in his Zion City publication:

"People sometimes say to me, 'Why do you not reply to this, that and the other thing?' Reply! Do you think that I shall reply to the gnats and flies? If I put my foot on them I would crush out their lives. I give them a chance to fly away and live."

Only once did he show in any way that he knew of the existence of Mirza Ghulam Ahmad. He referred to him as the "foolish Mahomet an Messiah," and on Dec. 12, 1903, he wrote:

"If I am not God's prophet, there is none on God's earth that is." In the following January he wrote, "My part is to bring out the people from the east and from the west, from the north and from the south, and settle them in this and other Zion-cities until the time shall come when the Mahometans are swept away. May God grant us that time."

Whereupon Mirza tersely challenged him to "pray to God that of us two whoever is the liar may perish first."

Dowie died with his friends fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death, with Zion City torn and frayed by internal dissensions.

Mirza comes forward frankly and states that he has won his challenge, or "prediction." And he asks every seeker after truth to accept the truth as he announced it. He regards the misfortunes, which befell his traducer in America, as evidences of divine vengeance commingled with divine judgment. As a follower says, however:

"It is not to exult over a fallen enemy that we refer to certain circumstances in Dowie's life. Such a thing is furthest from our ideas. It is only in the cause and for the furtherance of truth that we publish these facts. The holy religion of Islam, no doubt, teaches us not to mention the faults of the dead, but this does not mean that facts should be concealed when their disclosure is in the interests of society and a service to humanity, truth and God."

All these conclusions the follower arrives at with a certainty which rings with self-conviction, or at least with pride in the accuracy of his prediction. He goes on to say:

"In bringing disaster upon Dowie's head, and ultimately in his untimely death brought about with

sorrow and torment, Almighty God has given his judgment exactly as he had informed his messenger three of four years previous to these occurrences.”

J.H. Smith Pigott, to whom the Messiah refers, heads a peculiar sect in Clopton, London, known as the Agapemonites, or “Dwellers in the Abode of Love.” About seven years ago he proclaimed himself the “New Messiah,” and drew around him 3000 fanatics, including many women.

Pigott promised to take his followers to heaven on Aug. 24, 1901. At the appointed time they gathered in a field and waited vainly for the event to take place. Pigott promptly explained that they had been sinning, and thereby had so sorely grieved the Lord that he refused to accept them. The Agapemonites believed this explanation and promptly did penance by subscribing a large sum of money for the erection of a beautiful church. In this Clopton region, which is called the “Abode of Love”, there is neither marriage nor grieving in marriage, and the inmates are supposed to dwell together in an atmosphere of spiritual comradeship and platonic affection. Grave scandals resulted in popular hostility against the doctrines of Pigott.

Pigott’s annual receipts are \$30,000. At one time this Messiah, whom Mirza disapproves of so strongly, was a sailor on the Pacific coast. In 1890 he returned to England, his native country, took holy orders and became a curate of the Church of England in a London parish. Subsequently he joined the Salvation Army, rose to the position of major and then acquired divinity.

As to disasters dire, the Indian divinity says:

“Bear in mind that Almighty God has informed me of earthquakes in general. Know it for certain, then, that as earthquakes have come in American, Europe, and Asia in accordance with my former prophecies, more will yet occur in diverse places, some of which would be so severe that the destruction wrought by them will be unparalleled in the world’s history and will remind men of the destruction of the judgment day.”

“Death will make such havoc that streams of blood will flow. Calamities of a terrible nature from earth as well as heaven will come upon men.”

“Many shall be saved and many shall be destroyed. The days are near, nay; they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God, and with all their heart and all their soul they are bent low upon the world. Had I not but with my appearance the secret designs of the wrath of God have been made manifest, for He says that ‘punishment is not sent upon a people until a messenger is raised.’ Those who repent shall be saved, and those who show fear before the calamity comes shall be shown mercy.”

“Do you think that you can be saved by your own plans? That cannot be. Do not think that severe earthquakes have come in distant places in America and your country is safe, for I see that greater distress is in store for you. Thou, O Europe! Art not safe, nor thou, O Asia! And ye that dwell in islands! No self-made deity will assist you on that day. I see cities falling down and I find inhabited places in ruin.”

“I say to you truly that the turn of this country is drawing near. The days of Noah will you again witness and the scene of Lot’s land you will see with your own eyes. But God is slow in sending His wrath. Repent that mercy may be shown to you. He who forsakes God is a worm, not a man, and he who does not fear Him is dead, no living.”

The words of a plague prophecy, literally translated, run as follows:

“In Europe and other Christian countries a kind of plague will make its appearance which will be very severe.” The appearance of plague in India was foretold by the promised Messiah by more than 10 years, assert his followers.

The Truth Seeker. — June 13, 1907.

TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.
Edited by The Truth Seeker Company.
DONALD Editor and Proprietor
HUBBARD Editorial Contributor
174th Street, New York, N. Y.
Post Office Box 1210.

JUNE 15, 1907.

Subscription Rates table with columns for description and price.

Subscription in advance \$3.00
Subscription in advance 5.00
Subscription and one new subscriber, in
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Free Thoughts.

man's thoughts are not valuable.
with cannot be put into the Bible.
man progresses God cannot stand still.
if the talk about love ought to be steril-
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ld like to have a person tell me why
God.
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tantly no longer stands in the way of
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reat problem of life is not to get to
but to learn how to live.
e of the woman who condemns in her
what she forgives in men.
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golf on Monday and go to heaven.
Christian church has no other mission
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arder to fool men and women to hell
used to be. Only a few engage in the
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e getting large and free enough to say
apparent: It is all of life to live, and all
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eatest victory of the nineteenth century
ning the right to speak the truth with-
of the church.
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ospel of not a place to lay your head,
its the best that earth affords.
out on my lawn and see a dozen trees
th miracle-blossoms which in time will
miracle-fruit, all showing that Nature
is the universal mystery.
has been a tendency to ignore the real-
that we see, and to place greater im-
upon the unseen. We have been told
invisible was the real and the visible
al. This is equivalent to saying that
ge is not what we have experienced and

discovered but what we do not know, and have
not found; that the actual is not the known but
the unknown. We cannot pay tribute to any such
philosophical nonsense. We all have the convic-
tion of the little boy who did not like to be left
alone when he was put to bed. He begged his
mother to leave the light in the room. The
mother said to him: "You are not alone. God
is with you." But the little boy was not reas-
sured, and once more repeated his request, say-
ing: "Mamma, God may be here, but I cannot see
him, but I can see the light."
There you have it. We all believe in what we
can see, in spite of philosophy, religion and every-
thing else. L. K. W.

The War of the Prophets.

Now that Dowie is dead and buried, his claims
repudiated, and none so hard up for an objur-
gation as to swear by his burial as that of a prophet,
the squabbling over his property, his reputation,
and his moth-eaten mantle seems irrelevant even
to those who have always regarded him as an
impostor. The following occurred in the news-
paper dispatches last week:

"Chicago, June 2.—Accompanied by a band which
cost \$30 an hour. While Glenn Voliva, recently de-
posed from Zion by the Federal Court, today held a
revolutionary meeting in a tent just outside the city, the
courts having enjoined him from holding a meeting in
Zion City. It was expected that the tent meeting
would be livelier than ordinarily, but Glendon Dowie,
the 'blessed' son of the former prophet, suddenly took
the reins in his own hands and put an unexpected
ending to the Voliva plan.

"The Voliva matter has been leading in many bit-
ter personalities regarding Mrs. Dowie, who was the
prophet and mother of Glendon. She has become
unpopular, and it was learned that another attack
was to be the chief entertainment of the Voliva meet-
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the warlike and his meeting today, while well attended,
was unusually tame, because his fire had been drawn.
Many curious persons from Chicago and the towns sur-
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thing sensational, but were disappointed.

"In the city proper, where General Lewis, under the
wing of the Federal Court, is holding forth as the legiti-
mate successor of Dowie, the day was quietly spent
with the ordinary religious services in the tabernacle.
Voliva drew a crowd of his followers and built up a
new Zion, probably by some Southern City, but little
heed is given to the threat, and his followers are rapidly
deserting and rallying to the Lewis standard. The
courts are watching the new movement in pulling Zion
on a business basis, and with the removal of Voliva it
is expected the people will settle down and regain their
former composure."

Old Dowie himself was too much of an egotist
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It is diverting to turn from the scene above
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We have previously alluded to the prophecy
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If Dowie declined, the Mirza said, the end would
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That was the Grand Prophecy; Zion should fall,
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It appeared to be a risky step for the Promised

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him as a survivor; but he won out.

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The war of the prophets dates from the re-
mote past and will beyond doubt go on as long as
there are two of them in the field. In the time
treated of by the Bible writers, miracle competi-
tions were held. Aaron, the successor of Moses
entered such a contest, arranged by Pharaoh, he
cast down his rod before the monarch, and it be-
came a serpent. Then Pharaoh also called the
magicians of Egypt, who duplicated the trick
their rods, thrown down, turning likewise into
serpents; but Aaron got the decision because his
rod swallowed up their rods. After that test
Aaron was the Mirza for the children of Israel's
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One who makes prediction and lives to see it ful-
filled, of the downfall of a modern prophet, is not
warranted thereby in setting himself up as another.

Liberty in Bad Company.

On the dedication of a Roman Catholic cath-
edral in St. Paul, Minn., President Roosevelt
wrote to Archbishop Ireland (cardinal not yet
but soon if the President's influence prevails) as
follows:

"In this fortunate country of ours, liberty and re-
ligion are natural allies, and go forward hand in hand.
I congratulate all those gathered to witness the laying
of the corner stone of the new Cathedral of St. Paul.
I congratulate those who are to worship in it, and I
congratulate especially you personally."

Assuming that Mr. Roosevelt has duly consid-
ered his thesis that "liberty and religion are nat-
ural allies," he ought to be able to point out with
what particular liberty the Roman Catholic
church is allied. Surely it is not religious lib-
erty, for that has been anathematized by the
popes, whose decrees are infallible when they deal
with the question. It is not popular liberty, or
the liberty of self-government, for the pope says:
"The duty of the multitude is to allow them-
selves to be led, and, like a docile flock, to follow
the pastors." Nor is it political liberty, for, when he
chooses, the pope forbids Catholics to vote ex-
cept some favorite of his in danger of defeat.
It is not social and domestic liberty, because that

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THE TRUTH SEEKER, New York, June 15, 1907

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"The Voliva faction has been indulging in many bitter personalities regarding Mrs. Dowie, widow of the prophet and mother of Gladstone. This has become unbearable, and it was learned that similar attacks were to be chief entertainment at the Voliva meeting today. Gladstone, served notice upon Voliva and his adherents that if any more attacks, open or in secret, were made upon him or his mother the case would be carried into the courts, Voliva, who has come to have some respect for the Federal Court, headed the waning, and his meeting today, while well attended, was unusually tame, because its fire had been drawn. Many curious persons from Chicago and the towns surrounding Zion attended the meeting, expecting something sensational, but were disappointed."

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followers are rapidly deserting and rallying to the Lewis standard. The courts are assisting the new overseer in putting Zion on a business basis, and with the removal of Voliva it is expected the people will settle down and regain their former prosperity."

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THE REVIEW OF RELIGIONS, February, 1907

THE END OF AN IMPOSTER

Dr. Dowie of Elijah fame has gone mad after being subjected to all the disgrace which was the result of the vast majority of his disciples renouncing him in one body as an imposter. *The Truth Seeker* of New York, December 8, 1906, says: "John Alexander Dowie, who has posed as Elijah the Restorer and as the First Apostle of Jesus Christ, is now a raving maniac. He is a physical as well as a mental wreck, confined to his bed, and imagines himself the commander of an army, his followers, irrespective of sex, being to him 'gentlemen of the army'" *The Indian Daily Telegraph* writes:—

"Telegrams received from Chicago state that Dr. Dowie displayed unmistakable evidence of mental collapse on Sunday, while addressing a meeting of two hundred of his followers from Zion city.

"He appeared (says the New York corres-

pondent of the *Tribune*) with his hands and feet bandaged, and labored under the delusion that he had received serious wounds in a victorious battle, while his faithful general had been slain. He pictured Lake Michigan as filled with warships, which have come to help him to wrest Zion from the rebels. The Negro attendants removed Dr. Dowie before he had finished his rambling address.

"It is stated that Dowie has forgotten his own name and calls himself Jerry. He is almost helpless physically."

Almighty God does not allow the impostors to prosper as His Messengers and the fate of Dowie shall for all ages be a most noteworthy illustration of this truth. And all this had been prophesied for him by the Promised Messiah three years before this.

CHAPTER 5

Current Status of Hazrat Ahmad's Movement

- The community is now established in 160 countries of the world.
- The Unity of God is proclaimed from over 7000 Mosques around the world.
- The propagation of the Message of Peace i.e. Islam is being executed through 1000 Mission Houses in the seven continents of the world.
- 277 Primary Schools and 81 high schools are providing first-rate education in Africa.
- 31 hospitals are taking care of the sick and the needy in several areas in the African continent.
- Muslim Television Ahmadiyya glorifies the blessed name of God round the clock and provides a learning institution at every one's home at no charge on a 24-hour basis.
- Friday Sermons may be viewed and heard in 8 languages throughout the world.
- The Holy Quran has been translated in over 50 languages and the printed copies have been distributed to millions around the world.
- A new institution of International Bai't was initiated in 1992. By the Grace and Mercy of Allah, the Bai't count (the number of people joining the community) is on a constant rise doubling every year. Alhumdolillah. A chart is being presented on the next page.
- Selected excerpts of the Holy Quran, the sayings of the Founder of Islam, Holy Prophet Mohammad^{sa}, and the writings of Hazrat Ahmad^{as} have been translated into 118 languages and distributed in millions throughout the world.

CONDITIONS OF BAI'AT (INITIATION)
in the Ahmadiyya Movement in Islam
by Hazrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah and Mahdi (peace be onhim)

The initiate shall solemnly promise:

- 1 That he/she shall abstain from shirk (association of any partner with God) right up to the day of his/her death.
- 2 That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away with passions, however strong they may be.
- 3 That he/she regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet (peace and blessings of Allah be upon him); and shall try his/her best to be regular in offering the Tahajud (pre-dawn supererogatory prayers) and invoking Darood (blessings) on the Holy Prophet (peace and blessings be upon him); that he /she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and praise and glorify Him.
- 4 That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.
- 5 That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/ she shall march forward.
- 6 That he/she shall refrain from following un-Islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Quran; and shall make the Word of God and the Sayings of the Holy Prophet (peace and blessings of Allah be upon him) the guiding principles in every walk of his/her life.
- 7 That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.
- 8 That he/she shall hold faith, the honor of faith, and the cause of Islam dearer to his/her than his/her life, wealth, honor, children, and all other dear ones.
- 9 That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only, and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.
- 10 That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connections demanding devoted dutifulness.

(Translated from Ishtehar Takmeel-e-Tabligh, January 12, 1889)

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