FATH-E-AZEEM

The Power of Prayer over Prejudice



Fath-e-Azeem Mosque inaugurated on September 27, 2022
by Hazrat Mirza Masroor Ahmad in Zion, Illinois, USA

Compiled by Anwer Mahmood Khan

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(A Great Victory)

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Compiled by Anwer Mahmood Khan

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EXCERPTS FROM THE FRIDAY SERMON BY HAZRAT KHALIFATUL-MASIH V aba

Delivered at Fath-e-Azeem Mosque in Zion, Illinois, USA
September 30, 2022

The Promised Messiah as declared this Sign as a great victory. Today, we enter the next stage [of this victory] by inaugurating a mosque in this very city [of Zion]. We witnessed the fulfilment of one aspect of this revelation approximately 115 years ago and today we are witnessing the fulfilment of another aspect. Around 115 to 120 years ago, the secular newspapers of the time published the challenge issued by the Promised Messiah as in their newspapers and then also published the news of Dowie's death. Thus, this was a Sign of God Almighty which the world accepted…

It is the guidance of the Holy Prophet[sas] that whoso is not grateful towards people is not grateful to Allah the Almighty as well. *(Jami' at-Tirmidhi, Abwab-ul-Bir wa al-Silah,* Hadith 1954). In accordance with this guidance, we should express our gratitude to that Magnificent God, who enabled us to build this mosque. As such, this is not merely a day to rejoice for us Ahmadis, but it is also a day to express our immense gratitude to God who, along with the construction of this mosque, also manifested to us a living Sign of the Imam of the Age and the ardent Devotee[as] of the Holy Prophet[sas]...

Today, Allah the Almighty enabled the Jama'at to build a mosque in the city belonging to a false claimant and an enemy of Islam, whose destruction had been prophesied by the Promised Messiah[as] 120 years ago after being informed by Allah the Almighty about it. Moreover, this opponent had announced that no Muslim would be able to enter the city until they had converted to Christianity. Thus, these are the works of Allah the Almighty. Allah the Almighty proved the falsehood and ultimately destroyed such an individual, who was extremely wealthy and held great worldly esteem. On the other hand, Allah the Almighty granted the means to propagate the claim of His Appointed One—who came from a small village in Punjab, and whose claim was in relation to the rejuvenation of Islam—to reach 220 countries of the world...

Today, we enter the next stage [of this victory] by inaugurating a mosque in this very city. We witnessed the fulfilment of one aspect of this revelation approximately 115 years ago, and today we are witnessing the fulfilment of another aspect. Around 115 to 120 years ago, the secular newspapers of the time published the challenge issued by the Promised Messiah[as] in their newspapers and then also published the news of Dowie's death. Thus, this was a Sign of God Almighty which the world accepted...

In relation to Dowie, we are witness to the glory in which the message [of the Promised Messiah[as]] spread. The seed planted by Allah the Almighty through the Promised Messiah[as] for the revival of Islam is continuing to grow and spread with such glory throughout the world. Allah the Almighty made countless promises to the Promised Messiah[as] and revealed to him, 'God will not abandon you. God will grant you extraordinary respect. The people will not save you, but I will save you.' (*Izāla-e-Auhām,* Rūḥānī Khazain, vol. 3, p. 442)

Allah the Almighty has made countless promises to the Promised Messiah[as] such as this one, and the 133-year-history of the Community is a testament to how Allah the Almighty continues to fulfil

these promises. Today, the Community has spread to 220 countries of the world, and this is due only to the fact that Allah the Almighty provided the means for its message to spread...

What did the one who challenged the Promised Messiah[as] want? In the name of religion, he desired to have governance over the world. In order to do so, he used the name of the Promised Messiah[as] and made tall claims that he would do so and so with the Messiah of Muhammad[sas]... When the Promised Messiah[as] challenged him to a prayer duel, his end was made manifest. The world witnessed the humiliation and disgrace of Dowie in every regard. Such a clear Sign was manifested that the newspapers had no choice but to accept it, and there was no alternative but to declare Mirza Ghulam Ahmad[as] as great. But should we only build a memorable mosque and be pleased whilst rejoicing in this great victory? As I have said, we have reaped the fruits of the Promised Messiah[as] and continue to do so, yet the Promised Messiah[as] guided his followers to tread the paths which enable one to develop a relationship with Allah the Almighty. The Promised Messiah[as] did not only make this challenge to destroy him, rather, it was to establish the grandeur of Islam; to bring the world under the banner of Islam; and to show that now the supremacy of the Messiah of Muhammad[sas] will be established in the earth, who was to raise the banner of the Holy Prophet[sas] and establish the sovereignty of the One God throughout the world...

O servants of the Messiah of Muhammad[sas]! Every Sign of victory ought to bring about a transformation within us. Therefore, make an oath that today is the day that a great spiritual revolution will be brought about within us; and it ought to serve as a day of bringing about a spiritual revolution within our children and our progenies, and indeed it ought to be.

FOREWORD

This book, which has been titled *Fath-e-Azeem—The Power of Prayer over Prejudice,* documents the historic prayer duel which took place from 1902 to 1907 between Hazrat Mirza Ghulam Ahmad, peace be upon him, and Dr. John Alexander Dowie. At the time, Dr. Dowie was one of the most powerful men of his day: founder of a global church, a city, and a claimant to prophethood. A world-renowned faith healer, he famously claimed to be the Messenger of the Covenant, the first apostle, and the third manifestation of Elijah, or "Elijah the Restorer."

Hazrat Mirza Ghulam Ahmad, peace be upon him, too, claimed to be a prophet of God, the long-awaited Promised Messiah of the Latter Days. When he read Dowie's attacks on Islam and his beloved master, the Holy Prophet Muhammad, may the peace and blessings of Allah be upon him, and Dowie's prayers to destroy Islam and Muslims, Hazrat Mirza Ghulam Ahmad, peace be upon him, rose to Islam's defense and Muslims everywhere, challenging Dowie to a prayer duel: meaning, whichever of the two was a liar should die in the lifetime of the truthful one.

Suddenly, the mighty "Elijah" became silent, but that certainly was not the case with the American and international newspapers. They provided extensive coverage of this very bold and public prayer challenge. Many appeared to be in disbelief but could not deny the simplicity and effectiveness of such a proposal. Some even acknowledged its Biblical precedent, while others mocked it.

That tone changed, however, to something far more serious in 1907. On February 20, the Promised Messiah, peace be upon him, proclaimed: "God has informed me: I will reveal a fresh sign which will be a great victory. This will be a sign for the whole world." Within a few weeks, Dowie died precisely as predicted. That once powerful man in the prime of his prosperity and health was reduced to poverty, infamy, and isolation in a matter of a few years, and his fall from grace began just after he was challenged to the prayer duel. The newspapers credited Hazrat Mirza Ghulam Ahmad, peace be upon him, for the accuracy with which his prophecy was fulfilled, some even glorifying him as the long-awaited Messiah. We have attempted to capture the unfolding of these events in the newspaper clippings documented in this publication.

I would like to express my gratitude to Anwer Mahmood Khan, whose passion in this field has culminated in the historical evidence compiled in this book. He has been researching this topic for decades and assembled a capable team of devotees of the Promised Messiah, peace be upon him, to help bring this book to print. May Allah Ta'ala bestow blessings upon him and his entire team for unearthing this tremendous treasure and bringing to light the magnitude and magnificence of this most amazing sign. May this book serve to guide seekers after truth and demonstrate how God Almighty comes to the aid of His chosen ones. *Aameen.*

Mirza Maghfoor Ahmad
National Ameer of the Ahmadiyya Muslim Community,
The United States of America
June 2023

PREFACE

Twenty and three are the years that have lapsed since the Ahmadiyya Muslim Community, USA held the *Messiah 2000* conference in the environs of Zion, Illinois, to commemorate a prayer duel of unprecedented proportion for its time and place. It was waged against the founder of the city of Zion—a self-styled prophet who bitterly opposed Islam—Dr. John Alexander Dowie, who openly and repeatedly prayed for God to wipe Islam off the face of the earth. With Dowie's far-reaching influence, it was not long before this news reached the other side of the earth, where it was picked up by the Founder of the Ahmadiyya Muslim Community, His Holiness Mirza Ghulam Ahmad[as], in Qadian, India. Ahmad, peace be upon him, responded to Dowie's prejudice with a challenge no prophet could refuse—a prayer duel to the death. The scene had been set to play itself out on the global stage of international media. It would only be a matter of time before the false prophet was exposed.

The proceedings and ultimate outcome of this historic and highly publicized event are well documented for all to see, and it was my intent from the very start to compile it all in one place to allow readers to gain a glimpse of that highly charged atmosphere. We can now look back through the lens of history to piece together how a lone voice in India was heard throughout the world with the simple message that God truly exists, and the proof of His existence will be the future events that will unfold before your very eyes. It fell nothing short of a momentous victory of prayer over prejudice and remains a living sign for sincere seekers after truth even to this very day. By the grace of Allah, that same city of Zion—which was once notorious for its intolerance and ignorance—has opened its arms to welcome its first-ever purpose-built mosque: Fath-e-Azeem Mosque. This mosque, its minaret and its special exhibition, were constructed to commemorate the Centennial of the American branch of the Ahmadiyya Muslim Community, which was established in 1920.

The newspaper coverage of this historic event was extensive and appeared in Asia, Australia, Europe, Canada and the United States of America. Although 32 newspaper references were recorded by Hazrat Mirza Ghulam Ahmad[as] in 1907, he said the future would reveal their number to be in the hundreds.

In the present edition of this book, we have documented the newspaper clippings discovered to date through our team's research, increasing the number of total articles to nearly 160. These are now all in the public domain and are presented here for the education and benefit of a wide readership. Interestingly, while our team was pursuing the retrieval of these newspaper clippings, we learned that the National Endowment for the Humanities, a U.S. federal agency, had separately initiated a newspaper archive project in Illinois and took special interest in the Ahmad-Dowie prayer duel, which they described as "fascinating local history" and a "historic gem." Their project included the preservation and publication of another two dozen clippings from small town American newspapers, which they published

in a special interest story. The valuable work of the National Endowment for the Humanities enabled us to add four previously undiscovered clippings.

We express our utmost gratitude to the Worldwide Head of the Ahmadiyya Muslim Community, the Fifth Khalifah of the Promised Messiah[as], His Holiness Mirza Masroor Ahmad, may Allah strengthen his hand, for his continued prayers and guidance throughout the preparation of this book.

I would also like to express my profound gratitude to Salima Malik, Naila Ahmad, Sarah Ahmad, Naser-ud-Din Shams, Naveed Malik, Amjad Mahmood Khan, Ahsan Mahmood Khan, Kareem Ahmed, Salman Muhammad Sajid, Sardar Anees Ahmad, Faizan Mughni, Arshad Mahmood Khan, Mirza Abdul Wahab, and others for their invaluable assistance in various capacities, be it research, procurement, typesetting, or editing. May the Benevolent Lord reward them and their families for their tremendous services and selfless sacrifices.

Here, I would be remiss not to mention my great mentor and former National President of the Community, the late Sahibzada Mirza Muzaffar Ahmad, at whose behest I began this search two decades ago. May the Almighty confer His everlasting mercy, love, kindness, and forgiveness upon him. Finally, I am grateful for the guidance and support of the present National Ameer, Sahibzada Mirza Maghfoor Ahmad.

Anwer Mahmood Khan
Chino Hills, California, USA
June 2023

Fath-e-Azeem

The Power of Prayer over Prejudice

PART I

Background, Context & Contenders

THE BIBLICAL PRECEDENT FOR PRAYER DUELS

God has been sending prophets for humanity's guidance since time immemorial. They are His ambassadors charged to convey His message, but are always met with opposition, dissension, and deceit. On the flipside are false prophets—the height of betrayal in the Kingdom of Heaven—usurpers who prop themselves up as divine authorities only to mislead the masses. For such extreme circumstances, the Scriptures call for extreme measures, where prophets invite pretenders to a spiritual duel—the irreproachable weapon of choice being prayer. Each supplicates to God to expose the liar in their lifetime. In Islamic terminology, this contest is known as a *mubahalah,* which—like many Quranic teachings—resembles Judeo-Christian tradition.

The New Testament, for example, makes it very clear that God's heavy hand comes down hard upon pretenders. The Bible states in Ezekiel (14:9): "And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel."

The Bible further expands upon this theme in the account of Jeremiah, who—under Divine command—calls out the false prophet Hananiah for proclaiming fabricated prophecies. Jeremiah publicly affirms the true revelations of the Lord and foretells Hananiah of the dire end that awaits him:

Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD. So Hananiah the prophet died the same year in the seventh month. (Jer 28:15-17)

Jeremiah goes on to foretell the horrific fate of two other false prophets—Ahab the son of Kolaiah and Zedekiah the son of Maaseiah—who were delivered into the hands of Nebuchadnezzar, the Babylonian king, and "roasted in the fire" (Jer 29:21-22). Divine wrath deemed this the worthy end for their duplicity and debauchery. And as for the lies spoken by the false prophet Shemaiah the Nehelamite, one of his punishments was that he and his seed shall not have a man dwell among his people (Jer 29:32), thereby blotting his name.

Perhaps the most striking example of a Biblical *mubahalah* belongs to that of the prophet Elijah. He single-handedly takes on 450 false prophets of the idol Baal in a public prayer challenge. Both sides were to pray to their God to send down fire to burn their respective bull sacrifices. When Elijah's prayers were fulfilled in an awesome spectacle for all to see, the masses fell on their faces, glorifying the One True God. Elijah then ordered the people to seize the 450 false prophets and led them to the Kishon Brook, where he proceeded to kill them all (see I Kings 18:19-40). It is this precedent that many newspapers referred to when Ahmad challenged Dowie to a prayer duel, with the New York Times observing, "A Genuine Elijah would jump at such a proposal."

WHAT IS A MUBAHALAH?

The Holy Quran furnishes evidence that satisfies the soul's quest for truth and exaltation. Its arguments satiate the hunger of the heart and are framed in a manner so convincing and conclusive that man is left with no choice but to accept their truth. However, in extreme cases, where arguments are exhausted yet an individual persists in defying the Quran's truth, Islam affords a public challenge—known as a *mubahalah*—whereby both parties call upon God to expose the liar.

An example of such a situation arose during the lifetime of the Holy Prophet Muhammad[sas]. When a delegation of sixty Christians visited Medina from Najran in the south of Arabia, they engaged the Holy Prophet[sas] in a debate regarding the alleged Divinity of Jesus[as]. The Christians argued the uniqueness of Jesus[as], citing his virgin birth without the agency of a father, and challenged the Prophet[sas] to come up with anyone who could be the likeness of Jesus[as] in that regard.

Despite the spontaneous exchange of several deeply profound and intricate theological arguments debated and developed over centuries of Christian history, the Quran encapsulates its conclusive rebuttal in a simple, clear and concise manner:

اِنَّ مَثَلَ عِيْسٰى عِنْدَ اللّٰهِ كَمَثَلِ اٰدَمَ ؕ خَلَقَهٗ مِنْ تُرَابٍ ثُمَّ قَالَ لَهٗ كُنْ فَيَكُوْنُ ○

> Surely, the case of Jesus with Allah is like the case of Adam. He created him out of dust, then He said to him, 'Be!,' and he was. (Holy Quran, 3:60)

First, the Quran replies to the immediate Christian demand by stating that Adam is the likeness of Jesus, forcing the Christians to consider who the father of Adam was. Secondly, the Quran points out that Adam was formed out of dust, whereas Jesus was formed out of a woman. Thirdly, the Quran points out that both Adam and Jesus were "created," seizing upon the irrefutable fact that something created within the universe cannot be the Creator of the universe.

Although the Holy Prophet[sas] was illiterate and had no access to the theological polemics of early Christianity, the simple revelation he received echoes the irrefutable argument of the Arian controversy circa 300 CE: *Before Jesus was, he was not.* In other words, if Jesus was the *begotten* Son, there was a time when he was *not begotten* before that event. The same cannot be said of the eternal Father; i.e., God, who has no beginning nor any end.

However, confusion ensued from the words of Christ[as], which he spoke in the flowery metaphors of his Semitic tongue. For example, when Jesus[as] says, "I and my Father are one" (John 10:30), he himself illustrates the figurative context of the term "one" in John 17:11. But since the Romanized Christians of the West misconstrued these expressions of the East to be literal in context, they inadvertently transformed Jesus into the very God to Whom he was praying. And in an attempt to explain away the contradictions that resulted therefrom, they were forced to devise a convoluted Christology that fused the conflicting natures of both man and God into Christ. Further,

realizing that nobody could possibly understand this theological construction, it was then dismissed as a "mystery" that transcended the human mind, albeit the obvious product of it.

As an illustration, the Bible states that God knows all things (1 John 3:20), but it also tells us that Jesus did not know when he was supposed to come again (Mark 13:32). Thus, Jesus is a "God" who does not know all things. Romanized Christology attempts to explain away this contradiction by speculating a variety of conjectures splitting hairs about his nature: when Jesus appears to resemble a description of God, that is his Divine nature, but when he does not, that is his human nature.

Nevertheless, considering these contradictions that eventually came to be known as the mystery of the Trinity, God then revealed the following verse:

اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُنْ مِّنَ الْمُمْتَرِيْنَ ○

This is the truth (*al-haqq*) from thy Lord, so be thou not of those who doubt. (Holy Quran, 3:61)

In explanation of this verse, the Five Volume Commentary states: "As *haqq* (truth) also signifies an established fact or an established truth (2:148 & 3:4), the verse hints that as now the fact has been established beyond doubt or controversy that there was nothing in Jesus above an ordinary mortal, so there is truly no possibility of doubt or difference of opinion in the matter."

But for the Christians of Najran who refused to accept such a clear argument that was completely in accord with their scriptures and preserved the integrity of all their verses—both literal and metaphorical—God issued a stark challenge:

فَمَنْ حَآجَّكَ فِيْهِ مِنْۢ بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَ اَبْنَآءَكُمْ وَ نِسَآءَنَا وَ نِسَآءَكُمْ وَ اَنْفُسَنَا وَ اَنْفُسَكُمْ ۟ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَّعْنَتَ اللّٰهِ عَلَى الْكٰذِبِيْنَ ○

Now whoso disputes with thee [O Muhammad] concerning him [Jesus], after what has come to thee of knowledge, say to him, 'Come, let us call our sons and your sons, and our women and your women, and our people and your people; then let us pray fervently and invoke the curse of Allah on those who lie.' (Holy Quran, 3:62)

It was in this same spirit that His Holiness Mirza Ghulam Ahmad[as] challenged John Alexander Dowie to a *mubahalah*. Dowie claimed to be a prophet, openly abusing the Holy Founder of Islam and expressing the offensive desire to eradicate all the world's Muslims. As a final resort, Ahmad issued the following challenge to 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 the two of us, the one who is false may die before the other. (*Review of Religions,* vol. 1. no. 9, p. 342)

After this challenge, John Alexander Dowie experienced a rapid decline until he was struck with paralysis and finally died on March 9, 1907, within the lifetime of Ahmad[as], who lived until May 26, 1908. Thus, Allah clearly demonstrated the veracity of Ahmad[as], as He always does with all His true Messengers.

JOHN ALEXANDER DOWIE

A Brief Life Sketch

John Alexander Dowie was born in Edinburgh, Scotland, in 1847. His family moved to Australia in 1860, where he began working at his uncle's shop as a shoe salesman and worked a few odd clerk jobs here and there as a young man.

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, which he did in 1872. He sought employment in the Church and was accepted in a Congregational church in Alma, a small, dusty in-land settlement fifty miles north of coastal Adelaide. After stops in the Sydney suburbs of Manly and Newton, Dowie moved to Melbourne, where he assumed the pastorate at Collingwood Tabernacle. In 1878, following successful encounters in divine healing, he organized the International Healing Association.

He was arrested many times during his tenure owing to his aggressive protests against the wickedness that he felt was overtaking the area.

In July 1888, he embarked on a journey to San Francisco, California, where he would continue his healing-based ministry. He initially received a warm welcome, which gradually dwindled as he accused his helpers of being apostates. He traveled extensively up and down the West Coast, and, passing through Utah, he arrived in Evanston, Illinois. In 1895, he set up a "small wooden hut" as the press described it, near the World's Fair entrance in Chicago, quickly gaining fame and repute for his grand public healings of the infirm.

In 1896, he formed his own congregation, naming it the Christian Catholic Church. He had an enrollment of five hundred followers. In 1897, he claimed that he had been arrested over a hundred times for protesting against alcohol use and practicing medicine (faith healing) 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 on his controversial pursuits in Chicago. On New Year's Eve, he gathered his followers for an all-night service at the Central Zion Tabernacle. As the clock struck midnight, Dowie drew back a large curtain, twenty-five feet high and twenty-five feet wide, to uncover the blueprint of a new city he would establish in 1901 along the banks of Lake Michigan. It was a 6,600-acre vision of the future City of Zion. From this point on, his success and progress grew in leaps and bounds. He was at the height of his career.

During the next several years, however, Dowie's life became a roller coaster ride of peaks and valleys, the likes of which are seldom seen. Dowie enjoyed the media limelight for a twelve-year period, yet the eventual outcome of it all was encapsulated in the following report by the *Princeton Telegraph,* dated March 20, 1907, several days after Dowie died:

"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 Dowie's downfall indicates a turn for the worse in 1902, right around the time that he was challenged to a *mubahalah,* or a prayer duel, by His Holiness Mirza Ghulam Ahmad[as]. Also of significance is that Dowie had just claimed to be Elijah III, paving the road for the long and eagerly awaited second coming of Christ, and had grown far too flagrant and liberal in his criticisms of those who differed with his theological beliefs. Particularly disturbing to Ahmad[as] was Dowie's overt antagonism towards Islam; its Holy Founder, Muhammad[sas]; and the Muslim population in general. Dowie openly expressed views that sought the annihilation of the entire Muslim nation. Thus, it was only natural that Ahmad[as]—being the representative of Islam—would respond to Dowie's comments with an offer no prophet could refuse. And no, there was no need to extirpate millions of Muslims across the globe.

Ahmad[as] offered an easy solution. Since both men claimed to be prophets divinely sanctioned by the One True God, yet their teachings were diametrically opposed to each other, one of them—by definition—had to be a liar. Therefore, Ahmad[as] proposed that he and Dowie should both pray to their respective Gods to cause the liar to die in the lifetime of the truthful claimant. He further warned Dowie to refrain from abusing the Holy Founder of Islam lest God's wrath be kindled all the more.

Dowie paid no heed and tried to dismiss the challenge altogether, but Ahmad picked his words carefully, leaving Dowie no means of escape. God's wrath would befall Dowie whether he accepted the challenge explicitly and openly in public, or implicitly and covertly by failing to repent and refrain from his slanderous rhetoric against Islam. Silence would only delay his inevitable fate. It mattered not that Dowie had every material advantage in his favor; for, Ahmad[as] stood on solid spiritual ground.

Dowie faced a real dilemma and was forced to pick his poison: either (i) stay silent and accept the defeat of a cowardly retreat, or (ii) speak up and run the risk of losing on the battlefield. Although he did not explicitly accept Ahmad's challenge, he did so implicitly through his actions. This was acknowledged by the American newspapers. Consequently, the events that would shortly unfold in Dowie's life bore the marks of God's wrath. On top of the unrelenting reports of his exposed hypocrisies and indiscretions, he suffered a two-year bout with paralysis after which he died on March 9, 1907, abandoned by his wife, disowned by his son, and forsaken by his followers.

Ahmad's bold prophecy that Dowie "shall leave the world before my eyes with great sorrow and torment" was gloriously fulfilled as

if a modern-day resurrection of an incredulous Old Testament tale, and stands as a stark reminder of God's low tolerance for imposture and pretense.

Dowie's Claims

A brief reflection on the life of John Alexander Dowie reveals that he made claims to four independent offices in the last decade of his life, beginning in 1896. These claims expose an ambitious drive for personal status, each boasting a lofty degree of spirituality. In 1896, he founded his own congregation, the Christian Catholic Church, and assumed the office of its General Overseer.

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)

March 5, 1899: Claims to be the Messenger of the Covenant

In the wake of his tremendous success at the World's Fair, during which time his church grew rapidly, Dowie undertook a secret plan to found a theocratic city, which he already referred to by the Biblical appellation of "Zion." This holy city would pave the way for the Second Advent of Jesus Christ. Accordingly, in March of 1899, Dowie announced that he had been appointed the Messenger of God's Covenant according to the Book of Malachi, which reads: "Behold, I will send My Messenger, and He shall prepare

> the way before Me: and the Lord, whom ye seek, shall suddenly come to His Temple; even the Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts" (Malachi 3:1-6). Dowie reiterated this claim in January of 1900, and his followers readily accepted his divine authority. Dowie announced:
>
> The time has come for a great onward step in Zion, for which God has gradually prepared us. It has been my privilege to be simply in all this matter His Messenger. Whether you use the definite or indefinite article will not offend me. You may call me a Messenger or the Messenger; but you cannot make me either the one or the other. No man can make or unmake a Divine Messenger. He is God's making, as well as God's sending. (*Leaves of Healing,* Jan. 13, 1900, p. 361)

June 2, 1901: Claims to be 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 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."

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."

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 was amongst the foremost enemies of Islam, its Founder and its adherents. His vituperations were explicitly expressed both in his oration and his publications. The following are examples of headlines published in his *Leaves of Healing:*

"Zion will have to destroy Mohammedanism"

One of the greatest systems in the 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...(vol. XIII, p. 474)

"The Unspeakable Turk"

"How can anyone 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 used to say. Let it slink away back into the deserts of Arabia whence the filthy thing emerged ... May God destroy it." (vol. 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 Mohammed 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 of Qadian
The Promised Messiah & Mahdi[as]

ABOUT THE PROMISED MESSIAH[AS]

A Brief Introduction

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 Mughals who were the rulers of India for several generations. From his very childhood, he indulged in meditation, worship and the remembrance of God.

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

In 1882, he claimed to be the Reformer of the Age appointed by God. Later, Ahmad[as] claimed to be the metaphorical second coming of Jesus Christ and the Imam Mahdi (Guided Leader), whose advent was foretold by the Holy Prophet Muhammad, may the peace and blessings of Allah be upon him. In his capacity as the Promised Messiah, Ahmad[as] put an end to religious wars, condemned bloodshed, and reiterated morality, justice and peace. He had forbidden Muslims from preaching and practicing fanatical beliefs by vigorously championing Islam's true teachings. He also recognized the noble teachings of the great religious founders and saints, including Zoroaster, Abraham, Moses, Jesus, Krishna, Buddha, Confucius, Lao Tzu, and Guru Nanak, and explained how their original teachings were founded upon *Tauhid* (Oneness of God).

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."

1889 MOVEMENT FORMED

He established the Ahmadiyya Movement in Islam and set forth 10 conditions required to join the organization.

1890 JESUS IS DEAD

He received the startling revelation from God that Jesus, the son of Mary, died a natural death and is not alive in Heaven as is commonly believed by Muslims and Christians alike.

1891 ANNUAL CONVENTIONS

He invited all the elite Muslim scholars to discuss his claims and hold debates. He also initiated the institution of Annual Conventions this year, and these gatherings are now held in more than 75 countries around the world.

1892 PREACHING THE TRUTH

He traveled extensively in many cities to preach the true message of Islam. He published many books this year to invite people to explore the profound depth and beauty of Islam.

1893 THE GREAT DEBATE

He was miraculously taught 40,000 roots of the Arabic language through Divine revelation during the course of one night. He penned Arabic masterpieces and challenged all his opponents to produce books of comparable eloquence and excellence.

The Muslims of Jandiala, India, requested Ahmad[as] to represent Islam when they were challenged to a debate by a prominent Christian missionary, Dr. Henry Martyn Clark. Ahmad[as] accepted the challenge and engaged Deputy Abdullah Atham in thirteen-day debate. The event was given the name *Jang-e-Muqaddas* [*the Holy War*] by Dr. Clark, its organizer.

1894

TWIN ECLIPSES

The grand prophecy of the solar and lunar eclipses took place during the month of fasting on the precise dates foretold by the Holy Prophet[sas] 1400 years earlier.

1895

MOTHER OF ALL TONGUES

Based on the Quran, he penned a thesis that Arabic is the mother of all languages.

He also published crushing replies to the filthy slanders hurled upon the Holy Prophet[sas] by the Arya Samaj and the Christian missionaries.

1896

CONFERENCE OF GREAT RELIGIONS

His essay *The Philosophy of the Teachings of Islam* was read out before thousands at the Conference of Great Religions in Lahore. It was unanimously hailed as the best paper, as was prophesied by Hazrat Ahmad[as] beforehand.

1897

LEKH RAM'S DEATH

On March 6, 1897, a Hindu leader, Pandit Lekh Ram, died exactly as foretold by Hazrat Ahmad[as]. Years earlier, Lekh Ram published a false prophecy that Ahmad[as] would die in a period of time that had expired.

1898

TOMB OF JESUS

In his book *Rāz-e-Ḥaqīqat* ("*A Hidden Truth*"), Hazrat Ahmad[as] identified the grave site of Hazrat Isa[as] (Jesus) to be located in Khanyar District, Srinagar, Kashmir, India.

1899

JESUS IN INDIA

He wrote his novel treatise *Jesus in India*. In this book, he articulated the arguments supporting Jesus's survival from the cross and his travels eastward to Kashmir in search of the lost tribes of Israel, charting out his probable route from Jerusalem post-crucifixion.

1900

REVEALED SERMON

The Revealed Sermon manifested as the Divine sign of Hazrat Ahmad's truth before hundreds of eyewitnesses.

1901

REVIEW OF RELIGIONS

Hazrat Ahmad[as] initiated the literary magazine, *Review of Religions.*

1902

PRAYER DUEL CHALLENGES

Hazrat Ahmad[as] challenged Dr. Alexander Dowie of the United States and Mr. Piggot of England to a *mubahalah.* He also prophesied about the death of both within his lifetime, contingent upon their failure to repent.

1903

MINARETUL MASIH

The White Minaret was founded this year by Hazrat Ahmad[as]. This came to symbolize the essence of the Ahmadiyya Movement in Islam.

1904

KRISHNA A PROPHET

Hazrat Ahmad[as] disclosed that His Holiness Krishna[as], who was deified by Hindus, was, in reality, a true prophet of God. Krishna[as] was deified in the same way that Jesus[as], Buddha[as] and others were.
Mr. Piggot withdrew his claims this year.

1905

SEVERE EARTHQUAKES

Earthquakes shocked the world in Kangra, India, as was foretold by Hazrat Ahmad[as]. This year, in his book *The Will,* he gave the glad tiding of the Second Manifestation of Divine Power after his demise in the form of Khilafat (Successorship).

1906

DIVINE SIGNS

He worked on composing his book, *Haqeeqatul Wahi* ["The Philosophy of Divine Revelation"], which he would publish in the coming year. It documents over 200 Divine signs fulfilled in his favor, all of which were beyond his control and publicly announced beforehand.

1907

DEATH OF DOWIE

He presided over his last Annual Convention of the Community. He vouchsafed another revelation on February 25, 1907, about the pathetic end of Dowie to take place shortly afterward. Dowie died 14 days after this declaration of Divine revelation.

1908

LAST DAYS

He took his last journey from Qadian to Lahore and held many lectures, sermons, and interviews. He wrote his last book, *Paighām-e-Ṣulḥ* (*The Message of Peace*), in one and half days, just before he passed away. On May 26, 1908, he breathed his last in his 74th year of life. *Verily, to Allah we belong and verily, to Him do we return.*

The Challenge: Review of Religions

September 1902

The Promised Messiah[as] articulated his challenge to Dowie's outlandish statements in the September 1902 issue of the *Review of Religions*.

بسم الله الرحمن الرحيم

AN ANSWER

TO

Dr. DOWIE'S PREDICTION

OF

A GENERAL DESTRUCTION OF ALL MUHAMMADANS.

EVERY seeker after truth must bear in mind that when false doctrines prevail upon earth and there is a general departure from the ways of righteousness, when people forsake the true and living God who revealed Himself to Adam, Seth, Noah, Abraham, Ishmael, Isaac, Jacob, Joseph, Moses, Jesus, and last of all to the greatest and noblest of the prophets, Muhammad Mustafa, on whom be peace and the blessings of God, in short when the earth is defiled with *shirk* (the joining of gods with God), impiety, wickedness, worldliness and carelessness, Almighty God commissions one of His servants to reform and regenerate the world, breathes into him a soul from Himself, bestows upon him wisdom of His own wisdom, gives him power of His own power, and grants him knowledge of his own knowledge. It is a criterion of his being from God that the world cannot withstand him. If an adversary chooses to vie with him in religious truths and knowledge, the messenger of God comes off victorious; if the competition is as to the supernatural signs, his adversary is a certain failure; and if anyone tries conclusions with him in *Mubahila* and prays to God, alone or in opposition to him, that the liar should perish before the other, the enemy of God's messenger must perish in his lifetime.

According to this time-honored Divine law, when Almighty God saw that the earth had become corrupt, that millions of men had set up gods with God—more than four hundred millions having deified a weak man, the son of Mary, and along with it plunged into

drunkenness, licentiousness, worldly-mindedness and spiritual apathy, —He raised me in order to reform these evils. About a hundred thousand persons have already been converted by me from the ways of evil, and these have sworn repentance on my hands. The grace of God has been my constant companion, and He has shown more than 150 heavenly signs at my hands to which publication was given before their occurrence and consequently millions of the people of this land bear witness to them. I have been sent to re-establish the Unity of God upon earth, to deliver people from the snares of idol-worship and human-worship, to turn them to the worship of the One and Invisible God who has no partner, and to bring them back to true purity and righteousness. I see that a movement has already begun in the world and thousands of the people are repenting at my hands. The winds that are blowing from heaven are bringing men nearer to the recognition of the great truth of Unity and producing a general tendency towards its acceptance, and thus heaven itself is assisting my cause. There are certain signs and sure indications in earth as well as in heaven that Almighty God has determined to extirpate the abomination of human-worship from earth. For the attainment of this great end, He has brought into existence the various necessary means. The worshippers of a weak human being—I mean the Christians who with persistent blindness look upon the son of Mary as God,—are not satisfied with the progress which that pernicious doctrine has already made and long to see the day when the whole world should give up the true God for the supposed divinity of a weak and helpless man who was crucified by a few nameless Jews. Such are the evil consequences of the despicable practice of bowing down in worship to a fellow-creature that those who are involved in it, seeing do not see and hearing do not hear and having hearts do not understand. But the audacity of the evangelists of this religion is astonishing, for they do not like to see a single person who should worship the true God who existed before Mary or her son ever came into existence. It is the height of their ambition that the whole human race should worship the son of Mary as God, Creator, Lord and Savior of the world. But I see that the God of glory has with patience allowed this cancer to grow on the Divine religion. His honor and glory were given over to a weak human being but still

He smote not the utterers of this blasphemy, for the Lord is patient as He is jealous.

The blind human-worshippers have divested the Almighty Being of all His glorious attributes and invested the son of Mary with them, so that Jesus alone is now their Lord in earth and in heavens. The true God is like the rich man who for the sake of his dear relatives built a magnificent and spacious house with an orchard in the yard yielding fruits and flowers and giving shade. When the house was built, he gave one portion of the house to his relatives, locked up his property and valuables in another portion and set apart the rest as an inn for the travellers to take rest in. When the owner of the house was away on a trip, an impudent stranger who came and lived in the inn, took possession of the whole of the house set apart for public use, and with the exception of the compartments which contained the owner's property and relatives, turned the rest to his own individual use. Not content with this, the usurper turned out the relatives and broke open the rooms containing the valuables, taking wrongful possession of all the owner's property. When, therefore, the owner of the house who is also the king of the country shall come back, what shall he do and how shall he deal with the rude tyrant? He shall do to him as his monarchy, jealousy and power require. He shall turn him out of the house, restore it to his relatives, give them back the property of which they had been wrongfully deprived and give to them also the possession of the inn, so that none might tarry there again against their will.

In like manner the time has come when God shall settle all religious disputes. The pike and the sword have had their day but *Jehad* and crusades were equally unable to settle the question. Many encounters have taken place and lances have been broken, with the only lesson that sword cannot be the arbiter in religious struggles. But the days of heavenly judgment have drawn near, for the name of the Jealous God is held in great contempt upon earth. Every Christian Missionary has it in the heart of hearts that the true God preached by Moses and the prophets should be stripped of His glory and the throne of His majesty given to a frail mortal, Jesus the son of Mary. They do not wish that a single worshipper of the true God should breathe upon earth, and heartily desire that all nations should

join in the monstrous cry, until the corners of the earth echo and re-echo with the acclamation, that Jesus Christ is Almighty God, the Creator of worlds and the Lord of lords. The huge sums of money that are spent, the bulky volumes and the numberless leaflets that are written, the restless activity of the Christian Evangelistic Societies, and the plenty of resources they have in hand, are quite unknown in the history of any other movement.

Instead of resisting these forces of evil in a reasonable manner, the Muhammadans either sit silent or look to *Jehad* as the only means of advancement. They are looking forward with eagerness and anxiety to the time when their expected Mahdi and Messiah shall put an end to all infidel nations, and thus reply with the sword the objection of the ignorant critics against the Holy Prophet's taking up the sword. I think the chief reason of the decline of Muhammadans is that the feelings of love and sympathy are on the wane in their hearts. I do not judge all Muhammadans to be guilty of this hard-heartedness but it cannot be denied that there are millions among them who are thirsty of the blood of their own kind. Would a bloody-minded person like that some one should put an end to his life by a sudden stroke and leave his widow and orphans helpless and unfriended? Why does he do to others then what he does not like that others should do to him? The Muhammadans would certainly have conquered the hearts of Christian Europe, had it not been for the curse of trusting to the sword for the propagation of religious truths.

The Christian religion is one that cannot make its stand for a moment against the strong current of reason. The theory that one who was born of a woman was God, is the greatest insult to human intelligence. The son of Mary has not the slightest superiority over other men; nay, we can point to men who have been far superior to him. And in this age, the writer of these pages has been sent to convince people that he enjoys a greater grace and favor in the sight of God than Jesus Christ. That Jesus Christ is still living, that he sits on the heavens, that he actually quickened the dead, and that on his death the graves were opened and the dead arose and went into the city, are all legends as fabulous as those found in the Puranas of the Hindoos. The only truth about all these extravagances of the wonders wrought by Jesus, is that he

wrought certain miracles like all other prophets of God and as are even now being wrought by Almighty God at the hands of His Promised Messiah. But in the case of Jesus a grain of fact has been mixed with a mountain of fiction. What a disgraceful lie is it for instance that he ascended to heaven? The fact is only that he did not die upon the cross. This he had himself foretold in the words that "There shall no sign be given to it but the sign of Jonas the prophet." (Matt. 12 : 39). In these words he plainly indicated that as Jonas remained *alive* "in the whale's belly," so shall he remain *alive* "in the heart of the earth." If he did not enter alive into the grave, his prophecy was a sad failure, for the only vital point of resemblance is thus brought to nothing. But the truth is as is strongly corroborated by all the other circumstances attending his crucifixion that he was alive when taken down from the cross. Jesus remained fastened to the cross only for three hours, an interval of time by no means sufficiently long to produce death on the cross. The painful impaling, however, suspended sensibility for a while and produced a loss of consciousness. Thus there was an apparent state of death and consequently he was spared the breaking of bones, a necessary step to ensure the death of those who were nailed to the cross. The darkness caused by an eclipse of the sun and and a violent burst of the storm accompanied with an earthquake, affrighted the Jews who immediately departed and left Jesus to be taken care of by a rich man, a secret disciple, Joseph of Arimathea, who lavished care upon the master. Two or three days' rest in the sepulchre which was in reality a room hewn into a rock, with the anxious care which Joseph bestowed upon his master, resuscitated Jesus, who after this event thought it advisable to bid adieu to his native land and travelled eastward. It has now been proved on the strength of arguments of unquestionable validity that he peacefully passed the rest of his days in the valley of Cashmere, and his tomb in the Khan Yar street at Srinagar, falsifies the legend of his ascent to heaven. Thousands of persons bear witness that the prophet Jesus lies asleep in the sacred dust of Cashmere, and before the light of this fact, the fiction of his ascent to heaven vanishes away as every fabrication must.

The result of a careful investigation with regard to this tomb

has been embodied in a book which shall be published shortly. Articles on this subject will occasionally appear also in this Magazine. I wonder at the crass ignorance of the Missionaries of Christianity who with a dullness which is the common lot of all superstitious people declare Jesus to be God on flimsy arguments. Their deification of a weak man with no proof in their hands, is a disgrace to their boasted philosophy and science.

I have lately been hearing of a messenger of Jesus Christ born in America. John Alexander Dowie, for such is his name, 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. A powerful God, indeed! who could not save himself from a handfull of Jews. A treacherous disciple betrayed him into the hands of the authorities and he was unable to prevent the betrayal or hold back the betrayer. Pinched with hunger, he ran to a fig tree and (bless his omniscience!) he did not know that the tree was barren. When he was asked of the day of judgment when it shall come, he confessed his ignorance, and the most shocking of all, it is alleged, that he became subject to *la'nat* (*i.e.*, was accursed) which means that his heart became impure, turned away from God and was removed further off from Him and His mercy. But the marvels displayed by this God, do not end with the curse. He had to traverse countless millions of miles in space to reach his father, and the distance could not be removed but by his bodily ascent. It was the fate of the Christian Deity to remain involved in contradictions. The son and the father were "one," and yet the son had to travel millions of miles to go to the father. He there sits on the right hand of his father, yet how this could take place, both being one, must be left to be solved by Christian ingeniousness.

But notwithstanding all this Dr. Dowie looks npon the man Jesus as his God, and looks upon himself as his messenger. He further asserts that he fulfils the prophecy of Deut. 18 : 15 in which Moses promised a prophet like to himself, and also claims to be Elias and the messenger of covenant. But he must be aware that his

sham deity was never dreamt of by Moses. His repeated injunctions to the Israelites were against the making "of any likeness of any thing that is in heaven above, or that is in the earth beneath" or the "similitude of any figure," for, as he said: "The Lord spoke unto you out of the midst of fire. Ye heard the voice of the words, but saw no similitude, only ye heard a voice. Take ye, therefore, good heed to yourselves, for ye saw no manner of similitude on the day the Lord spoke unto you in Horeb." But Dr. Dowie wants to take advantage of the prophecy of Moses while rejecting the one and invisible God who inspired the great Lawgiver and taking for his God one, who had a mother and four brothers, and sisters to boot. This messenger of Jesus, informed by his mock Deity, awaits a destruction of all Muhammadans and publishes his predictions that all those who do not recognise the son of Mary as their God, and Dowie himself as the messenger of that self-made Deity, shall perish. Here are some of his ejaculations: "Except they repent they shall all perish. They shall all perish Jew and Gentile alike." And again: "That nation, that people, that kingdom that will not recognise Christ as the king, and will not recognise the Christian Catholic Church in Zion as the forerunner, and the front of the Army of the Church of the Living God, that nation or that kingdom will perish, because God has said it."

Since Dr. Dowie is the messenger of the powerful Deity who was crucified by the Jews, I would entreat him to refrain from destroying the whole body of Muhammadans living upon the face of the earth. If they do not take the son of Mary for their God, the fault is not theirs. Where is the requisite proof, and how can they be convinced of the Divinity of one whose very tomb has been discovered in this country. Nay more, they have in their midst the Promised Messiah who has made his appearance, in accordance with the prophetic promises, at the close of the sixth and the commencement of the seventh thousand, with a host of heavenly signs. Moreover, it is not the Muhammadans alone who must perish according to Dr. Dowie's assertion. The Christians themselves are not out of danger. All must perish who though accepting the Divinity of Jesus, do not recognise his messenger in Dowie. "Lon-

don with all its millions, could be destroyed in the same way and time as St. Pierre." "Everything has to come into the Christian Catholic Church in Zion. If you do not come in, you will perish. . . . . Your organizations will perish." To be saved, therefore, all the Christian Churches whom Dowie calls "Apostates" must follow Dr. Dowie, the blood of Jesus alone being insufficient to save them. They must admit that as Jesus is God, so is Dowie Elias and the messenger of covenant aud the like of Moses promised in Deut. 18: 15. If they do this, they shall be saved; if not, they must perish like the Muhammadans.

In short, Dr. Dowie emphatically asserts and repeats his assertion over and over again, that all must perish who do not admit his authority along with the Divinity of the son of Mary, and the Christians of Europe and America will do well to accept his message. They have no difficulty, for when they accept one groundless assertion regarding the Divinity of Jesus, they may also accept a second one equally, if not more, groundless, and add to the rotten chain of the dogma of Jesus' Divinity, another rotten link of the Elijahship of Dowie. The Christians may thus escape the threatened destruction. As regards the Muhammadans, we hope Dr. Dowie will renounce his claim upon all if the decision can be come to by an easier method. Whether the God of Muhammadans 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 Muhammadan 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 although I recognise 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 shall 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 Muhammadans shall perish.

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 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? Why was he unable to restore her to health whose death has been the most violent shock to him, for which he has not ceased to lament since. In the same way there are many other instances of the cases of his disciples in which he was called in time but failed to afford any relief with the result that his victims perished. It should also be borne in mind that the art of healing is one which is practised abundantly even in this country without any sanctity being attached to the character of those who are skilled in it. I wonder at the simple-mindedness of the Americans who attach any value to this absurdity. Was not the burden of deifying a man sufficient for them that they have added to it another equally heavy burden?

It is important to note that the art of healing diseases from its very nature and its prevalence among different people apart from divine inspiration and irrespective of religious sanctity, cannot serve as a criterion of truth. A sort of therapeutics which may appear supernatural to superficial observers, has been practised among various nations from time immemorial. It is practised by the Hindus. Among the Jews it was a common thing to effect the

cure of certain diseases by means apparently inexplicable. Even now there are men among the Muhammadans who lay claim to the healing of diseases exactly in the manner in which Dr. Dowie does it. The truth is that the healing of diseases is not a proper criterion for judging the falsehood of religious principles, for adherents of any system may be able to practise it. The Gospels themselves relate incidents showing that there were contemporaries of Jesus who were reputed for curing the sick in the same manner as Jesus did, and yet these thaumaturgists were not among his followers. There was even a pool at the time a dip in which had the miraculous power of removing bodily infirmities. The mere capacity to heal certain diseases cannot, therefore, be a serve test for the truth of a religion. In one case only can it serve as a criterion, *viz.*, when two parties each claiming the truth for himself, divide by lot a number of sick men between themselves. In such a case, the party who is able to heal the greater number in comparison with his antagonist, is entitled to claim it as a supernatural sign of the efficacy of prayer in his favor and hence as evidence of his truth. Sometime ago I invited my opponents to ascertain the truth or falsity of my claims by this test but no one accepted this challenge. I am certain that if Dr. Dowie or any one of his co-religionists stands forth even now to meet me on this ground, my God shall surely disgrace him, for he is a liar and his god is an embodiment of falsehood. But the remoteness that exists between us, does not allow of such a contest. I may, however, take advantage of Dowie's own assertion that the Muhammadans stick to falsehood and shall therefore perish. Dr. Dowie would not, I hope, resent the slight amendment that instead of making the whole body of Muhammadans as the aim of his prophetic denunciation, he ought to choose one opponent who may serve the same purpose. Would he hesitate to adopt a method by which he may save millions of lives without the least harm to his own cause? If he does, we must doubt his honesty. Dowie's assertion has moreover a subterfuge about it, for he has placed no limit upon the time within which the Muhammadans must perish. What if he himself dies before his predicted destruction! Shall one go to his tomb then and blame his dead body for his daring falsehood? Is it not a subtle shift to escape the blame of falsity so long as he lives? If Dr. Dowie is in

earnest and his statements regarding the destruction of Muhammadans are *bonâ fide*, and taught to him by the son of Mary, his alleged deity, there should be no equivocation in the method he adopts. It would be braver and more honest on his part to choose a single great adversary instead of hiding himself behind a multitude whose destruction he may be pleased to postpone to any suitable moment. Let him like an honest gentleman obtain permission from his Lord to accept the challenge and take his stand against me. I am an old man over sixty-six years of age and Dr. Dowie is more than eleven years younger than myself and, therefore, on the ground of age, he need not have any apprehensions. Moreover, I am suffering from various diseases and my life does not depend upon my health but upon the the will of God. If the self-made Deity of Dr. Dowie has any power, he shall certainly allow him to appear against me and spare him for many years after me. Dr. Dowie shall attain his object easily for instead of waiting for the destruction of all the Muhammadans, he shall have only to procure my destruction in his life-time, and then he will have in his hands a manifest sign of his mission from Jesus. Millions shall then bow their heads in submission to the son of Mary and recognise Dowie as his messenger. I say it truly that if the hatred of all the Muhammadans of the world for the Christian Deity were placed in one scale of a balance, and the hatred which I alone entertain towards him, in the other, my hatred would far outweigh that of the whole Muhammadan world.

Of all the birds I have an extreme liking for pigeon flesh, because it is the emblem of the Christian Deity. How Dr. Dowie likes it, it is difficult to say. He may for aught we know do justice to it on account of its deliciousness or spare it on account of its Divine sanctity. From our experience of the Hindus of this country, we should have expected the latter alternative, because since they have attached a sanctity to the cow, they do not use its flesh as an article of diet. But the Christians seem to have awkwardly lagged behind their Hindu brethren in this respect. They have shown no respect to dove which is the semblance of their deity who called out to Jesus from heaven: "Thou art my beloved son." From this it would appear that the dove stood in paternal relationship

to Christ who being himself God, the dove may be described as the Father of God. But notwithstanding this extreme sanctity, the Christians eat its flesh unscrupulously and never think of the reverence that is due to it. Thus they pitilessly mince its meat whereas they ought to have addressed it as "Lord." God created man in His own image and therefore human flesh was forbidden to be eaten out of respect for the Divine image. How is it then that the dove which addressed Christ as a son is fondly eaten? The Christians not only eat it but praise its flesh as "excellent for the table." In the Encyclopædia Britannica it is stated: "As regards flavour, however, those who have been so fortunate as to eat them, declare that the Fruit—Pigeons of the genus Treron and its allies surpass all birds." The Christians, therefore, prize it for its relish without paying any heed to its sacred character. According to the Law of Moses, two pigeons or turtledoves were required as an offering when the woman who gave birth to a child was not able to bring a lamb (Lev. 12: 8). The mother of Jesus, not being in well-to-do circumstances, offered a pair of turtledoves (Luke 2: 24). What a contradiction that on the one hand, the dove is made the semblance of God Himself and on the other the poor bird is not only used as a sacrificial victim but also slaughtered and eaten largely on account of the relish of its flesh. Jesus was crucified once and became thereby the Savior of the world, but the poor dove, notwithstanding that its meat is ever ground under the teeth, has not been granted any share in the salvation business. The statement in the Encyclopædia Britannica as to the number of its varieties must be corrected and to the 500 species mentioned there, another species must be added which may be called the Divine Dove. Without including it, the list is incomplete by one.

In short I hold him in abomination who being born of a woman says that he is God, although I declare Jesus Christ to be free from the charge that he ever claimed Divinity for himself. With me such a claim is the most horrible sin and an arch-heresy, but I, at the same time, know that Jesus was a good and a righteous servant of God who never presumed to assert Godhead. I have seen him many a time, but he has always expressed his

humbleness and submissiveness. On one occasion, he and I ate beef upon one table from one dish in *kashf* which is really a state of wakefulness. With expressions of humbleness and love, he told me that he was my brother, and I also felt that he was my brother. Since then I have looked upon him as my brother. I believe in what I saw and entertain the feeling of brotherhood towards him. There is no doubt that Divine wisdom has entrusted a far greater and more important work to my charge and has given me promises of a far greater kindness and grace, yet spiritually, Jesus and I are one in essence. It is for this reason that my advent is his advent. He who denies me, denies Jesus also. He saw me and was pleased, and therefore he who sees me and is not pleased with me, is not of us, neither of me nor of Jesus. Jesus is from me and I am from God; blessed is he who recognises me, and undone is the person from whose eyes I am hidden.

Now if Dr. Dowie is certain that Jesus is the Lord of the universe, it is his duty that instead of threatening the whole Muhammadan world with destruction, he should adopt the fair method which I have proposed above, by which one man's death in the other's life-time will decide the truth or falsehood of either view. If he is an honest believer in Jesus' divinity, he must defend it and stand by it to the death. But if Dr. Dowie assumes silence and gives no response to this offer, or if having decided to enter the lists he prays in his boastful manner and adopts the procedure herein recorded and then dies in my life-time, in either case it shall be a sign to the whole of America. Upon the manner in which death should take place, it is necessary to impose the restriction that it should not occur through human hands, but it may be the result of a disease, a stroke of lightning, snake-bite, &c. The time-limit within which Dowie is at liberty to respond to this call is fixed at three months from the date that the announcement is issued. And we pray God that He may be with the righteous. Amen.

MIRZA GHULAM AHMAD,
Chief of Qadian,
India.

PART II

Press Coverage of the Prayer Duel

(in Chronological Order)

Section 1—ARTICLES 1 – 127
Documenting the Challenge & Immediate Events Thereafter

Section 2—ARTICLES 128 – 156
Documenting the Fall & Death of Dowie and the Victory of Ahmad

EDITOR'S NOTE

This part presents the extensive coverage of the *Mubahalah* challenge in the print media. As the reader explores these news articles, it is important to keep in mind their overall context, including the prejudices of their writers/editors and the general sensibilities of their readership during that time. Although we did not redact specific portions of these articles, we felt it imperative to correct some mistakes in them concerning the identity or claims of Mirza Ghulam Ahmad, written by those with perhaps an unfamiliarity with the religious landscape of the Indian subcontinent, or by those harboring a specific bias or prejudice. Here we aim to provide some context for the material by presenting a summary of the coverage and a review of any inaccurate statements within it.

Summary of the Coverage

The following is a summary of a few salient features of the nearly 160 clippings presented in this volume.

- The September 1902 issue of the challenge by Mirza Ghulam Ahmad in *The Review of Religions* forms the source material addressed by all of the articles.
- A great majority of the articles have presented the prayer duel in the actual words of Mirza Ghulam Ahmad.
- Many newspapers urged Dr. Dowie to accept the challenge to settle the matter.
- Several articles were appreciative of the challenge and cited biblical references.
- Some of the newspapers had multiple moments of coverage over the entire five years spanning the beginning of the challenge to the time of the prophecy's fulfillment.
- Extensive coverage of Ahmad's teachings and his narrations about Christ's gravesite in Kashmir was often included.
- Some articles have been published by many newspapers in different parts of the country.
- A number of articles made a note of the age differences between the two claimants of Prophethood and specifically commented on the young age of Dr. Dowie. They also mentioned the weapon of combat to be prayers in the formal prayer duel.
- Fourteen newspapers declared the victory of Mirza Ghulam Ahmad after the death of Dr. Dowie.

Inaccuracies

A closer examination of about a dozen or so of the news articles reveals errors that warrant correction concerning Mirza Ghulam Ahmad's religious affiliation. In the early 1900s, the Indian subcontinent was a land enriched by many religious traditions (as it is today). The majority belonged to the Hindu or Buddhist faiths, and it this fact that may have fueled the general perception that Mirza Ghulam Ahmad was a Hindu, Buddhist, or Christian. Strangely, one newspaper named him a Buddhist but also mentioned his claim of being the "Mohammadan Messiah" within the same article. In fact, Mirza Ghulam Ahmad was a Muslim (erroneously given the term "Mohammadan" or "Muhammaden" by some newspapers of the time) from Qadian, India (incorrectly spelled "Quodian" by one paper) who stated that he was commissioned by God to be a Messiah and

Mahdi for the world, as was predicted by the Founder of Islam, the Holy Prophet Mohammad[sas].

The aforementioned errors now clarified, it is worth quoting three news sources that provide a surprisingly open (or at least willing) tone in considering Ghulam Ahmad's challenge:

The New York Times of March 29, 1903, describing the *Mubahalah* challenge writes:

> 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 Quodian, 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.

Intermountain Catholic in its July 4, 1903 issue, describes the prayer duel and then writes:

> This is very much to the point and is not a bit worse than the anathemas Dowie has been launching at his opponents for some years. It looks as if the Mohammedan, who has come from out the dark, mysterious East to enlighten the poor benighted people of the West, is better of the two. He is probably a fierce but honest fanatic while our own Dowie is an impostor pure and simple.

The Nom Nugget, in its August 1, 1903 issue presents the *Mubahalah* challenge in the words of Mirza Ghulam Ahmad and then gives the following opinion:

> The commendable points of this method of determining the true religion will occur at once to every practical person. Instead of being obliged in the pursuit of truth to study the hundreds of jarring sects and creeds, people will be enabled by the process of elimination, outlined in the Indian Messiah's challenge, to sit down quietly and give their faith to the religion whose representative survives. The result will be definite and decisive and will make easy what is at present a very difficult matter to determine. Nor is the test without scriptural precedent, for it resembles the trial in which the priests of Baal engaged with the Prophet.

LIST OF NEWSPAPER ARTICLES

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1—THE ARIZONA REPUBLICAN 59
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2—THE ARGONAUT 60
December 1, 1902—San Francisco, California, USA

3—CAMBRIDGE DAILY NEWS 63
January 14, 1903—Cambridge, England, UK

4— NEW-YORK TRIBUNE 64
January 22, 1903—New York, New York, USA

5—THE LEADER 66
February 28, 1903—Melbourne, Australia

6—THE SUNDAY JOURNAL 68
March 1, 1903—Indianapolis, Indiana, USA

7—THE LITERARY DIGEST 70
March 21, 1903—New York, New York, USA

8—THE NEW YORK TIMES 76
March 29, 1903—New York, New York, USA

9—THE MONROE JOURNAL 78
March 30, 1903—Monroe, North Carolina, USA

10— LEAD DAILY CALL 80
May 16, 1903—Lead, South Dakota, USA

11—THE VICKSBURG HERALD 82
June 16, 1903—Vicksburg, Mississippi, USA

12—ELMIRA GAZETTE 84
June 19, 1903—Elmira, New York, USA

13—THE LITERARY DIGEST 86
June 21, 1903—New York, New York, USA

14—ALEXANDRIA GAZETTE 89
June 24, 1903—Alexandria, Virginia, USA

15—HARRISBURG TELEGRAPH 90
June 24, 1903—Harrisburg, Pennsylvania, USA

16—MATTOON DAILY JOURNAL 92
June 24, 1903—Mattoon, Illinois, USA

17—MOLINE DAILY DISPATCH 94
June 24, 1903 —Moline, Illinois, USA

18—ROCK ISLAND ARGUS 98
June 24, 1903—Rock Island, Illinois, USA

19—THE GREENVILLE DAILY NEWS 100
June 24, 1903—Greenville, South Carolina, USA

20—THE POST EXPRESS 102
June 24, 1903—Rochester, New York, USA

21—THE WASHINGTON TIMES 104
June 24, 1903—Washington D.C., USA

22—WARSAW DAILY TIMES 106
June 24, 1903—Warsaw, Indiana, USA

23—BALTIMORE AMERICAN 108
June 25, 1903—Baltimore, Maryland, USA

24—BOSTON DAILY ADVERTISER 110
June 25, 1903—Boston, Massachusetts, USA

25—MORNING TRIBUNE 111
June 25, 1903—Altoona, Pennsylvania, USA

26—THE MANSFIELD NEWS 112
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27—PINE BLUFF DAILY GRAPHIC 114
June 25, 1903—Pine Bluff, Arkansas, USA

28—DEMOCRAT AND CHRONICLE 116
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29—THE PADUCAH SUN 118
June 25, 1903—Paducah, Kentucky, USA

30—THE SCRANTON REPUBLICAN 120
June 25, 1903—Scranton, Pennsylvania, USA

31—THE BELLEFONTAINE REPUBLICAN 122
June 26, 1903—Bellefontaine, Ohio, USA

32—THE NEBRASKA STATE JOURNAL 124
June 26, 1903—Lincoln, Nebraska, USA

33—THE LEAVENWORTH TIMES 126
June 27, 1903—Leavenworth, Kansas, USA

34—BURLINGTON DAILY FREE PRESS 128
June 27,1903—Burlington, Vermont, USA

35—FREIE PRESSE FÜR TEXAS 130
June 27, 1903—San Antonio, Texas, USA

36—THE PILOT 134
June 27, 1903—Boston, Massachusetts, USA

37—THE CALDWELL TRIBUNE 136
June 27, 1903—Caldwell, Idaho, USA

38—THE DESERET EVENING NEWS 138
June 27, 1903—Salt Lake City, Utah, USA

39—THE INDIANAPOLIS NEWS 140
June 27, 1903—Indianapolis, Indiana, USA

40—THE INTER OCEAN 142
June 27, 1903—Chicago, Illinois, USA

41—THE INTER OCEAN 144
June 28, 1903—Chicago, Illinois, USA

42—THE SUNDAY TIMES—UNION 148
June 28, 1903—Jacksonville, Tennessee, USA

43—WORCESTER SUNDAY SPY 149
June 28, 1903—Worcester, Massachusetts, USA

44—GREAT FALLS DAILY TRIBUNE 150
June 29, 1903—Great Falls, Montana, USA

45—SAVANNAH MORNING NEWS 152
June 29, 1903—Savannah, Georgia, USA

46—EL PASO HERALD 154
June 30, 1903—El Paso, Texas, USA

47—HOPKINSVILLE KENTUCKIAN 155
June 30, 1903—Hopkinsville, Kentucky, USA

48—THE GREENSBORO PATRIOT 156
July 1, 1903—Greensboro, North Carolina, USA

49—THE MONTANA DAILY RECORD 158
July 1, 1903—Helena, Montana, USA

50—THE MIRROR 160
July 2, 1903—Stillwater, Minnesota, USA

51—COURIER DEMOCRAT 161
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52—NORTHERN WISCONSIN ADVERTISER 162
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53—ROSEBUD COUNTY NEWS 164
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54—THE HENDRICKS PIONEER 166
July 2, 1903—Hendricks, Minnesota, USA

55—THE LATTER DAY SAINTS MILLENNIAL STAR 167
July 2, 1903—Liverpool, England, UK

56—THE SALINA HERALD 168
July 2, 1903—Salina, Kansas, USA

57—THE SELDEN INDEPENDENT 169
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58—THE PLYMOUTH TRIBUNE 170
July 2, 1903—Plymouth, Indiana, USA

59—EVENING SENTINEL 172
July 3, 1903—Santa Cruz, California, USA

60—NORFOLK TIMES-TRIBUNE 174
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61—THE DEERFIELD VALLEY TIMES 176
July 3, 1903—Wilmington, Vermont, USA

62—NORTH MONTANA REVIEW 178
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63—THE BASIN PROGRESS 179
July 4, 1903—Basin, Montana, USA

64—THE INTERMOUNTAIN CATHOLIC 180
July 04, 1903—Salt Lake City, Utah, USA

65—THE OMAHA SUNDAY BEE 182
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66—THE STANBERRY OWL 184
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67—ELLSWORTH MESSENGER 186
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68—THE WEST VIRGINIA ARGUS 188
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69—JACKSON EVENING NEWS 190
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70—THE TILLER AND TOILER 192
July 10, 1903—Larned, Kansas, USA

71—LAWRENCE DAILY JOURNAL 194
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72—THE TOPEKA DAILY CAPITAL 196
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73—OAKLAND TRIBUNE 198
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74—DEVON AND EXETER DAILY GAZETTE 199
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75—CHEROKEE HARMONIZER 200
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76—THE CITIZEN 202
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77—THE BILLINGS GAZETTE 204
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78—THE HUDSON INDEPENDENT 206
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79—THE SAINT PAUL GLOBE 208
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80—THE NOME NUGGET 214
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81—THE GREENVILLE ADVOCATE 217
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82—DURANGO SEMI-WEEKLY HERALD 218
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83—THE EVENING MAIL 220
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84—THE HALIFAX HERALD 221
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85—THE MANCHESTER GUARDIAN 222
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86—THE COLONIST 224
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87—FREE THOUGHT MAGAZINE 226
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88—THE SAN FRANCISCO EXAMINER 228
October 4, 1903—San Francisco, California, USA

89—THE SPOKANE PRESS 232
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90—THE NEW YORK TIMES 236
October 17, 1903—New York, New York, USA

91—THE NEW YORK TIMES 242
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92—THE NEW YORK TIMES 244
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93—THE NEW YORK TIMES 246
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94—THE NEW YORK TIMES 248
October 21, 1903—New York, New York, USA

95—THE NEW YORK TIMES 250
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96—THE NEW YORK TIMES 252
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97—THE NEW YORK TIMES 256
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98—THE COMMERCIAL ADVERTISER 258
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99—THE GLASGOW HERALD 262
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100—SAVANNAH MORNING NEWS 264
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101—THE ARGOS REFLECTOR 266
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102—THE WATERLOO PRESS 268
November 5, 1903—Waterloo, Indiana, USA

103—EVENING HERALD 270
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104—THE DAILY MAIL 272
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105—THE DESERET EVENING 274
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106—THE TIMES 276
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107—THE MANCHESTER DEMOCRAT 280
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108—CLEARWATER RECORD 282
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109—CORVALLIS GAZETTE 284
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110—DAKOTA FARMERS LEADER 286
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111—DELPHOS DAILY HERALD 288
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112—THE CEDAR FALLS GAZETTE 290
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113—THE GENOA TIMES 292
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115—LINCOLN COUNTY LEADER 296
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116—TOLEDO BLADE 298
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117—FERNDALE ENTERPRISE 300
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118—THE BEACON JOURNAL 302
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119—THE MANCHESTER GUARDIAN 304
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120—THE OLYMPIA STATE CAPITAL 306
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121—THE MORNING NEWS 307
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122—THE EVENING JOURNAL 308
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123—THE REGISTER 310
March 17, 1904—Adelaide, South Australia

124—THE MCCOOK TRIBUNE 312
April 8, 1904—McCook, Nebraska, USA

125—COMMERCIAL ADVERTISER 315
April 20, 1904—Honolulu, Hawaii, USA

126—BROWNSVILLE DAILY HERALD 316
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127—THE AGE 318
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128— MUNSEY'S MAGAZINE 322
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129— NEW-YORK TRIBUNE 324
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130— NEW-YORK TRIBUNE 326
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131— NEW-YORK TRIBUNE 327
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132—THE LACLEDE BLADE 328
April 28, 1906—Laclede, Missouri, USA

133— PRINCETON TELEGRAPH 330
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134—THE NEW YORK TIMES 332
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135— LOS ANGELES HERALD 334
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136— NEW-YORK TRIBUNE 346
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137—THE CIVIL & MILITARY GAZETTE 347
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138— EVERY WHERE 348
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139—ALEXANDRA AND YEA STANDARD, GOBUR, THORNTON AND ACHERON EXPRESS 352
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140—THE WESTERN MAIL 354
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141—THE REGISTER 356
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142—THE NEBRASKA STATE JOURNAL 358
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143—WAUKEGAN DAILY SUN 360
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144— MANITOBA FREE PRESS 362
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145—DUNNVILLE GAZETTE 364
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148—THE TRUTH SEEKER 372
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Documenting the Challenge & Immediate Events Thereafter

THE ARIZONA REPUBLICAN

December 26, 1899—Phoenix, Arizona, USA


THE ARIZONA REPUBLICAN.

TENTH YEAR. PHOENIX, ARIZONA, TUESDAY MORNING, DECEMBER 26, 1899. VOL. X. NO. 2[illegible]

* * * *

According to the London Saturday Review, no more startling proposal has ever been made than that gravely preferred to the Indian government by Mirza Ghulam Ahmad of Kadian, a well known Mohammedan reformer. He proposes to submit the truth of all rival religions to a competitive examination under official control. Government is to call a public conference at which representatives of all religions are to give proof, each of his own creed, in two forms. (1) A demonstration of the sublimity of its moral teachings, (2) an outward and visible sign of its divine support by the performance within one year of some miracle transcending all human limits. Precautions are to be taken to prevent imposture and the British government is to pronounce the award. The mirza, who claims divine inspiration, makes the challenge in complete sincerity and with such confidence in his cause that he offers to submit to crucifixion if he fails.

* * * *

The Argonaut.

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THE SPREAD OF SOCIALISM.

Analysis of the general returns of the late elections discovers no other feature so striking as the great increase in the vote for socialism. The first appearance of the party in the field with a national ticket was in 1892, when its candidate for President received 21,164 votes. In 1896, the socialist candidate received 36,274 votes. In 1900, the Socialist Labor ticket numbered 39,759 supporters, and the Social Democratic ticket 86,686, making a combined socialist vote of 126,445. The late returns show that the party has received over 400,000 votes this year in the various State elections. In Massachusetts, the Social Democratic vote has increased from 10,671 last year to nearly 33,000. Its candidate for governor was John C. Chase, who has twice been elected mayor of Haverhill on the same ticket. The increased socialistic vote is directly charged with the defeat of the Republican party in Rhode Island. In New York, the vote of one wing of the socialists alone was larger than the plurality for Governor Odell, showing that the combined vote of socialism might easily have held the balance of power between the two older parties. Similar increases are shown in the returns of Pennsylvania, Ohio, and Indiana. The party cast 12,000 votes in Chicago—an increase of four hundred per cent. The vote in Milwaukee was 11,731 out of a total of 58,611. The party claims 15,000 votes in Minnesota, 2000 of them being cast in Minneapolis and 1,600 in St. Paul. It is also claimed that the socialistic vote in California will be more than double that of 1900. The strong hold that the party is gaining in labor politics appears in the fact that the socialist element came within 430 votes in a total poll of about 9,000 votes of controlling the convention of the American Federation of Labor at New Orleans. There is some ground for the conservative opinion that socialism as a political party is destined to be the beneficiary of the current agitation in labor circles. Dr. Lyman Abbott said in an address at Yale this month: "I believe the movement toward socialism in this country to be irresistible, and I believe, too, that it ought not to be resisted."

AN ANGLO-ARABIC PRAYING MATCH.

The *Argonaut* has received, for review, from Mafti Mohammad Sadig, of Quadian, Gundaspur, India, a pamphlet by Mirza Ghulam Ahmad, of the same address, who, we glean, holds the position of Chief of Quadian. 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 commonplaces by Bangs, historical novels by Indiana school-ma'ams, and dry-looking ventures in economics by palc, aspiring, young professors, strikes one as a weird and wildly strange anachronism. And that vivid impression is confirmed by persual of its pages.

For Mirza Ghulam Ahmad, according to his own modest admission, has been raised by Almighty God in these latter days to redeem the world. "About a hundred thousand persons," says Mirza, "have already been 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 casts 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 Quadian 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, Mirzi Ghulam Ahmad casts over the world an omniscent 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) *"thot the prayer of God shall be thot of us two whoever is the lior moy 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 illfare 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, a 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 Quadian, 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 Marys persistently being discovered in the Philippines, with Friar Johns making it hot for the Russian Government, with Katherine Tingleys 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, mediæval aspect.

Well, it's up to you, 'Lige.

SCHENECTADY UNIONS AND THE MILITIA.

William Potter was, until lately, a member of the Painters' Union, of Schenectady, N. Y. He had served in the Spanish war when volunteers were called for, and when his regiment was ordered to Glens Falls to preserve order in a railway strike, recently, he was in the ranks. For this the union expelled him, the president of the trades assembly of Schenectady explaining that "he had been warned to leave the National Guard, and had chosen to go to the front, and must take the consequences." At the same time, he added that "there will be other expulsions until not a guardsman remains who is a member of a union." The right of William Potter to work and to serve in the National Guard is the subject of an investigation ordered by Governor Odell. The question whether the action of the union is treasonable is a mooted one, but



THE ARGONAUT

December 1, 1902—San Francisco, California, USA

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[PUBLISHER NOTE—"Lige" or "Lije" was a popular nickname given to Dr. Dowie; a shortened epithet for "Elijah."]



Mr. Smyth Pigott, of the "Ark of the Covenant," who some months ago announced himself as the Messiah, has been quite forgotten in England. But he has a rival in India, who keeps an eye upon him. A pamphlet comes from Mirza Ghulam Ahmad, Qadian, Punjab, in which Mr. Pigott is accused of blasphemy. "I am the true Messiah, come to declare the glory of God upon earth," writes Mirza Ghulam Ahmad.

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CAMBRIDGE DAILY NEWS

January 14, 1903—Cambridge, England, UK

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RIVAL CLAIMS TO DIVINITY.

Mirza Ghulam Ahmad, Self-styled Messiah, Denounces Mr. Pigott, of London.

Several of the city clergy and members of foreign mission boards received a communication from India yesterday which considerably mystified them. The communication was in the form of a circular letter, bearing date of November, 1902, from Qadian, Punjab, and was signed by the prophet, Mirza Ghulam Ahmad. It was headed with the words, "For Circulation in Europe and America," and was entitled, "A Warning to a Pretender to Divinity." It was, in part, as follows:

Rev. J. H. Smith Pigott, pastor of the "Ark of the Covenant," who lives at Cedar Lodge, Clapton, London, has recently announced himself as God. In these announcements he asserts his Godhead in the most insolent words.

These irreverent and extravagant assertions are insulting even to Jesus Christ, whose name has been assumed by the impostor. My true, pure, perfect and powerful God has, therefore, commanded me to warn him of the punishment that awaits him. I, therefore, warn him through this notice that if he does not repent of this irreverent claim, he shall be soon annihilated, even in my lifetime, with sore torment proceeding from God and not from the hands of a man.

It should also be borne in mind that I am the true Messiah come to declare the glory of God upon earth. I am come in the spirit and character of Jesus Christ. I am a man and with me are innumerable blessings of God, within and without, in the beginning and in the end. God has borne witness to my truth with heavenly signs shown in thousands. I have more than one hundred thousand followers who have been brought to purity of life through me. The death of Mr. Pigott within my lifetime shall be another sign of my truth.

The Rev. Dr. H. D. Griswold, in the service of the Presbyterian Board of Foreign Missions, has written as follows of this East Indian Messiah:

In the village of Qadian, Gurdaspur District, Punjab, there lives an old man about sixty-four years of age, venerable in appearance, magnetic in personality, and active in intellect. This is the Mirza Ghulam Ahmad.

The Mirza Sahib claims to be at once the promised Mahdi and the promised Messiah. This is against the ordinary Mahometan belief that these will be not one person, but two separate persons.

The Mirza Sahib's most important claim is that he is the promised Messiah. By this he does not mean that he is the very person of Jesus Christ reincarnated in India, for he does not accept the doctrine of transmigration. His meaning is simply this: that just as, according to the interpretation of Jesus, John the Baptist was the Elijah which was to come because he came "in the spirit and power of Elijah," so he, the Mirza Sahib, is the Messiah which is to come, because he was come in the "spirit and power" of Christ.



NEW-YORK TRIBUNE

January 22, 1903—New York, New York, USA

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THE LEADER

February 28, 1903—Melbourne, Australia

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PIGOTT AND AHMAD.

Rival Messiahs Waiting for Each Other to Die.

London Truth.

Many worthy people were indignant, not inexcusably, when the Rev. J. H. Smyth Pigott recently announced from his "Ark" at Clapton that he was the Messiah, returned to earth. By no one, however, has the announcement been so deeply resented as by Mirza Ghulam Ahmad, chief of Qadian, Punjab. In a manifesto "printed for circulation in Europe and America," for a copy of which I suppose I have to thank the author, M. G. A. denounces the conduct of Mr. Pigott in the most scathing terms. He warns that gentleman "that if he does not repent of this irreverent claim he shall be soon enlightened, even in my lifetime, with sore treatment proceeding from God, and not from the hands of a man." Mirza Ghulam Ahmad is able to state this with some authority, inasmuch as he himself, as he goes on to explain, is "the true Messiah, come to declare the glory of God upon earth." Signs to that effect, he says, have been shown to thousands:

"I have more than 100,000 followers, who have been brought to purity of life through me. Thousands of heavenly signs which they have witnessed have worked a pure transformation in their lives. The death of Mr. Pigott within my lifetime shall be another sign of my truth. If I die before Mr. Pigott, I am not the true Messiah, nor am I from God. But if Almighty God makes me a witness of Mr. Pigott's death, it shall be brought about by the efficacy of my prayer, and the whole world bear witness that I am the true Messiah."

The Punjab prophet goes on to mention that he is over sixty-five years of age, and believes Mr. Pigott to be at least fifteen years younger than himself. The confidence, therefore, with which he stakes his reputation upon the prior decease of the Clapton pretender, shows a sportsmanlike, as well as a prophetic, instinct. I trust that Pigott will take up the challenge and issue a counterblast against Mirza Ghulam Ahmad. The two prohpets can then each pray his hardest for the early decease of the other, and the world will, I take it, wish success to them both impartially.



THE SUNDAY JOURNAL

March 1, 1903—Indianapolis, Indiana, USA

PIGOTT AND AHMAD.

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London Truth.

Many worthy people were indignant, not inexcusably, when the Rev. J. H. Smyth Pigott recently announced from his "Ark" at Clapton that he was the Messiah, returned to earth. By no one, however, has the announcement been so deeply resented as by Mirza Ghulam Ahmad, chief of Qadian, Punjab. In a manifesto "printed for circulation in Europe and America," for a copy of which I suppose I have to thank the author, M. G. A. denounces the conduct of Mr. Pigott in the most scathing terms. He warns that gentleman "that if he does not repent of this irreverent claim he shall be soon enlightened, even in my lifetime, with sore treatment proceeding from God, and not from the hands of a man." Mirza Ghulam Ahmad is able to state this with some authority, inasmuch as he himself, as he goes on to explain, is "the true Messiah, come to declare the glory of God upon earth." Signs to that effect, he says, have been shown to thousands:

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The Punjab prophet goes on to mention that he is over sixty-five years of age, and believes Mr. Pigott to be at least fifteen years younger than himself. The confidence, therefore, with which he stakes his reputation upon the prior decease of the Clapton pretender, shows a sportsmanlike, as well as a prophetic, instinct. I trust that Pigott will take up the challenge and issue a counterblast against Mirza Ghulam Ahmad. The two prohpets [sic] can then each pray his hardest for the early decease of the other, and the world will, I take it, wish success to them both impartially.

THE LITERARY DIGEST

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To-day the congregations are being expelled, to-morrow it will be those who will have been inspired by the spirit of the congregations; that is to say, by the true Christian spirit; and the day after to-morrow it will be all who, not thinking in accord with the majority, will thwart its prejudices, combat its doctrines, and thereby deprive it of the suffrages which have made it a majority."

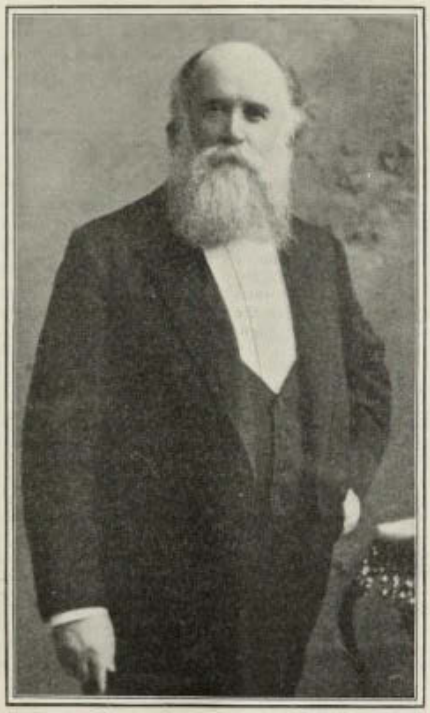
La Revue (Paris) discusses the situation as follows:

"The ancient faith is shaken, the old dogmas are crumbling to dust beneath the systematic attacks of the priesthood itself. And we have been for some years spectators at two dramas of equal interest. On the one hand we have seen priests set on being priests in spite of everything, preparing to found a new church which shall in certain essential points contradict the old church. Elsewhere we have under our eyes priests whose number is every day increasing who, in natural consequence of principles which their reason no longer would let them deny, leave the priesthood.

"In the presence of this crisis, so deep that it attacks the very heart of the church, the very sources of its life, the expulsion of the priests and nuns is a very small matter. At the most the Pope could see in this only the usual 'persecutions.' . . . People are astonished that at the present time he is silent, that he does not join the party for the defense of the congregations, that he does not thunder against Minister Combes and the Republican majority. It is because he has other cares, and graver ones. He is asking himself what is becoming of Roman Catholicism, and in particular what Rome and the authority and infallibility of the Pope will count for to-morrow in what shall remain of the church in France."

M. Georges Clemenceau, of the French senate, contributes a comprehensive article to *The National Review* (London), treating the question from the point of view of one in sympathy with Minister Combes's policy. He says:

"History shows us that in all times, even under the most devout monarchies, there has been a struggle between the civil government and the religious orders, which are *par excellence* the political instruments of the theocracy. To-day the struggle rages round the right of the congregations to teach, which has seemed to our politicians the most serious issue, and every one can see that some of them are prepared to compromise the general right to teach in order to ward off the immediate danger, and to rescue civil society from the Clerical reaction. But every one who stops to think can not fail to see that the danger lies far less in the doctrine taught by the orders, which is after all identical with that taught by the church herself of which no one demands the suppression, than in the political and social interests of which the orders are the center. Our great and little *bourgeoisie* seek education in the schools of religious orders far less on account of the doctrine which is taught there (which is also taught, be it remarked in passing, to the child of the lay schools by the *curés* in the church) than for the advantage of the protection of a powerful corporation, which can secure the child a profitable marriage and assist him at every stage in his worldly career. In proportion as faith declines, the political strength of religious orders which have lost their spiritual restraining influence becomes more and more powerful and more and more strenuous in its attacks upon the *regime* of liberty. But as soon as we get rid of this organ of theocratic oppression, which the need for assuring individual rights shows to be incompatible with the institutions of liberty, what valid reason is there to restrain, to the detriment of the church, the liberty to teach, or any other part of the legitimate liberty to think and act? Every citizen will have the same right to liberty. What can the church want more? The right to live in common for prayer and teaching? She will be able to exercise this right also by means of civil societies, in which the rights of every individual will be guaranteed by the law instead of being crushed as at present in the congregations. And what more? The one liberty which is not permissible is the 'liberty' to abolish the human personality, or, in other words, the liberty to kill liberty. Devotion and charity, which are the noblest traits of our nature, will have free play, but in accordance with common rights, and in an open manner under the sanction of liberty, not in a political interest hostile to progress and 'liberalism,' and to that modern civilization which, tho condemned by the Syllabus, is precisely what we desire to safeguard. The conflicts between the church and civil society have hitherto produced in every nation anxiety, agitation, perpetual instability, and the rebellion of the individual conscience against the theocratic power—or the violence of arbitrary acts. People will only find peace, and the forces of humanity can only be properly harmonized, in the recognition of fundamental rights of the individual, thus merging all autocratic powers in a common liberty."



JOHN ALEXANDER DOWIE.
He is planning a crusade upon New York next October with 2,000 of his followers.

DOWIE'S COMING INVASION OF NEW YORK.

THE announcement that John Alexander Dowie, the famous faith-cure apostle of Zion City, Ill., is planning a "peaceful invasion" of the city of New York next October, with a large company of his followers, is the subject of comment both serious and flippant in the metropolitan newspapers. *Harper's Weekly* describes the main features of the proposed crusade in the following language:

"John Alexander Dowie . . . is likely to prove an interesting visitor to this town. He is an organizer, and abounds in method and foresight. He has ample means to do things in a large way. His plan is to bring 2,000 (perhaps 4,000) of his followers here, and give his kind of religion a careful and comprehensive introduction to the people of Manhattan. Every family on this island is to be visited; every dwelling supplied with Dowieite tracts; every soul, so far as possible, invited to the Dowieite meetings. These meetings are to be held daily in the Madison Square Garden, which has been hired for fifteen days. Special trains have been engaged to bring the Dowie multitude here, and lodgings are being engaged for their accommodation. Dowie is rich. He is in business, and makes money. He has founded a town which has grown in less than two years from a population of 400 to 8,000. The Dowieites do not smoke nor drink nor employ doctors, and they all give a tenth of their incomes to the church. They are busy now practising the music of their crusade and studying maps of Manhattan. Dowie frankly discloses his belief that in him the prophet Elijah lives again for the third time on earth. He is a remarkable citizen, and will doubtless carry out his plans."

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THE LITERARY DIGEST

March 21, 1903—New York, New York, USA

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If Mr. Dowie "could only convert and carry off the hosts of Tammany," observes the Brooklyn *Standard Union*, "he would indeed deserve to have his name handed down to posterity as the monumental reformer of the twentieth century and New York's greatest benefactor." The Brooklyn *Eagle* adds:

"There will be a good deal of curiosity to watch his progress in New York, which is confessedly a hard town for new religions, altho it gives its time and its money with enthusiasm to new shows so long as they are entertaining. Fanatics who have made a stir in small

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The New York *Sun* says:

"It is not improbable, but rather it may be assumed that the demonstration of Dowie will make something of a stir in New York, tho that he will have here even a shadow of the extraordinary success he has won at Chicago is not to be expected. New York will receive the 'Restoration Host' civilly, and Dowie will be sure to have crowds at his meetings in Madison Square Garden; but this cosmopolitan community is not a promising field for the cultivation of religious novelties. Of the church-going population, two-thirds is Roman Catholic, and therefore far removed from the reach of Dowie's influence; but there are here 636,000 people without any religious attachment, according to the statistics of the Church Federation, and among these he may hope to gain recruits."

How Mr. Dowie himself regards his campaign may be judged from the following extract from a recent editorial in his weekly organ, *Leaves of Healing* (Chicago):

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"God has confided—such is the creed of Dowie—to a man called Dowie not only the mission of watching over the souls of the faithful, but over their money as well, their savings, and the manner in which they use them, so that the new vicar of the Most High is at once the guide of purses and of consciences. This guide is invested with autocratic powers, and like an autocrat he enjoys the splendor and the pomp and wealth of a sovereign."—*Translation made for* THE LITERARY DIGEST.

RELIGIOUS NOTES.

THE well-known Baptist paper, the Chicago *Standard*, celebrated a few days ago its fiftieth anniversary.

MRS. TATTA, a French lady living in Bombay, has been formally invested with the Sacred Thread and the "Sudra" of the Parsees. The London *Times*, which reports the incident, declares that this is the first recorded conversion from Christianity to Zoroastrianism.

A MOST successful public meeting was held in the Brooklyn Academy of Music on Sunday, March 8, in the interest of the proposed Henry Ward Beecher Memorial. The speakers included ex-President Grover Cleveland, Justice David J. Brewer of the United States Supreme Court, Mayor Low of New York, the Rev. Dr. Frank W. Gunsaulus of Chicago, and the Rev. Dr. Newell Dwight Hillis, present pastor of Plymouth Church, Brooklyn. After the speech-making, pledges for more than $16,000 were received from the audience.

THE REV. HARRY M. WARREN has resigned the pastorate of a Baptist church in New York to become the official chaplain of the New York hotels. In all the large hotels neatly printed notices have been hung in conspicuous places, reading: "Guests, patrons, and friends of this hotel wishing the services of a clergyman are respectfully informed that they may call upon Rev. H. M. Warren, the hotel chaplain. He will be pleased to render any kind of pastoral service, regardless of creed, nationality, or residence. Calls may be sent any hour of the day or night."

IN connection with the department of sociology at the University of Chicago, a special investigation is being made of religious work on behalf of young men. The results are to be published in book-form, and in order that the volume may be comprehensive and of real service, facts and suggestions from pastors, superintendents, and other church workers will be welcomed. Information as to books and magazine or newspaper articles bearing upon the subject is also desired. All letters on this subject should be addressed to Mr. F. G. Cressey at the University of Chicago.

THE judgment of the final Court of Appeals of Prussia sustaining the action of the Berlin authorities in prohibiting Paul Heyse's sacred drama, "Mary of Magdala," has aroused some resentment. The Berlin *Vossische Zeitung* points out that the play has exercised a deep religious effect in America and England, and in the former country performances have been attended by bishops. Performances have also been given in Bremen and Hamburg which were attended by the clergy and laity who testified to its religious effect. The same paper goes on to say: "But what is permissible in Bremen and Hamburg is not permissible in Prussia, especially in Berlin. This is the favored land of censure. Here most religious feeling be more zealously protected by the police than elsewhere."

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John Alexander Dowie donned in the robes of Elijah the Restorer

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 "toe 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 amaranthine 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, throning it in attributes of majesty if not of awe, to warn off the fool or malignant who

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 Hail Columbia to pay. One MIRZA GHULAM AHMED, a Mohammedan of Quodian, 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 Quodian, 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 amiably 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 offensive 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



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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 Hail Columbia to pay. One MIRZA GHULAM AHMED, a Mohammedan of Quodian [sic—Qadian], Gundaspur [sic—Gurdaspur], India, (having 100,000 followers,) has issued a challenge which would suit the indisputable Eljiah [sic—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 Quodian, 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.

THE MONROE JOURNAL.

Dowie Challenged To Pray.

Chicago Special to New York Sun.

Elijah Dowie has been challenged to a praying duel. The challenger is Mirza Chulan Ahmad, a buddhist of Quadian, Punjab, India.

"Come thou, O self-styled prophet, to a duel," says Mirza in his letter. "The weapons shall be prayer. Let us kneel on our knees in the dust of the earth, you and I together, petition the Almighty that of us two whoever is the liar shall perish first."

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THE MONROE JOURNAL

March 30, 1903—Monroe, North Carolina, USA

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LEAD DAILY CALL

VOLUME IX. No. 290. LEAD, SOUTH DAKOTA, THURSDAY, JULY 16, 1903. PRICE FIVE CENTS

CHALLENGE TO DUEL OF PRAYER.

Alexander Dowie has found a foeman worthy of his steel. The Chicago prophet recently predicted that in the fullness of time his cult would spread over all the earth, and that in that time all those of the Mohammedan faith would be annihilated as being hateful in the sight of the Lord. Why Dowie chose thus 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 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 to shame he proposes that each enter upon a season of prayer, that upon their bended 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 Ahmad is playing for big stakes, for it is common report that Dowie has a rich bank account and much real estate, the result of years of frugal labors 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 sacreligious if any one 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 this opportunity to prove what he can readily 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 what wouldn't it be worth to Dowie as advertising!



LEAD DAILY CALL

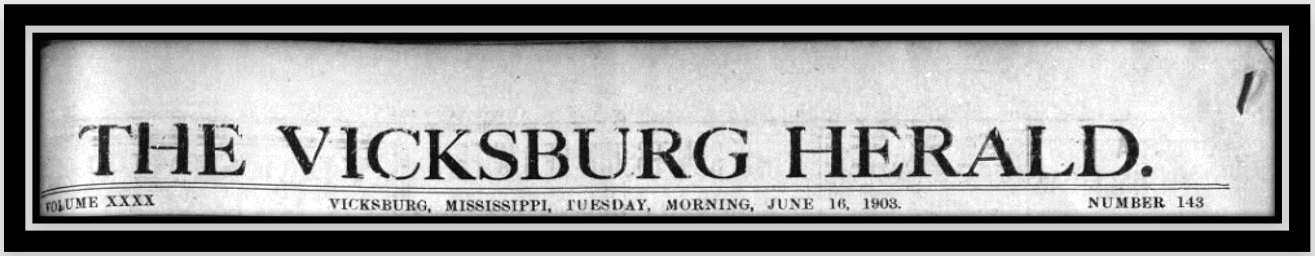
May 16, 1903—Lead, South Dakota, USA

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DUEL TO THE DEATH—WEAPONS SHALL BE PRAYER.

Chicago, June 23.—Elijah Dowie has been challenged to a praying duel to the death. The challenger is Mirza Ghulam Ahmad of Quadam, Punjab, India.

"Come thou, O. self-styled prophet, to a duel," says Mirza in his "defy." "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."

Elijah has not accepted the challenge, but neither has he declined. It may be that he thinks, as the challenged party, he ought to have the choice of weapons, and will demand that vituperation be employed, the one who can call the other the most bad names to be the winner. However that may be, Elijah cannot afford to ignore the challenge. Mirza is no featherweight when it comes to pretensions.

The Review of Religions, published in Gurdaspur, India, through which the challenge is issued, says Mirza 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 100,000 members, rapidly growing.

The teachings of this Messiah is that Christ was a mere mortal, a good man, without divinity. Mirza Ghulam Ahmad further declares: "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?"



THE VICKSBURG HERALD

June 16, 1903—Vicksburg, Mississippi, USA

DUEL TO THE DEATH—WEAPONS SHALL BE PRAYER.

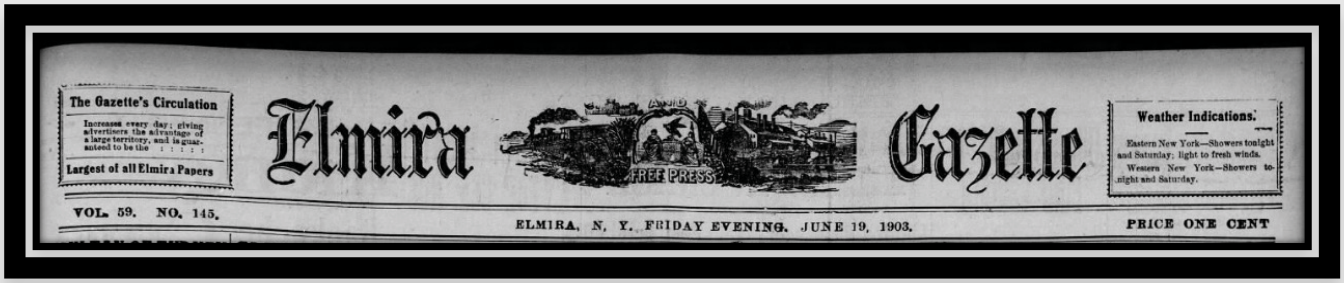
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A PROPOSED PRAYER DUEL.

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The Mohammedan claims to be the Messiah, "I am the very Messiah," he says, "'the promised one.'" He claims a following of a hundred thousand and to be making converts rapidly. He has no faith in the claims of Dowie and would compel the imposter to a test. Therefore, the challenge to a duel, a duel to the death.

Mirza Ghulam Ahmad would have each side address a prayer to the Almighty "that of us two whoever is the liar shall perish first." He has no doubt of the result. "If Dr. Dowie has the courage to accept this challenge," he writes, "he will thereby open a way for all other Christians to the acceptance of truth."

Away back in the ages the duel was regarded as an appeal to God and the result held to be proof of right. In those days deadly weapons were employed instead of prayer. Decision came forthwith. But believers observed that victory usually fell to the better fighter and confidence in the interference of God in behalf of right against might declined. Mirza Ghulam Amad might have shown greater faith in proposing shotguns at ten paces. The protection of the righteous one would require no greater miracle than the prior extinction of the imposter in response to prayer. The peppering of both might be as true verdict as the escape of either. The Mohammedan's challenge to a prayer duel may seem bold but it might have been bolder.



ELMIRA GAZETTE

June 19, 1903—Elmira, New York, USA

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THE
LITERARY DIGEST

RIVAL MESSIAHS 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 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."

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

June 21, 1903—New York, New York, USA

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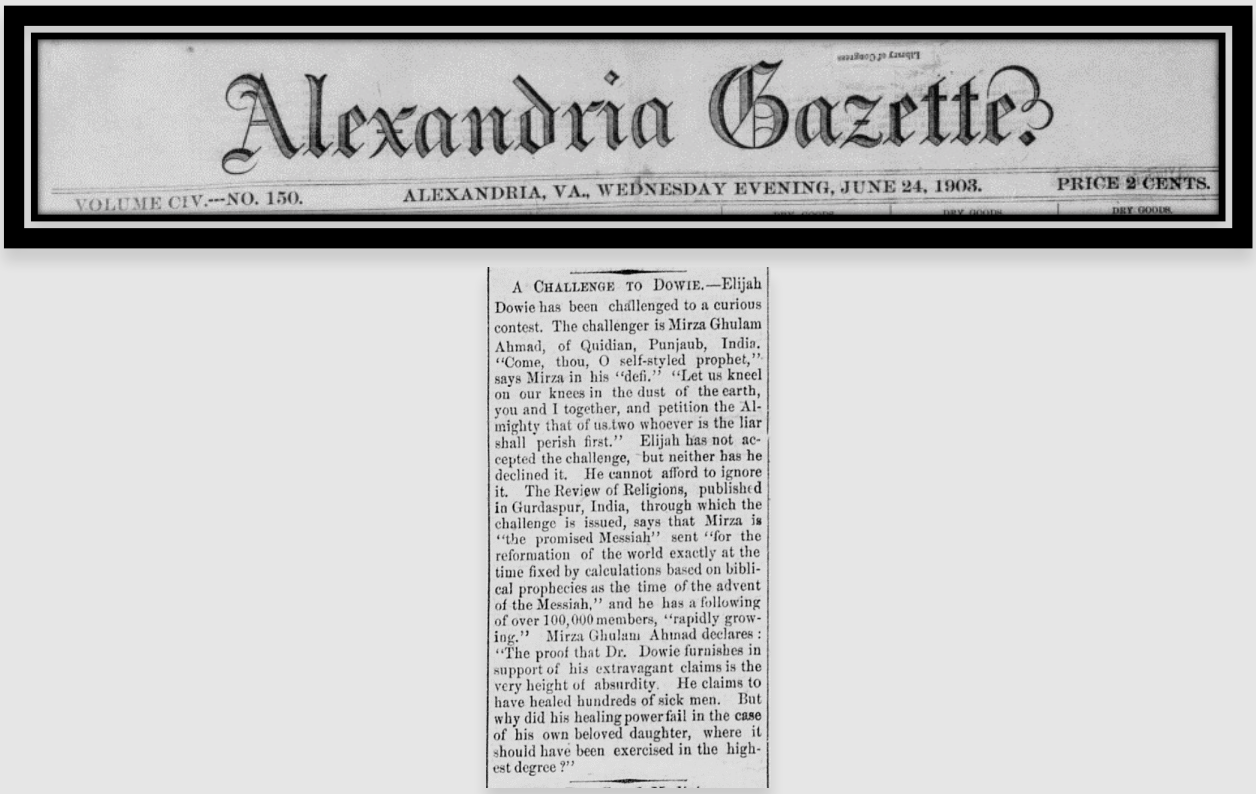
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Alexandria Gazette.

VOLUME CIV.—NO. 150. ALEXANDRIA, VA., WEDNESDAY EVENING, JUNE 24, 1903. PRICE 2 CENTS.

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ALEXANDRIA GAZETTE

June 24, 1903—Alexandria, Virginia, USA

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HARRISBURG TELEGRAPH

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File copy Return

3:30 O'CLOCK EDITION

MATTOON DAILY JOURNAL.

WEEKLY ESTABLISHED 1865 | MATTOON, ILLINOIS, WEDNESDAY, JUNE 24, 1903 | DAILY ESTABLISHED 1874

DOWIE IS CHALLENGED

East Indian Mohammedan Invites Him to a Novel Test of Faith.

EACH TO SAY THE SAME PRAYER

Which Calls on the Creator to Kill the Liar at Once and Instanter.

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Pretensions of Mirza Ghulam Ahmad.

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Claims To Be the Messiah.

Mirza Ghulam Ahmad further declares, according to The Literary Digest: "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."



MATTOON DAILY JOURNAL

June 24, 1903—Mattoon, Illinois, USA

DOWIE IS CHALLENGED

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Him to a Novel Test of Faith.
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Which Calls on the Creator to Kill
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MOLINE DAILY DISPATCH.

VOL. 25. NO. 277. MOLINE, ILLINOIS, WEDNESDAY EVENING, JUNE 24, 1903. TEN CENTS A WEEK

CHALLENGES DOWIE TO A TEST OF FAITH

East Indian Mohammedan Invites the Chicago Elijah to Participation in Duel to Determine the Merits of Creed.

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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

Continued on Page Eight.



MOLINE DAILY DISPATCH

June 24, 1903 —Moline, Illinois, USA

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"I look upon the son of Mary as a weak human being; although 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 withthe signature of at least 1,000 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 meupon Dr. Dowie's presumptuous prediction that all Mohammedans shall perish."

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This 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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LAST EDITION

ROCK ISLAND ARGUS.

4:30 O'CLOCK.

VOL. LII. NO. 211. ROCK ISLAND, ILL., WEDNESDAY, JUNE 24, 1903. PRICE TWO CENTS.

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June 24, 1903—Rock Island, Illinois, USA

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THE GREENVILLE DAILY NEWS

June 24, 1903—Greenville, South Carolina, USA

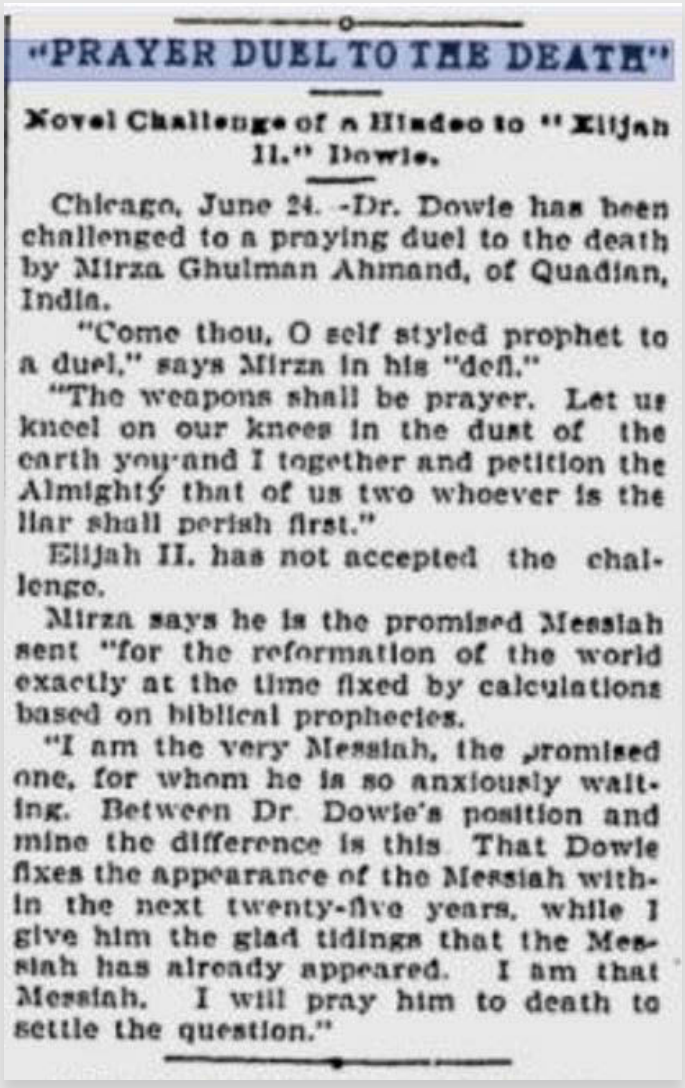
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THE POST EXPRESS

June 24, 1903—Rochester, New York, USA



"PRAYER DUEL TO THE DEATH"

Novel Challenge of a Hindoo to "Elijah II." Dowie.

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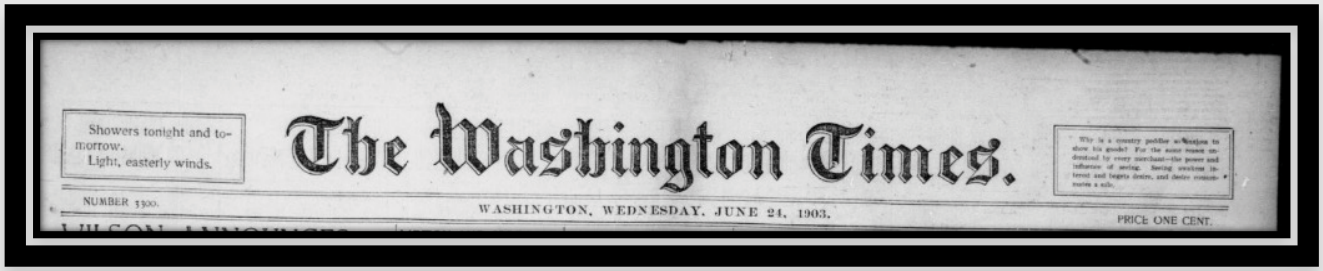
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Hazrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi[as]


Showers tonight and to-morrow.
Light, easterly winds.

The Washington Times.

NUMBER 3300. WASHINGTON, WEDNESDAY, JUNE 24, 1903. PRICE ONE CENT.

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Indian "Messiah" Jealous of the Westerner's Prestige.

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WARSAW DAILY TIMES.

ESTABLISHED 1881. WARSAW, INDIANA, WEDNESDAY, JUNE 24, 1903. TWO CENTS.

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BALTIMORE AMERICAN, THURSDAY, JUNE 25, 1903.

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 Quidian, Punjaub, India, defying the notorious Alexander Dowie, of Chicago, to a test of genuineness of the respective afflati that move the two. Ghulam grows orientally picturesque in wording his defi, 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 Dowie. 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 a terrific start of you. Delaware 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 outbroken sinners in your nearer vicinity. O Mirza, aren't you "up against it good"? And, even when you should have pacified the state of Addicks, 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 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!

No, Mirza, you ask too much. You have placed Mr. Dowie 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 Dowie.

Scat, Ghulam!



BALTIMORE AMERICAN

June 25, 1903—Baltimore, Maryland, USA

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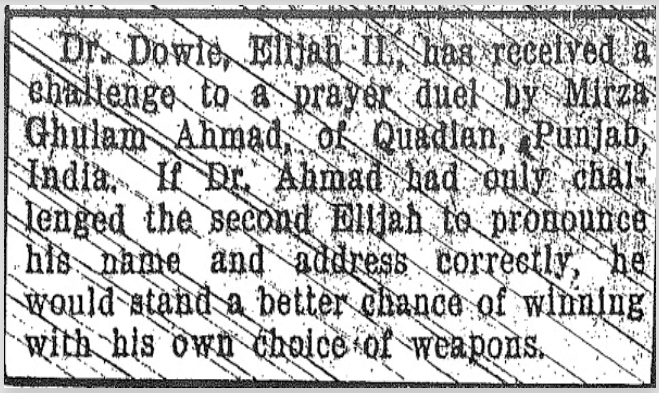
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BOSTON DAILY ADVERTISER.

THURSDAY MORNING, 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

June 25, 1903—Boston, Massachusetts, USA

Dr. Dowie, Elijah II, has received a challenge to a prayer duel by Mirza Ghulam Ahmad of Quadian [sic—Qadian], 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.



MIRZA GHULAM AHMAD, of India, has issued a challenge to "Eljah" Dowie, of Chicago, couched in the following stirring language: "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." Up to the hour of going to press Dowie had not publicly accepted the challenge.

MORNING TRIBUNE

June 25, 1903—Altoona, Pennsylvania, USA

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"Elijah" Dowie has been challenged to a praying duel to the death. The challenger is Mirza Ghulam Ahmad, of Quadian Punjaub, India.

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Mirza has the reputation of being a "hot Tommy"—in fact "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.

* * *

But it's safe to believe that Elijah Dowie won't come to the scratch. While professing that prayer is his long suit, Elijah has vivid recollections of his protracted petitions for rain at Zion a few months ago. After he had prayed loud and long for several weeks rain came to beat the band—everywhere except in the immediate vicinity of Zion.

* * *

No, no, "Elijah" won't enter the lists in a prayer duel to the finish, but if Mirza challenges him for a showing as to financiering ability the chief fugleman of Zion can win under heavy handicap.



THE MANSFIELD NEWS

June 25, 1903—Mansfield, Ohio, USA

"Elijah" Dowie has been challenged to a praying duel to the death. The challenger is Mirza Ghulam Ahmad, of the Quadian Punjaub [sic—Qadian Punjab], India.

"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."

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Pine Bluff Daily Graphic.

PINE BLUFF, ARKANSAS THURSDAY, JUNE 25, 1903.

TO DEATH

INDIAN PRIEST CHALLENGES DR. ALEXANDER DOWIE TO DUEL.

Both to Kneel in the Dust and Petition the Almighty to Kill One That's a Liar.

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"Come thou, O, self-styled prophet, to a duel," says Mirza in his "defy." "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."

Elijah has not accepted the challenge, but neither has he declined it. It may be that he thinks, as the challenged party, he ought to have the choice of weapons, and will demand that vituperation be employed, the one who can call the other the most bad names to be the winner. However that may be Elijah cannot afford to ignore the challenge. Mirza is no featherweight when it comes to pretensions.

The Review of Religions, published in Gurdaspur, India, through which the challenge is issued, says Mirza is "the promised Messiah," sent "for the reformation of the world exactly at the time fixed by calculations based on Biblical prophecies at the time of the advent of the Messiah," and he has a following of over 100,000 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: "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?"



PINE BLUFF DAILY GRAPHIC

June 25, 1903—Pine Bluff, Arkansas, USA

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Democrat Chronicle

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

Mirza Ghulman Ahmand, 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.



DEMOCRAT AND CHRONICLE

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The Paducah Sun.

VOL. X. NO. 151. PADUCAH, KY., THURSDAY, JUNE 25, 1903. 10 CENTS PER WEEK

NOVEL DUEL.

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THE PADUCAH SUN

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DOWIE CHALLENGED TO PRAYING DUEL

Vituperations and Lies to Be the Additional Weapons in a Strange Contest.

CHICAGO, Ill., June 24.—Elijah Dowie has been challenged to a praying duel to the death. The challenger is Mirza Ghulam Ahmad, of Quadian, Punjaub, India.

"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."

Elijah has not accepted the challenge, but neither has he declined it. It may be that he thinks, as the challenged party, he ought to have the choice of weapons, and will demand that vituperation be employed, the one who can call the other the most bad names to be the winner.

However that may be, Elijah cannot afford to ignore the challenge. Mirza is no feather-weight when it comes to pretensions. The Review of Religions, published in Gurdaspur, India, through which the challenge is issued, says Mirza 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, and rapidly growing.



THE SCRANTON REPUBLICAN

June 25, 1903—Scranton, Pennsylvania, USA

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VOLUME XLIX. BELLEFONTAINE, LOGAN COUNTY, OHIO, FRIDAY, JUNE 26, 1903. NUMBER 51.

Dowie Challenged To a Praying Match.

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THE BELLEFONTAINE REPUBLICAN

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Mirza Ghulam Ahmad of Quadian, Punjab, India, a prophet and Messiah by his own admission, has challenged John Alexander Dowie, America's reincarnated Elijah, to a duel unto the death. This is the language of the challenge: "Come thou, O self-styled prophet, to a duel. 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." Elijah Dowie is in no haste. He has taken the matter under advisement. He perhaps believes that the challenged party should have right to the choice of weapons. Undoubtedly he believes himself as skilful in prayer as his dark-visaged adversary, but he may fear, and justly so, that the fellow has something up his sleeve and might take a poke at him when he had his eyes shut. Ghulam Ahmad claims a personal following of 100,000; Alexander Dowie has an army of disciples, and he soaks them for 10 per cent of their earnings every year. The fact that these men have been able to obtain the following of which they boast is an evidence of greatness which cannot be denied. Why one should care to destroy the other is a mystery. There is room on earth for both of them; and they are not the only boats along the shore by several. If it were possible for all the liars among them to be prayed out of existence, we shudder at the list of fatalities were the plan adopted as suggested by Mirza Ghulam.



THE NEBRASKA STATE JOURNAL

June 26, 1903—Lincoln, Nebraska, USA

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THE LEAVENWORTH TIMES.

LEAVENWORTH, KANSAS SATURDAY MORNING JUNE 27 1903.

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Elijah II., has not accepted the challenge.

Mirza says he is " the promised Messiah" sent " for the reformation of the world exactly at the time fixed by calculations based on Biblical prophecies."

"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 25 years, while I give him the glad tidings that the Messiah has already appeared. I am that Messiah. I will pray him to death to settle the question.



THE LEAVENWORTH TIMES

June 27, 1903—Leavenworth, Kansas, USA

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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. Elijah Dowie, 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 togother, and petition the Almighty that of us two whoever is the liar shall perish first."

According to the code of honor Prophet Dowie 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 Dowie 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 prophesies 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. Dowie has not yet indicated his decision, but if he declines to accept this novel challenge the public may look for a rapid decline in Dowie stock.



BURLINGTON DAILY FREE PRESS

June 27, 1903—Burlington, Vermont, USA

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Die Tägliche
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erscheint mit Ausnahme des Sonntags und kostet
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Tägliche Ausgabe.

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Sonntagsbetrachtungen.

Wir Menschen des 20. Jahrhunderts bildeten uns ein, in einem außerordentlich aufgeklärten, hochcultivirten fortschrittlichen Zeitalter zu leben. Aber, wenn man bedenkt, was in unseren Tagen noch Alles möglich ist — Kischinewer Judengemetzel, Belgrader Schlachtfest, Spiritisten-Hokuspocus, Mrs. Eddy's Gebetsheilerei, Dr. Dowies Elias- und Messias-Humbug und ähnliche Dinge—dann kommt man schließlich doch zu der Ueberzeugung, daß jene Einbildung wirklich blos auf Einbildung beruht!

Leute, welche—wie beispielsweise der Sonntagsbetrachter — fest davon überzeugt sind, daß der Eddyismus und Dowieismus wirklich weiter Nichts sind, als grauenhafter Humbug, als die raffinirt-geschickte Ausnützung menschlicher Leichtgläubigkeit und Dummheit von Seiten rücksichtsloser geriebener—ja, genialer!—Hochstapler, begehen häufig den Fehler, daß sie meinen, alle halbwegs normalen und besonnenen Leute müßten derselben Ansicht und Ueberzeugung sein, in Folge welcher Ueberzeugung sie dann den Einfluß derartiger Bewegungen unterschätzen.

Der Sonntagsbetrachter giebt unumwunden zu, daß ihm dies mit dem Zionismus des Propheten Dr. Dowie (—nicht zu verwechseln mit der jüdischen Bewegung zur Gründung eines Neu-Judaea in Palästina—) so ergangen ist. Er konnte sich schlechterdings nicht vorstellen, wie solch ein furchtbar plumper Humbug, wie derjenige Dowies, welcher die dritte Incarnation, d. h. Wiedermenschwerdung des Propheten Elias—die zweite war angeblich Johannes der Täufer—zu sein behauptet, überhaupt „ziehen" konnte, daß nicht vielmehr die ganze Bewegung von Anfang an totgespottet und totgelacht werden mußte! Schon die Dowie'sche Verquickung religiöser Extase mit raffinirtem Geschäftssinn und erfolgreichster Profitmacherei durch die auf communistischer Basis betriebene Gardinen- und Spitzen-Fabrikation hätte doch eigentlich jeden nicht ganz Blöden stutzig machen müssen. Aber, wie gesagt, das war ein Irrtum! Dowie hat nicht nur eine große Menge gläubiger Anhänger, die mit ihm durch Dick und Dünn gehen, sondern sein Name ist auch in ferne Weltteile gedrungen, wo man ihn und seine Lehren auch wirklich ernst nimmt!

Ein interessantes Beispiel hierfür wird gerade jetzt aus Ost-Indien gemeldet—einem Lande, in dem ja allerdings auch, so weit die Tradition zurückreicht, religiöse Bewegungen mystischer Art und Schwarmgeister jeglicher Observanz einen sehr fruchtbaren Boden gefunden habe.

In Quadia in Pandschab ist jetzt nämlich auch ein Messias aufgestanden—sein Name ist Mirza Ghulam Ahmad—welcher „unserem" Messias Dowie dessen Lobeeren mißgönnt und welcher deshalb eine formelle Herausforderung an Dowie erlassen hat, um gleichsam durch ein Gottes-Urteil zu entscheiden, wer von Beiden der wahre Jakob, will sagen Prophet und Messias, und wer der Usurpator und Fakir sei! Und zwar soll diese Herausforderung durch Dowie's Haupt-Waffe, das Gebet, ausgefochten werden. Es soll das gewissermaßen ein Dauer-Gebet werden, bis der Eine der Duellanten—der, welcher der Lügner ist—tot umsinkt!

Ob Dr. Dowie auf dieses Gebets-Duell eingehen wird, oder nicht, wissen wir nicht, aber die Idee ist jedenfalls originell. Originell ist übrigens auch die Form, in welcher Mirza Ghulam Ahmad, der ein sehr selbstbewußter Herr zu sein scheint, diese „Forderung" erließ. Die in Gurdaspur, Indien, erscheinende "Review of Religion", in welcher dieselbe erlassen wurde, enthält auch nähere Angaben über den Herausforderer selbst. Danach ist Mirza Ghulam Ahmad „der wirkliche Messias, der herab auf die Erde gesandt wurde, um die verderbte Menschheit zu erlösen und dessen Erscheinen genau übereinstimmt mit den Zeitan-



FREIE PRESSE FÜR TEXAS

June 27, 1903—San Antonio, Texas, USA
(English translation of the German)

Sunday Contemplation

We, people of the 20th century, imagined that we lived in an extraordinarily enlightened, highly cultivated, progressive age. But, if you consider what is still possible in our days—the slaughter of the Jews in Chisinau, the Belgrade slaughter festival, spiritualist hocus-pocus, Mrs. Eddy's prayer healing, Dr. Dowie's Elijah and Messiah humbug and things like that—then you finally come to realize that that conceit is truly mere conceit.

People who—like the Sunday viewer—are firmly convinced that Eddyism and Dowieism are really nothing more than horrible humbug, than the cleverly skillful exploitation of human gullibility and stupidity on the part of ruthlessly driven—yes, brilliant!—imposters, often make the mistake of thinking that all reasonably sane and level-headed people must share the same opinion and belief, as a result of which belief they then underestimate the influence of such movements.

The Sunday viewer very frankly admits that he felt this way about the Zionism of Dr Dowie (not to be mistaken with the Jewish movement establishing a new Judea in Palestine). He simply couldn't imagine how such a terribly crude humbug such as Dowie's—claiming the third avatar meaning the reincarnation of the prophet Elijah; the second supposedly being John the Baptist—could have possibly "pulled through" and how not the whole movement hadn't been scoffed and laughed to death right from the beginning!Even the Dowie-fusion of religious ecstasy with a subtle sense of business and the successful profiteering through the Communist-based manufacturing of curtains and lace, should have puzzled anyone short of totally foolish. However, as mentioned, that was a delusion! Dowie does not only have a big crowd of religious followers who go through thick and thin with him, but his fame has reached parts of the world far away where he and his teachings are taken seriously.

A very interesting example is being reported from east India—a country, in which as far as tradition goes back, religious mystic movements and enthusiasts of any sacrificial goose have found fertile soil.

In Qadian, Punjab a messiah has apparently resurrected—his name being Mirza Ghulam Ahmad, who has begrudged "our" Dowie of his laurels and who has thus formally challenged Dowie to let a judgement of God decide which of them is the true Jacob—meaning the prophet and messiah—and who the usurper and fakir is! In fact, this challenge may

gaben, wie sie aus den biblischen Prophezeiungen berechnet worden sind." Danach verfügt er auch bereits über Hunderttausende von Anhängern, deren Zahl täglich anwächst. Jesus Christus war nach Ghulam Ahmad nicht der richtige Messias, wohl aber ein großer Phrophet, ein guter Mann und ein edler Menschenfreund.

Da Ghulam Ahmad das Alles selbst sagt, muß es ja wohl wahr sein. „Der Unterschied zwischen mir und Dr. Dowie", heißt es da, „ist der, daß Dowie die Ankunft des Messias innerhalb der nächsten 26 Jahre voraussagt, während ich ihm die frohe Botschaft melden kann, daß der Messias bereits da ist, nämlich in meiner Person! Dowies Ansprüche in Bezug auf seine wunderthätige Heilkraft sind absurd, denn wenn er alle Kranken durch sein Gebet heilen kann, warum hat er dann seiner Tochter nicht geholfen, als dieselbe an Brandwunden unter großen Qualen daniederlag und auch daran starb?"

Nun, das hat doch Dowie selbst so „überzeugend" erklärt! Seine Tochter war mit ihren Kleidern der Alkohollampe zu nahe gekommen, mit Hülfe welcher sie sich das Haar gekräuselt hatte. Dieser doppelten Sünde gegenüber, d. h. der Eitelkeitssünde und der Benutzung von Alkohol, versagte natürlich selbst die Gebetsheilkraft ihres Vaters, Elias des Dritten!

Dowies indischer Rivale ist Mohamedaner und durch das Gebets-Duell soll auch gleichzeitig entschieden werden, ob der Sohn der Jungfrau Maria der wahre Gott sei, oder Allah, der Gott der Mosleminen. Uebrigens verwahrt er sich dagegen, daß die Duell-Idee von ihm selbst ausgehe, sondern Allah und der Prophet Mohamed hätten ihn dazu inspirirt. Angeregt scheint Ghulam Ahmad zu seiner „Contrahage" dadurch worden zu sein, daß Dowie in irgend einer seiner Schriften erklärt hatte, daß der Untergang des Mohamedanismus nicht mehr fern wäre.

Mirza Ghulam Ahmad nimmt übrigens die Gelegenheit wahr, der staunenden Welt eine „äußerst wichtige neue Entdeckung in Bezug auf den Stifter der christlichen Kirche" mitzuteilen. Danach sei Christus gar nicht wirklich am Kreuze gestorben, sondern sei noch lebend, wenn auch bewußtlos, von seinen Jüngern von demselben herabgenommen worden. Später habe er sich ostwärts nach Indien gewendet, wo er dann später in sehr hohem Alter gestorben sei. Sein Grabmal sei noch heute in der Khanyar-Straße zu Srinagar in Kaschmir zu sehen!

Für diese Tatsache, meint er, lägen solch unumstößliche Wahrheitsbeweise vor, daß es einfach töricht sei, das noch bezweifeln zu wollen.

Merkwürdig, wie lange diese „unumstößliche Wahrheit" gebraucht hat, um zum Durchbruchezu gelangen! —

Wir wissen nicht, ob Herr Dowie mit seinem indischen Kollegen auf die Mensur treten wird, oder nicht. Zu wünschen wäre es eigentlich, schon um zu sehen, wer es länger aushalten würde, ob der Messias des ältesten Kulturlandes der Erde oder der Prophet des jüngsten Kulturlandes dieses Planeten! Wahrscheinlich würde der Ausgang des Duells aber ein ähnlicher sein, wie in Heines Schilderung von der Disputation zwischen Mönch und Rabbi, wo es zum Schlusse heißt:

„Und es will mich schier bedünken,
Daß sie alle Beide .... nicht gut riechen!"

be fought through Dowie's primary weapon: prayer. In a way it is supposed to be a continuous prayer till one of the duelers—the liar among them—drops to the ground dying.

We don't know whether or not Dr Dowie will agree to this prayer-duel, however, it is a rather novel idea. By the way, novel is also how Mirza Ghulam Ahmad, who seems to be a fairly self-confident gentleman, issued this "challenge." The "Review of Religions" which was published in Gurdaspur, India, issued the same challenge and further contains information on the challenger himself. Accordingly, Mirza Ghulam Ahmad is "the very 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."

Further, he has over a hundred thousand followers and the number is growing day by day.

Jesus Christ was not the Divine according to Ghulam Ahmad. He, however, was a great prophet, a good man and a noble philanthropist. Since Ghulam Ahmad is stating all this himself, it must be true, or not? It is stated: "Between Dr. Dowie's position and mine the difference is this—Dowie fixes the appearance of the Messiah within twenty-five years, while I give him the glad tidings that the Messiah has already appeared. I am that Messiah." "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?"

Now Dowie explained that so "convincingly"! His daughter had come too close with her clothes to the alcohol lamp which she was using to drip her hair. With respect to this double sin—that is, the sin of vanity and the use of alcohol—of course the prayer-healing power of her father, Elijah the Third, failed.

Dowie's Indian rival is Mohammedan and by means of the prayer duel it shall also be decided whether the son of the Virgin Mary is the true God or Allah, the God of the Muslims. Anyway, he repudiates that the duel idea was his but he was inspired by Allah and the prophet Mohammad. It seems that he was animated to his "challenge to a duel" by the fact that Dowie had stated in one of his screeds that the downfall of the Mohammedans was close.

Mirza Ghulam Ahmad embraces the opportunity to inform the world about a startling"important discovery regarding Jesus Christ" by the followers of the challenging Messiah. Accordingly, Christ did not die on the cross, but was taken down alive and senseless. Subsequently, he traveled east to India, and lived to a good old age. His tomb can still be seen on Khan Yar street at Srinagar, Cashmere.

For this fact irrevocable proofs of the truth exist, as he claims, it would be foolish to nonetheless doubt it. It is odd how long it took for such irrevocable proofs of the truth to reach a breakthrough!

We don't know if Dowie will take on this students' duel with his Indian colleague. It would be desirable to see who can stand longer, the messiah of the oldest cultivated land upon this earth or the prophet of the youngest cultivated land on this planet! The outcome of the duel will probably be similar to Heine's portrayal of the dispute between a monk and a rabbi, where it is said in the end: "And it merely appears so that both...don't smell good!"

Source: Imran Ahmad Faizi, Obertshausen, Germany
Translators: Sayyed Majid Ahmed (Muenster, Germany) and Maham Hina Anwar (Banmbek-South, Germany)


THE PILOT
PATRICK DONAHOE,
Boston, Mass.

The Pilot.

PRINCIPAL OFFICES.
NEW YORK:

SINGLE COPIES, Five Cents.

John Alexander Dowie, the Scotch impostor who has built up a flourishing "New Zion" near Chicago, has found a dangerous rival in a Hindoo gentleman living at Qadian, in the Punjaub. 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 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 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 more 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 Punjaub. 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.



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Challenges Dowie.

One Mirza Ghulam Ahmad of India has fixed his jealous eyes upon our own Elijah, even Dr. Dowie of Chicago, and challenged him to a prayer test. This Mirza claims to be the very Messiah, and he has a great following in Inda, who revere him as indeed the Savior. Jesus Christ, they say, did not die upon the cross, but was taken down alive, though senseless. Subsequently, however, they maintain "the son of Mary recovered, traveled eastward, and lived up to a good old age," and his tomb is situated in the Khan Yar street, Srinigar, Kashmir. They claim that Jesus was a mere man, a prophet, good, but without divinity. Mirza's challenge to Dowie is an affirmation of his own claims, Dowie to likewise affirm his own, each to be backed by the signature of a thousand of his followers, and then the prayer is to be that "whoever is the liar may perish first." It looks like a spar for advantage by Mirza, as he is not above half as old a man as dowie is.—Salt Lake Tribune.



THE CALDWELL TRIBUNE

June 27, 1903—Caldwell, Idaho, USA

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THE DESERET EVENING NEWS

June 27, 1903—Salt Lake City, Utah, USA

STORY OF CARMEL AGAIN.

A most curious invitation to a religious contest has been issued by a rival in India, of Mr. Dowie of Elijah fame, in this country. The Indian enthusiast challenges the Chicago pretender to meet him in prayer at the Throne of the Almighty, with the petition that whoever of the two is the liar may perish.

The name of the Indian champion is Mirza Ghulam Ahmad. According to an article in an Indian periodical, quoted in The Literary Digest, he claims to be "the promised Messiah," sent to reform the world. In his published challenge to Dowie, he states without hesitation that he is "the very Messiah," for which he (Dowie) is waiting. He alleges that God has proved the truth of this extraordinary claim, by numerous signs, one of which is the large following he has obtained. And then he continues his challenge thus:

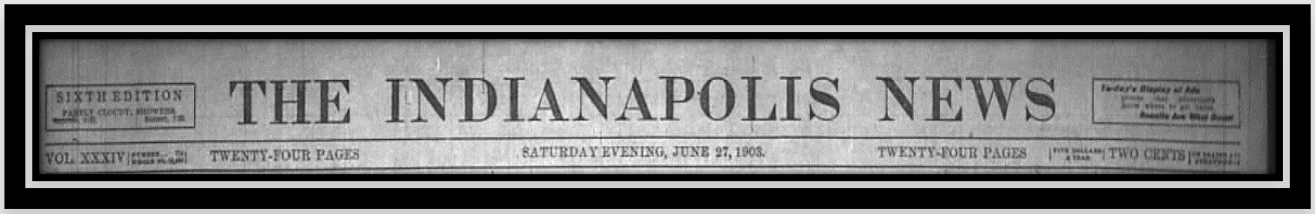
"Whether the God of Mohammedans or the God of Dowie is the true God may be settled without the loss of millions of lives which Dr. Dowie's prediction would involve. That method is that without threatening the Mohammedan public in general with destruction, he should choose me as his opponent and pray 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, although 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."

M. Messiah Ahmad seems to be as sure of his position, as is Mr. Elijah Dowie of his. He must have read the story of Elijah and the priests of Baal on Mt. Carmel, and concluded that the experiment of calling down fire from heaven is still well worth trying. Or, perhaps, the challenge is but an advertising scheme.

The notable thing about the matter is the fact that in various parts of the world the voice is heard: "Behold here is Christ!" This was predicted by the Son of God Himself, and pointed out as one of the unfailing signs of the approaching end of the old order of things, and the commencement of the new. To those who believe in the "more sure word" of prophecy, the various claims to Messiahship convey a warning to be on the alert, that when the midnight cry finally is heard, they may not be found unprepared.



Hazrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi[as]


SIXTH EDITION

THE INDIANAPOLIS NEWS

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TO A DUEL OF PRAYER.

Challenge Issued to Dowie by a "Messiah" in India.

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"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."

Elijah II has not accepted the challenge.

Mirza says he is "the promised Messiah" sent "for the reformation of the world exactly at the time fixed by calculations based on biblical prophecies."

"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. I will pray him to death to settle the question."



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The Only Republican Newspaper in Chicago.

The Inter Ocean.

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VOLUME XXXII., NO. 95. CHICAGO, SATURDAY MORNING, JUNE 27, 1903.—WITH SPORTING SUPPLEMENT. PRICE TWO CENTS.

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 Mohammedans 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 the Mohammedans or the God of Dowie is the true God," writes Ghulam Ahmad in his organ, the Guardaspur 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 at least 1,000 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."

As far as known Dowie has not yet accepted Ghulam Ahmad's challenge. In view of the pictures of the self-proclaimed Mohammedan Messiah, Dowie might properly object to its terms. Ghulam Ahmad appears to be a much younger man than Dowie. 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 Dowie 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.



THE INTER OCEAN

June 27, 1903—Chicago, Illinois, USA

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VOL. XXXII., NO. 96. CHICAGO, SUNDAY MORNING, JUNE 28, 1903.—EIGHT PARTS. PRICE—FIVE CENTS.

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 asks 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 Punjabians, and that he has enough to do in preparing to sweep down upon wicked New York in October, when he intends to scrub the territory between the Bowery and the Bronx.

Mirza Ghulani 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 instanter. Mirza has not named his seconds nor 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 Not Prosperous.

Mirza is a Mohammedan, 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 for religious enterprise as Chicago, and Dowie has the Hindoo 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 cast-off overcoat, a pair of white breeches, and a bamboo cane.

And in the matter of whiskers Mirza is considerably 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 the 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 Mohammedan does not pose as a gleaner of shekels, but he does claim 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 deplores the Mohammedans 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 Mohammedan. I am the very Messiah, the promised one, for whom you are anxiously awaiting."

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 glad 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 beloved daughter, where it should have been exercised in the highest degree?"

Would Not Shed Blood.

The Indian claimant is a 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 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," writes the Punjab man. "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, although I recognize him as a prophet of God, while Dr. Dowie takes 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.

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Has a Little Side Information.

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 Khan Yar street at Srinagar, Cashmere."

Dowie probably will not accept the Indian Messiah's challenge for some time to come. His prayers are all 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 Punjabians of any caste, be they nude pariahs or Messiahs clad in old overcoats and white breeches.

Dowie Doesn't Like Prophets.

If Mirza Ghulam Ahmad takes it into his head to come to this country and beard the prophet in his own land office, he will find that Dowie hasn't been wasting 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 side shows, and, what is more, he never would listen to the Esaterner'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?





THE INTER OCEAN

June 28, 1903—Chicago, Illinois, USA

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Mirza Ghulam Ahmad is jealous of the Illinois Messiah. He says some one [sic] 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 instanter. Mirza has not named his seconds nor 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 Not Prosperous.

Mirza is a Mohammedan, 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 for religious enterprise as Chicago, and Dowie has the Hindoo 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 cast-off overcoat, a pair of white breeches, and a bamboo cane.

And in the matter of whiskers Mirza is considerably 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 the 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 Mohammedan does not pose as a gleaner of shekels, but he does claim 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 despises the Mohammedans 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 Mohammedan. I am the very Messiah, the promised one, for whom you are anxiously awaiting."

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 glad 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 beloved daughter, where it should have been exercised in the highest degree?"

Would Not Shed Blood.

The Indian claimant is a 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 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," writes the Punjab man. "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, although I recognize him as a prophet of God, while Dr. Dowie takes 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 Mohammedans shall perish."

Has a Little Side Information.

Before the Oriental gets through withthe prophet of the north shore he tells him afew 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 Khan Yar Street at Srinagar, Cashmere."

Dowie probably will not accept the Indian Messiah's challenge for some time to come. His prayers are all taken for months ahead and he is so busy getting ready for hisChristianization of Gotham that he isn't paying any particular attention to Punjabians of any caste, be they nude pariahs or Messiahs clad in old overcoats and white breeches.

Dowie Doesn't Like Prophets.

If Mirza Ghulam Ahmad takes it into his head to come to this country and beard the prophet in his own land office, he will find that Dowie hasn't been wasting 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 side shows, 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?


THE SUNDAY TIMES-UNION.

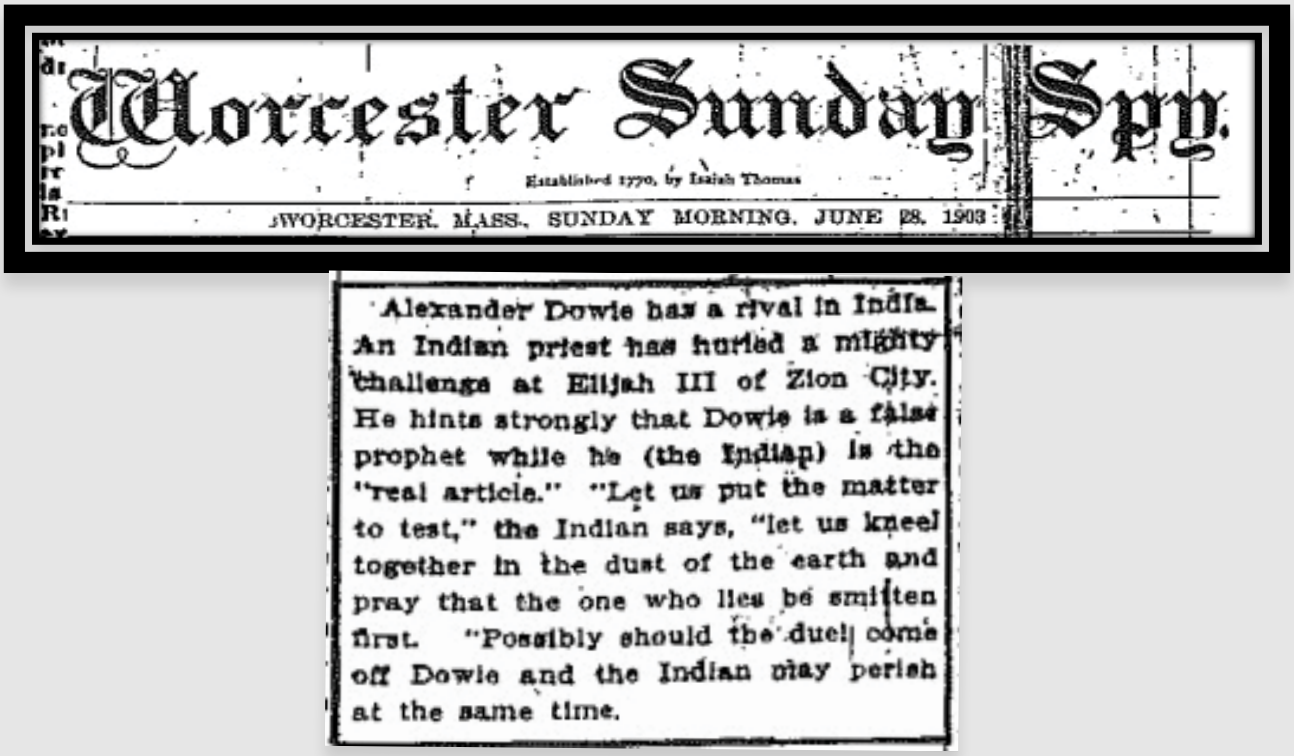
JACKSONVILLE, SUNDAY, JUNE 28, 1903,

One Mirza Ghulam Ahmad, who dwells in northern Hindostan, challenges Alexander Dowie to a praying match, and threatens to pray him to death. He might the way he spells it, but if he spelled it with an "e" Dowie would give him six in the seven and beat him out.

THE SUNDAY TIMES—UNION

June 28, 1903—Jacksonville, Tennessee, USA

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Worcester Sunday Spy.

Established 1770, by Isaiah Thomas

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.

WORCESTER SUNDAY SPY

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PART ONE Pages 1 to 8 **GREAT FALLS DAILY TRIBUNE** PART ONE Pages 1 to 8

SEVENTEENTH YEAR. GREAT FALLS, MONTANA, MONDAY MORNING, JUNE 29, 1903. PRICE FIVE CENTS.

A PRAYER DUEL

The most unique contest that has been proposed for some time is a prayer duel. The challenge comes from Mirza Ghulam Ahmad, of Punjab, Ind., and it is directed to Dr. Dowie of Chicago. He proposes that he and the doctor shall each petition the Almighty "that of us two whoever is the liar may perish first;" and they are to keep it up until the point is settled, which Mirza seems confident it will be.

It appears that the Hindu claims to be the Messiah "sent for the reformation of the world," and he has a following of 100,000 souls. In the course of his challenge he further declares:

> 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 25 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 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?

It appears that this Messiah teaches that Christ was a good man, but not divine. Further, that he did not die on the cross, but was taken down alive, recovered, traveled eastward and lived to a good old age. His tomb is said to be at Sinagar, Cashmere, where it has been seen by hundreds of thousands.

But that is aside from the challenge. It is up to Dowie now to show his faith in himself. Probably he won't accept the challenge, and that will leave Mr. Mirza the undoubted right to claim the prayer championship of the world. But why is it that Dowie alone is challenged? There are others.



GREAT FALLS DAILY TRIBUNE

June 29, 1903—Great Falls, Montana, USA

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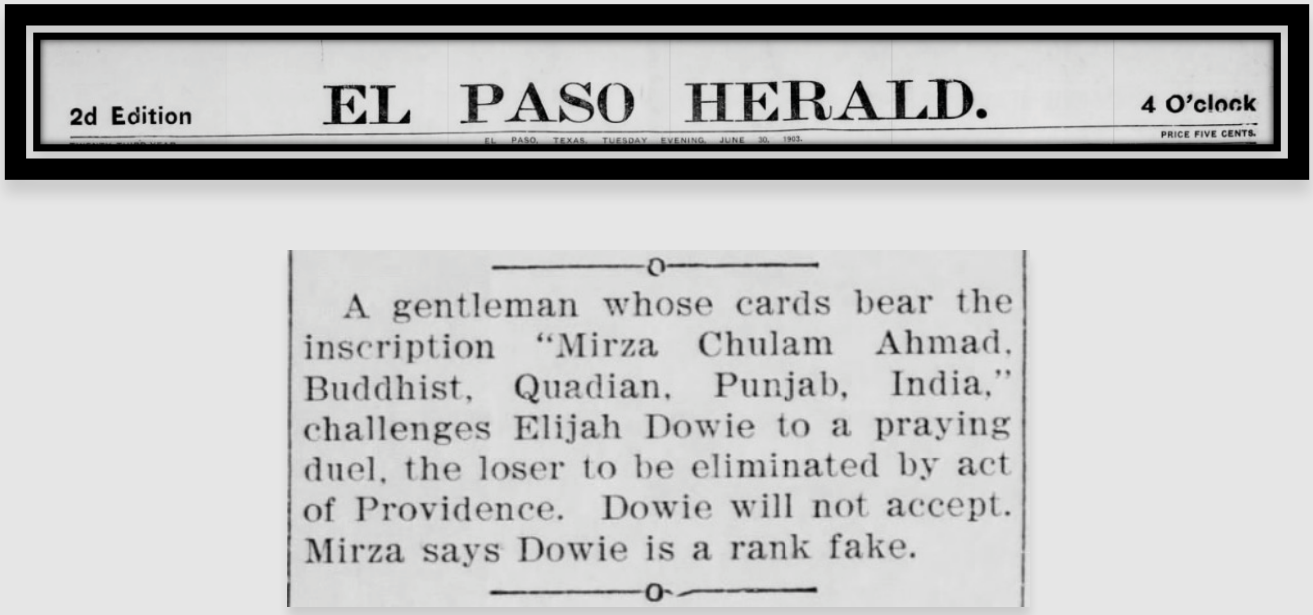
Mirza Ghulam Ahmad of Quadian, in the Punjab, has sent a challenge to "Elijah II" Dowie, at Zion City, near Chicago. The Indian, who is a Mohammedan priest, thinks Dowie is a fraud and imposter. In order to prove it, and at the same time to prove the correctness of his own religion, he proposes that he and Dowie meet in a duel of prayer to the death. At a certain time the praying is to begin, each to his own deity, and the burden of the prayers is to be that which ever is the liar shall be stricken dead.



SAVANNAH MORNING NEWS

June 29, 1903—Savannah, Georgia, USA

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2d Edition

EL PASO HERALD.

4 O'clock

EL PASO, TEXAS, TUESDAY EVENING, JUNE 30, 1903.

PRICE FIVE CENTS.

A gentleman whose cards bear the inscription "Mirza Chulam Ahmad, Buddhist, Quadian, Punjab, India," challenges Elijah Dowie to a praying duel, the loser to be eliminated by act of Providence. Dowie will not accept. Mirza says Dowie is a rank fake.

EL PASO HERALD

June 30, 1903—El Paso, Texas, USA

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Hopkinsville Kentuckian.

VOL. XXV. HOPKINSVILLE, KENTUCKY, TUESDAY, JUNE 30, 1903. NO. 52

Mirza Ghulam Ahmad, of India, claims to be the "promised Messiah" and has challenged Dr. Dowlie, of Illinois, to a prayer-duel. Each side is to petition the Almighty "that of us two whoever is the liar may perish first." The Indian Messiah claims to be "the very Messiah, the promised one."

HOPKINSVILLE KENTUCKIAN

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State Library

THE GREENSBORO PATRIOT

VOL. 82. GREENSBORO, N. C., WEDNESDAY, JULY 1, 1903. NO. 26

Modern Messiahs at War.

Dr. Dowie, of Chicago, has been challenged to a praying duel to the death by Mirza Ghulam Hhmad, of Quadian, Punjab, India.

"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."

Elijah II. has not accepted the challenge.

Mirza says he is "the promised Messiah" sent "for the reformation of the world exactly at the time fixed by calculations based on Biblical prophecies."

"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. I will pray him to death to settle the question."



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July 1, 1903—Greensboro, North Carolina, USA

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SON PAPER IS THE PAPER OF TODAY. IT PRINTS THE NEWS BEFORE

The Montana Daily Recor

HELENA, MONTANA, WEDNESDAY, JULY, 1, 1903.

Challenge to Duel of Prayer

Alexander Dowie has found a foeman worthy of his steel. The Chicago prophet recently predicted that in the fullness of time his cult would spread over all the earth, and that in that time all those of the Mohammedan faith would be annihilated as being hateful in the sight of the Lord. Why Dowie stops 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 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 to shame he proposes that each chief open a season of prayer, that upon their bended 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 Ahmad is playing for big stakes, for it is common report that Dowie has a rich bank account and much real estate, the result of years of frugal labors in the vineyard as a Messiah. It is a business that has paid in Chicago.

Accordingly 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 irreligious 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 give this 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 die. The disease should prove fatal what wouldn't it be worth to Dowie as advertising!



THE MONTANA DAILY RECORD

July 1, 1903—Helena, Montana, USA

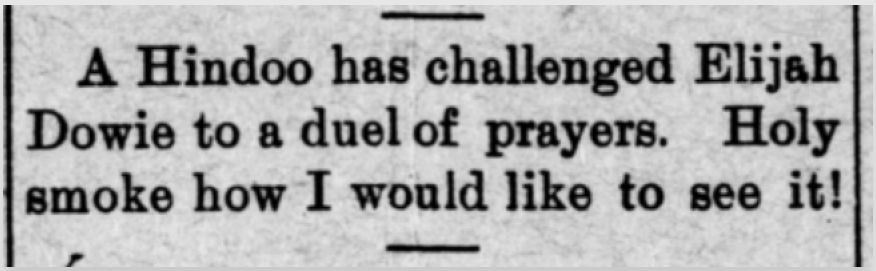
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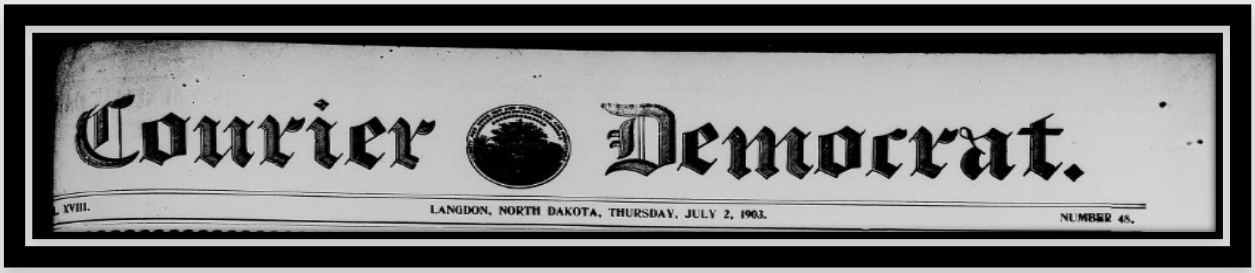




THE MIRROR

July 2, 1903—Stillwater, Minnesota, USA

A Hindoo has challenged Elijah Dowie to a duel of prayers. Holy smoke how I would like to see it!



Courier Democrat.

XVIII. LANGDON, NORTH DAKOTA, THURSDAY, JULY 2, 1903. NUMBER 48.

One cannot but fear that we are going to lose our only Dowie. He has been challenged to a prayer duel, something entirely new in religious stunts, and the terms laid down by the challenger make it look exceedingly shaky for the Zion leader. Mirza Ghulam Ahmad, who desires to endeavor to pray Dowie to a standstill, in his challenge says that they shall "petition the Almighty that of us two whoever is the liar shall perish first." Every patriotic American who knows anything of Dowie will not fail to put his money on the Zionist. The later has not yet sent in his acceptance, and it is supposed that he wants time to settle up his affairs.

COURIER DEMOCRAT

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Northern Wisconsin Advertiser.

VOLUME 5. WABENO, FOREST COUNTY, WISCONSIN, THURSDAY, JULY 2, 1903. NUMBER 47.

Elijah Dowie has been challenged to a praying duel to the death. The challenger is Mirza Ghulam Ahmad of Quandian Punjaub, India.



NORTHERN WISCONSIN ADVERTISER

July 2, 1903—Wabeno, Wisconsin, USA

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Historical Society X

ROSEBUD COUNTY NEWS.

VOL 6. FORSYTH, MONTANA, THURSDAY, JULY 2, 1903. NO. 13

Lige Dowie is up against it now. Mirza Ghulam Ahmad of Quadian, Punjab, India, who claims to be the Messiah, has challenged him to a duel of prayer a la mort. The dusky "Messiah" says: "Whoever of us is a liar may perish first." Mirza Ghulam Ahmad had better talk softly, for Lige is in no immediate danger of extinction. Heaven wouldn't have him and he's too big a job for the devil to tackle.



ROSEBUD COUNTY NEWS

July 2, 1903—Forsyth, Montana, USA

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THE HENDRICKS PIONEER

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THE LATTER DAY SAINTS MILLENNIAL STAR

July 2, 1903—Liverpool, England, UK

WHICH IS THE LIAR?

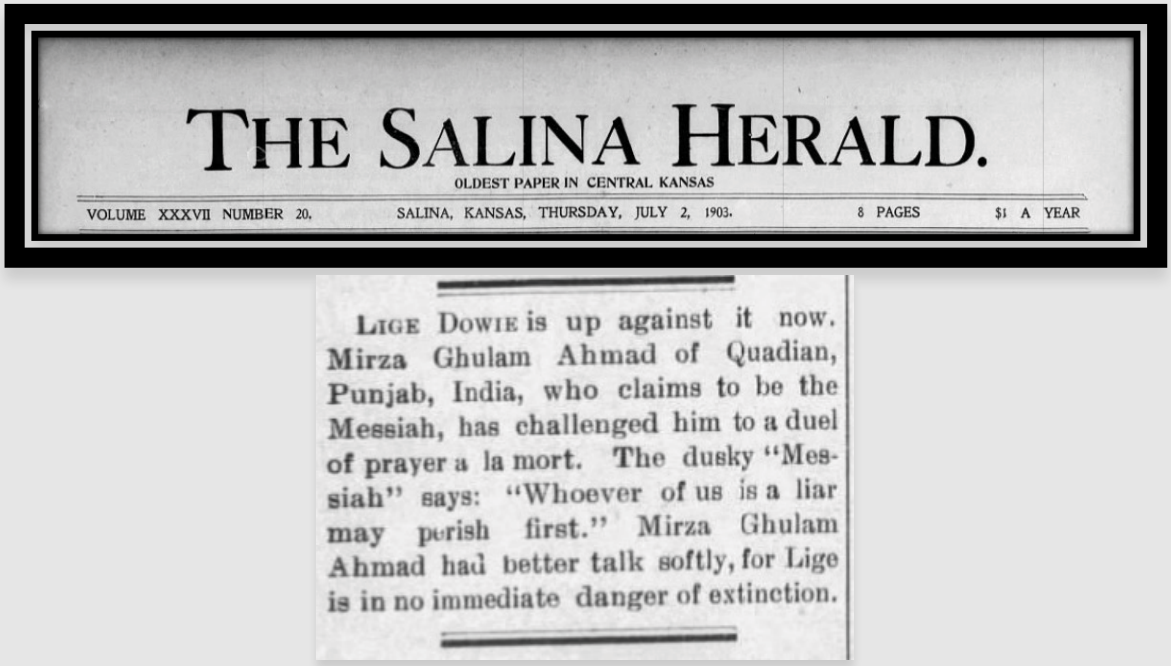
A UNIQUE plan has been proposed by an East Indian religious leader to prove which is a liar, he or Dr. Dowie of Chicago, The Oriental, whose name is Mirza Ghulam Ahmad, claims to be Messiah, and it is reported that he has about one hundred thousand followers. As Mr. Dowie claims to be Elijah, the forerunner of the Lord, there is an evident inconsistency between the two. In the *Review of Religions*, of Gurdaspur, India, Mirza Ghulam Ahmad writes:

"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? * * *

"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 Moham-

medan 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, although 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."

The Savior predicted that false Christs and false prophets should arise showing great signs and wonders and deceiving, if it were possible, the very elect. But His coming should be unmistakable. "For as the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be." The challenge to this duel of prayer leaves time to decide which man is the liar. That was safe. May not this incorruptible arbiter, time, put them both in the same category?



THE SALINA HERALD.

OLDEST PAPER IN CENTRAL KANSAS

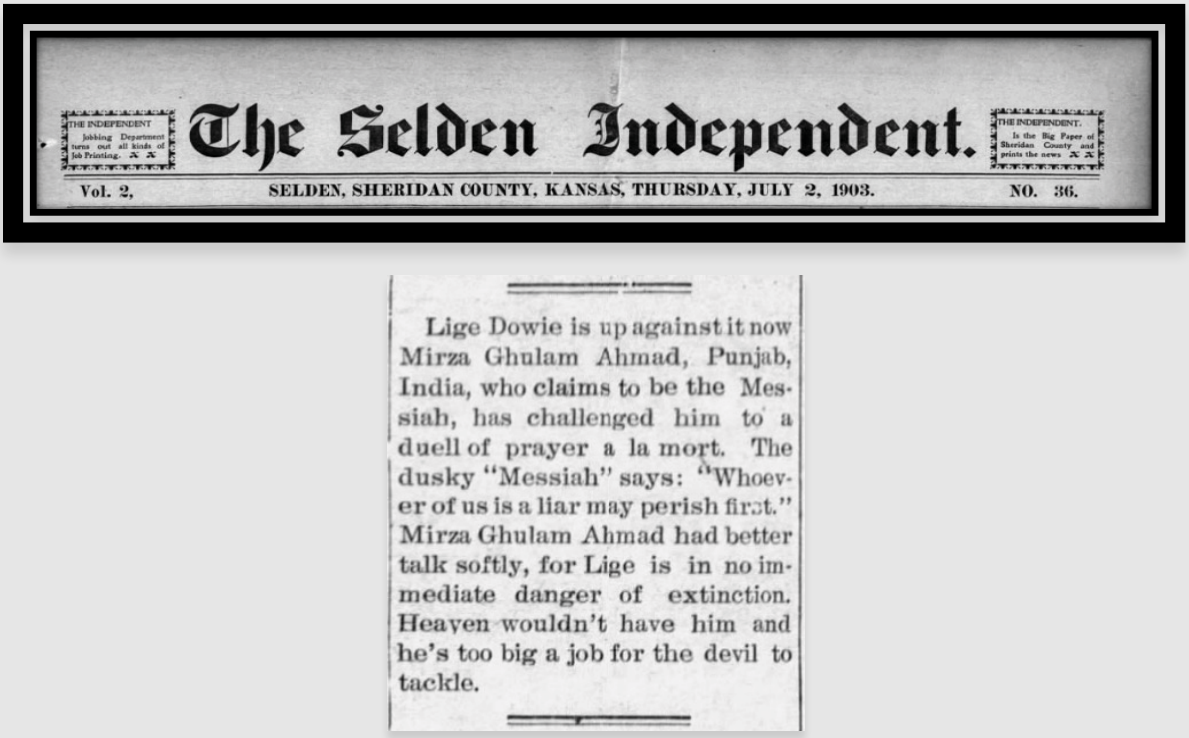
VOLUME XXXVII NUMBER 20. SALINA, KANSAS, THURSDAY, JULY 2, 1903. 8 PAGES $1 A YEAR

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THE SALINA HERALD

July 2, 1903—Salina, Kansas, USA

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THE INDEPENDENT
Jobbing Department turns out all kinds of Job Printing.

The Selden Independent.

THE INDEPENDENT.
Is the Big Paper of Sheridan County and prints the news

Vol. 2, SELDEN, SHERIDAN COUNTY, KANSAS, THURSDAY, JULY 2, 1903. NO. 36.

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THE SELDEN INDEPENDENT

July 2, 1903—Selden, Kansas, USA

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We Give Trading Stamps for the Full Amount of All Subscriptions to The Tribune.

THE PLYMOUTH TRIBUNE.

Recorder's Office Feb20

Mohamedan Challenges Dowie.

John Alexander Dowie has been challenged to a praying duel to the death. The challenger is Mizra Ghulam Ahmad, of Quadian, Punjaub, India. "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." Dowie has not accepted the challenge. Mirza claims that he is the promised Messiah, while Dowie claims to be Elijah, the prophet, reincarnated. It will be interesting to note how the false prophet will treat the false Messiah's challenge.



THE PLYMOUTH TRIBUNE

July 2, 1903—Plymouth, Indiana, USA

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Cheapest Daily Paper In the State.

Evening Sentinel.

Newsy, Sparkling And Bright.

VOLUME VIII. SANTA CRUZ, CAL., FRIDAY EVENING, JULY 3, 1903. NUMBER 28.

NEW WAY OF DETERMINING TRUE CREEDS FROM FALSE.

One Mirza Ghulam Ahmad of Quadian, Punjab, India, who confesses to be the Messiah, has challenged "Dr." John Alexander Dowie to a duel of prayer, each contestant to petition the Almighty "that of us two whoever is a liar may perish first". Part of the text of the challenge is worth quoting:

"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, although I recognize him as a prophet of God, while Dr. Dowie takes him for the Lord of the Universe. Which of us is right is the real point at issue. If Mr. 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 shall 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 the truth. In making this proposal, I have not taken the initiative, but the jealous God has inspired me upon Dr. Dowie's presumptious prediction that all Mohammedans shall perish".



EVENING SENTINEL

July 3, 1903—Santa Cruz, California, USA

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Official Paper of Madison County, **NORFOLK TIMES-TRIBUNE.** Official Paper City of Norfolk

VOL. 14. NO. 35 NORFOLK, NEBRASKA, FRIDAY JULY 3 1903. $1. Per Year.

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NORFOLK TIMES-TRIBUNE

July 3, 1903—Norfolk, Nebraska, USA

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THE DEERFIELD VALLEY TIMES

July 3, 1903—Wilmington, Vermont, USA

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NORTH MONTANA REVIEW

July 4, 1903—Glasgow, Montana, USA

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THE BASIN PROGRESS

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THE INTERMOUNTAIN CATHOLIC
Butte — Denver
A Catholic Paper For The Catholic Home — Salt Lake — Pro Deo, Pro Patria – (For God and Country)
Volume 4; No. 40. Fourth Year. SALT LAKE CITY AND DENVER, JULY 4, 1903. Colorado Catholic, Nineteenth Year.

NOVEL BLASPHEMY.

The rival prophets and fake Messiahs are getting down to business. A new light in the world of hysterical religion, Mirza Ghulam Ahmad, a Hindoo rival of John Alexander Dowie of Chicago and "New Zion," Ill., has challenged the latter to call on God to curse himself if he lies, instead of praying for curses on the head of the other fellow. This is the form of the challenge:

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THE INTERMOUNTAIN CATHOLIC

July 04, 1903—Salt Lake City, Utah, USA

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PART I. THE OMAHA SUNDAY BEE. PAGES 1 TO 10.

ESTABLISHED JUNE 19, 1871. OMAHA, SUNDAY MORNING, JULY 5, 1903—THIRTY-SIX PAGES. SINGLE COPY FIVE CENTS.

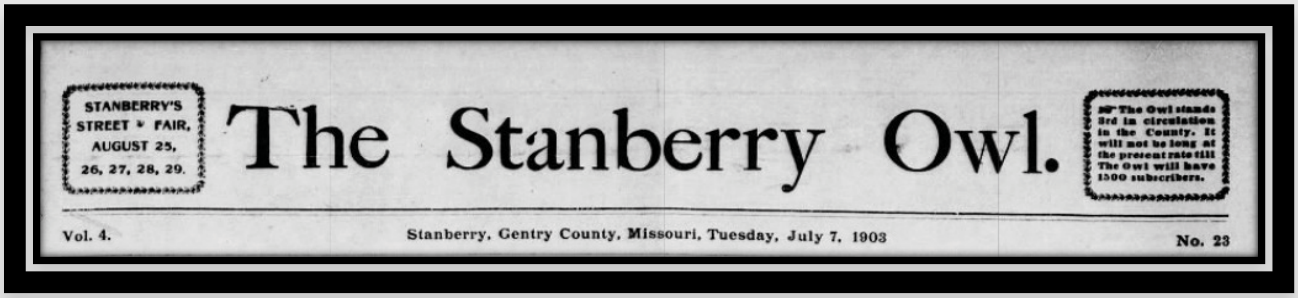
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THE OMAHA SUNDAY BEE

July 5, 1903—Omaha, Nebraska, USA

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STANBERRY'S STREET FAIR, AUGUST 25, 26, 27, 28, 29.

The Stanberry Owl.

The Owl stands 3rd in circulation in the County. It will not be long at the present rate till The Owl will have 1500 subscribers.

Vol. 4. Stanberry, Gentry County, Missouri, Tuesday, July 7, 1903 No. 23

—Mr. Dowie of Chicago has been challenged to a duel of prayer by a "Messiah" in India, who suggests that they petition the Lord until he kills one of them. The Hindu Seer who visited Stanberry ought to have a hand in the matter and be included as one of the party.



THE STANBERRY OWL

July 7, 1903—Stanberry, Missouri, USA

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ELLSWORTH MESSENGER.

VOL. XXIII. ELLSWORTH, ELLSWORTH COUNTY, KANSAS, THURSDAY, JULY 9, 1903. NO. 3.

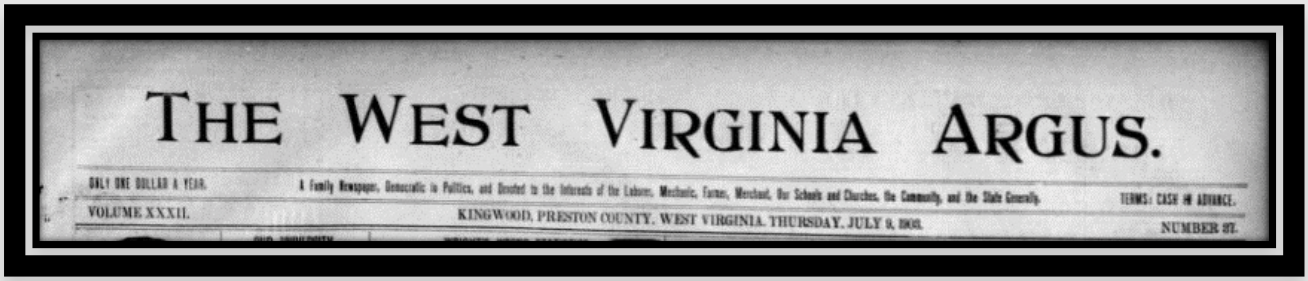
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ELLSWORTH MESSENGER

July 9, 1903—Ellsworth, Kansas, USA

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THE WEST VIRGINIA ARGUS.

ONLY ONE DOLLAR A YEAR. A Family Newspaper, Democratic in Politics, and Devoted to the Interests of the Laborer, Mechanic, Farmer, Merchant, Our Schools and Churches, the Community, and the State Generally. TERMS: CASH IN ADVANCE.

VOLUME XXXII. KINGWOOD, PRESTON COUNTY, WEST VIRGINIA, THURSDAY, JULY 9, 1903. NUMBER 27.

The papers tell of another duel between great men. It seems that John Alexander Dowie the owner and operator of Zion City one of the many suburbs of Chicago, has been challenged to a duel to the death by Mirza Ghulam Ahmad of Zuadin, Pun Jab India, who claims to be the Messiah and says he will pray Dowie to death to settle the question. We hope arrangements can be made for this duel and so far as we are concerned, we are willing for it to be a duel to the death on both sides.



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July 9, 1903—Kingwood, West Virginia, USA

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JACKSON EVENING NEWS.

xclusive Associated Press Reports JACKSON, MISSISSIPPI: FRIDAY, JULY 10, 1903. Exclusive Associated Press Reports.

THE MOTION IS SECONDED.

Mirza Ghulam Ahmed, of the Punjaub, challenges Dowie, the Chicago prophetto a due to the death, the weapons to be prayer, each pray till one dies. Good!



JACKSON EVENING NEWS

July 10, 1903—Jackson, Mississippi, USA

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OFFICIAL COUNTY PAPER....

THE TILLER AND TOILER.

SUBSCRIPTION $1.00 PER YEAR.

VOL. XIV. LARNED, PAWNEE COUNTY, KANSAS, FRIDAY, JULY 10, 1903. NO. 40

Lige Dowie is up against it now. Mirza Ghulam Ahmad of Quadian, Punjab, India, who claims to be the Messiah, has challenged him to a duel of prayer a la mort. The dusky "Messiah" says: "Whoever of us is a liar may perish first." Mirza Ghulam Ahmad had better talk softly, for Lige is in no immediate danger of extinction. Heaven would't have him and he's too big a job for the devil to tackle.



THE TILLER AND TOILER

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Lawrence Daily Journal.

VOLUME XXXV LAWRENCE, KANSAS, SATURDAY EVENING, JULY 11, 1903 NUMBER 163

FOR A DUEL OF PRAYER.

Odd Challenge Sent to Dr. Dowie by a "Messiah" In India.

Dr. J. A. Dowie has been challenged to a praying duel to the death by Mirza Ghulam Ahmad of Quadian, Punjab, India, says a Chicago special to the New York World.

"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."

Elijah II. has not accepted the challenge.

Mirza says he is "the promised Messiah" sent "for the reformation of the world exactly at the time fixed by calculations based on Biblical prophecies."

"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 —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. I will pray him to death to settle the question."



LAWRENCE DAILY JOURNAL

July 11, 1903—Lawrence, Kansas, USA

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"Prophet" Dowie Has Been Challenged to a Prayer Combat.

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THE TOPEKA DAILY CAPITAL

July 11, 1903—Topeka, Kansas, USA

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COMPLETE ASSOCIATED PRESS TELEGRAPHIC REPORT

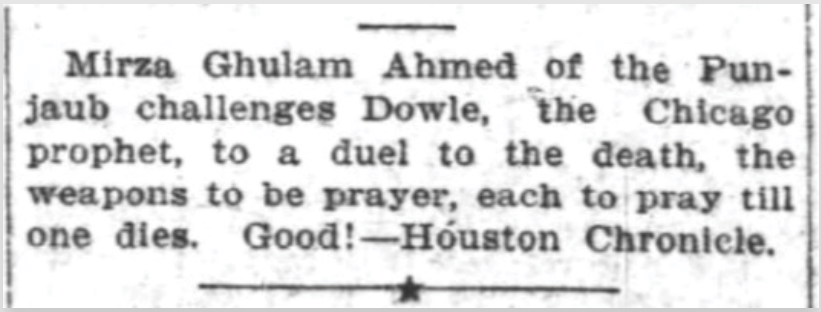
Oakland Tribune.

THE WEATHER

SAN FRANCISCO, July 14.—San Francisco and vicinity: Fair, warmer tonight and Wednesday; fresh northwest wind.

ALEX McADIE, Forecast Official.

VOL. LV 12 Pages OAKLAND, CALIFORNIA, TUESDAY EVENING, JULY 14, 1903 12 Pages NO. 391


Mirza Ghulam Ahmed of the Punjaub challenges Dowie, the Chicago prophet, to a duel to the death, the weapons to be prayer, each to pray till one dies. Good!—Houston Chronicle.

OAKLAND TRIBUNE

July 14, 1903 —Oakland, California, USA

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Devon and Exeter Daily Gazette

VOL. CXXXI.—No. 17,676. EXETER: WEDNESDAY, JULY 15, 1903. SECOND EDITION. ONE HALFPENNY.

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DEVON AND EXETER DAILY GAZETTE

July 15, 1903—Exeter, England, UK

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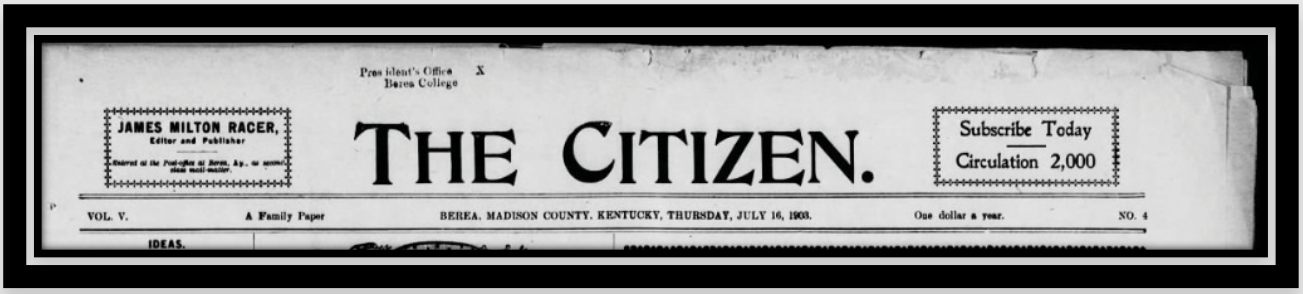
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CHEROKEE HARMONIZER

July 16, 1903—Centre, Alabama, USA

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JAMES MILTON RACER,
Editor and Publisher

THE CITIZEN.

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VOL. V. | A Family Paper | BEREA, MADISON COUNTY, KENTUCKY, THURSDAY, JULY 16, 1903. | One dollar a year. | NO. 4

IDEAS.

Dr. Dowie has been challenged to a praying duel to the death. The challenger is Mizra Ghulam Ahmad, of Quadina, Punjaub, India. "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 pray the Almighty that of us two whoever is the liar shall perish first." Elijah II. has not accepted the challenge. Letters and publications say that Mirza is the "promised Messiah."



THE CITIZEN

July 16, 1903—Berea, Kentucky, USA

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The Billings Gazette.

VOL. XIX. BILLINGS, YELLOWSTONE COUNTY, MONTANA. FRIDAY JULY 17, 1903. NO. 22

FOR A DUEL OF PRAYER.

Odd Challenge Sent to Dr. Dowie by a "Messiah" in India.

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"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."

Elijah II. has not accepted the challenge.

Mirza says he is "the promised Messiah" sent "for the reformation of the world exactly at the time fixed by calculations based on Biblical prophecies."

"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 —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. I will pray him to death to settle the question."



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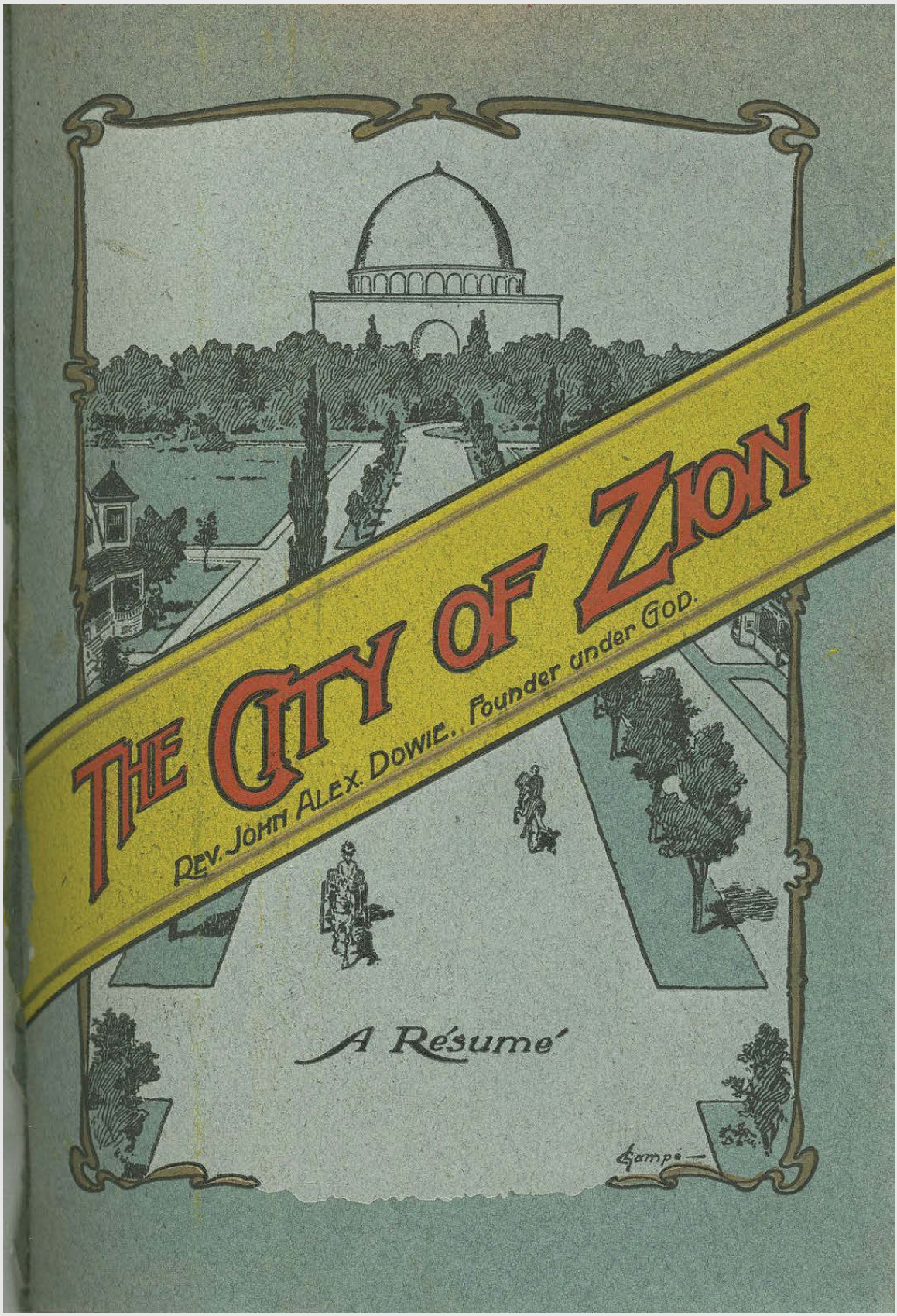
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THE HUDSON INDEPENDENT

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THE CITY OF ZION
REV. JOHN ALEX. DOWIE, Founder under GOD.
A Résumé

FIRST SECTION PAGES 1 to 16

THE ST. PAUL GLOBE.

The Housewife is the Purchasing Agent for the Home. She buys her supplies DURING THE DAY. She finds out where the Best Bargains are to be had by reading the Advertisements in the MORNING PAPER.

VOL. XXVI.—NO. 200. SUNDAY MORNING, JULY 19, 1903.—TWENTY-EIGHT PAGES PRICE FIVE CENTS.

Will Dowie Fight Strange Duel With Prayer as Weapon

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 asks 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 Punjabians, 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.

Mira 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 instanter. Mirza has not named his seconds nor 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 Not Prosperous.

Mirza Ghulam Ahmad is jealous of 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 for religious enterprise as Chicago, and Dowie has the Hindoo 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 cast-off overcoat, a pair of white breeches, and a bamboo cane.

And in the matter of whiskers Mirza is considerably handicapped. Dowie's chin is decorated with a snowfall that reaches to his watch chain, while the Mohammedan bosts 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 the 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 Mohammedan does not pose as a gleaner of shekels, but he does claim 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 despises the Mohammedans and he wants to know why.

Mirza claims he was sent here for the reformation of the world at the time fixed by calculations he has made



THE SAINT PAUL GLOBE

July 19, 1903—St. Paul, Minnesota, USA

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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 glad 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 beloved daughter, where it should have been exercised in the highest degree?"

Would Not Shed Blood.

The Indian claimant is a 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 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," writes the Punjab man. "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, although I recognize him as a prophet of God, while Dr. Dowie takes 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.

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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 Khan Yar street, at Srinagar, Cashmere."

Dowie probably will not accept the Indian Messiah's challenge for some time to come. His prayers are all 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 Punjabians of any caste, be they nude pariahs or Messiahs clad in old overcoats and white breeches.

Dowie Doesn't Like Prophets.

If Mirza Ghulam Ahmad takes it into his head to come to this country and beard the prophet in his own land office, he will find that Dowie hasn't been wasting any time fooling with other Messiahs. He will find instead that Dowie has been engineering town lot booms and directing the programme 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 side shows, 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?

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Dowie delivers a sermon before thousands of congregants
in the Zion Tabernacle on July 17, 1904.



CREED CHALLENGES CREED.

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The commendable points of this method of determining the true religion will occur at once to every practical person. Instead of being obliged in the pursuit of truth to study the hundreds of jarring sects and creeds, people will be enabled by the process of elimination, outlined in the Indian Messiah's challenge, to sit down quietly and give their faith to the religion whose representative survives. The result will be definite and decisive and will make easy what is at present a very difficult matter to determine. Nor is the test without scriptural precedent, for it resembles the trial in which the priests of Baal engaged with the Prophet.

But what if both contestants are liars? Will they both be struck dead? Or, in accordance with the rule of equity that a plaintiff must come into court with clean hands, will the divine intelligence decline to take any notice of the issue presented? That, probably, will be the judgment.

Seriously, the cases of both Dowie and his challenger are worth some study as examples of how easy it is to draw followers to a new religion. Dowie's extraordinary settlement near Chicago has long been the wonder of sane men. He has made himself exceedingly wealthy, and in spite of common sense, many thousands of persons believe all he tells them. His own daughter died, but still his disciples accept for truth his pretensions to being a divine healer. The other champion, Mirza Ghulam Ahmad, is said to have over 100,000 followers who believe that he is the Messiah. This Indian alleges that Jesus did not die upon the cross, but was taken down alive and senseless, subsequently recovered, traveled eastward, and lived to a good old age. The tomb in which Christ was buried, according to Mirza Ghulam Ahmad, is situated in the Khan Yar street, at Srinagar, Cashmere, where it may be seen by all who doubt the story.



THE NOME NUGGET

August 1, 1903—Nome, Alaska, USA

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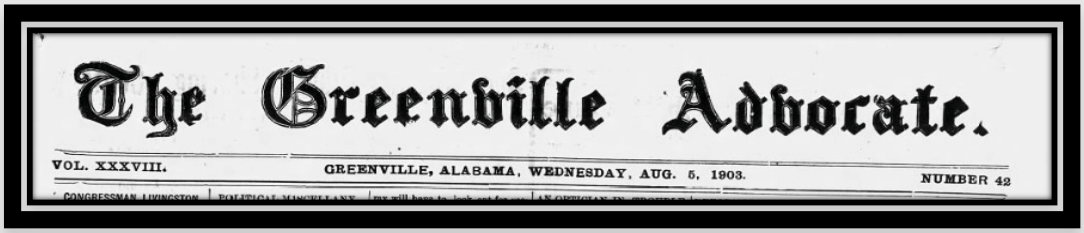
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The Greenville Advocate.

VOL. XXXVIII. GREENVILLE, ALABAMA, WEDNESDAY, AUG. 5, 1903. NUMBER 42

CONGRESSMAN LIVINGSTON | POLITICAL MISCELLANY | [illegible] | [illegible]

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"Whoever of us is a liar may perish first." Mirza Ghulam Ahmad had better talk softly, for Lige is in no immediate danger of extinction. Heaven wouldn't have him and he's too big a job for the devil to tackle.

THE GREENVILLE ADVOCATE

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DURANGO SEMI-WEEKLY HERALD

WEEKLY EDITION, VOL. XXI, NO 31. SEMI-WEEKLY HERALD EDITION. THURSDAY, AUGUST 6, 1903. $1.50 PER ANNUM.

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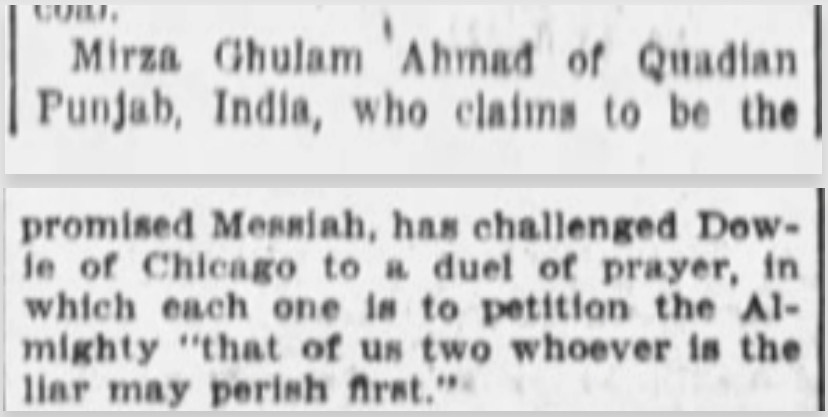
August 06, 1903—Durango, Colorado, USA

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12 PAGES THE EVENING MAIL. 12 PAGES

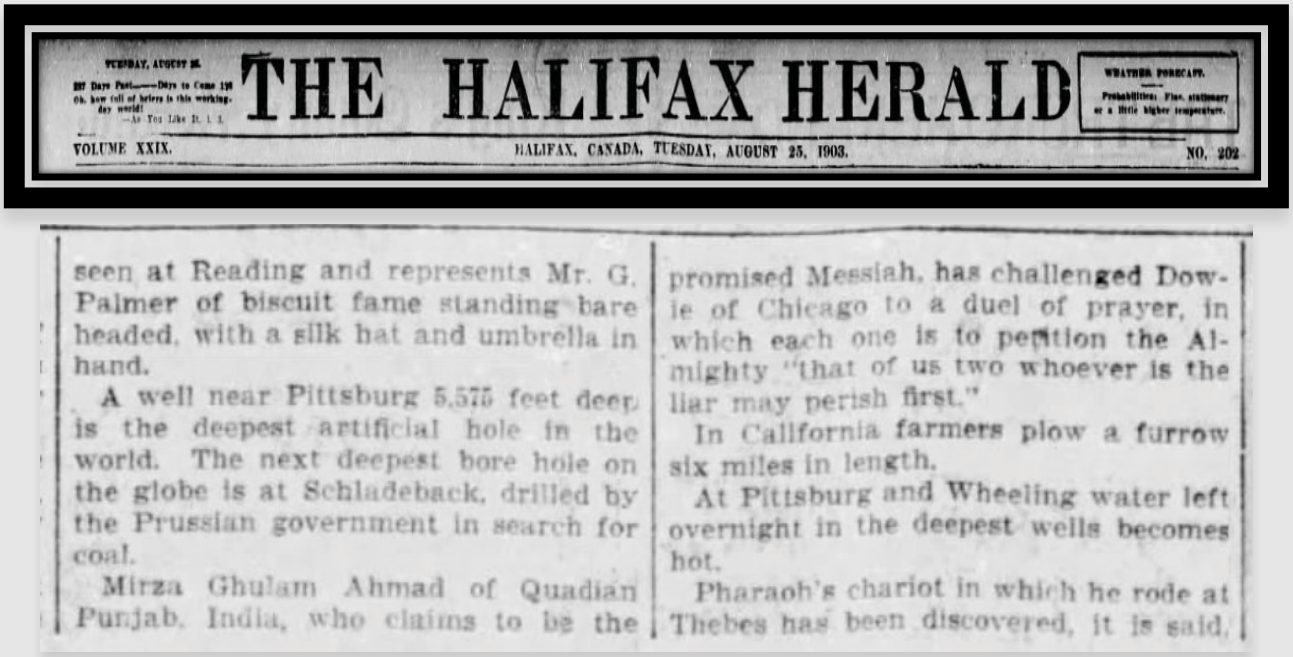
VOLUME XXV. HALIFAX, CANADA, SATURDAY, AUGUST 22, 1903. No. 200


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THE EVENING MAIL

August 22, 1903—Halifax, Nova Scotia, Canada

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TUESDAY, AUGUST 26.

357 Days Past.—Days to Come 128
Oh, how full of briers is this working-day world!
—As You Like It. I. 1.

THE HALIFAX HERALD

WEATHER FORECAST.
Probabilities: Fine, stationary or a little higher temperature.

VOLUME XXIX. HALIFAX, CANADA, TUESDAY, AUGUST 25, 1903. NO. 202

seen at Reading and represents Mr. G. Palmer of biscuit fame standing bare headed, with a silk hat and umbrella in hand.

A well near Pittsburg 5,575 feet deep, is the deepest artificial hole in the world. The next deepest bore hole on the globe is at Schladeback, drilled by the Prussian government in search for coal.

Mirza Ghulam Ahmad of Quadian Punjab, India, who claims to be the promised Messiah, has challenged Dowie of Chicago to a duel of prayer, in which each one is to petition the Almighty "that of us two whoever is the liar may perish first."

In California farmers plow a furrow six miles in length.

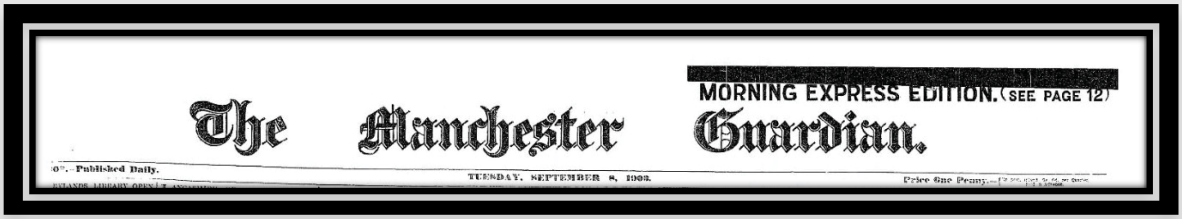
At Pittsburg and Wheeling water left overnight in the deepest wells becomes hot.

Pharaoh's chariot in which he rode at Thebes has been discovered, it is said,

THE HALIFAX HERALD

August 25, 1903—Halifax, Nova Scotia, Canada

> Mirza Ghulam Ahmad, of Quadian [sic—Qadian] Punjab, India, who claims to be the promised Messiah had challenged Dowie of Chicago to a duel of prayer, in which each of them is to petition the Almighty that of us two whoever is the liar may perish first."


The Manchester Guardian.

MORNING EXPRESS EDITION. (SEE PAGE 12)

Published Daily.

TUESDAY, SEPTEMBER 8, 1903.

Price One Penny.

It seems a pity that all religious difficulties cannot be amicably settled on the lines suggested by Mirza Ghulam Ahmed, of the Punjaub. This gentleman, who claims to be the Messiah, has sent a formal challenge to the famous Dr. Dowie, of Chicago, as the "Amrita Bazar Patrika," inviting him to a duel of prayer, in which each of them is to pray that "whoever of us two is the liar may perish first." So far the challenge has not been accepted.

THE MANCHESTER GUARDIAN

September 8, 1903—London, England, UK

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John Alexander Dowie



SHIPPING.

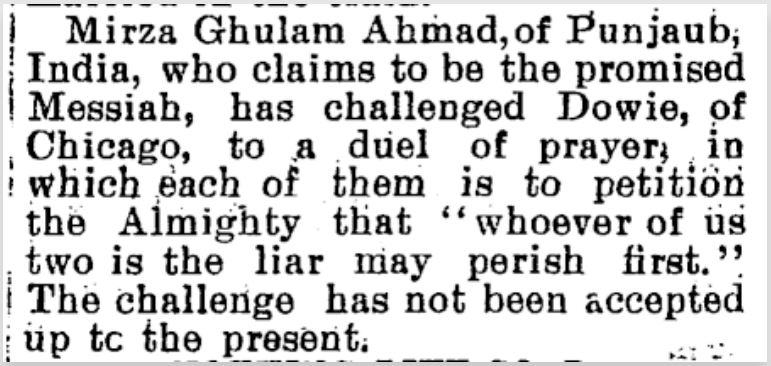
The Colonist.

Vol. XLVI NELSON, NEW ZEALAND, THURSDAY, SEPTEMBER 24, 1903. No. 10,851

SPECIAL REDUCTIONS

FOR THE NEXT FEW DAYS

All Our Stock



Mirza Ghulam Ahmad, of Punjaub, India, who claims to be the promised Messiah, has challenged Dowie, of Chicago, to a duel of prayer, in which each of them is to petition the Almighty that "whoever of us two is the liar may perish first." The challenge has not been accepted up tc the present.



THE COLONIST

September 24, 1903—Nelson, New Zealand

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This the mansion that Dowie built for himself in Zion City.



Dowie envisioned an economically self-sufficient city and built a large lace factory as one of the means to that end.



This is the Elijah Hospice built in 1902. It served as a hotel for construction workers and guests, and took 500 workers two months to construct this massive three-story building, which was the largest wooden structure in the State of Illinois.

praying for direction which to accept." Her Husband—"Indeed? I suppose both are at the same salary."

—What is the matter with Rome? The Jerome Society, in the Vatican, is now selling "the four gospels and the Acts of the Apostles for 2d.—four cents."

—A book, written by W. Moller, has made its appearance under the title, "Are the Critics Right?" meaning the "Higher Critics." Of course they are right; in the order of evolution the old must give place to the new.

—If the heathen are lost, who or which is responsible—God or the Christian church? This is a very pertinent question. Let the Christians answer, since they claim to have been divinely commissioned to take care of every creature.

—It is said that nowhere in the Old World do the Jews enjoy such a degree of liberty as in the country where their fathers were once slaves. This is probably because Egypt is subject to British rule. In Cairo there are five synagogues.

—A Scotsman thus defines metaphysics: "When a mon ,wha kens naeth'g aboot any subject takes a subject that nae man kens anything aboot and explains it to anither mon still more ignorant than himself that's metaphysics."

—At Linnie, Ky., yesterday, the Rev. Robert Le killed a Mr. Ellis Wood, with whom he had had a quarrel, and fatally wounded Mr. Wood's son. The reverend gentleman was immediately arrested. He said grace at the dinner table in the goal afterwards.

—Parson Sollum: "Don't you think, Mr. Hennpecke, that in this, your last hour, you should think of the future? Are you not afraid of the King of Terrors?" Willie Hennpecke—"Can't say I am, parson. I've lived thirty-six years with the Queen of Terrors. The old man can't scare me——"

—Judging by the amount of space occupied in our great daily newspapers, the two most important events that took place during the month of August were the death of the Pope and the installation of his successor, and the fight of Jeffries and Corbett. At least the newsboys thought so.

—Duel of Prayer.—Mirza Ghulan Ahmad, of Punjab, India, who claims to be the promised Messiah, has challenged Dowie, of Chicago, to a duel of prayer, in which each of them is to petition the Almighty that "whoever of us two is the liar may perish first." The challenge has not been accepted up to the present.

—M. Alphonse Renard, the celebrated mineralogist and Darwinian commentator, has died at Brussels. Deceased was at one time a Jesuit priest, but two years ago he seceded from the church, and immediately afterward married in London.

It is stated that strenuous efforts were made to obtain from him in his dying hours a recantation of his heretical views, but he remained firm to the last.

—A woman of middle age, who said she was Mary McGowan, a dressmaker, and boarded at 141 West Fourteenth street, walked barefoot up Broadway at 10 o'clock last night. She carried an image of Christ in her arms.

By the time she had reached Thirty-fourth street a crowd had gathered behind to watch her. She then went out between the Broadway car tracks and, putting the image on the ground, knelt. She was sent to Bellevue.

If it is counted insanity for a woman to bow before an image of Christ in the street, what is it when the same



FREE THOUGHT MAGAZINE

October 1903—Chicago, Illinois, USA

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An Item Worth Noting!
During the Month of September
"THE EXAMINER"
Published
46,321 Want Ads.
5,440 More
Than the combined number of its morning contemporaries.
A Gain of 1,410
Over its own record of September, 1902...

An American Paper For The American People
The San Francisco Examiner

THE WEATHER
Forecast made at San Francisco for 30 hours ending midnight October 4, 1903:
San Francisco and vicinity—Rain Sunday; fresh northwest wind.
G. H. WILLSON,
Local Forecaster,
Temporarily in charge.

SUNDAY VOL. LXXIX. SAN FRANCISCO, OCTOBER 4, 1903. NO. 96 SUNDAY

ONE MODERN MESSIAH CHALLENGES HIS RIVALS CLAIMS TO DIVINITY

London Deities Carry On Warfare Through Press Agents, and In Proposed Contest the One Who Dies First Loses.

(Special by cable to New York and by leased wire, the longest in the world.)

LONDON, October 3.—A sort of competition in divinity has been in progress here for some time, and the contending Messiahs are exploiting there several theologies by means of circulars. These Messiahs are modern in every sense and do not neglect the arts of the press agent. Apparently neither has worked any miracles as yet, but one of them has issued a challenge to the other to enter into a sort of long-distance competition.

The circular issued by Mirza Ghulam Ahmed, one of the competing dieties, explains the situation, and begins:

The Rev. J. H. Smyth Pigott, pastor of the "Ark of the Covenant," who lives at the Cedar Lodge, Clapton, London, has recently announced himself as God. This announcement is contained in two church handbills, entitled "The Ark," issued by Mr. Pigott on the 7th and 14th of September, 1902, and sent to us by his private secretary. In these announcements he asserts his Godhead in the most insolent words. He does not only utter the blasphemy of calling himself the very "Lord Jesus" who suffered and died before, but with excessive arrogance and presumptuousness styles himself as "the Lord of the whole earth," "the Lord from Heaven," "the Judge of all men," and "alive for evermore."

These irreverent and extravagant assertions are insulting even to Jesus Christ, whose name has been assumed by the impostor. The jealousy of God has come into motion on account of the insult offered to His sacred name and to His messengers by the haughty assertion of a man who calls himself God and the Lord of earth and heaven, and my true, pure, perfect and powerful God has therefore commanded me to warn him of the punishment that awaits him. So far as human beings are concerned, I now refrain from warning them of their evil fate because they have seen many such warnings clearly fulfilled and because I have made a solemn promise to that effect, but Mr. Pigott reveals himself to his congregation as God and not as a man. A letter containing these boastful and blasphemous claims has also reached the secretary of our office from Mr. Pigott's private secretary. The person to whom this warning is given is not a man, but a pretender to Divinity who claims an Everlasting Life and Lordship of the earth and heavens. I therefore warn him through this notice that if he does not repent of this irreverent claim he shall be soon annihilated, even in my lifetime, with sore torment proceeding from God and not from the hands of a man. This warning of punishment is from the God who is the God of earth and heavens. His jealousy shall consume the pretender so that none may again defile the earth with such false and arrogant claims.

It should also be borne in mind that I am the true Messiah come to declare the glory of God upon earth. I am come in the spirit and character of Jesus Christ. I am a man and with me are innumerable blessings of God, within and without, in the beginning and in the end. God has borne witness to my truth with heavenly signs shown in thousands. I have more than a hundred thousand followers who have been brought to purity of life through me. Thousands of heavenly signs which they have witnessed have worked a pure transformation in their lives. The death of Mr. Pigott within my lifetime shall be another sign of my truth. If I die before Mr. Pigott I am not the true Messiah nor am I from God. But if Almighty God makes me a witness of Mr. Pigott's death which shall be brought about by the efficacy of my prayer, let the whole world bear witness that I am the true Messiah and that I come from God. We are both under the control of a higher power and that powerful God shall bring the false Messiah to destruction within the lifetime of the true one. I am over sixty-five years of age and Mr. Pigott is, I believe, at least fifteen years younger than myself. In giving this warning I do not publish any prophecy about the death of a Mohammedan, a Christian or a Hindu, for Mr. Pigott does not belong to any one of these religious systems. Nay he claims to be the very God, the Lord of Earth and Heaven. The death of this God shall, no doubt, be a wonderful thing and more wonderful still his burial in dust. How soon shall his everlasting life end! May God, the perfect, powerful, living and supporting God, soon show this sign to the world. Amen. THE PROPHET,

MIRZA GHULAM AHMAD.

The chief objection to this formula for the discovery of God by a process of elimination is that it leaves the world in suspense waiting for somebody to die, while in the mean time theologies are all awry.



THE SAN FRANCISCO EXAMINER

October 4, 1903—San Francisco, California, USA

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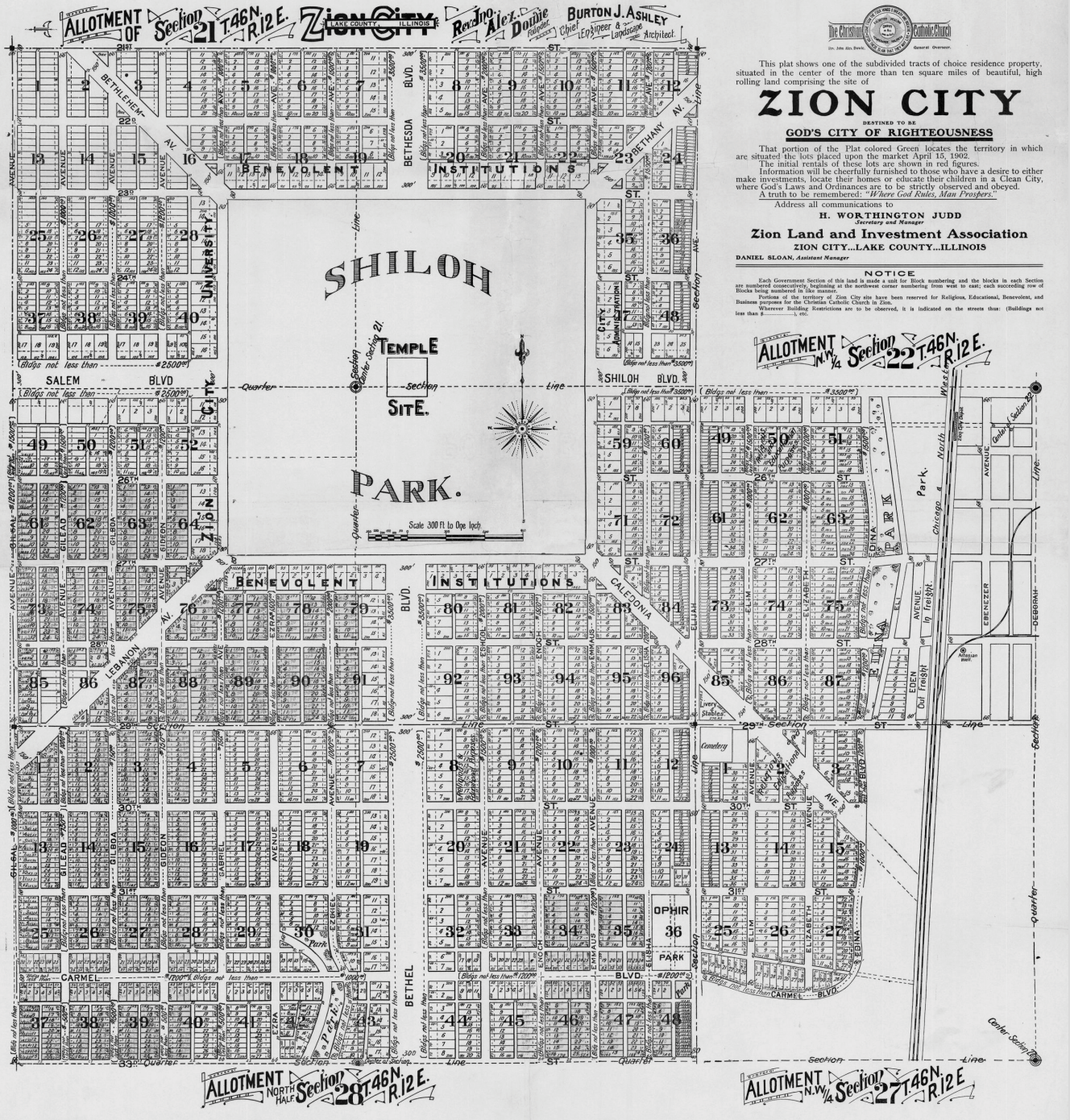
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Plat of One of the Zion City Subdivisions

BEING A PART OF

SECTIONS 21, 22, 27, AND 28, IN TOWN OF BENTON...LAKE COUNTY...ILLINOIS



The Christian Catholic Church

Dr. John Alex. Dowie, General Overseer.

This plat shows one of the subdivided tracts of choice residence property, situated in the center of the more than ten square miles of beautiful, high rolling land comprising the site of

ZION CITY

DESTINED TO BE

GOD'S CITY OF RIGHTEOUSNESS

That portion of the Plat colored Green locates the territory in which are situated the lots placed upon the market April 15, 1902.

The initial rentals of these lots are shown in red figures.

Information will be cheerfully furnished to those who have a desire to either make investments, locate their homes or educate their children in a Clean City, where God's Laws and Ordinances are to be strictly observed and obeyed.

A truth to be remembered: *"Where God Rules, Man Prospers."*

Address all communications to

H. WORTHINGTON JUDD
Secretary and Manager

Zion Land and Investment Association

ZION CITY...LAKE COUNTY...ILLINOIS

DANIEL SLOAN, *Assistant Manager*

NOTICE

Each Government Section of this land is made a unit for Block numbering and the blocks in each Section are numbered consecutively, beginning at the northwest corner numbering from west to east; each succeeding row of Blocks being numbered in like manner.

Portions of the territory of Zion City site have been reserved for Religious, Educational, Benevolent, and Business purposes for the Christian Catholic Church in Zion.

Wherever Building Restrictions are to be observed, it is indicated on the streets thus: (Buildings not less than $.....), etc.

ONE CENT PER COPY
Twenty-Five Cents Per Month.
TELEPHONE MAIN 270.

The Spokane Press.

Any Advertiser May Examine Our Circulation at Any Time.
WEATHER—Tonight and Sunday, clear.

NO. 290. SPOKANE, WASHINGTON, SATURDAY, OCTOBER 10, 1903. PRICE: ONE CENT.

INDIA'S MESSIAH AND HIS CHALLENGE TO DR. DOWIE.

CALCUTTA, Oct. 10.—Mirza Ghulam Ahmad of Qudian, Panjab, India, insists that John Alexander Dowie of Zion, Ill., U. S. A., is not up to date.

Allah is good and Mahomet is prophet truly, but Mirza Ghulam Ahmad is the Messiah! So claims Mirza



Ghulam Ahmad. Therein lies the fact that Dr. Dowie is behind the times, because he has not fixed the date of the Messiah's appearance for some time in the next 25 years!

Therefore Mirza Ghulam Ahmad is wroth with Dr. Dowie and would fight him a duel with prayers as the weapon. He sent the challenge som time ago, that each should pray that the other perish, and Mirzah is lost in wonderment that the overseer of Zion has not toed the scratch. He expresses his amazement in an article just published in the Review of Religions, which is printed on occasions at Gurdaspur, India.

That the tempestuous Dr. Dowie shall know that Mirza Ghulam Ahmad is no common man, is not a frail human forsooth, the new Messiah writes:

"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 25 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 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?"

In the same issue of the Review is announced "an important discovery regarding Jesus Christ." 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."

Says the Review: "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."



THE SPOKANE PRESS

October 10, 1903—Spokane, Washington, USA

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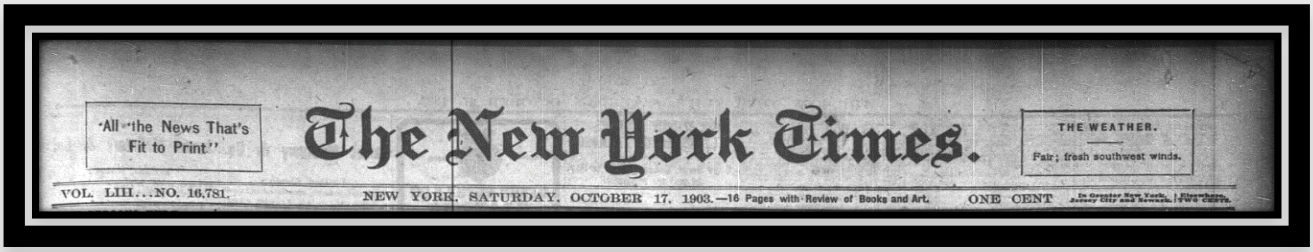
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Hazrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi[as]



"All the News That's Fit to Print"

The New York Times.

THE WEATHER.
Fair; fresh southwest winds.

VOL. LIII...NO. 16,781. NEW YORK, SATURDAY, OCTOBER 17, 1903.—16 Pages with Review of Books and Art. ONE CENT

DOWIE AND HIS HOST MASS IN THE GARDEN

Four Thousand Followers of "Elijah III." Ready for Crusade

WEEPS FOR HIS PROSPERITY

"Prophet" of Zion Is Hopeful of Future Troubles, However—Wife Is Robbed of $1,500 Brooch —Army Goes Hungry— He Stops at the Plaza.

John Alexander Dowie, claiming the title of "Elijah the Restorer," founder and general overseer of the Christian Catholic Church of Zion, with followers all over the world, and professing to have been commanded by Jehovah to redeem New York, arrived here yesterday on his mission with more than 3,000 of his followers from Zion City, on the shores of Lake Michigan. During twenty-one days this army of restoration enthusiasts will labor unceasingly from dawn until midnight in song, in prayer, in exhortation, in great public meetings, and in house-to-house visitations, expounding the doctrines of the leader of the host, and promising not only salvation but divine healing on earth.

Beneath the banner of this army the men and women and child members will proclaim "the everlasting Gospel of the Kingdom of God; repentance, salvation, healing, and holy living; baptism by triune emersion, obedience, the Eleven Commandments, and the law of love; Christian union and co-operation in church, home, business, and State; the downfall of all forms of apostasy, secrecy, and tyranny; the restoration of all things," according to Elijah III.

To the many dwellers in this city will go by platoons, by squads, by twos, and singly the crusaders, day by day, until in every palace and hovel, flat and tenement, on every street some member of every family will have received the message.

The visitation to New York is the supreme effort in the life of Dowie, who within ten years has, from being an obscure street preacher in Chicago, built up a city of 10,000 inhabitants, has amassed a fortune for himself, and incidentally has drawn around him a following over whom he has practically absolute control.



THE NEW YORK TIMES

October 17, 1903—New York, New York, USA

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His plans for the movement on New York have been maturing for months. No detail has been omitted. He gave the command for his followers to join in the crusade in the metropolis, and they left firesides, offices, shops, and children and came willingly and at their own expense. Almost the entire population of Zion City is here now—overseers, elders, evangelists, deacons and deaconesses, and about 3,000 "messengers," including a choir of 500 voices, a band of 60 pieces, a fife and drum corps of 30 members, and the Zion Guard, about 800 strong. They bring twenty tons of tracts.

This host from Zion City arrived throughout the forenoon yesterday on eight special trains. With the last of these trains arriving at the Grand Central Station at 3 o'clock was a palatial private car, the property of the President of the Nickel Plate Railway. In it came Dowie, "Elijah III.," "Elijah the Restorer," the former street preacher, surrounded by all the luxuries of a millionaire, attesting the material posperity of his church and the soundness of his business judgment.

With his wife, his son, and daughter and son-in-law, Dowie drove in carriages to a luxurious suite of apartments specially reserved for them in the Plaza Hotel and breakfasted, while almost simultaneously from every railroad terminal his humbler followers poured into the city, crowding every street car and filling the streets in groups of pedestrians on their way to the general rendezvous of the restoration host at Madison Square Garden.

IN THE AMPHITHEATRE.

In the great amphitheatre the important commanders of the invading army—men stern of visage, grim and careworn and businesslike, with little of the religious enthusiast about them, gave their orders amid the din of thousands of voices, the hammering and sawing of final preparation in the arena, the hustling of baggage, the rattle and rush and seeming confusion of the camping of an army. The "Restoration Host," men, women, children in pinafores, and children in arms poured into the big building, while hundreds of natives crowded about and looked on in wonder.

Besides the Dowie followers from Zion City there were delegations arriving from Philadelphia and Boston and a number of other Eastern cities, and at last the army encamped in the Garden numbered nearly 4,000. They were weary and sleepy and hungry, and they went without their breakfasts, but there was not a complaint heard.

downfall of all forms of apostasy,secrecy, and tyranny; the restoration of all things," according to Elijah III.

To the many dwellers in this city will go by platoons, by squads, by twos, and singly the crusaders, day by day, until in every palace and hovel, flat and tenement, on every street some member of every family will have received the message.

The visitation to New York is the supreme effort in the life of Dowie, who within ten years has, from being an obscure street preacher in Chicago, built up a city of 10,000 inhabitants, has amassed a fortune for himself, and incidentally has drawn around him a following over whom he has practically absolute control.

His plans for the movement on New York have been maturing for months. No detail has been omitted. He gave the command for his follower to join in the crusade in metropolis, and they left firesides, offices, shops, and children and came willingly and at their own expense. Almost the entire population of Zion City is here now—overseers, elders, evangelists, deacons and deaconesses, and about 3,000 "messenger," including a choir of 500 voices, a band of 60 pieces, a fife and drum corps of 30 members, and the Zion Guard, about 800 strong. They bring twenty tons of tracts.

This host from Zion City arrived throughout the forenoon yesterday on eight special trains. With the last of these trains arriving at the Grand Central Station at 9 o'clock was a palatial private car, the property of the President of the Nickel Plate Railway. In it came Dowie, "Elijah III." "Elijah the Restorer," the former street preacher, surrounded by all the luxuries of a millionaire, attesting the material posperity [sic] of his church and the soundness of his business judgment.

With his wife, his son, and daughter and son-in-law, Dowie drove in carriages to a luxurious suite of apartments specially reserved for them in the Plaza Hotel and breakfasted, while almost simultaneously from every railroad terminal his humbler followers poured into the city, crowding every street car and filling the streets in groups of pedestrians on their way to the general rendezvous of the restoration host at Madison Square Garden.

IN THE AMPHITHEATRE.

In the great amphitheatre the important commanders of the invading army—men stern of visage, grim and careworn and businesslike, with little of the religious enthusiast about them, gave their orders amid the din of thousands of voices, the hammering and sawing of final preparation in the arena, the hustling of baggage, the rattle and rush and seeming confusion of the camping of an army. The "Restoration Host," men, women, children in pinafores, and children in arms poured into the big building, while hundreds of natives crowded about and looked on in wonder.

Besides the Dowie followers from Zion City there were delegations arriving from Philadelphia and Boston and a number of other Eastern cities, and at last the army encamped in the Garden numbered nearly 4,000. They were weary and sleepy and hungry, and they went without their breakfasts, but there was not a complaint heard.

Later, when the self-proclaimed prophet came among them and directed them, rebuked them, cajoled them, scolded them, and patronized them like so many children, they lifted up their voices and hands in submission and adulation.

"He has prospered us greatly," they cried.

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"He has prospered us greatly," they cried.

Later, the leader in the movement, in a long interview with the newspaper men, which took the form of a sermon, proclaimed again that he was appointed a prophet by God, and denied that he had come to New York for the money that there was in it, although he admitted that investments in Zion were "the best investments." He repeated that he had been called to New York by Jehovah to redeem it from wickedness and sin, and in the same breath denounced with vehemence the religious press that had condemned his teachings.

One moment bubbling over with anecdote, at another thundering forth in a tirade against those whom he called his persecutors; again drifting back into stories of his early days and early struggles, his keen and penetrating voice was now lifted to its full volume, and again broken and choked by sobs. In this way he told what he said was his whole history and the history of his movement and his aims. Then he went down into the great arena, where his army was swarming, and got order out of seeming chaos. Then he went back to his apartments and with his wife went for a drive in the Park in his carriage.

The arrival of the Restoration host began at 7 o'clock in the morning, when the first special train got into Communipaw over the Jersey Central Railway. It should have arrived at 6 o'clock, but a hot box necessitated stopping the train. There were nine cars, including three Pullman sleepers, for not all the followers of Elijah are on an equal footing in this world. There were about 500 passengers on this train, and they were landed at Whitehall Street and boarded a long line of Broadway cars for Madison Square Garden. Not all of them got the cars, and there were many cases of wanderers about lower Broadway inquiring the way to their rendezvous.

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"ELIJAH III.'S" HOSTS IN TENTS OF UNGODLY

Quartermaster Establishes Crusaders in Strange Places.

MANY COMPLAINTS MADE

The Thousands Suffer from Delay at Breakfast, Too—Services To-day and Canvass To-morrow.

As many an army has found the problem of subsistence the most important and momentous in its campaigns, so the regiments of John Alexander Dowie, "Elijah the Restorer," Captain of the hosts of Zion, who are encamped in Madison Square Garden nearly 4,000 strong, yesterday found itself temporarily suffering by famine in the very heart of a city of plenty.



THE NEW YORK TIMES

October 18, 1903—New York, New York, USA

"ELIJAH III.'S" HOSTS IN TENTS OF UNGODLY

Quartermaster Establishes Crusaders in Strange Places.

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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 NEW YORK TIMES

October 19, 1903—New York, New York, USA

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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 reclaimed 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.



THE NEW YORK TIMES

October 20, 1903—New York, New York, USA

HOSTILE AUDIENCE HOWLS AT DOWIE

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"All the News That's Fit to Print"

The New York Times.

THE WEATHER.
Fair and cooler; winds west to northwest.

VOL. LIII...NO. 16,784. NEW YORK, WEDNESDAY, OCTOBER 21, 1903.—SIXTEEN PAGES. ONE CENT

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 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 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 NEW YORK TIMES

October 21, 1903—New York, New York, USA

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

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"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 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



THE NEW YORK TIMES

October 22, 1903—New York, New York, USA

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"All the News That's Fit to Print"

The New York Times.

THE WEATHER.
Probably rain; brisk north winds.

VOL. LIII...NO. 16,787. NEW YORK, SATURDAY, OCTOBER 24, 1903.—16 Pages with Review of Books and Art. ONE CENT

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 unkissed 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.



THE NEW YORK TIMES

October 24, 1903—New York, New York, USA

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

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"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 unkissed 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 his 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 slimly attended.

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.

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The forenoon service was slimly attended.



THE WAYS OF DOWIE.

To the Editor of The New York Times:

If any person of this community wishes to be received effusively 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 anointed." 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 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?

MARK MARION.

New York, Oct. 20, 1903.



THE NEW YORK TIMES

October 25, 1903—New York, New York, USA

THE WAYS OF DOWIE

To the Editor of the New York Times:

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MARK MARION.

New York, Oct. 20, 1903.

The Commercial Advertiser.

NEW YORK, MONDAY, OCTOBER 26, 1903.—12 PAGES.

DOWIE CHALLENGED

Indian Messiah Dares Him to Prove His Claims.

Mirza Ghulam Ahmad of the Punjab Announces Himself the Genuine Redeemer—Pigott Also an Impostor—Dowie Not Yet Heard From.

Dowie has a rival. From faraway India comes a printed circular from Mirza Ghulam Ahmad, who writes from Quadian, in the Punjab, in which he claims to be the only genuine, simon-pure 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 Pigott, the English pretender to the messiahship. He has issued a challenge to Elijah III. to make good his pretensions, but so far Zion City's own and especial 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 the 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 simply by my own assertion, but Almighty God who made the earth and heavens 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 to 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's 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 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.



THE COMMERCIAL ADVERTISER

October 26, 1903—New York, New York, USA

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"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 23d of August, 1903. If he accepts the challenge within this period and fulfils 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 hands 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 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 mighty 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."

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

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The Glasgow Herald.

TUESDAY, OCTOBER 21, 1902. PRICE ONE PENNY.

A NEW MESSIAH.

False Prophets Denounced and Challenged.

(FROM OUR LONDON CORRESPONDENT.)

London, Monday Night.

Within the past few weeks there has been issued from Qadian, in the Punjab, a Notice "for circulation in Europe and America," entitled "Predictions Concerning Pigott and Dowie. By the Promised Messiah." This remarkable document, which forms a six-page pamphlet, has been printed at Lahore in the English language, but the Promised Messiah is apparently a native of Asia, since the pamphlet includes a Translator's Note, and the signature appended to the Predictions is Mirza Ghulam Ahmad.



THE GLASGOW HERALD

October 27, 1903—Glasgow, Scotland, UK

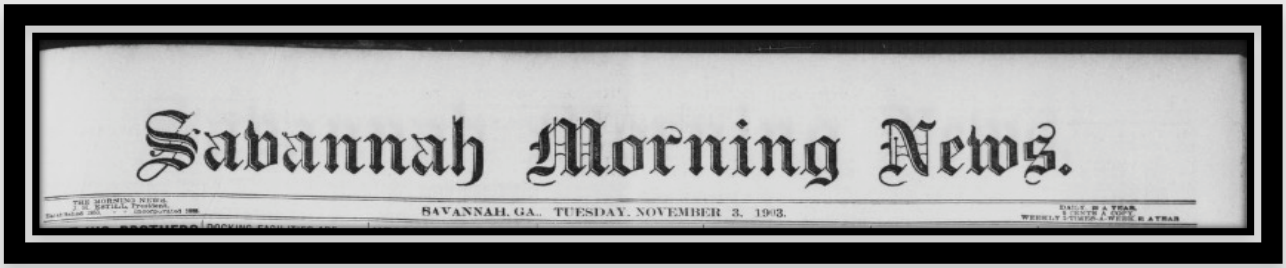
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SAVANNAH MORNING NEWS

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THE ARGOS REFLECTOR.

A Non-Partisan Newspaper Devoted to the best Interests of Marshall County.

Vol. 23. No. 14. ARGOS, MARSHALL COUNTY, INDIANA, THURSDAY, NOVEMBER 5, 1903. In Advance $1.00 Per Year.

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PRESS WANT ADS ONE-HALF CENT A WORD

THE WATERLOO PRESS.

WEATHER TODAY SHOWERS: COOLER

VOL. XLVI, NO 13. WATERLOO, INDIANA, THURSDAY MORNING, NOVEMBER 5, 1903. $1.50 PER ANNUM

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112 COLUMNS. SIXTEEN PAGES.

EVENING HERALD.

10c. A WEEK. PART ONE.

Twentieth Year. HUNTINGTON, INDIANA, SATURDAY, NOVEMBER 7, 1903. NO. 266.

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THE DAILY MAIL.

28 Columns a Day For 2c.

Volume II. Number 147 BEDFORD, INDIANA, MONDAY, NOVEMBER 9, 1903. Price [illegible]

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THE DAILY MAIL

November 9, 1903—Bedford, Indiana, USA

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THE DESERET EVENING

News—November 9, 1903—Salt Lake City, Utah, USA

TWO PRETENDERS.

The grotesque "mission" to New York by the Dowie hosts is finished and it is but natural that the question as to results is asked. According to an item in the New York World, at the final meeting fifty-six persons came forward to be baptized. Of these twenty-six were women, twenty-five men and five children. There were six colored people in the crowd. The large majority of women, it is claimed, were "Zionites" who had come to New York with the "host," and at least three of the children were from Dowie's "Zion." The writer in the World thinks that there were not a dozen New York recruits.

That is a poor showing for the amount of energy expended upon the crusade. If ever there was an instance of the mountain laboring to bring forth a mouse, this was one. And yet, the strange part of this episode is, that the Chicago claimant should find as much as one sane person willing to accept his claims.

Dowie is a remarkable illustration of the fact that a majority of people prefer to submit to somebody's authority. They prefer to have someone to do their thinking and their planning. They are children in this respect, no matter how much they clamor for independence and freedom. It is natural for the children of men to follow somebody's lead. And so true is this, that if they discard truth, they will invariably follow error; if they rebel against the divine authority, they will submit to the authority of the father of deceit. Many of those who rejected the true Messiah and caused Him to be nailed to the cross, blindly followed the pretenders that led them to death. Such is human nature. The desire for following somebody's leadership is good in itself. It is given to enable man to obey God and gain eternal exaltation, through obedience. It is a gift which, when exercised in the light of the Spirit of God will make men good, and

happy, and free; but when exersised in the dark, blindly and without discrimination, will lead to the deepest abysses of error.

The remarkable thing is that at present time there are so many pretenders to divine honors. We have previously in these colmns referred to an Indian, Mirza Ghulam Ahmad, who has challenged Dowie and who claims to be the Messiah. The gentleman in far-away India must have heard of the Chicago pretender's New York crusade, for in a recently issued pamphlet, he repeats his challenge. He says:

"In short, when Almighty God saw that the earth was defiled with impieties and impure doctrines and false claims. He raised me 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 spoken to me. I do not claim to be the Promised Messiah simply by my own assertions, but Almighty God, who made the earth and heavens, 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."

He then goes on to say, that Dowie has not accepted his first challenge, but that he will give him a few more months to do so. If he does not accept, disaster will nevertheless overtake him. The Indian says:

"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 mighty contest will be nothing less than death to him, and calamity will soon overtake his Zion."

The proposition of the gentleman from India was something to the effect that both should pray for the destruction of the other. The one that survived was to be accepted as a true prophet.

But the modern Elijah is not inclined to take part in a sort of Mt. Carmel scene, which may end by the bodies of the vanquished being thrown, figuratively speaking, into the brook Kishon.

The Times.

LONDON, MONDAY, NOVEMBER 9, 1903.

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's, 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. The 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 was described as a doctor of laws of Chicago University, 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 defence 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 Divine 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 lies 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 life.

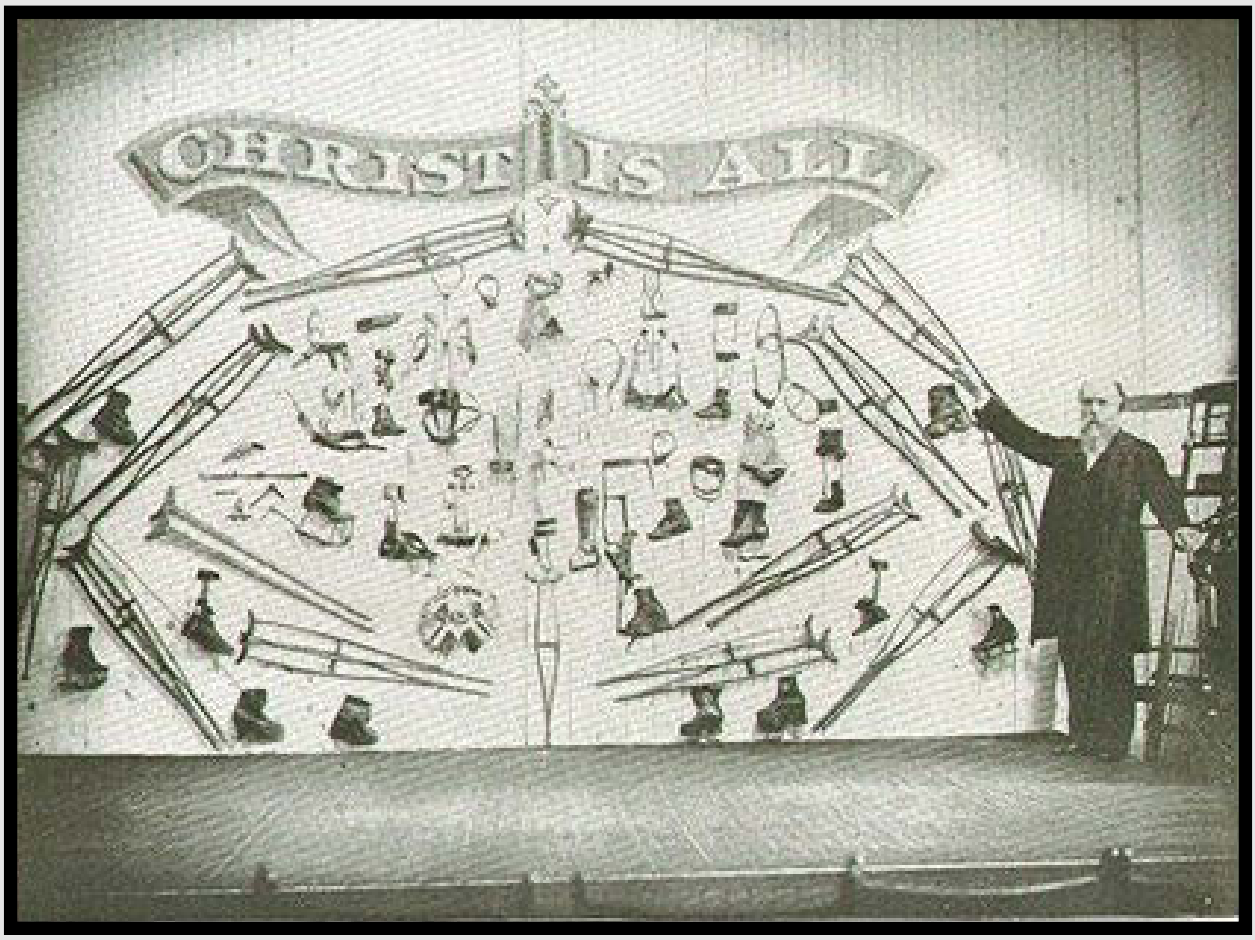


THE TIMES

November 9, 1903—London, England, UK

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's, 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. The 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 was described as a doctor of laws of Chicago University, 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 thatwhen 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 lies 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 life.



Subsequent to performing what were assumed to be miraculous healings, Dowie would showcase the individual's handicap assistance apparatus or aids by affixing them to the wall.

The Democrat.
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C. E. BRONSON, E. A. CARR.
BRONSON & CARR,
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SUBSCRIPTION PRICE.

The Manchester Democrat.

MANCHESTER, IOWA, WEDNESDAY, NOVEMBER 11, 1903. VOL. XXIX—NO. 45.

The Democrat.
RATES OF ADVERTISING.

JOHN ALEXANDER DOWIE HAS A RIVAL IN INDIA

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THE MANCHESTER DEMOCRAT

November 11, 1903—Manchester, Iowa, USA

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Nebr. State Historical Society
Lincoln
CLEARWATER RECORD.
VOLUME VII. CLEARWATER, NEBRASKA, FRIDAY, NOVEMBER 13, 1903. NUMBER 34.

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CORVALLIS GAZETTE.

WEEKLY.

UNION, March. July, 1867. GAZETTE, March. Dec., 1868. | Consolidated Feb., 1898. CORVALLIS, BENTON COUNTY, OREGON, FRIDAY, NOVEMBER 13, 1903. VOL. XXXX. NO. 47.

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CORVALLIS GAZETTE

November 13, 1903—Corvallis, Oregon, USA

About Corvallis gazette. [volume] (Corvallis, Benton County, Oregon.) 1900-1909

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VOL. 14. NUMBER 21. CANTON, SOUTH DAKOTA, FRIDAY, NOVEMBER 13, 1903. $1.50 PER ANNUM.

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DAKOTA FARMERS LEADER

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DELPHOS DAILY HERALD.

WEATHER FORECAST

DEVOTED TO THE MATERIAL INTERESTS OF DELPHOS AND VICINITY AND THE PEOPLE LIVING THEREIN.

VOL. X. NO. 130. DELPHOS, OHIO, FRIDAY EVENING, NOVEMBER 13, 1903. PRICE THREE CENTS.

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DELPHOS DAILY HERALD

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Historical Dept of Iowa

THE CEDAR FALLS GAZETTE.

ISSUED TWICE A WEEK—TUESDAY AND FRIDAY MORNINGS.

Vol. 53. CEDAR FALLS, IOWA, NOVEMBER 13, 1903. No. 27.

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The Genoa Times.

VOLUME II. GENOA, NANCE COUNTY, NEBRASKA, FRIDAY, NOVEMBER 13, 1903. NUMBER 44.

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WAUSAU PILOT.

E. B. THAYER, Editor and Prop.—VOL. XXXVIII. WAUSAU, WIS., TUESDAY, NOVEMBER 17, 1903. No. 81—TERMS, $1.80 per Annum

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WAUSAU PILOT

November 17, 1903—Wausau, Wisconsin, USA

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Lincoln County Leader.

Volume XI. Toledo, Lincoln County, Oregon, Friday, December 11, 1903. Number 41

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TOLEDO BLADE

December 17, 1903—Toledo, Ohio, USA

DOWIE'S CHANCE
TO "PROVE UP."

The Blade is in receipt of a six-page pamphlet issued at Quadian, Puniab, India, entitled "Predictions concerning Pigott and Dowie, by the Promised Messiah." The latter is a Hindoo gentleman named Mirza Ghulam Ahmad, who asserts that he is the promised Messiah. He is the head of a queer sect of Indian Christians, whose members believe that Jesus did not die on the cross under Pontius Pilate; that he was simply in a swoon when removed therefrom; that the disciples hurried him into concealment, and that on his recovery from his wounds he made his way to India, where his asserted tomb is shown in the city of Srinagar, in the vale of Cashmere.

The Pigott referred to is an individual residing at Cedar Lodge, Clapton, London, who claims to be a reincarnation of Jesus, the son of Mary, and the very God. Dowie asserts that he is the reincarnation of the prophet Elijah. The claims of these two individuals are displeasing to Mirza Ghulam Ahmad. In the pamphlet he scores them both with great severity. Especially is he bitter toward Dowie, who, he alleges, predicted a year or more ago that all Mohammedans would perish, since they do not recognize Jesus Christ as God and Dowie as Elijah. In September, 1902, Mirza Ghulam Ahmad sent this challenge to Dowie:

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 Mr. 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. * * * 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 Mahommedans shall perish.

The challenge does not seem to have met with Dowie's approval. Did he fear that his death would follow its acceptance? So the Indian Messiah, in the pamphlet now issued, repeats the challenge to a praying match between himself and Dowie, that the one who is a liar may perish, and says he will wait for Dowie's reply until March 23 next, and adds that, if Dowie accepts, "the world will soon see the end of this contest." He threatens that, if Dowie does not accept, "calamity will certainly soon overtake his Zion." No doubt, when Mirza Ghulman Ahmad learns of Dowie's Zion having gone into bankruptcy, he will claim it as the direct result of the failure to accept the challenge.

SEMI-WEEKLY

FERNDALE ENTERPRISE.

26TH YEAR. FERNDALE, HUMBOLDT COUNTY, CALIFORNIA, TUESDAY, DECEMBER 22, 1903. NO 101.

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THE BEACON JOURNAL.

THIRTY-FOURTH YEAR—NO. 172 AKRON, OHIO, WEDNESDAY EVENING, JUNE 24, 1903 PRICE ONE CENT

A PRAYING DUEL.

Elijah Dowie Has Been Challenged to the Death.

Chicago, June 24.—Elijah Dowie has been challenged to a praying duel to the death.

The Challenger is Mirza Ghulam Ahmad of Quadian Punjaub, India.

"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."

Elijah has not accepted the challenge, but neither has he declined it. However, he cannot afford to ignore the challenge. The Review of Religions, published in Gurdaspur, India, through which the challenge is issued, says Mirza is "the promised Messiah," sent "for the reformation of the world exactly as 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 100,000 members.



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The Guardian (London, Greater London... • 06 Feb 1904, Sat • Page 12

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THE MANCHESTER GUARDIAN

February 6, 1904—London, England, UK

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THE OLYMPIA STATE CAPITAL

February 12, 1904—Olympia, Washington, USA

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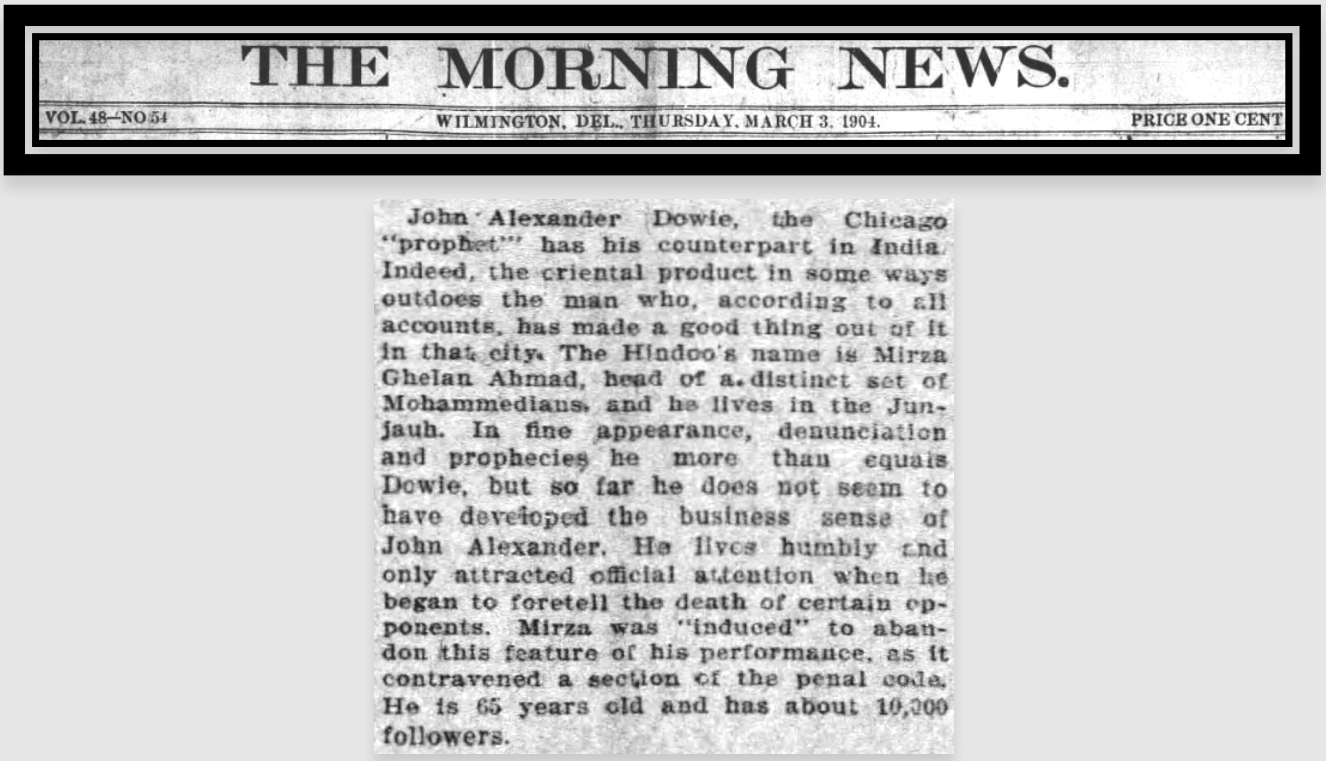


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THE MORNING NEWS.

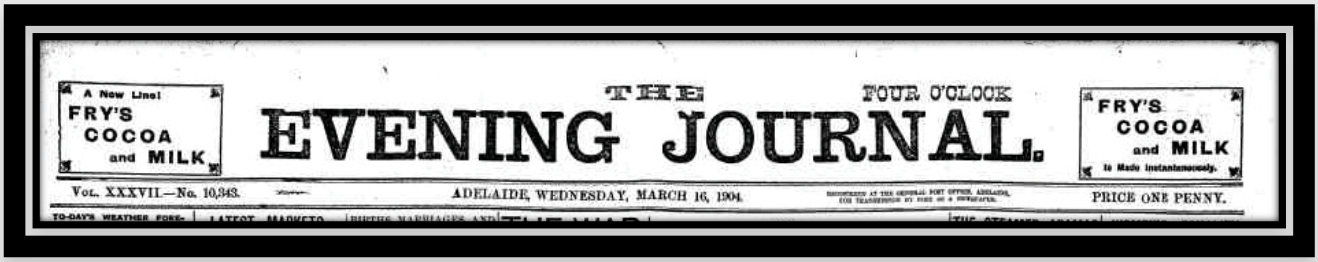
VOL. 48—NO 54 WILMINGTON, DEL., THURSDAY, MARCH 3, 1904. PRICE ONE CENT

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THE EVENING JOURNAL

March 16, 1904—Adelaide, South Australia

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THE REGISTER

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The McCook Tribune.

TWENTY-SECOND YEAR McCOOK, RED WILLOW COUNTY, NEBRASKA, FRIDAY EVENING, APRIL 8, 1904. NUMBER 45

Nebraska State Histor ical Society

An Asiatic Dowie.

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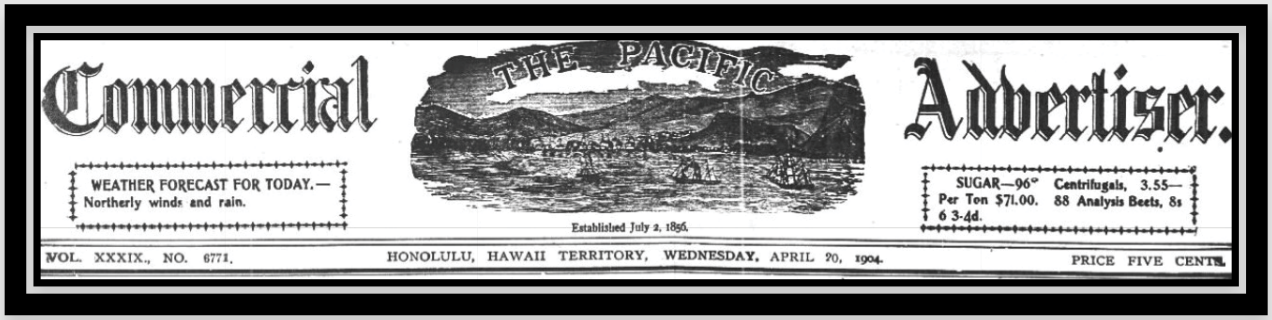


THE MCCOOK TRIBUNE

April 8, 1904—McCook, Nebraska, USA

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COMMERCIAL ADVERTISER

April 20, 1904—Honolulu, Hawaii, USA

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BROWNSVILLE DAILY HERALD.

VOL. XII, NO 271. BROWNSVILLE, TEXAS, WEDNESDAY, MAY 18, 1904. SINGLE COPIES, 5 CENTS.

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BROWNSVILLE DAILY HERALD

May 18, 1904—Brownsville, Texas, USA

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The Age. TEN PAGES.
NO. 15,506. MELBOURNE, FRIDAY, NOVEMBER 18, 1904. PRICE ONE PENNY.

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THE AGE

November 18, 1904—Melbourne, Australia

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SECTION 2: ARTICLES 128–156

Documenting the Fall & Death of Dowie and the Victory of Ahmad

conquerors have been less thoroughgoing —they have left the conquered the privilege of practising the rites of their own religion. But it is none the less a fundamental political dogma of the Moslems that foreign peoples are to be conquered if possible. In this point, it will be observed, their creed is practically the same as that of the Christian.

This principle, which has been established by the actual practise of Moslem nations, is supported by their common law. While the Koran is the fundamental law-book in all Mohammedan communities, the application of its general provisions to particular cases has called forth a great body of legal decisions. These decisions have been collected and edited in a number of books, accepted as codes in different parts of the Moslem world. A few extracts will suffice to show the spirit of the code.

One of the most important of the digests, the Hedaya—which dates from the twelfth century of our era—declares that war may be carried on against the infidels, though they be not the first aggressors, as is commonly held to be the teaching of various passages in the sacred writings. This view is repeated in the Kifaya, a commentary on the Hedaya, which says that war against infidels who do not accept Islam, and do not pay the capitation tax, is incumbent, even though they do not attack first. It also observes that in the beginning the prophet was commanded to withdraw from idolaters; later he was directed to summon them with kindness to believe; then he was allowed to fight them when they were the aggressors; then to begin the fighting during a certain period; and finally he was permitted or commanded to fight wherever and whenever he chose.

This last account of the matter is repeated in a number of other legal books, and may be regarded as the accepted doctrine of Moslem jurists. If these latter could be looked on as perfectly trustworthy interpreters of the scriptures, we should have to hold that the Koran permitted aggressive warfare; but their dicta cannot be regarded as entirely impartial or trustworthy.

In the first place, the interpretations of the Koran are often based on traditions, and it is well known that many of these traditions rest on flimsy authority. In fact, traditions have sometimes been invented to serve special purposes.

Further, it was the interest of the jurists to maintain and justify the policy of the califs. When a line of national policy has been established by actual fact, it will always be possible to find justification for it in the fundamental law. Sacred writings as well as political constitutions have often proved flexible, capable of yielding almost any desired doctrine to a judicious interpretation. The Koran, as we have already seen, does not justify unprovoked assault; but the right to make such assault is nevertheless the accepted teaching of the general body of Moslem lawyers.

IS THERE A MOSLEM PERIL?

Nevertheless, I do not believe that there is any danger of the Moslem states attacking the rest of the world. Not one of them is in condition to make an unprovoked assault on any other people. The Sultan of Turkey is in the hands of the Christian powers, and can do nothing without their permission. For Morocco, it is simply a question how soon the country will be taken in charge by France. Egypt is practically a part of the British Empire. In Arabia, the only organized community is that of the Wahabis, and they are at present without military power. The Sherif of Mecca is a mighty religious potentate, but his functions and his ambition are confined to things ecclesiastical. Persia and Afghanistan are little more than bones of contention between Russia and England. India has the largest Mohammedan population in the world, but the Indian Mohammedans have no political organization, and appear to be loyal subjects of the British crown.

An interesting indication of the tendencies of Moslem opinion in India is afforded by the statements of a newly arisen Messiah, Mirza Ghulam Ahmad. He is the man who not long ago challenged Dr. Dowie of Chicago to a prayer-duel, proposing that the Illinois Elijah should pray God that whichever of the two prophets was false should die before the other. On the question of war Ahmad has expressed himself clearly in an article published in an Indian periodical, the *Review of Religions:*

> Like the first Messiah, the last Messiah has been sent to preach his word in peace, and to abolish *jihad* with the sword [that is, propaganda by war]. Time itself is warning the advocates of *jihad* that the sword cannot satisfy the search after truth. No civilized nation at the present day resorts to the sword in religious matters, and in all enlightened countries perfect freedom is allowed in religious views. The believers in the advent of a bloody Mahdi and a warlike Messiah should not fail to see their errors under the existing circumstances. Such views are in opposition to the divine will.



MUNSEY'S MAGAZINE

June 1905—New York, New York, USA

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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 Voliva, 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, Voliva.



NEW-YORK TRIBUNE

April 2, 1906—New York, New York, USA

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NEW-YORK TRIBUNE

April 3, 1906—New York, New York, USA

New-York Tribune.

Vol. LXV....No. 21,688. To-day, fair. To-morrow, fair and warmer. NEW-YORK, TUESDAY, APRIL 3, 1906.—FOURTEEN PAGES.—Copyright, 1906, by The Tribune Association. PRICE THREE CENTS.

START OF THE FIRST LOCAL BALLOON ASCENSION, AT PORT MORRIS.

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 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. 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 Voliva, who holds a power of attorney from Dowie. In company with several other officers of 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 representatives, indorse Voliva's administration. Speicher'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 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 mentioned 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 quarrelled in the past. He dismissed Deacon Speicher from all of his appointments in the Church and compelled him to leave Zion City. In a long message received yesterday by Voliva, 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 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 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.

NEW-YORK TRIBUNE

April 5, 1906—New York, New York, USA


New-York Tribune.

Vol. LXV....No. 21,690. NEW-YORK, THURSDAY, APRIL 5, 1906.—FOURTEEN PAGES.— PRICE THREE CENTS.

RECEIVER FOR ZION.

Act to Forestall Dowie's Threatened Fight Against Ouster.

Chicago, April 4.—It was decided to-day 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.

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.

Voliva, 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 Voliva and other officers of Zion City called to-day 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 had advised him that Dowie's revocation of Voliva's power of attorney by wire is illegal.

Soon after the return from Zion City, Ill., to-day of Deacon W. D. Yerger, 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.

THE LACLEDE BLADE

April 28, 1906—Laclede, Missouri, USA

THE LACLEDE BLADE.

VOL. 16. LACLEDE, MISSOURI, SATURDAY, APRIL 28. 1906. $1.00 A YEAR

DOWIE'S DOWNFALL.

Likened to that of Solomon in a Sermon at Zion City by Overseer Voliva.

Chicago, Ill. — The downfall of Solomon was used Sunday by Deputy Overseer Wilbur Glenn Voliva in a sermon at Zion City to describe the fate of John Alexander Dowie, who he said had "incurred the wrath of God and lost a kingdom."

Thousands of strangers flocked to Zion expecting to see Dowie and witness a clash between his followers and those of Voliva. They were disappointed, for Dowie remained at his apartments in the Auditorium Annex 40 miles away, while his rival delivered himself of another phillipic.

Voliva said Dowie had sinned by wearing fine apparel, "robes of purple, yellow and white," and assuming a pompous walk. He asserted the "apostle's" trip to Europe was responsible for this, for he had returned with the idea that he was to be the ruler of a nation and the religious adviser of kings.

"It was the same way with Solomon," said Voliva. "While he was humble and God fearing he was blessed. While Dowie was leading the simple life and was content to wear common clothes instead of a Mother Hubbard dress he converted hundreds of people."

At the conclusion of the meeting Voliva asked the members of the restoration host to renounce their oaths given to Dowie and with only a few exceptions this was done.



This photograph of Zion Industries was taken in front of Zion City's Tabernacle in July 1904.

PRINCETON TELEGRAPH

ESTABLISHED 1873 | PRINCETON, MERCER COUNTY, MISSOURI, WEDNESDAY, MARCH 20, 1907. | VOL. 34—NO. 48

PRINCETON TELEGRAPH.

SPARKS & BROWN, Publishers.

PRINCETON, - - MISSOURI

BLAST SHAKES TOWN.

LOCOMOTIVE BOILER EXPLODES AT METUCHEN, N. J.

Three Men Killed, Many Hurt and Several Piles Started—Thief May Enjoy Loot When Released from Prison.

Three men were killed and a number of others hurt and Metuchen, N. J., was shaken and threatened with many fires when the boiler of a locomotive on the Pennsylvania railroad exploded while drawing a freight train through town. The dead were William J. Sieber, the engineer, of Philadelphia; W. H. Fritsche, fireman, of Trenton, and S. C. Smith, a trainman of Trenton. Their bodies were found a hundred yards from the tracks. Many of the freight cars were piled in a heap and several of the train hands were injured, but none seriously. The broken cars caught fire, but the flames soon were extinguished. A piece of the locomotive was blown into Hahn's drug store, two blocks from the track, and another piece of steel entered McCutcheon's pharmacy. Both stores were set on fire, but in neither case was there serious loss. Miss Daisy Martin, telephone operator in the railroad station, was thrown from her chair by the explosion and slightly injured. The building caught fire, but was not destroyed.

$200,000 FOR THIEF WHEN FREE.

Government Can't Find Owners of Stolen Gold Dust.

When George Edwards Adams, a self-confessed embezzler from the United States assay office, gets out of the Washington penitentiary at McNeil's Island six years hence, he will be a wealthy man, having saved about $200,000 out of his speculations of gold dust from Alaska miners. The government is in a peculiar position regarding Adams' case. Prosecution was brought against the man and the government has been acting as a collector for the miners who were defrauded. With practically all claims filed, only $45,200 has been claimed and the remainder the government cannot hold, although upward of $250,000 in gold dust was stolen by Adams.

4,000 SHEEP SHOT BY RAIDERS.

Range War with Cattlemen Breaks Out Anew in Wyoming.

Northern Wyoming is again threatened with a range war between the cattle and sheep men. Closely following on the recent attack on the Wimmer camp, in which 400 head of sheep were killed and the camp burned, comes the report of a greater outrage in Owl Creek county. The Hugh Dickey sheep camp was attacked by a band of twelve masked men, supposed to be in the employ of the cattlemen. The raiders drove off the sheep herders with threats of shooting, fired the camp outfit and then began shooting sheep. Out of a total of 8,000 sheep in the band, 4,000 have disappeared, supposed to have been killed.

Insults Root; Duel to Result.

William F. Sands, secretary of the American legation in Panama, and H. Rosenthal, a prominent French resident of Panama, who is engaged in the pearl trade, have become involved in a personal difficulty which is threatening to lead to a duel. The trouble arose from some expressions used by M. Rosenthal which Mr. Sands considered derogatory to Secretary Root.

Postals Give Murder Clue.

Two souvenir postal cards addressed to Edward Evans, a Collinwood druggist, were found in a pocketbook belonging to Mrs. Minnie E. Sherman, the rich widow who was found murdered in her home near Cleveland, and as a result the police will ask that Evans be called as a witness at the coroner's inquest.

Conference Agreed Upon.

President Roosevelt at a conference with J. Pierpont Morgan agreed to meet four railroad presidents—Hughitt of the Northwestern, McCrea of the Pennsylvania, Mellen of the New Haven and Newman of the New York Central—to discuss action to temper agitation against rods.

Legislative Session Ends.

The Sixty-fifth Indiana General Assembly adjourned Monday night after a session lasting sixty-one days. Included in the new laws enacted are a 2-cent fare act, a primary election law, measures greatly increasing the powers of the railroad commission and protecting shippers.

Poverty of Green Goods Swindler.

"Jimmy" McNally, "king of the green goods men," who squandered millions of dollars and now is penniless and friendless, has been committed to the workhouse in New York at his own request.

Captures His Son in Burglary.

Richard Kemptohrne captured a midnight burglar in his house in Oneida and the next morning discovered the prisoner was his own son whom he had not seen for twenty years.

Kills Woman; Wounds Himself.

In Cleveland Mike Kuskas, a Hungarian, shot and killed Mrs. Lizzie Sosonis, with whom he boarded, and then turned the revolver upon himself. Kuskas will probably die.

Smothered by Smoke.

Mrs. Ada Brazzis, her two children and another woman were smothered to death by smoke in their home in Brooklyn, N. Y. A trap door was nailed down from the upper side and the victims could not open it to escape by the roof.

New Comet Is Discovered.

The discovery of a new comet was announced in a cablegram received at the Harvard Observatory from Professor Kreutz, at Kiel, the discoverer being Giacobini at Nice. The comet was visible in a small telescope.

DEATH TAKES DOWIE.

"PROPHET" PASSES AWAY AFTER LONG ILLNESS.

Dies at Shiloh House in Midst of Scenes of Greatest Victories and Defeats—Followers Are Awed by Leader's Demise.

John Alexander Dowie, founder of the Christian Catholic Apostolic Church of Zion, self-formed Elijah III., and prophet of Divine selection, died Saturday morning in Shiloh House, Zion City, Ill.

The death was lingering, the faithful prayed until the very end that he might be spared. He led them continually in their supplications until at last his feeble voice ceased and he breathed his last. About his bed stood several of the faithful and one or two men who have fought him with great vigor in his last months of life. These men repented at the death bed; they asked him for forgiveness.

Even to the last breath the aged "prophet" showed his indomitable will. His spirit of love for the struggle. His last word plainly indicated this feeling. He said: "I have fought a good fight. I——" His lips ceased moving. His eyes closed.

Neither his wife nor son Gladstone were at his bedside. He did not ask for either of them. He had had a violent quarrel with his son. There was no forgiveness. He died with no sign of forgiveness for the wife and son.

Dr. Dowie came to his end in a house from which he ruled the strangest city the world has ever known—Zion City. He died there a poor, broken, old man, shorn of his power and influence, where once he stood the leader on everything.

The death of the First Apostle, while not unexpected, caused a sensation, and plunged the people of Zion City into chaos and lamentation. Old friends and devotees of the Prophet Elijah stopped in the streets and wring their hands when they heard the news. Women wept and in many instances rent their garments, as was the custom in biblical days.

In the houses eager groups assembled and prayers were offered with touching little religious ceremonies as a tribute to the departed leader. Dowie lived up to his teachings to the last, and was never attended by a physician. It is believed that he died of dropsy and blood disease, with complications.

Scarcely had the news of the "prophet's" death reached the people before they learned that Wilbur Glenn Voliva, the young leader who deposed Dowie and took his position of ruler of Zion City, is seriously ill with pneumonia at his home.

Dowie formed his advent in this world as "the second coming of Christ." For years his followers believed it. Thousands of members of the Christian Catholic Apostolic Church accepted every word he said. When he announced himself as "Elijah the Third" and "The Prophet," they all believed him and practically worshipped him.

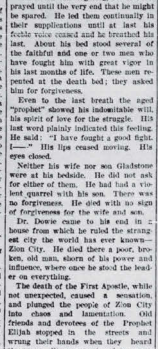
He came to Chicago and established a little mission on 63d street, near Stony Island avenue, in Woodlawn. It was a small beginning, but many persons suffering from supposedly incurable diseases went to him and walked away apparently cured.

The feeble were made able to walk, the sick were made well and the unbelievers made into Christians. Soon his fame spread. His little church was converted into a mighty tabernacle.

Dowie began appearing before the people in strange robes of his own creed. Soon his following numbered into the thousands. He named his organization the "Christian Catholic Apostolic Church in Zion." He was the "first apostle"—the founder. This was his beginning, which finally led him to a big tabernacle at 14th street and Michigan avenue and finally to Zion City, which he controlled until the beginning of his downfall. From the all-powerful he was thrown down to the depths. He lost every vestige of control and died a lonely man in the city of his own creation.

Sparks from the Wires.

By invitation Secretary Metcalf and he entire general board of the navy called at the White House to talk with the President about questions concerning the national defense.



WILBUR GLENN VOLIVA.

LAST PICTURE TAKEN OF DR. DOWIE.



DOWIE'S LIFE YEAR BY YEAR.

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

He elevated Voliva to great power; he drew about him thousands who worshiped him; he died deserted by all save a handful of the faithful.

Briefly and chronologically summarized, here is the strange chronicle of Dowie's life:

1857—Dowie born at Edinburgh, Scotland.

1860—Was taken to Australia.

1888—Serves a prison term in Tasmania; was released and goes to San Francisco with $100.

1890—Arrives in Chicago penniless.

1892-3—Sets up quarters at Stony Island avenue and Sixty-second street, in a ramshackle shanty, and begins preaching.

1893-8—Continues preaching and gathers followers steadily.

1899—Is arrested and denounced by Justice Martin as a swindler; is mobbed, stoned and egged in Chicago and Hammond when he begins his tactics of public abuse and vilification.

1900—Makes first announcement that Zion City would be founded; invites his followers to make him trustee of their possessions; goes to New York and sails for London in regal style; purchases 6,000 acres of land near Waukegan to found Zion City; demands $1,000,000 as New Year gift from followers; opens London campaign and secures many converts; goes to France and Switzerland, where success and pure gold him in turn.

1901—Returns to Chicago; is prosecuted several times, without success, for deeds under his "faith cure" treatment; founds Zion City with 4,000 followers; announces himself as "Elijah, the Restorer," and claims immortality.

1902—Seeks island near Mexico for colonization; seeks 10,000 Texas settlers also; launches new political party called "Theocrats of Zion;" calls physician to

DOCTRINES OF DOWIE'S CHURCH.

Here are the doctrines on which the church of John Alexander Dowie was founded. They were announced Jan. 22, 1896, when the Christian Catholic Church in Zion was established in Chicago, and in October, 1896, when Dowie was in London.

1. That we recognize the infallibility, inspiration and sufficiency of the holy scriptures as the rule of faith and practice.

2. That no persons can be members of the church who have not repented of their sins and have not trusted in Christ for salvation.

3. That such persons must also be able to make a good profession and declare that their hearts in their own hearts that they have truly repented and are truly trusting Christ, and have the witness in a measure of the holy spirit.

4. That all other questions at every kind shall be held to be matters of opinion and not matters that are essential to church unity.

Besides these rules, there was one fundamental rule which was:

Absolute obedience of the people to the officers of the church, in business as well as religious matters; absolute obedience of the officers to Dowie.

heal his dying daughter; demands $23,000,000 to capitalize Zion; merchants refuse him further credit; courts deprive him of $20,000 invested in Zion by a New Zealander.

1903—Announces he will lead armies to capture New York and Milwaukee; calls on Zionites to give him all their currency; publicly whips Gladstone, his son, for watching ball game; renounces his father; goes to New York with two special trains and 3,000 followers; is jeered and hooted at Madison Square Garden; finally baptizes nineteen converts at cost of $300,000 for the trip; returns and demands $2,000,000 from followers; creditors attach his summer home in Michigan for debts, and he shows assets of $1,000,000 above liabilities; plans tour around the world.

1904—Starts for Australia; cables back that he meets great success there; is mobbed at Sydney and flees for his life after attacking King Edward in an address; turns up in Paris with forty servants; goes to London and can't get into a hotel; returns to New York and meets a "frost"; comes back to Chicago.

1905—Plans to have $7,000,000 seven per cent Zion bonds for combined Zion securities; says he has option on 500,000 acres in Mexico for colony; pays creditors $100,000 cash when bankruptcy plea is made and receiver is dismissed; is stricken with paralysis on way to Mexico; goes to New York.

1906—Wilbur Glenn Voliva appointed by Dowie as executive head of Zion; Voliva arrives from Australia; Dowie called him welcome from Jamaica; Gladstone returns from Jamaica; rumors come of strife in Dowie's family; Dowie denounced practically deposed at meeting in Shiloh Tabernacle by Voliva and deacons; Dowie sails to Mexico, where he is met by message of excommunication and exile. Voliva, through power of attorney, sells Zion City to Denson Grange for $1; Gladstone and Mrs. Jane Dowie denounce and renounce Dowie; scandals come out; Dowie's polygamous teachings are revealed; secret passage is found in Shiloh House; Dowie starts for Chicago; is greeted at St. Louis by faithful followers; Zion City prepares to exclude him; Dowie arrives and is driven to Auditorium Annex; announces that he is "man of peace" and will wait; physician announces he has fatty degeneration of the heart; negotiations for settlement begin and Dowie is off. Dowie dies.

DAVIS IS SET FREE.

Chicago Building Ordinance Held Void and Theater Man Acquitted.

In court at Danville, Ill., Will J. Davis was acquitted of the charge of manslaughter in connection with the Iroquois Theater disaster in Chicago in which 566 persons were killed and was set free. The acquittal by the jury was en orders from Judge Kimbrough, who, after three days of argument by the opposing counsel, decided that that portion of the Chicago fire ordinance on which the indictment was based was invalid. After the decision was rendered the Judge called the jury into court and instructed it to bring in a verdict of acquittal.



W. J. DAVIS.

This disposes of the charges against Mr. Davis in so far as the present indictment is concerned. He has been placed in jeopardy on the charge of causing the death of Viva Jackson and has been acquitted by a jury. As the State is not given the right to appeal no further action is possible. But there are 595 other victims of the Iroquois horror. Whether or not indictments charging responsibility for their death can be drawn without using the discredited ordinance as a basis is a matter for the Chicago authorities to decide.

Counsel for the defense, who were elated over the decision, expressed the conviction that no further indictments will be attempted by the State's Attorney's office. They pointed out that the county will hardly go the length of prosecuting again with a defective building ordinance as their basic point. They know of no other starting point of which the State might avail itself.

While the decision handed down by Judge Green in Peoria County in the case of Thomas J. Noonan and James E. Cummings, employes of the theater in which the indictment had been quashed for similar reasons, had prepared the friends of Mr. Davis for a favorable outcome, they were none the less overjoyed at Judge Kimbrough's decision and flooded the courtroom in Danville with congratulatory telegrams.

Adams Discredits Confession.

During the trial of Steve Adams at Wallace, Idaho, for the murder of Fred Tyler, the confession of the defendant was read, which corroborates the confession of Harry Orchard regarding the murder of former Gov. Steunenberg by direction of the Western Federation of Miners implicating President Moyer, Secretary Haywood and George A. Pettibone, now awaiting trial on the charge of murder Adams tells how he joined the federation and became intimate with its officers, and how they gave him money and instructions to go to Idaho and do up Steunenberg. The confession also corroborates that of Orchard regarding the placing of an infernal machine in the path of a justice of the Colorado Supreme Court at Denver, but which was prematurely exploded by a member of the federation. I details other alleged conspiracies of the federation's inner circle. Adams and that he had murdered Tyler as a claim jumper at the instigation of one Simpkins, who offered to pay him $300.

Adams made a statement to the effect that Detective McParthand and the officers of the Idaho penitentiary had conspired to extort the foregoing confession from him for the purpose of implicating leaders of the miners' federation, and that this confession was prepared by McParland and signed by him. Adams, under the pressure of threats and bribes. He then denied ever having plotted to kill Steunenberg.

George W. Perkins Not Guilty

The New York Court of Appeals has sustained the decision of the lower court in the case of George W. Perkins, vice president of the New York Life, and a member of the firm of J. P. Morgan & Co., thus declaring him guiltless of the charge of grand larceny in contributing $48,000 of the life insurance company's funds to the national campaign fund of the Republican party. This money is first paid out of his own pocket, but was afterward reimbursed, with interest, by the company. The court stood four to three, the majority holding that it is necessary to prove criminal intent to deprive or defraud the owner of his property in order to establish the crime of grand larceny. At the same time, it is admitted that the purpose for which the money of the company were used was foreign to the purposes of the corporation. In his dissenting opinion Chief Judge Cullen says that the repayment of Perkins was not an independent transaction, but part of the original scheme, which was an illegal misappropriation of the company's funds. He maintains also that it is necessary that the intent should be the profit of the taker, and points out that if a clerk in the employ of the company has taken this money to give to the Republican club of his ward it would have been larceny.

Earth's Crust Still Restless.

An earthquake along the line of the James river division of the Chesapeake and Ohio railroad in Virginia was reported recently. The shock was felt over a wide area, the vibrations moving from north to south. On the same day a London cable said that strong earth unrest was recorded at the Laibach observatory this seeming to be connected with a cyclone in southern Italy.

Suits the Geographical Society.

At the recent annual meeting of the American Geographical Society at New York Commander Robert F. Peary resigned the presidency and was succeeded by Archer M. Huntington, a son of the late Collis P. Huntington. It was thought best to have some one at the head of the society who is not to be away on long journeys of exploration.

Railroad Coal Docks Burn.

The Lake Shore coal docks at Nina, Ohio, were destroyed by fire. The loss is estimated at $100,000.



W. A. Mitchell, dealer in general merchandise, Martin, Ga., writes:

"My wife lost in weight from 130 to 98 pounds. We saw she could not live long. She was a skeleton, so we consulted an old physician. He told her to try Peruna.

"She gradually commenced improving and getting a little stronger. She now weighs 105 pounds. She is gaining every day, and does her own housework and cooking."

Suiting the Action.

"How many new ideas one can pick up in the course of one's travels," mused the slaughter, deftly concealing a picture hat of the latest pattern under her long cloak as she passed the millinery counter.—Chicago Tribune.

To recover quickly from bilious attacks, sick headache, indigestion or colds, take Garfield Tea, the mild laxative. Guaranteed under the Pure Food and Drug Law.

Mexican Church Legends.

Queretaro was a town before the Spanish conquest and was made a city in 1655. A legend of Queretaro is that an Otomite chief, Fernando de Tapia by name, undertook to convert the city to Christianity in a way that seems novel to us, but was common enough to his day. He came from Tula with a challenge to the people of Queretaro to a fair stand up fight. If he won, the people surviving were to be baptized. The challenge was accepted, but while the fight was in progress a dark cloud came up and the blessed Santiago was seen in the heavens with a fiery cross, whereupon the people of Queretaro gave up and were baptized. They set up a stone cross to commemorate the event on the site of the present church of Santa Cruz. There is scarcely a church in Mexico which has not a legend of this kind attached to it.

Remedy for Excess in Eating.

A hint to those who may thoughtlessly at some time or other indulge in excess in eating. If this indiscretion is committed, especially in high seasoned things with rich sauces, a draft of cold water acidulated with lemon juice will take off the sense of weight at the stomach and assist the digestive process by moderating the alimentary fermentation.

THE WHOLE FAMILY.

Mother Finds a Food for Grown-ups and Children as Well.

Food that can be eaten with relish and benefit by the children as well as the older members of the family, makes a pleasant household commodity.

Such a food is Grape-Nuts. It not only agrees with and builds up children, but older persons who, from bad habits of eating, have become dyspeptics.

A Phila. lady, after being benefited herself, persuaded her husband to try Grape-Nuts for stomach trouble. She writes:

"About eight years ago I had a severe attack of congestion of stomach and bowels. From that time on, I had to be very careful about eating, as nearly every kind of food then known to me, seemed to cause pain.

"Four years ago I commenced to use Grape-Nuts. I grew stronger and better and from that time I seldom have been without it; have gained in health and strength and am now healthier than I ever was.

"My husband was also in a bad condition—his stomach became so weak that he could eat hardly anything with comfort. I got him to try Grape-Nuts and he soon found his stomach trouble had disappeared.

"My girl and boy, 3 and 9 years old, do not want anything else for breakfast but Grape-Nuts and more healthy children cannot be found.' Name given by Postum Co., Battle Creek, Mich. Read the little booklet, "The Road to Wellville," in pkgs. "There's a reason."



PRINCETON TELEGRAPH

March 20, 1907—Princeton, Missouri, USA

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 modem 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.



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.

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, deserted by all except a few faithful followers, had been sinking slowly. Paralysis and a complication of dropsy and other maladies caused death. Not a 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 to-night from Ben McDhui, 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 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 Hately made the same announcement.

Prayers and 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 into his eventful life the experience of a century, and apparently the full measure of the years had descended upon him.



THE NEW YORK TIMES

March 10, 1907—New York, New York, USA

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Forty-Six Pages IN SIX PARTS

LOS ANGELES HERALD

Main News Section

VOL. XXXIV. NO. 160. PRICE: Daily by Carrier Per Month 65 CENTS SUNDAY MORNING, MARCH 10, 1907. PRICE: SINGLE COPY 5 CENTS

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Career of Remarkable Man Comes to a Close

Death Finds Him with No Relatives or Friends by His Side

Present Head of Zion City Declares No Changes Will Follow in Plans Already Made

By Associated Press.

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March 10, 1907 —Los Angeles, California, USA

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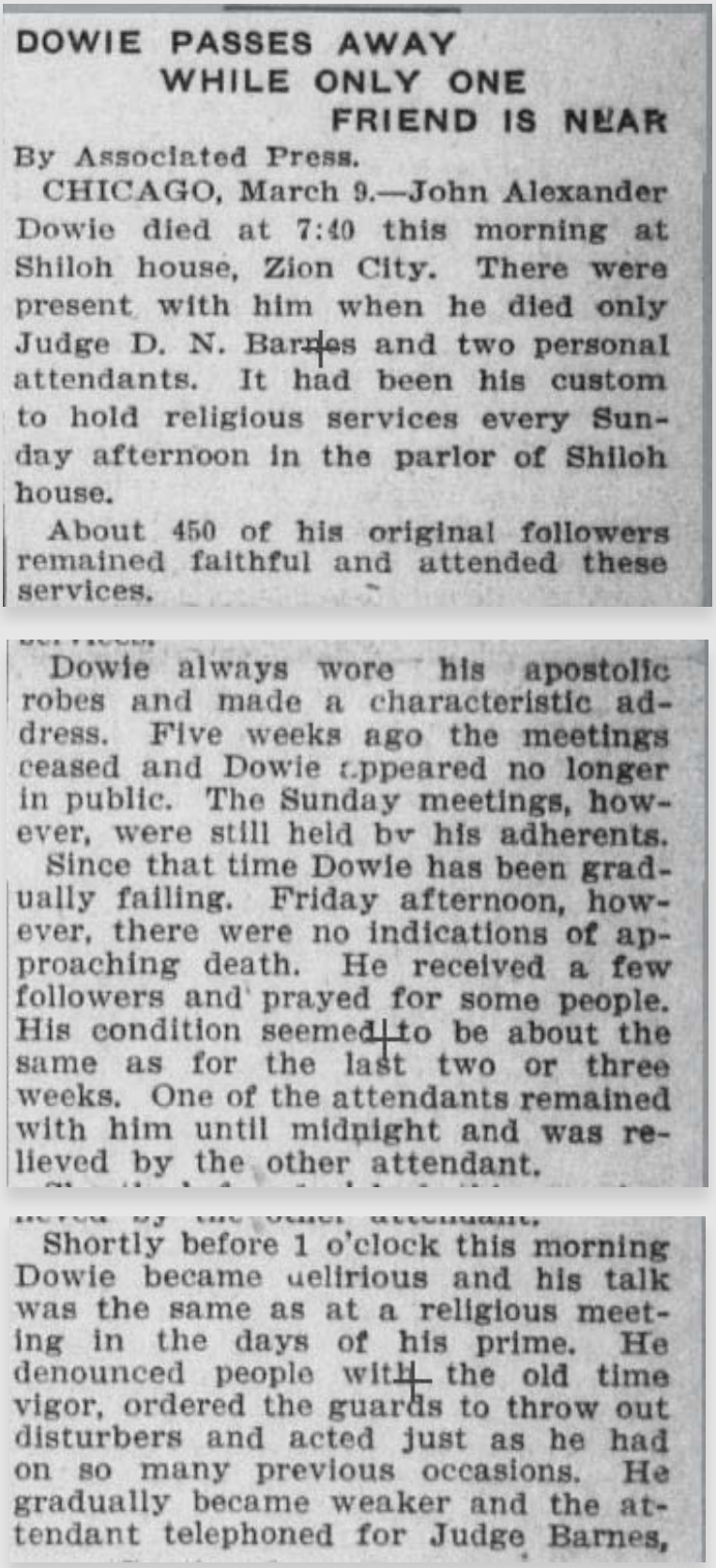
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About 450 of his original followers remained faithful and attended these services.

Dowie always wore his apostolic robes and made a characteristic address. Five weeks ago the meetings ceased and Dowie appeared no longer in public. The Sunday meetings, however, were still held by his adherents.

Since that time Dowie has been gradually failing. Friday afternoon, however, there were no indications of approaching death. He received a few followers and prayed for some people. His condition seemed to be about the same as for the last two or three weeks. One of the attendants remained with him until midnight and was relieved by the other attendant.

Shortly before 1 o'clock this morning Dowie became delirious and his talk was the same as at a religious meeting in the days of his prime. He denounced people with the old time vigor, ordered the guards to throw out disturbers and acted just as he had on so many previous occasions. He gradually became weaker and the attendant telephoned for Judge Barnes,

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NO EFFECT IS FELT ON CHURCH

DOWIE'S DEATH WILL NOT CHANGE AFFAIRS

History of Elijah Second and How He Built Zion City of Nothing Is Told

(Continued from Page One)

who reached Shiloh house at 7 a. m. Forty minutes later Dowie was dead.

No Funeral Arrangements

No arrangements have yet been made for the funeral. The death of Dowie was unexpected. A large number of followers and others are gathered at Shiloh house to pay their respects.

Mrs. Dowie, Judge Dowie, the prophet's father and his son, who are at Ben McDhui, Mich., have been notified and are expected today.

Judge Barnes, who was at the bedside of Dowie, is a member of Voliva's council, but remained friendly to Dowie, believing him to be insane and not responsible for his actions. Dowie's wife, father and son held the same views, and it is therefore believed, though they were estranged, that they will attend the funeral.

John Alexander Dowie was born in Edinburgh, Scotland, May 25, 1847. In 1860 his parents removed to Adelaide, Australia, where for seven years the youth was clerk in a business house. Here Dowie developed the commercial instinct that served him so well in later life.

He saved enough money during this period to return to Edinburgh at the age of 20 to take a five-year course in theology and art. He became a master of Greek and Hebrew and cultivated a literary taste that resulted in after years in a library of 10,000 volumes, with which he was thoroughly familiar.

Wanted a Wider Field

Six years of denominational activity wearied Dowie, who longed for a wider field of operation. He forsook his church and in 1878 went to Melbourne, where he set up a free Christian tabernacle, the first of its kind, and organized a divine healing association which afterward became international in character. He became president of this organization and gained fame by going out into the country during the prevalence of putrid fever and apparently effecting many cures by prayer and the laying on of hands.

After two years in Melbourne, Dowie decided to remove to England, where his association had a number of branches, but fate took him across the Pacific and his announced intention of making Great Britain world headquarters was never carried out.

Dowie landed in San Francisco in 1888, needing money. He needed $250 and had just told his wife he had "asked God for it," he said, when a man he had not seen in months came along and put the amount in his hand. That was the starting point in his wonderful money-getting career in the western world.

Goes to Chicago

Two years of wandering along the California coast followed and then, in 1890, Mr. Dowie, his wife, his son Alexander John Gladstone Dowie and his daughter, Esther, arrived in Chicago, which was to be the theater of his great work.

During the next five years Dowie was arrested at least a hundred times for violation of the city ordinances relating to the care of the sick, but the more trouble that was made for him the more he prospered. Branch churches were established in other cities, a large hospital for the healing of the sick was built in Chicago, a printing plant put in operation and a bank was also started.

The Christian Catholic church in Zion, the outgrowth of the original International Divine Healing Association, was formally organized in February, 1896, Dowie becoming general overseer. Four years afterward Dowie, before a large audience in the Auditorium theater, announced that he was Elijah the restorer. This assumption of a Biblical personality created even more of a sensation among his followers than any of the worldly successes of the "prophet." Previous to this Dowie had marked out his plans for Zion City, the crowning effort of his life. Six thousand acres of land were purchased and in August, 1901, the first building was erected in Zion City, which a year later had a population of 10,000.

Dowie Supreme

In Zion City Dowie was supreme. The title of the 6000 acres bought with the money of the sect vested in him. Lots were leased, not sold. Running for 999 years, these leases were filed with the following restrictions: Premises shall never be used for a slaughter house, saloon or beer garden, tobacco store, opium joint, theater, gambling establishment, dance hall, circus, pharmacy, drug store, office or residence of a practicing physician or surgeon, place for selling pork or secret meeting place.

In December, 1905, Zion City was placed under control of a federal receiver, which was dissolved later on Dowie's presentation of ability to pay dollar for dollar on all indebtedness.

At that time Dowie estimated the value of his holdings in Zion City at $25,000,000. Eighteen months ago Dowie began a promotion of a second Zion in Mexico. While engaged in this undertaking his health faltied and he went to Jamaica. While there he suffered a stroke of paralysis from which he never fully recovered.

It was at this time that he appointed Wilbur Glenn Voliva his first lieutenant and general overseer of the church. The month Voliva took charge of Zion City he, by power of attorney vested in him by Dowie, had all the property belonging to the church transferred from Dowie to Overseer Granger, charging extravagance and gross mismanagement by Dowie.

Dowie Is Denounced

Voliva called all the Zionists to the tabernacle in Zion City and denounced Dowie. With the exception of less than 200 of Dowie's former followers, all the inhabitants of Zion City chose Voliva as their future leader and word was sent Dowie in Mexico that he had been deposed. He immediately started for Chicago and took the controversy to the courts for settlement.

Wilbur Glenn Voliva, head of the faction opposing Dowie, declined today to make any statement regarding the effect of the death of Dowie upon the future of the church.

Telegrams were received from Dowie's wife and son announcing their departure from Muskegon, Mich., for Zion City.

STORY OF ELIJAH II AND HOW HE BUILT ZION CITY FROM NOTHING

BY LEMUEL PARTON

The death of John Alexander Dowie at Shiloh house yesterday was the ending of a tragedy as affecting as the story of old Father Goriot, as dramatic as the tragedy of Lear. The man who had founded a new faith, who had fought to spread his kingdom with the zeal of Jephthah leading the armies, who had built a city for his people and who had thundered prophecy and anathema from his stronghold died stripped, dispossessed and desolate, denied and forsaken by his wife and son, a pensioner in his own house and an outcast from his own people.

I saw and talked with Dowie in the days of his power, in the days when his following was increasing by thousands, and he held his hosts under his sway with unquestioned and undisputed rule. I saw him in the times of unrest, when the gates of his city were besieged, and he won victory after victory over his enemies; I saw him in the waning days of his reign, when the usurper had led away his people and he returned, his strength spent and his fortune gone, to find his wife and son among his accusers; and always, even to the last, there was the same burning, unquenchable, vindictive spirit, the same subtle insight into the weaknesses of men which brought them under his sway, the same patriarchal love of old world magnificence and display—the law exalted above the beatitudes, the curse of the prophet following his enemies. But his bodily strength failed him, and if John Alexander Dowie had returned to Zion City a year ago with the vigor of ten years before the people who deserted him will tell you that Wilbur Glenn Voliva would not be the ruler of the city today.

Dowie Was Wise

In building his "theocracy" which now is in danger of falling with its founder, Dowie combined with his natural qualifications for leadership of the people to whom he appealed, a shrewd and extremely worldly knowledge, gained by long experience, of the psychology of the religionists' mind. He knew the power of suggestion, of summation of stimuli, he knew the secrets of hypnosis, he knew the psychology of the crowd.

When the pudgy little man, with the bandy legs, shrilled at his people in his high thin voice, at first it was not the voice of a prophet; but his bandy legs were hidden under a magnificent robe; his white beard and penetrating eyes, burning in the deep recesses under his brows, were all you saw of his face. His voice, searching, vibrant, tense, reached every ear, and his denunciations and anathemas, at first quarrelsome and shrewish, with their constant repetition became scathing and accusing and brought his great audiences, mystics most of them, unresisting under his spell.

Foundation of His Church

It was in this way that Dowie began the foundation of the Christian Catholic church in Zion in the early nineties. The robes and the other stage accessories were not present at this time and much of the prophet's hold on the following which he later developed in Chicago was through his "divine healing."

It was not until after he had attracted a host of supporters, led to him by his supposed miracles of healing, that he founded his church. He had been an evangelist in Australia and had founded a sect there, but in Chicago he discovered an ideal field for the founding of the "new Zion" which he planned. Dowie had a mysterious faculty of being able to get financial support for his ventures. He secured a building for a church at Sixteenth street and Michigan avenue, and there Sunday by Sunday his crowds increased.

His new religion began to assume more definite form and in 1896 the articles of faith which became the guide of the new sect were drawn up. With this the church was formally established, its organization decided upon and its deacons, elders and other officials appointed.

Zion City Founded

Four years later, the interval having been filled with unceasing activity on Dowie's part, 6000 acres of land on the shore of Lake Michigan, forty miles north of Chicago, were purchased for the founding of Zion City. A mortgage was given and the sale of lots to the religious colonists began. The first building was erected in the spring of 1900 and the same year work on the tabernacle was begun. The tabernacle, which is of wood, like the other buildings, seats 10,000 persons.

The walls are covered with the trophies of the apostle's healing—crutches, arranged in fan designs and other figures, hot water bags and deformity apparatus, literally covering the walls in a grotesque and oddly repulsive display. Making a half circle above the platform are the 500 seats of the surplliced choir, another institution which greatly aided Dowie in his theatrical effects.

Elijah hospice, the big hotel, was built in the second year of the city's history. It contains 500 rooms and is adequately though cheaply furnished. The administration building is situated on the street from the hospice. In it are all the public offices of the city. A block away are the company stores, a long row, connected by a continuous passageway.

Building of the City

The work of building the city had not gone ahead smoothly. Dowie was constantly harassed by attacks in the Chicago newspapers and was ridiculed after his declaration before a large audience in the Auditorium that he was Elijah the Restorer. With it all his creditors were pressing him. Time and again the word went out that he was bankrupt and always he showed evidences of being able to discharge all his indebtedness. He was arrested more than one hundred times in Chicago, accused of violation of the laws regulating care of the sick.

It was at a meeting in the Michigan avenue church that Dowie first met Wilbur Glenn Voliva, the man whom he afterward trusted and by whom he was overthrown. Voliva had been an itinerant preacher in Indiana and had been identified with several evangelistic churches. He told Dowie of his desire to join his congregation and to become an evangelist in the new Christian Catholic church of Zion. He was made a member of the new church and was taken into Dowie's confidence from the first. Although then but 28 years of age he was schooled by six years' experience in the field in which the first apostle intended to use him. He was graduated from a small sectarian school, a son of pioneer parents, narrow, fanatical, but with all the zeal of a religious bigot and the energy of a man reared in the backwoods.

After several years' service, during which he was at the head of various Zion City missions, Voliva was sent to Australia to become the head of the church there.

All Creeds Attracted

Dowie continued to attract religious zealots of every known creed. For the most part they were recruited from small towns, the outer fringes of all churches, men who had tried all faiths—essentially mystics, half educated and attracted by Dowie's elaborate restoration propaganda. Many were drawn to Zion City by the stories of the prophet's miracles of healing, and the population in the first three years included lame, halt and cripples of every description.

The plan of the "theocracy" was carefully worked out. The temporal and spiritual leadership was carefully conserved in the person of the "first apostle" but the civic organization was more democratic. The city was to be governed by a mayor, who was to be elected, and all the administrative offices were to be filled by election. In actuality the democratic features were a farce, as Dowie's word was absolute in filling the different offices.

During these first years the church prospered. Wealthy recruits were secured and the sale of the lots in the city, for which 99-year leases were given, gave the church large revenues. The house, situated on high ground and visible from all parts of the city, is a gaudy affront to good taste. Elaborately decorated with small gables and fancy cornices, with the roof hideous with red and green stripes, it is a singular exception to the apostle's usual good judgment in matters of decoration.

Liberally Spent People's Money

Dowie established himself in his new residence with a liberal expenditure of his people's money. The house was richly furnished; a large retinue of servants was employed; fine horses were kept in his stable. The residents apparently were thoroughly in sympathy with the prophet's love of display, and although most of them had been reared in non-ritualistic churches they took kindly to his costly robes, surpliced choir and the pompous ceremonial of the service.

When Dowie returned from his tour of the world in 1904 he was at the height of his power. Although he had not been kindly received at many of the places which he visited, his people were absolutely under his control, and he was given an ovation on his home coming in June. An arch of triumph was built. All the people of the city, 10,000 strong, stood with their heads bowed in submission as he stretched his hands over them.

From then on his health began to fail and with it his power began to slip away. There were no apparent signs of his losing control, and not a word was breathed against him in the city, but another and another was gradually drawn away.

Voliva, in the meantime, was steadily gaining strength at the head of the Australian church. Energetic and untiring, with some of the shrewdness and resourcefulness of Dowie, he centralized the power of the Australian church more and more in himself. Dowie still trusted him implicitly and the letters of Voliva to his superior always were devoted, even to the time of his leaving for Zion City.

Gave Power to Voliva

When the aged apostle's health finally gave way in the winter of 1905 and 1906, and relinquishing control for the first time, he went to Jamaica to recuperate, he could think of no better man in whose hands to leave the destinies of the city than Voliva. Voliva was given a power of attorney and told to go immediately to Zion City.

The day before the arrival of Voliva in Zion City the man who dared whisper a criticism of the first apostle would have been driven from the city.

Voliva made a quiet entrance. His first address in the tabernacle gave no hint of the strife which was to follow his coming. He preached simply and effectively and spoke with the greatest respect of Dowie. Soon after his coming long conferences were held with the presiding elders in the administration building. The people knew that the city's financial condition was being investigated, but nothing more.

The opportunity for the break with Dowie soon came. Deacon Speicher had been forbidden to solemnize the marriage of Elder Cotton by Dowie and now, in violation of the apostle's orders, the ceremony was performed by Speicher. Dowie learned of it and sent a long telegram ordering Speicher removed from his office. The reply sent by Voliva inaugurated the rebellion and marked the end of Dowie's power.

Dowie Is Denounced

The following Sunday, before an audience crowding the tabernacle, Voliva denounced Dowie, made charges of immorality and dishonesty against him and proclaimed himself the leader of the city. Almost without exception the residents of the city were won over. Only a few, led by Deacons Lewis and Peters, remained faithful to Dowie.

Dowie was on his way to reclaim his stronghold. But his strength was ebbing slowly and when he reached Chicago he was too exhausted to move on his enemies. The legal battle for the occupancy of Shiloh house was begun. Voliva shrewdly used every possible means of increasing the enmity against Dowie. Mrs. Dowie and Gladstone joined him, adding to the charges of misconduct with women of the city.

After nearly two months, the old man was allowed to go to Shiloh house. He was carried from the train by two negro servants whom he had brought from Jamaica.

After another legal struggle he was allowed to hold a meeting in the tabernacle. Only a score of his people were there and his wife denounced him from the platform. Gladstone also mildly censured his father, although he awaited the outcome of the legal controversy regarding the disposal of the property before he took a decided stand.

The following Sunday Voliva was to hold services in the tabernacle, and Dowie, believing that if he could face his people again he could reclaim them, announced that he would attend the meeting and speak from the platform. When the meeting was nearly over he was borne in through a side entrance by the two negroes and carried to the platform. A silence, tense as with dread on the audience as he faced them, but it was only for an instant. He swayed unsteadily and was carried to a chair. Hisses and catcalls swept the tabernacle and his eyes burning feverishly the old man stretched out his hand in an attempt to exercise some of his old time power. His rule was ended. The attendants bore him out through a riotous storm of yells and hisses and back to his empty house. And there he remained, attended by the two negroes until the day of his death.

Simply Swallow

Many Eat as Though They Were Blind and Their Tongues Cut Out.

Dyspepsia is built on confidence—too much confidence in the ability of your stomach to digest anything and everything you put into it.

In this age we have developed speed in every line of action, and we have also developed speed in mastication.

We don't take time to eat right, and sometimes do not eat the right kind of food. Sometimes we carry our business to our meals and as a result eat mechanically. We eat as though we were blind and our tongues cut out. We simply swallow.

The result is that the food we eat is half chewed, and lies like a lump of lead on the stomach.

You may deny to yourself that you abuse your stomach, but when you get a bloaty feeling, you can't deny you've got it.

When you get brash, eructations, burning sensations, bloating, aversion to food, loss of appetite, belching and other kindred ailments, there is not much use asking yourself, for the time being, why you suffer. The fact is you've got these ailments and the question of the hour is how to get rid of them at once, so that at your next meal you may be able to sit down and look at your meal straight in the face—with a keen appetite and a smile, and enjoy thoroughly everything you eat.

Just one of Stuart's Dyspepsia Tablets will digest an ordinary meal, without the help of the stomach. One ingredient of Stuart's Dyspepsia Tablets will digest 3000 grains of food. The strongest stomach couldn't do the work any better than one of these wonderful little Tablets can do it.

Each tablet contains the strongest digestive agents it is possible to obtain.

Stuart's Dyspepsia Tablets are not a patent medicine. We come out and say just what is in them—hydrastis, golden seal, lactose and saccharated pepsin. They are recommended by 40,000 licensed physicians in the United States and Canada.

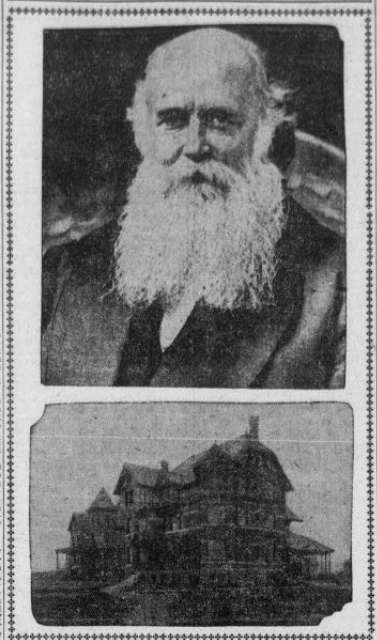
And they are recommended by everyone who uses them—they can't help it for they immediately invigorate the stomach by letting it take a rest; they strengthen the gastric juice and cause the appetite to become keen and regular.

Stuart's Dyspepsia Tablets will surely destroy dyspepsia, brash, belching, that "lump of lead" feeling, burning sensation, indigestion, loss of appetite and aversion to food.

Have Stuart's Dyspepsia Tablets handy where you can take one or two after each meal. Then you will know what a blessing it is to have a good appetite and to get all the good possible out of everything you eat. You'll feel rosy and sweet. Stuart's Dyspepsia Tablets at any drug store on earth, 50c.

Send us your name and address today and we will at once send you by mail a sample package free. Address F. A. Stuart Co., 85 Stuart Bldg., Marshall, Mich.

JOHN ALEXANDER DOWIE AND HIS HOUSE AT ZION CITY



You get used to poor tea and coffee and don't mind—Schilling's Best.

NO EFFECT IS FELT ON CHURCH

DOWIE'S DEATH WILL NOT CHANGE AFFAIRS

History of Elijah Second and How He Built Zion City of Nothing is Told

(Continued from Page One)

who reached Shiloh house at 7 a. m. Forty minutes later Dowie was dead.

No Funeral Arrangements

No arrangements have yet been made for the funeral. The death of Dowie was unexpected. A large number of followers and others are gathered at Shiloh house to pay their respects.

Mrs. Dowie, Judge Dowie, the prophet's father and his son, who are at Ben McD'hul, Mich., have been notified and are expected today.

Judge Barnes, who was at the bedside of Dowie, is a member of Voliva's council, but remained friendly to Dowie believing him to be insane and not responsible for his actions. Dowie's wife, father and son held the same views, and it is therefore believed, though they were estranged, that they will attend the funeral.

John Alexander Dowie was born in Edinburgh, Scotland, May 25, 1847. In 1860 his parents removed to Adelaide, Australia, where for seven years the youth was clerk in a business house. Here Dowie developed the commercial instinct that served him so well in later life.

He saved enough money during this period to return to Edinburgh at the age of 20 to take a five year course in theology and art. He became a master of Greek and Hebrew and cultivated a literary taste that resulted in after years in a library of 10,000 volumes, with which he was thoroughly familiar.

Wanted a Wider Field

Six years of denominational activity wearied Dowie, who longed for a wider field of operation. He forsook his church and in 1878 went to Melbourne, where he set up a free Christian tabernacle, the first of its kind, and organized adivine healing association which afterward became international in character. He became president of this organization and gained fame by going out into the country during the prevalence of putrid fever and apparently effecting many cures by prayer and the laying on of hands.

After ten years in Melbourne, Dowie decided to remove to England, where his association had a number of branches, but fate took him across the Pacific and his announced intention of making Great Britain world headquarters was never carried out.

Dowie landed in San Francisco in 1888, needing money. He needed $250 and had just told his wife he had "asked God for it," he said, when a man he had not seen in months came along and put the amount in his hand. That

was the starting point in his wonderful money-getting career in the western world.

Goes to Chicago

Two years of wandering along the California coast followed and then, in 1890, Mr. Dowie, his wife, his son Alexander John Gladstone Dowie and his daughter, Esther, arrived in Chicago, which was to be the theater of his great work.

During the next five years Dowie was arrested at least a hundred times for violation of the city ordinances relating to the care of the sick, but the more trouble that was made for him the more heprospered. Branch churches were established in other cities, a large hospital for the healing of the sick was built in Chicago, a printing plant put in operation and a bank was also started.

The Christian Catholic church in Zion, the outgrowth of the original International Divine Healing association, was formally organized inFebruary, 1896, Dowie becoming general overseer. Four years afterward Dowie, before a large audience in the Auditorium theater,announced that he was Elijah the restorer. This assumption of a Biblical personality created even more of a sensation among his followers than any of the worldly successes of the "prophet." Previous to this Dowie had marked out his plans for Zion City, the crowning effort of his life. Six thousand acres of land were purchased and in August, 1901, the first building was erected in Zion City, which a year later had a population of 10,000.

Dowie Supreme

In Zion City Dowie was supreme. The title of the 6000 acres bought with the money of the sect rested in him. Lots were leased, not sold. Running for 999 years, these leases were filed with the following restrictions: Premises shall never be used for a slaughter house, saloon or beer garden, tobacco store, opium joint, theater, gambling establishment, dance hall, circus, pharmacy, drug store, office or residence of a practicing physician or surgeon, place for selling pork or secret meeting place.

In December, 1905, Zion City was placed under control of a federal receiver, which was dissolved later on Dowie's presentation of ability to pay dollar for dollar on all indebtedness.

At that time Dowie estimated the value of his holdings in Zion City at $25,000,000. Eighteen months ago Dowie began a promotion of a second Zion in Mexico. While engaged in this undertaking his health failed and he went to Jamaica. While there he suffered a stroke of paralysis from which he never fully recovered.

It was at this time that he appointed Wilbur Glenn Voliva his first lieutenant and general overseer of the church. The month Voliva took charge of Zion City he, by power of attorney vested in him by Dowie, had all the property belonging to the church transferred from Dowie to Overseer Granger, charging extravagance and gross mismanagement by Dowie.

Dowie Is Denounced

Voliva called all the Zionists to the tabernacle in Zion City and denounced Dowie. With the exception of less than 200 of Dowie's former followers, all the inhabitants of Zion City chose Voliva as their future leader and word was sent Dowie in Mexico that he had been deposed. He immediately started for Chicago

and took the controversy to the courts for settlement.

Wilbur Glenn Voliva, head of the faction opposing Dowie, declined today to make any statement regarding the effect of the death of Dowie upon the future of the church.

Telegrams were received from Dowie's wife and son announcing their departure from Muskegon, Mich., for Zion City.

STORY OF ELIJAH II AND HOW HE BUILT ZION CITY FROM NOTHING

BY LEMUEL PARTON

The death of John Alexander Dowie at Shiloh house yesterday was the ending of a tragedy as affecting as the story of old Father Goriot, as dramatic as the tragedy of Lear. The man who had founded a new faith, who had fought to spread his kingdom with the zealot Jephthah leading the armies, who had built a city for his people and who had thundered prophecy and anathema from his stronghold died stripped, dispossessed and desolate, denied and forsaken by his wife and son, a pensioner in his own house and an outcast from his own people.

I saw and talked with Dowie in the days of his power, in the days when his following was increasing by thousands, and he held his hosts under his sway with unquestioned and undisputed rule. I saw him in the times of unrest, when the gates of his city were besieged, and he won victory after victory over his enemies; I saw him in the waning days of his reign, when the usurper had led away his people and he returned, his strength spent and his fortune gone, to find his wife and son among his accusers; and always, even to the last, there was the same burning, unquenchable, vindictive spirit, the same subtle insight into the weaknesses of men which brought them under his sway, the same patriarchal love of old world magnificence and display—the law exalted above the beatitudes, the curse of the prophet following his enemies. But his bodily strength failed him, and if John Alexander Dowie had returned to Zion City a year ago with the vigor of ten years before the people who deserted him will tell you that Wilbur Glenn Voliva would not be the ruler of the city today.

Dowie Was Wise

In building his "theocracy" which now is in danger of falling with its founder, Dowie combined with his natural qualifications for leadership of the people to whom he appealed, a shrewd and extremely worldly knowledge, gained by long experience, of the psychology of the religionists' mind. He knew the power of suggestion, of summation of stimuli, he knew the secrets of hypnosis, he knew the psychology of the crowd.

When the pudgy little man, with the bandy legs, shrilled at his people in his high thin voice, at first it was not the voice of a prophet, but his bandy legs were hidden under a magnificent robe; his white beard and penetrating eyes, burning in the deep recesses under his brows, were all you saw of his face. His voice, searching, vibrant, tense, reached every ear, and his denunciations and anathemas, at first quarrelsome and shrewish, with their constant repetition became scathing and accusing and brought his great audiences, mystics most of them, unresisting under his spell.

Foundation of His Church

It was in this way that Dowie began the foundation of the Christian Catholic church in Zion in the early nineties. The robes and the other stage accessories were not present at this time and much of the prophet's hold on the following which he later developed in Chicago was through his "divine healing."

It was not until after he had attracted a host of supporters, led to him by his supposed miracles of healing, that he founded his church. He had been an evangelist in Australia and had founded a sect there, but in Chicago he discovered an ideal field for the founding of the "new Zion" which he planned. Dowie had a mysterious faculty of being able to get financial support for his ventures. He secured a building for a church at Sixteenth street and Michigan avenue, and there Sunday by Sunday his crowds increased.

His new religion began to assume more definite form and in 1896 the articles of faith which became the guide of the new sect were drawn up. With this the church was formally established, its organization decided upon and its deacons, elders and other officials appointed.

Zion City Founded

Four years later, the interval having been filled with unceasing activity on Dowie's part, 6000 acres of land on the shore of Lake Michigan, forty miles north of Chicago, were purchased for the founding of Zion City. A mortgage was given and the sale of lots to the religious colonists began. The first building was erected in the spring of 1900 and the same year work on the tabernacle was begun. The tabernacle, which is of wood, like the other buildings, seats 10,000 persons.

The walls are covered with the trophies of the apostle's healing—crutches, arranged in fan designs and other figures, hot water bags and deformity apparatus, literally covering the walls in a grotesque and oddly repulsive display. Making a half circle above the platform are the 500 seats of the surpliced choir, another institution which greatly aided Dowie in his theatrical effects.

Elijah hospice, the big hotel, was built in the second year of the city's history. It contains 800 rooms and is adequately though cheaply gurnished [sic]. The administration building is situated across the street from the hospice. In it are all the public offices of the city. A block away are the company stores, a long row, connected by a continuous passageway.

Building of the City

The work of building the city had not gone ahead smoothly. Dowie was constantly harassed by attacks in the Chicago newspapers and was ridiculed after his declaration before a large audience in the Auditorium that he was Elijah the Restorer. With it all his creditors were pressing him. Time and again the word went out that, he was bankrupt and always he showed evidences of being able to discharge all his indebtedness. He was arrested more than one hundred times in Chicago, accused of violation of the laws regulating care of the sick. It was at a meeting in the Michigan avenue church that Dowie first met Wilbur Glenn Voliva, the man whom he afterward trusted and by whom he was overthrown. Voliva had been an itinerant preacher in Indiana, and had been identified with several evangelistic churches. He told Dowie of his desire to join

his congregation and to become an evangelist in the new Christian Catholic church of Zion. He was made a member of the new church and was taken into Dowie's confidence from the first. Although then but 28 years of age he was schooled by six years' experience in the field in which the first Apostle intended to use him. He was graduated from a small sectarian school, a son of pioneer parents, narrow, fanatical, but with all the zeal of a religious bigot and the energy of a man reared in the backwoods.

After several years' service, during which he win at the head of various Zion City missions, Voliva was sent to Australia to become the head of the church there.

All Creeds Attracted

Dowie continued to attract religious zealots of every known creed. For the most part they were recruited from small towns, the outer fringes of all churches, men who had tried all faiths — essentially mystics, half educated and attracted by Dowie's elaborate restoration propaganda. Many were, drawn to Zion City by the stories of the prophet's miracles of healing, and the population in the first three years included lame, halt and cripples of every description.

The plan of the "theocracy" was carefully worked out. The temporal and spiritual leadership was carefully conserved in the person of the, "first apostle" but the civic organization was more democratic. The city was to be governed by a mayor, who was to be elected, and all the administrative offices were to be filled by election. In actuality the democratic features were a farce, as Dowie's word was absolute in filling the different offices.

During these first years the church prospered. Wealthy recruits were secured and the sale of the lots in the city, for which 99-years leases were given, gave the church large revenues. The house, situated on high ground and visible from all parts of the city, is a gaudy affront to good taste. Elaborately decorated with small gables and fancy cornices, with the roof hideous with red and green stripes, it is a singular exception to the apostle's usual good judgment in matters of decoration.

Liberally Spent People's Money

Dowie established himself in his new residence with a liberal expenditure of his people's money. The house was richly furnished; a large retinue of servants was employed; fine horses were kept in his stable. The residents apparently were thoroughly in sympathy with the prophet's love of display, and although most of them had been reared in non-ritualistic churches they took kindly to his costly robes, surpliced choir and the pompous ceremonial of the service.

When Dowie returned from his tour of the world in 1904 he was at the height of his power. Although he had not been kindly received at many of the places which he visited, his people were absolutely under his control, and he was given an ovation on his home coming in June. An arch of triumph was built. All the people of the city, 10,000 strong, stood with their heads bowed in submission as he stretched his hands over them.

From then on his health began to fail and with it his power began to slip away. There were no apparent signs of his losing control, and not a word was breathed against him in the city, but one leader after another was gradually drawn away.

Voliva, in the meantime, was steadily gaining strength at the head of the Australian church. Energetic and untiring, with some of

the shrewdness and resourcefulness of Dowie, he centralized the power of the Australian church more and more in himself. Dowie still trusted him implicitly and the letters of Voliva to his superior always were devoted, even to the time of his leaving for Zion City.

Gave Power to Voliva

When the aged apostle's health finally gave way in the winter of 1905 and 1906, and relinquishing control for the first time, he went to Jamaica to recuperate, he could think of no better man in whose hands to leave the destinies of the city than Voliva. Voliva was given a power of attorney and told to go immediately to Zion City.

The day before the arrival of Voliva in Zion City the man who dared whisper a criticism of the first apostle would have been driven from the city.

Voliva made a quiet entrance. His first address in the tabernacle gave no hint of the strife which was to follow his coming. He preached simply and effectively and spoke with the greatest respect of Dowie. Soon after his coming long conferences were held with the presiding elders in the administration building. The people knew that the city's financial condition was being investigated, but nothing more. The opportunity for the break with Dowie soon came. Deacon Spelcher had been forbidden to solemnize the marriage of Elder Cotton by Dowie and now, in violation of the apostle's orders, the ceremony was performed by Spelcher. Dowie learned of it and sent a long telegram ordering Speicher removed from his office. The reply sent by Voliva inaugurated the rebellion and marked the end of Dowie's power.

Dowie Is Denounced

The following Sunday, before an audience crowding the tabernacle, Voliva denounced Dowie, made charges of immorality and dishonesty against him and proclaimed himself the leader of the city. Almost without exception the residents of the city were won over. Only a few, led by Deacons Lewis and Peters, remained falthful to Dowie.

Dowie was on his way to reclaim his stronghold. But his strength was ebbing slowly and when he reached Chicago he was too exhausted to move on his enemies. The legal battle for the occupancy of Shiloh house was begun. Voliva shrewdly used every possible means of increasing the enmity against Dowie. Mrs. Dowie and Gladstone joined him, adding to the charges of misconduct with women of the city.

After nearly two months, the old man was allowed to go to Shiloh house. He was carried from the train by two negro servants whom he had brought from Jamaica.

After another legal struggle he was allowed to hold a meeting in the tabernacle. Only a score of his people were there and his wife denounced him from the platform. Gladstone also mildly censured his father, although he awaited the outcome of the legal controversy regarding the disposal of the property before he took a decided stand.

The following Sunday Voliva was to hold services in the tabernacle, and Dowie, believing that if he could face his people again he could reclaim them, announced that he would attend the meeting and speak from the platform. When the meeting was nearly over he was borne in through a side entrance by the two negroes and carried to the platform. A silence, tense as wire, rested on the audience as

he faced them, but it was only for an instant. He swayed unsteadily and was carried to a chair. Hisses and cat calls swept the tabernacle and his eyes burning feverishly the old man stretched out his hand in an attempt to exercise some of his old time power. His rule wan ended. The attendants bore him out through a riotous storm of yells and hisses and back to his empty house. And then he remained, attended by the two negroes until the day of his death.

NEW-YORK TRIBUNE

March 10, 1907 —New York, New York, USA

New-York Tribune.

Vol. LXVI....No. 22,020. To-day, increasing cloudiness. To-morrow, rain or snow; southeast winds. NEW-YORK, SUNDAY, MARCH 10, 1907.—5 PARTS—SIXTY PAGES. PRICE FIVE CENTS.

DOWIE DIES NEGLECTED

HOUSE SEIZED AT ONCE.

Prophet's Wealth Gone—Former Followers Mourn Him at Last.

[By Telegraph to The Tribune.]

Chicago, March 9.—John Alexander Dowie, one of the most remarkable characters of modern religious history, died at 7:40 o'clock this morning at his home, 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 preceded by delirium. He was sixty years old.

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. His wife and son were repulsed when they made a final effort to see him three months ago, and neither was at his bedside when the end came.

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

Soon after Dowie's death Shiloh House, with its furnishings, was seized by John C. Hately, the Zion City receiver, 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 now is in charge of the rooms where the body of Dowie lies in state.

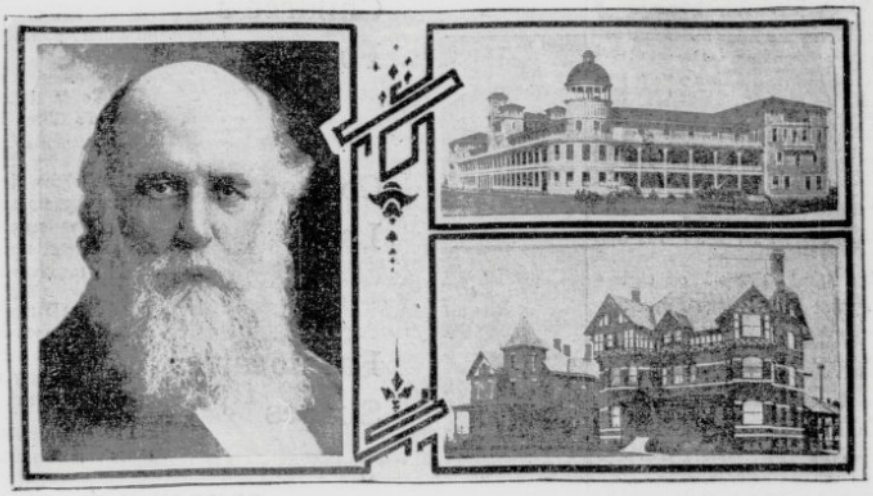
The future of Zion City, it was declared by General Overseer Wilbur Glenn Voliva, Dowie's successor as head of the church, will not be affected by the death of the founder. Mr. Hately made the same announcement.

When the end came Judge Barnes announced it to the people in Zion City, though the great majority of them long since deserted Dowie for Voliva. A large crowd had gathered outside the house when the news of his serious condition spread.

"The first apostle has passed away," was all that Judge Barnes said and he returned to the house. There were few dry eyes among the

JOHN ALEXANDER DOWIE AND SCENES IN ZION CITY, WHICH HE FOUNDED.

THE HOSPICE, THE HUGE HOTEL OF THE COMMUNITY.



JOHN ALEXANDER DOWIE. Who died yesterday.

SHILOH HOUSE (at right), DOWIE'S HOME.

PARIS AGAIN LIGHTED.

WORKMEN GET DEMANDS.

Discomfort Caused by Strike—Few Theatres Open.

Paris, March 9.—The strike of the electricians of Paris, which threw the city into obscurity for the larger part of two nights, has come to an end as abruptly as it began. Through the medi-

CONTINUES TO IMPROVE.

Doctors Say Archie Roosevelt's Condition Is Excellent.

Washington, March 9.—The improvement noted in the condition of Archie Roosevelt today over that of yesterday, when for a time considerable apprehension was felt, has been maintained to-night, and in consequence a feeling of great hopefulness pervades the White House. It was officially announced to-night that the patient is in excellent condition, and that there are no unfavorable indications.

THIEF FIGHT IN CHURCH

PRIESTS FIRE ON THUGS.

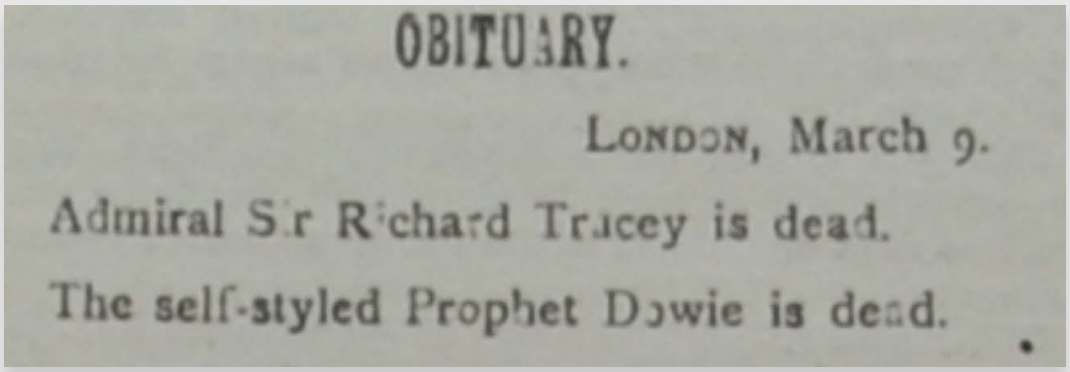
Bronx Clergymen Drive Burglars from Gold Altar Fittings.

In the dim sanctuary of the Roman Catholic Church of the Immaculate Conception, at Melrose and Courtlandt avenues, The Bronx, there occurred early yesterday morning a hot fight between the pastor and his assistants and two

THE CIVIL & MILITARY GAZETTE

March 12, 1907—Lahore, British India (Pakistan)


THE CIVIL & MILITARY GAZETTE, TUESDAY, MARCH 12, 1907.


OBITUARY.

LONDON, March 9.

Admiral Sir Richard Tracey is dead.

The self-styled Prophet Dowie is dead.



EVERY WHERE

March 1907—Brooklyn, New York, USA

A Mohammedan Mosque in New York?

By Rev. S. R. Mc Cabe.

THE sect of Mohammedans, of whom there are a large number in this country, have often discussed this subject of a mosque in New York, and it behooves Christians to inquire whether they really are to have in their midst an architectural proselyte of the Islamite faith, constantly standing in the metropolis, in as conspicuous a place as possible, and calling "the faithful" to prayers each day with its impressive signals.

The denomination or cult is already quite strong in this country, and there are indications that it is constantly increasing. There can be no doubt that many rooms in American private houses are today used as "mosques", so-called—although of course being really so merely as places of Mohammedan worship.

"But when we do build a real mosque in New York", said one of the 'faithful', while in a confidential mood, "it will be a grand one: we cannot afford to have anything else. It must have room—not only within, but around it.

"The site will be in as conspicuous a place as we can command, and if possible our minarets will glisten daily in the view of millions of people. Whether we can find the land already vacant, or shall have to buy up a certain territory of houses and clear them away, is a question yet to be decided—and which, perhaps, will be decided for us.

"Our model?—It will be 'at root' that of the primitive kind—such as Mohammed established at Mecca, and helped build with his own hands. The site was one opposite where his camel knelt, when he made his first public entrance into the city.

"The immense building will be square in shape: in front of it an open court, with a fountain in the center. This fountain will not be for show, but for ablution of the faithful before prayer. In front of this will be a lawn, decked with Oriental trees—as many as we can induce to live. We shall not wait for them to grow, but shall import them full grown, or nearly so. Back of it stately columns and minarets will rise.

"There will be in our mosque, as there was in the one built by Mohammed, apartments to be used as the residence of poor Mussulmans and their families who are faithful to our creed, but unable to make a living for themselves. The old and decrepit will receive special attention: and our aim will be to silently rebuke the neglect that is so often shown such people in America.

"Of course we will follow to some extent the conventionalities of modern architecture: but the Eastern will prevail. And when the faithful are called to prayer, we shall have means to let the whole city know it."

Whether or not all these ambitions will be realized, is a question, but one thing is sure: it behooves Christianity to look well that inroads are not made upon it, right here at home.

America is the refuge of varied and contrary religions: every kind of belief has a shelter here. And among the var-

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ious cults that have thus found lodgment the Mohammedan is not the least powerful and aggressive.

Christian missionaries will soon see that they need to direct their efforts not only against Islamism in its native lair and in the countries it has long ago conquered for its own. To their own country—in the very city from which they start on their journeys of love and sacrifice—their attention will soon be imperatively called.

Of Christian cities in Europe the same thing may be said: and it is apparent that Mohammedanism has its missionaries, right in our midst.



"THE PROMISED MESSIAH."

However mistaken its votaries may be, there can be no doubt that many of them

are sincere, and that they have within their number many that are humane and more than generous to the world at large. It is no secret that a Mohammedan school across the strait from Constantinople, having a surplus on hand from various contributions, voted unanimously to send it to the relief of the slums of New York! And they consider that in sending missionaries here, they are doing good to what some of them call "the Barbarians of the West."

Conversions of Americans to the Mohammedan faith are not by any means unknown. One of the most conspicuous has been that of Alexander Russell Webb, who, since his adoption of the Mussulman faith, has prefixed to his other names, that of Mohammed. He was born at Hudson, N. Y., the son of a well known editor; and became a Mussulman himself—"before he ever saw one", it is claimed. His information upon the subject had thus far all been from books.

In 1887, he was appointed United States Consul at Manila, and there met several representatives of the faith he had adopted as his own, fifteen years before.

At Manila, he met some of the leading Mohammedans of that region, and it was finally arranged that after visiting several of the leading cities of India, he should come back to America, and establish a Mussulman propaganda. The accompanying picture of Mr. Webb was taken about fifteen years ago, when he was in the midst of his work. Of late years he has been living at Rutherford, New Jersey, a few miles out of New York: and while not so active in the work as at first, still takes a great interest in it.

The most picturesque living character in Mohammedanism today, is, perhaps, Mirza Ghulam Ahmad, the "promised Messiah." He is now seventy years old, and claims great powers, including the gift of prophecy. A peculiarly interesting phase of his career, is the long-distance duel he had with John Alexander Dowie, the self-styled "Elijah" of Zion City, Illinois.

Dowie several times, in his "Leaves of Healing", denounced the prophet in India, and threatened to "put his heel" on Mohammedanism, as soon as he got around to it. Whereat, Ahmad issued the following challenge, and sent it to the Illinois prophet, then apparently at



AN AMERICAN MOHAMMEDAN.

the height of his power and glory, and also published it in several American newspapers:

"Pray to God that of us two whichever is the liar may die first."

Dowie took no apparent notice of the challenge, but continued to hurl anathemas at the Mohammedans—a way he had with everybody that did not believe as he did. This fact, the India prophet construed as an acceptance to his challenge, and prophesied his early death, in the midst of great suffering. When it occurred, Ahmad claimed that it was a direct answer to his prayers.

Those who had watched Dowie and his career, had seen the utter disregard shown by him to the simplest and most imperative laws of Nature, had observed his constantly growing rotundity of body, had known of his high and reckless living, and had seen his frequent exhibitions of passion, knew without any prophecy to enlighten them, that the end was not very far away. More than one physician said that they would not have been surprised to see him fall in a fit of apoplexy, during the anathemas he hurled at his "enemies" during those unique and turbulent meetings. The blood would surge up into his face and forehead, and make the top of his bald head look like a flame of fire. Living in the way he did, working almost day and night, there was no other outcome to the affair, but that his strong frame should be suddenly stricken, and death be only a question of a little time.

"If we do finally succeed in building a gigantic mosque in New York", said my informant, "we shall try to have Mirza Ghulam Ahmad here to dedicate it. A long journey he would have to take: but his coming here would give a great impetus to the propagation of our faith.

"As to the expense?—That will be easily arranged, when the time comes. Christianity has its millionaires, who are helping it, day by day: why should *we* not capture one now and then? Then it will be an easy matter."

I made no reply to the question: I was thinking. If we, as Christians, do not work more faithfully with the millions that are sent here to our care, what can we expect?

Stranger things have happened, than that there should rise a large and powerful contingent of Mohammedans in this country, with mosques in all the principal cities, and an amount of social and political power that must be reckoned-with.

Shall we gird on the armor and strive to prevent it?

A WORLD-WIDE ORGANIZATION.

THERE are Zionist federations in United States, Argentine, Belgium, Bulgaria, Canada, Germany, England, France, Italy, the Netherlands, Austria, Roumania, Russia, South Africa, Switzerland and Hungary, and headquarters have been established with a view to forming federations in Egypt, Australia, China, Japan, Croatia. New Zealand, Palestine, Scandinavia and Corfu. "For the distribution of Zionistic knowledge" periodicals devoted to the cause have been established all over the world.

We love peace as we abhor pusillanimity; but not peace at any price. There is a peace more destructive of the manhood of living man, than war is destructive of his material body. Chains are worse than bayonets.

—Douglas Jerrold.

We have received a pamphlet published by the Sadr Anjuman-i-Ahmadiyya, Qadian, India, entitled Divine Judgment in Dowie's Death, or The Fulfilment of a Grand Prophecy. The publication bears on the doings of Dowie at Zion City, and is well written. According to the pamphlet, Dowie, in 1902, published a prophecy to the effect that all the Muhammadans living on the earth would be destroyed unless they bowed before the cross. A Hindu named Mirza Ghulam Ahmad, who claims to be the Promised Messiah, replied to Dowie's prophecy, and challenged him to "pray to God that of us two whoever is the liar may perish first." The challenge, which was published in a number of English and American newspapers, was not accepted by Dowie. On 23rd August, 1903, the Promised Messiah said he would wait for another seven months, and if Dowie accepted within that period the world would soon see the end of this contest. Dowie brought himself in opposition to the Promised Messiah, and indirectly accepted the challenge. The prophecy, it appears, came true, and Dowie died some time after, whilst a calamity overtook his Zion.



ALEXANDRA AND YEA STANDARD, GOBUR, THORNTON AND ACHERON EXPRESS

May 31, 1907—Melbourne, Australia

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DR. DOWIE AND AN INDIAN MESSIAH.

"Divine Judgment in Dowie's Death" has reached us from The Sadr Anjumani-Ahmadiyya, Qadian, India. This interesting pamphlet which is by no less a person than Mirza Ghulam Ahmad, whose importance can be gauged by his claims to be "the promised Messiah," deals somewhat drastically with the late Dr. Dowie. It appears that this modern Mirza, who on account of his station keeps a close eye on all unauthorised prophets, found it particularly necessary to put some restraint on Mr. Pigott, who won some fame as the head of the Agapemonites in England a few years ago, and Dr. Dowie. Each of these had claimed divine gifts that did not belong to them, and each was in 1902 distinctly challenged by Mirza. The contest proposed was that each should "pray to God that of us two whoever is the liar may perish first." This challenge was not taken up definitely by Dowie, but he continued to write against Muhammadanism, and he threatened that "Zion should wipe Islam out." Mirza regarded this as an acceptance of the challenge which he quite confidently offered, although Mirza was 70 years of age and Dr. Dowie only 55, and became even more specific declaring "the Pretender to the Elijahship shall leave the world before my eyes in great sorrow and torment," this being a sign for the particular benefit of Europe and America. The challenge seems to have being published at the time, and to have been received with genial interest by the American press who considered that Ahmad "appeared to have Dr. Dowie in a corner." The promised Messiah now recounts the stages of Dr. Dowie's decline, showing that though at the time of the prophecy Dowie was at the height of his power, he collapsed afterwards with great rapidity. It is interesting to observe that the earlier part of Dowie's career is thus misdescribed: "John Alexander Dowie was a Scotchman and he first landed at San Francisco in America in 1888. Before this time 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 credulous but wealthy people. With their wealth he became a rich man." With this prophecy to his credit Mirza also claims that the recent earthquake disasters were foreshadowed by him, as well as the appearance of plague in India, while quite lately he published a vision that the plague would spread in the Punjaub, as it has recently done.



THE WESTERN MAIL

June 1, 1907—Perth, Australia

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A MOHAMMEDAN PROPHET.

Reprinted in pamphlet form, an extract from the April number of The Review of Religions, Qadian Gurdaspur, India states that Mirza Ghulam Ahmad, "the Promised Messiah," has realized a prophecy of "divine judgment in Dowie's death." Quite a number of American and European newspapers are mentioned as having printed in 1903 a remarkable forecast by "the promised Messiah" that the modern Elijah would "leave the world before my eyes with great sorrow and torment," and that "calamity will certainly overtake his city." At that time Ahmad was 70 years of age, and Dowie was about 55, and healthy and prosperous with his enterprise. The pathetic circumstances of Dowie's last days and the financial troubles of Zion are narrated as evidence of the fulfilment "of this grand prophecy." Ahmad puts other prophecies to his credit —punishment by earthquake and plague. "Thou, O Europe, are not safe, nor thou, O Asia! And ye that dwell in islands; no self-made duty will assist you in that day. I see cities falling down, and I find inhabited places in ruin." Ahmad asserts that the result of his predictions are such as to "distinguish the true messenger of God from a false claimant."



THE REGISTER

A MOHAMMEDAN PROPHET

June 3, 1907—Adelaide, South Australia

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The Nebraska State Journal.

THIRTY-SEVENTH YEAR. LINCOLN, TUESDAY MORNING, JUNE 4, 1907. TEN PAGES TODAY.

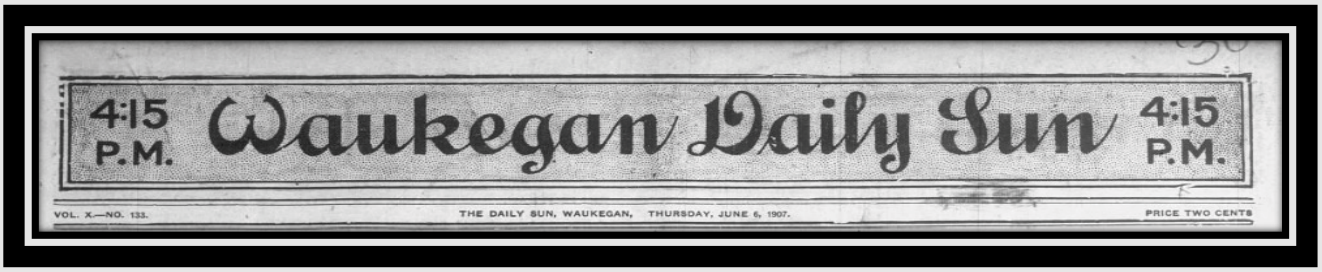
Readers of The Journal will remember that in the fall of 1903 Mirza Ghulam Ahmad of Quadian, India, who then claimed and still claims to be the promised Messiah, challenged John Alexander Dowie to appear with him before the public and make good his claims to the second Elijahship or abandon the perch. The only response made by Mr. Dowie to Murza Ghulam was to allude to him and his kind as "gnats and flies" whom he might step on and crush out their lives if he so desired. In a spirit of prophecy the Promised Messiah appended to his challenge these words: "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." That the great Indian seer was after him proper may be implied from these words, also a part of the original document: "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." This was a bold thing for Mirza Ghulam Ahmad to say unless he had authority for doing it, since he was then seventy years of age while Dowie was a mere boy of fifty-six. But he said it boldly, and as one speaking with authority. The outcome seems to have justified every word of it. Mr. Dowie did leave the world with great sorrow and torment, his last days being full of wild hallucinations that made him very hard to manage. Now look at Zion. It is upset in every department; no leadership, no continuity of thought or purpose among its distracted inhabitants. Wilbur Glen Voliva is a calamity, and so is the man whom Dowie decreed should be his ecclesiastical successor. Mirza Ghulam Ahmad is vindicated, and his secretary, Muhammad Ali, in testimony thereof has issued a pamphlet giving all the facts in the case, and is sending the same broadcast all over the earth.



THE NEBRASKA STATE JOURNAL

June 4, 1907—Lincoln, Nebraska, USA

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OH, LA, LA-RIVAL PROPHET SAYS PRAYED DOWIE TO DEATH

Coupled with the announcement that Receiver John C. Hately had ordered Wilbur Glen Voliva to leave Zion City, there were rumors in the north shore town that a new pretender to the mantle of Dr. John Alexander Dowie has appeared.

News that the high priest of the Mohammedan faith may try to claim dominion over all that is left of the following of Elijah III. carries with it the explanation of a long hidden secret.

Dowie was literally "prayed to to death" by a rival prophet, according to the rival's claim.

Mirza Ghulam Ahmad, who asserts he is the promised Messiah of the Mohammedans, made the claim today that it was his prayers that laid Dowie low.

Challenged to Prayer Duel.

From Qadian, in far off India, Mirza Ghulam Ahmad addressed himself to all former followers of Dowie today in a circular translated from the Punjab. In it he told how three years and a haif ago he had challenged Dowie to a deadly praying contest—each of the prohets to pray to his God that the other would die first.

At that time the challenger of Dowie publicly made the following announcement:

His 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."

Dowie very indiscretly, it appears, tempted fate and the prohet by referring in a speech subsequently to the challenger as "the foolish Mohammedan Messiah," and this, while not an open acceptance of the defi, was sufficient to set the Hindoo prophet to praying for all he was worth.

"May he try as hard as he will to fly from the death which awaits him," from such a mighty contest be nothing less than death to him—and calamity will certainly soon overtake Zion. May he leave the world before mine eyes with great sorrow and torment."

Mr. Ahmad claims also to have put another rival Messiah, a Mr. Piggot, out of business by the same devotional process.



WAUKEGAN DAILY SUN

June 6, 1907—Waukegan, Illinois, USA

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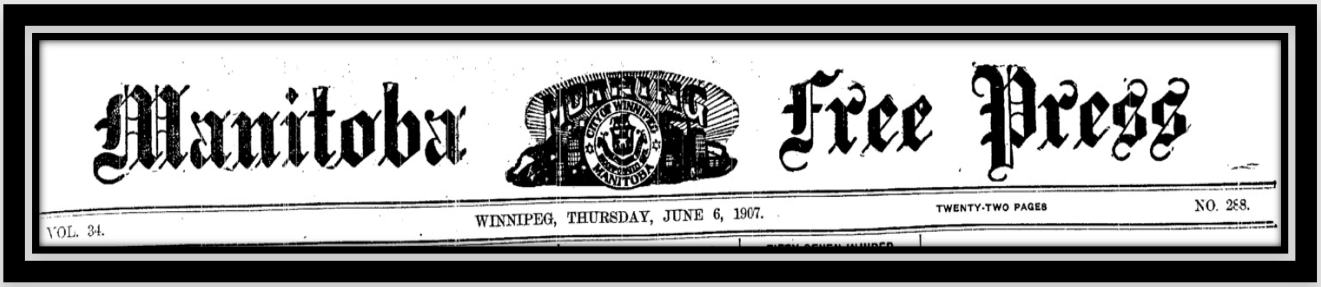
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PROPHESIED DOWIE'S DEATH

Indian Fakir Who Claims To Be The Messiah Lssues Brochure

Mirza Ghulam Ahmad, who claims to be the promised Messiah, has issued a pamphlet which is being sent round to the leading newspapers of the world by his secretary, Muhammed Ali. The brochure deals with a prediction made by Ahmad in June and July, 1903, that Dowie would meet with his death before the alleged Messiah, and that calamity would overtake his Zion. Seven months from Aug. 23 was the date specifically named by the Indian fakir, who claims that Dowie's downfall and death, over two years later, was the fulfilment of his prediction and challenge. The so-called Messiah who has his headquarters at Qadian, Gurdashur, in the Punjaub, India, prophesies earthquakes in Europe, Asia and the Islands, and no doubt as earthquakes are not uncommon in some parts of the world, his prophecy will again be fulfilled.

MANITOBA FREE PRESS

June 6, 1907—Winnipeg, Manitoba, Canada

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Advertise in the Gazette

DUNNVILLE GAZETTE.

Largest Circulation in the County

TERMS—$1.00 PER YEAR IN ADVANCE. HALDIMAND and MONCK CO. ADVOCATE. $2.00 IF NOT SO PAID.

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 Fulfilment 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 fulfilment 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 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



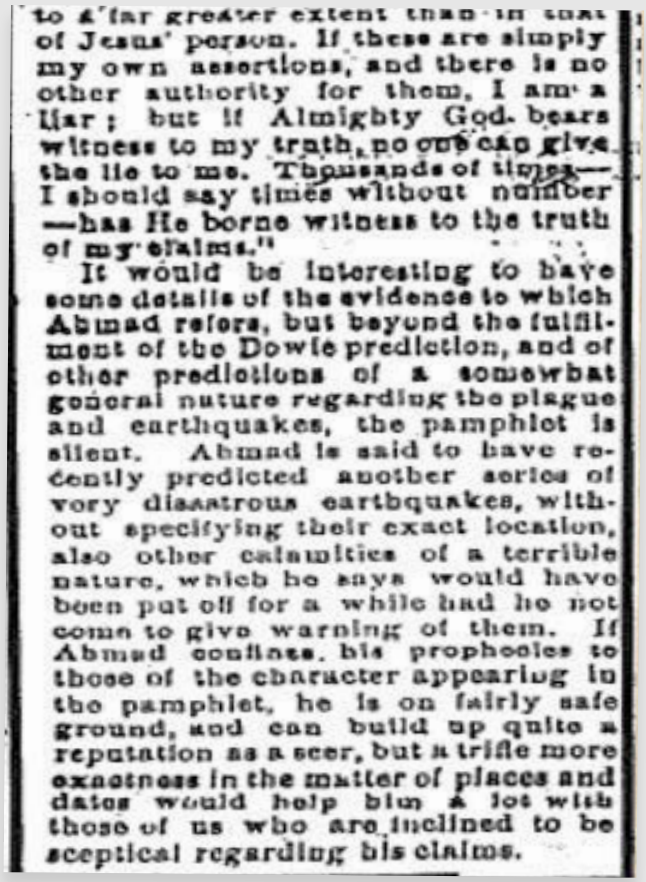
DUNNVILLE GAZETTE

June 7, 1907—Ontario, Canada

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It would be interesting to have some details of the evidence to which Abmad refers, but beyond the fulfilment of the Dowie prediction, and of other predictions of a somewhat general nature regarding the plague and earthquakes, the pamphlet is silent. Abmad 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 Abmad 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 OBSERVER ADELAIDE

June 8, 1907—Adelaide, Australia

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WEST AUSTRALIAN

June 14, 1907—Perth, Australia

DR. DOWIE AND AN INDIAN MESSIAH.

"Divine Judgment in Dowie's Death" has reached us from The Sadr Anjumani-Ahmadiyya, Qadian, India. This interesting pamphlet which is by no less a person than Mirza Ghulam Ahmad, whose importance can be gauged by his claims to be "the promised Messiah," deals somewhat drastically with the late Dr. Dowie. It appears that this modern Mirza, who on account of his station keeps a close eye on all unauthorized prophets, found it particularly necessary to put some restraint on Mr. Pigott, who won some fame as the head of the Agapemonites in England a few years ago, and Dr. Dowie. Each of these had claimed divine gifts that did not belong to them, and each was in 1902 distinctly challenged by Mirza. The contest proposed was that each should "pray to God that of us two whoever is the liar may perish first." This challenge was not taken up definitely by Dowie, but he continued to write against Muhammadanism, and he threatened that "Zion should wipe Islam out." Mirza regarded this as an acceptance of the challenge which he quite confidently offered, although Mirza was 70 years of age and Dr. Dowie only 55, and became even more specific declaring "the Pretender to the Elijahship shall leave the world before my eyes in great sorrow and torment," this being a sign for the particular benefit of Europe and America. The challenge seems to have being published at the time, and to have been received with genial interest by the American press who considered that Ahmad "appeared to have Dr. Dowie in a corner." The promised Messiah now recounts the stages of Dr. Dowie's decline, showing that though at the time of the prophecy Dowie was at the height of his power, he collapsed afterwards with great rapidity. It is interesting to observe that the earlier part of Dowie's career is thus misdescribed: "John Alexander Dowie was a Scotchman and he first landed at San Francisco in America in 1888. Before this time 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, and it was this claim which brought to him many credulous but wealthy people. With their wealth he became a rich man." With this prophecy to his credit Mirza also claims that the recent earthquake disasters were foreshadowed by him, as well as the appearance of plague in India, while quite lately he published a vision that the plague would spread in the Punjaub [sic—Punjab], as it has recently done.



The War of the Prophets.

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

"Chicago, June 2.—Accompanied by a band which cost $30 an hour, Wilbur Glenn Voliva, punctually deposed from Zion by the Federal Court, to-day 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 Gladstone Dowie, the 'unkissed' son of the former prophet, suddenly took the return in his own hands and put an unexpected crimp in the Voliva plans.

"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 another attacks were to be the chief entertainment at the Voliva meeting to-day. 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, heeded the warning, and his meeting to-day, while well attended, was unusually tame, because the fire had been drawn. Many curious persons from Chicago and the towns surrounding Zion attended the meeting, expecting something sensational, but were disappointed.

"In the city proper, where General Lewis, under the wing of the Federal Court, is holding forth as the legitimate successor of Dowie, the day was quietly spent with the customary religious services in the tabernacle. Voliva appears to take his followers and build up a new Zion, preferably in some Southern state, but Billie Sunday is given the thread, and his 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."

Old Dowie himself was too much of an egotist to spend any thought on the crows that would caw over his refuse when he was dead.

It is diverting to turn from the scene above described to a publication issued by a rival prophet on the other side of the globe, namely, Mirza Ghulam Ahmad, who is drawing a bunch of Mohammedans after him at Qadian, Gurdaspur, India. The publication is a pamphlet entitled "Divine Judgment in Dowie's Death; or, The Fulfilment of a Grand Prophecy."

We have previously alluded to the prophecy named in the above title. The late Dowie looked upon Mohammed as the prince of impostors; he not only prophesied that Mohammedanism would be destroyed by Zion, but from day to day prayed God for the time when the crescent should disappear. This coming to the knowledge of the Indian Messiah, he spread broadcast a challenge to Elijah II. to meet him and "pray to God that of us two whoever is the liar may perish first." The Qadian man predicted that if Dowie accepted the challenge "he shall leave the world before my eyes with great sorrow and torment." If Dowie declined, the Mirza said, the end would only be deferred; death awaited him just the same, and "calamity will soon overtake Zion." That was the Grand Prophecy: Zion should fall, and Dowie die before Ahmad.

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THE TRUTH SEEKER

June 15, 1907— New York, New York, USA

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Messiah to defy the Restored Elijah to an endurance test, because the challenger was by fifteen years the older man of the two, and probabilities, in a land of plagues and fanatics, were against him as a survivor; but he won out.

The argument he makes for the fulfilment of his prophecy that God would effect the decease of Dowie is cogent enough to convince the followers of the Promised Messiah, although in our view he weakens his case by stating that Dowie "drank Scotch highballs" and "planned a band of seven 'vestal virgins' to attend him." For if the founder of Zion indulged and endowed himself as alleged, there might be more of paresis than of providence in his taking off.

The war of the prophets dates from the remote past and will beyond doubt go on as long as there are two of them in the field. In the times treated of by the Bible writers, miracle competitions were held. Aaron, the successor of Moses, entered such a contest, arranged by Pharaoh. He cast down his rod before the monarch, and it became 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 money. Another competition among the prophets was engaged in by Dowie's predecessor, Elijah. It was a praying match, Elijah being the challenger. He kept the priests of Baal praying ineffectively to their deity, from sun to sun, that he would start the fire in an altar they had prepared, and meanwhile Elijah stood about jibing them with such remarks as "Cry aloud, for he is a god, either he is talking, or he is pursuing, or he is on a journey or peradventure he sleepeth and must be waked." He then, after performing certain incantations, lit the fire in his own altar although it had been previously drenched with four barrels of water; and nothing in the narrative supports the criticism of Mark Twain that the barrels, instead of water, contained kerosene, and that Elijah touched a match to the pile.

There is biblical precedent, therefore, for the Mirza's "defi" to Dowie; there is also precedent in experience for the going to pieces of men of Dowie's excessive activity and strenuous life. One who makes prediction and lives to see it fulfilled, of the downfall of a modern prophet, is not warranted thereby in setting himself up as another.

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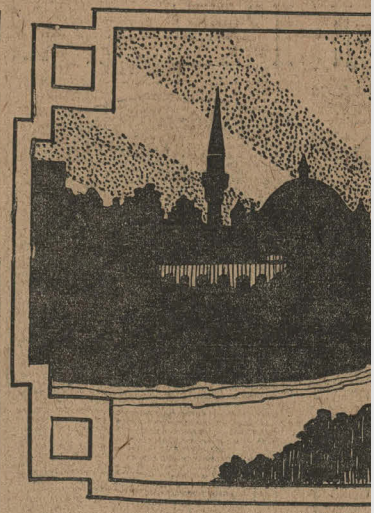
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THE SUNDAY HERALD --- BOSTON, J

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, yclept Elijah III., which took place last March, and now cometh the aforesaid 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's history and will remind men of the destruction of the judgment day.

"In Europe and other Christian countries a kind of plague will make 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 why may he not on devastation?" his followers ask. "He has foretold plague, too, in the Punjab and other places, and great is the name of 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 of the death of Dowie, that it should take place within his (the Messiah's) 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 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 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 no 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 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.

"It should be borne in mind that Dr. Dowie has not given any reply to my challenge sent 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 23d of August, 1903. If he accepts the challenge within this period and fulfils 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 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 Mahometan 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 or four years previous to these occurrences."

J. H. Smyth 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 pennance 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 giving 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 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 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 come, these calamities would also have



MIRZA GHULAM AHMAD, THE PROMISED MESSIAH.

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! 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, not 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.

STORIES OF IBSEN.

Some anecdotes of Ibsen have just been published by the Norwegian writer John Paulsen, who was on intimate terms with him for many years.

One of his stories he prefaces with the remark that, however much the dramatist upheld the rights of women, he by no means considered them superior to men in any line; in fact, he considered them inferior in many spheres in which the world in general puts them ahead. One of his maxims was:

"No woman could write a cook book and no woman can sew a button on fast."

He lived up to the latter part of his dictum. When he detected a loose button on any of his garments he retreated to his own den, locked himself in and with elaborate preparations sewed the button on himself.

He took as much pains with it as he would with the final, fair copy of one of his plays. Then he used to brag about the performance, saying that he wouldn't put trust in a button sewn on by any woman—not even by his wife.

His wife used to laugh with a quietly ironical expression on these occasions. She confided to Paulsen that she secretly resewed all the buttons that the poet had sewn—sewed them good and tight, as only a woman can, she said, explaining that he always forgot to fasten the thread, and the buttons would come off in a few days if she did not look after them.

"But don't deceive him," the faithful wife added, appealingly; "it makes him so happy to think that he did it."

So, Paulsen remarks, there was a hidden lie in the life of the great apostle of frankness and truth.

One day, in Munich, Ibsen asked Paulsen in the most concerned way whether he polished his own shoes in the morning. With a feeling of indescribable guilt, Paulsen confessed that he didn't.

"But you ought to," Ibsen urged. "You will feel a different man if you do. No man should let another do for him what he can do for himself.

"Begin with polishing your shoes and you will soon come to keeping your room in order, even to making your own fires. In this way you will gradually develop into a self-reliant man, independent of servants and all other people."



THE SUNDAY HERALD

June 23, 1907—Boston, Massachusetts, USA

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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 Mahometan 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



MIRZA GHULAM AHMAD, THE PROMISED MESSIAH.

> 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 or four years previous to these occurrences."

J.H. Smyth Pigott, to whom the Messiah refers, heads a peculiar sect in Clopton, London, known as the Agapemonities, 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 Agapemonities believed this explanation and promptly did pennance 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 giving 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 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 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. As 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! 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 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 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 AGRICULTURAL ECONOMIST & HORTICULTURE REVIEW

August 1907—London, England, UK



EUR À MERVEILLE.
ge 243.)

RIVAL PROPHETS.

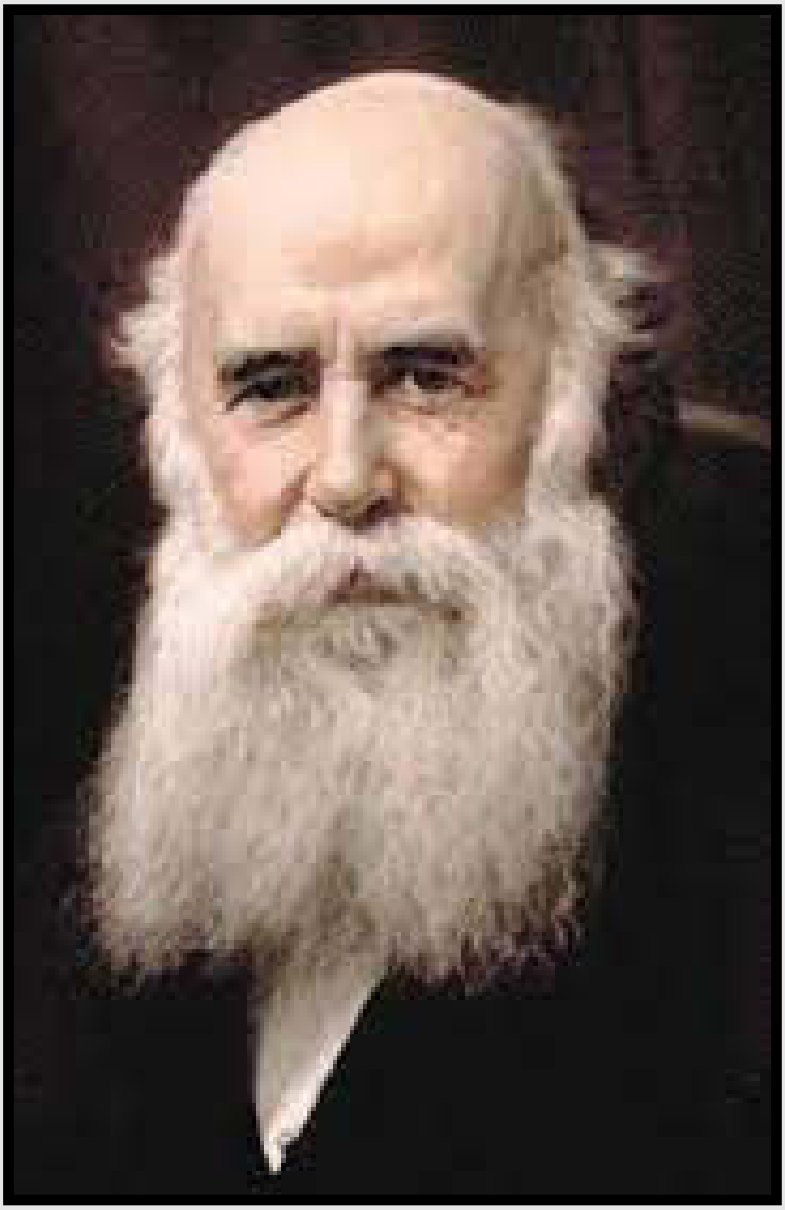
I HAVE received a strange request from India. I am asked to publish a statement of a prophecy and its fulfilment.

Mirza Ghulam Ahmad claims to be the Mohammedan promised messiah. He adopts modern methods of advancing his claims. He has founded an organisation, The Sadr Anjuman-i-Ahmadiyya, which publishes a magazine called the "Review of Religions."

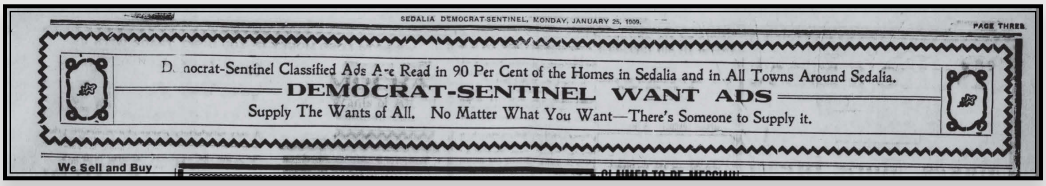
Some time ago Dr. Dowie, who was generally called in America "the profit," indulged in a prophecy. All the Mohammedans living on the earth were to be destroyed unless they bowed before the Cross. The Mohammedan prophet did not like it. He invited Dowie to a prophetic tournament, challenging him "to pray to God that of us two whoever is the liar may perish first."

Dowie, according to Mirza, shirked the encounter, whereupon Mirza published a prophecy that "Dowie shall leave the world before my eyes with great sorrow and torment." This was in 1903. Mirza now claims the literal fulfilment of his prophecy. He points out that Dowie at the time was only fifty-five, while he, Mirza, was over seventy. Dowie, too, was well, rich, prosperous. He has since been stricken, broken, and died.

I publish the statement on its merits. It seems to me a curious illustration of uncharitable rivalry on both sides. One may, perhaps, apply to it a rendering of the famous exclamation of Madame Roland's about liberty, and say: "Oh, Religion! What vagaries are committed in thy name!"—E.O.G.



John Alexander Dowie (May 25, 1847 to March 9, 1907)



CLAIMED TO BE MESSIAH

MIRZA GHULAN AHMAD, BORN IN PUNJAB, INDIA, JANUARY 25, 1837.

HE DIED IN LAHORE, INDIA, MAY 26, 1908

Was a Man of Wide Learning and Edited a Magazine—Once Challenged the Late John Dowie to a Praying Contest.

New York, Jan. 25.—Seventy-two years ago one of the greatest modern religious leaders of India, Mirza Ghulam Ahmad, was born in Punjab, India. He died in Lahore, India, on May 26, 1908, after establishing a cult that spread all over India and found many devotees among the lovers of the occult and mysterious in England and the United States.

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The Mirza came to the notice of Americans a few years ago by challenging John Alexander Dowie to a praying test. Each was to pray that the one who was an imposter should die first.

When Dowie avoided him, the Mirza predicted that he would perish miserably, and when the pretended successor of Elijah died deserted by his family and former supporters, he regarded that as a noted fulfillment of his prophecy.

He advocated peace and toleration, and had gone to Lahore a few days before his death to arrange for the establishment of a society to promote harmony and union between Hindus and Mohammedans.



SEDALIA DEMOCRAT-SENTINEL

January 25, 1909—Sedalia, Missouri, USA

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MIRZA GHULAN [sic] AHMAD, BORN IN PUNJAB, INDIA, JAN UARY 25, 1837.

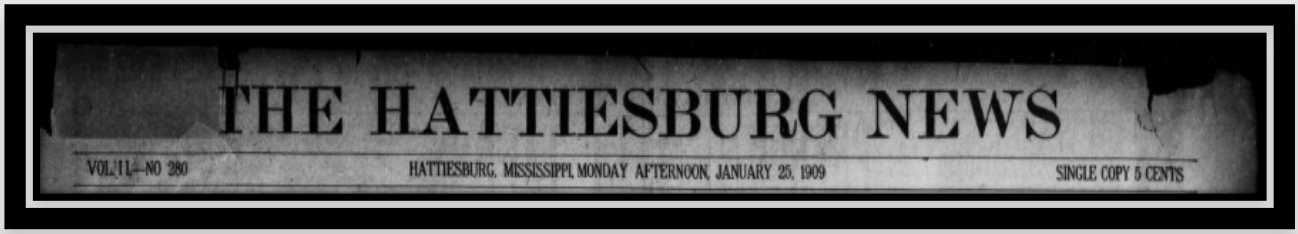
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THE HATTIESBURG NEWS

VOL. 11—NO 280 HATTIESBURG, MISSISSIPPI, MONDAY AFTERNOON, JANUARY 25, 1909 SINGLE COPY 5 CENTS

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THE INDEPENDENT

MEMBER OF THE ASSOCIATED PRESS.

Temperature
Max. 50; Min. 49; wind previous 24 hrs., 135 miles; Barometer, 29.75; direction of wind east.

Tomorrow's Tides: High, 1:34 a. m., 1:48 p. m. Low, 7:41 a. m., 8:18 p. m.

SANTA BARBARA, CALIFORNIA, MONDAY AFTERNOON, JANUARY 25 1909. 65c A MONTH.

Mirza Ghulam Ahmad.

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THE INDEPENDENT

January 25, 1909—Santa Barbara, California, USA

MIRZA GHULAM AHMAD.

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The Star Has 3 Times The Bona Fide, Paid Up, Guaranteed Circulation of Any Other Daily In Independence and Mongtomery County

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The Evening Star.

TODAY'S EVENTS all the world over appear in Star this evening. Rely on the Star for the latest news.

The Evening Star Publishes the Unrivalled Telegraph News Report of the United Press Association

Vol. 9. No. 175 TUESDAY MORNING, JAN. 26, 1909. INDEPENDENCE, KANSAS TUESDAY MORNING, JAN. 26, 1909. 4 O'CLOCK EDITION

January 25.—Seventy-two years ago one of the greatest modern religious leaders of India, Mizra Ghulam Ahmad, was born in Punjab, India. He died in Lahore, India, on May 26, 1908, after establishing a cult that spread all over India and found many devotees among the lovers of the occult and mysterious in England and the United States. He claimed to be the Messiah which Mohammed said would come to his people. He was a man of wide learning and edited a magazine evidencing much scholarship, in which he defended his own particular variety of the Moslem faith and bitterly and maliciously attacked Christianity and its missionaries in India.

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THE EVENING STAR

January 26, 1909—Independence, Kansas, USA

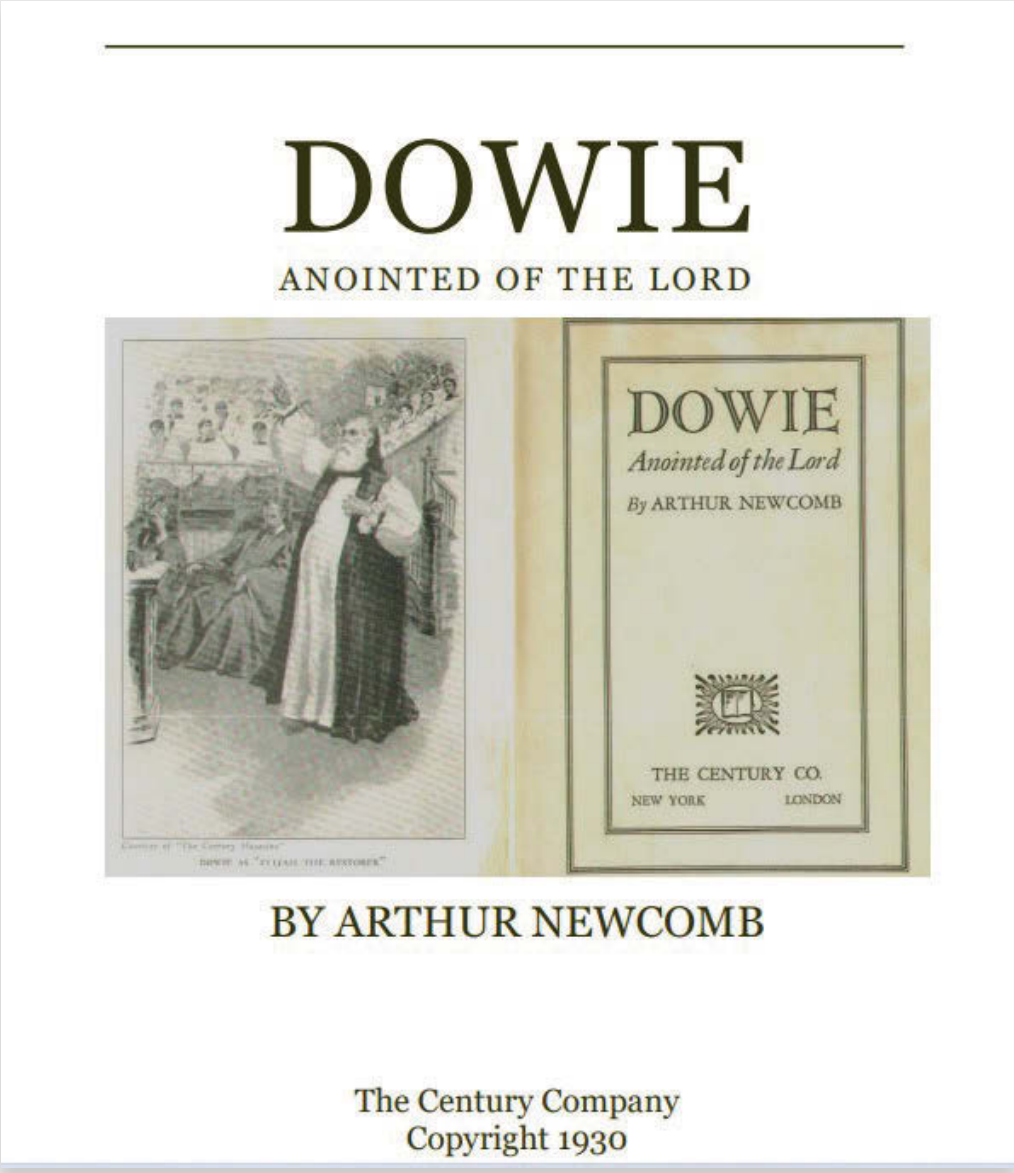
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DOWIE ANOINTED OF THE LORD

1930—New York, USA & London, UK



DOWIE ANOINTED OF THE LORD

BY ARTHUR NEWCOMB

CHAPTER XXXII

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. Deaconess Martha Carpenter, at the organ, and Zion Orchestra struck up the challenging measure of "Ten Thousand Times Ten Thousand." Soon, from far away in the rear of the Garden, came children's voices. The solemn spectacle of Zion's White-Robed Choir and Zion robed officers in procession, with the General Overseer bringing up the rear, was enacted for a New York audience of twelve to fifteen thousand. 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. This little man with the big white beard was a good showman. New York gave him credit for it and prepared to be convinced.

The hymn, with three thousand zealots of Zion Restoration Host rounding out choir, band, and orchestra, and drawing more and more of the audience into the singing, began to awaken enthusiasm. This middle western preacher might be all right at that.

The "Hallelujah 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 volume of sound. "Lord of Lords and King of Kings—He shall reign forever and ever" meant something to these singers and players. They felt it with burning zeal.

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.

A great stillness held the multitude breathless. Then, far and faint at first, the tones of Martha Carpenter's organ. Slowly, a slender girl came to the edge of the platform. A pure blonde, with great violet-blue eyes, robed in black cassock and white surplice, she was a picture of that virginal loveliness which the race began to worship ages before vestals guarded the sacred flame in Rome. No one in all that great throng was too cynical to feel a reverence that had been bequeathed by a thousand generations.

DOWIE ANOINTED OF THE LORD

BY ARTHUR NEWCOMB

Clear, sweet, appealing came her voice in the old hymn:

Knocking! Knocking! Who is there?

Waiting, waiting, oh, how fair!

'Tis a Pilgrim, strange and kingly,

Never such was seen before,

Ah, my soul, for such a wonder,

Wilt thou not undo the door?

A song to remind them of Holman Hunt's picture 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. At the long press table in front of his platform sat the ablest observers and writers of the world's press. Flanking them were famous preachers, educators, novelists, and dramatists hired as special writers for the occasion. In an hour or two telegraph and cable would begin carrying his words and their effect to all the ends of the earth. To-morrow millions, now waiting, would read and be drawn or repelled.

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 greatest triumph.

Now it rolled into that vast cavern of opportunity—and was lost!

No mistake about that.

He saw it—he knew it.

DOWIE ANOINTED OF THE LORD

BY ARTHUR NEWCOMB

Almost imperceptible but tell-tale 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 had filled the Chicago Auditorium, the Chicago Coliseum, Shiloh Tabernacle, and had even reached 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.

The General Overseer raged at them.

"'The laughter of fools is like the crackling of thorns under a pot,'" he screamed. "'He that sitteth in the heavens shall laugh; He shall have them in derision.' Guards, I command you to hold the doors. Let no one leave."

Departing throngs, laughing, swept the Guards away. Thousands were crowding toward the doors.

"God will reckon with you who turn your backs upon Him now. You will weep, not laugh. You will cry aloud in your torment."

Only the shuffling of many feet answered.

The International Association for the Preservation of Spiritualist and Occult Periodicals

Suite 333 | 2011 17th Avenue | Forest Grove, Oregon 97116 | iapsop@lexivore.com

Periodical: *Leaves of Healing*



He sendeth His word and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee. And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOL. 1. NO. 3. NEW SERIES. CHICAGO, SEPT. 14, 1894. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING. No. 4.

MRS. IDA W. LOWRIE.

WE have great pleasure in introducing to you as Witnesses to Divine Healing, Mrs. Lowrie and her sweet little baby girl, Jeanie Dowie Lowrie. The baby was six weeks old when this picture was taken. There is much joy and happiness in that home, where the wife and mother is spared to her husband and children and this little treasure added to the home circle. This is one of the miracles of healing. The little one taken its nourishment from the breast which, if the advice of the doctors had been taken would have been amputated, but which is now sound, healthy and natural, restored whole as the other. We can testify to what we have seen and know. To God be all the glory.

The testimony which follows was given to us shortly after her healing, but Mrs. Lowrie and the little one have repeatedly since then given testimony and been on evidence in the Tabernacle. Mr. and Mrs. Lowrie brought the little one for the first outing to give thanks to God in the presence of all the people.

May this beautiful and touching testimony help many other women similarly afflicted to turn to the Great Physician who is not only able, but willing to heal spirit, soul and body for those of His children who give themselves entirely into His hands.

CHICAGO ILL., May 16th, 1894.

Dear Doctor Dowie:

I feel called upon to tell you how much I have been benefitted by your teachings in the past six weeks, and what the Lord has done for me.

For the past three years my left breast has given me much trouble. I had it examined by Doctor M. G. Pontius, in Canton, Ohio, where I resided at that time, and the doctor pronounced it a cancer, and entreated me to have it operated upon at once.

In August, 1892, I was examined by the examining physician at the Cook County Hospital, of this city, and he pronounced my case an alarming one. He also advised me to consult two or three doctors whom he considered good surgeons.

The following week Doctor Halsted examined me and pronounced it a cancer, and thought an operation at once advisable. He said, "In three months I would not want to operate on *you*, and in one year you will be a dead woman if you do not have immediate attention. Remember you are taking your life in your own hands."

MRS. IDA W. LOWRIE AND CHILD, 2126 *Calumet Ave.*, Chicago.

Summary: From Pat Deveney's database:

Leaves of Healing.
A Weekly Paper for the Extension of the Kingdom of God.
He sendeth His word and healeth them / And the leaves of the tree were for the healing of the nations
1894--1996? Weekly, then monthly
Chicago, IL. Language: English with occasional forays into Norwegian, Polish, etc.
Publisher: Zion Publishing House.
Editor: John Alexander Dowie; Wilbur Glenn Voliva. Succeeds: Jehovah Rophi (Melbourne); Leaves of Healing: A Monthly Australasian Magazine for the Promotion of Healing and Holiness through Faith in Jesus (Christchurch, N.Z.)
Succeeded by: Published contemporaneously with BlÃ¤tter der Heilung; A Voice from Zion; Zion Banner 1/1, August 31, 1894-v. 49, 1922, but continued in some fashion at least until vol. 133, 1996. The journal is labeled "n.s."

Dowie had published antecedent journals in the late 1880s before immigrating to the United States: Jehovah Rophi, Melbourne, and Leaves of Healing, Christchurch, New Zealand. 16 pp., $1.00-$2.00 a year. Regular plates of Dowie and his family, small children displaying the crutches they no longer needed, and the movement's various churches and healing institutes. Dowie (1847-1907) was a Scot who moved as a child to Australia. He was ordained a Congregational minister and took up preaching "non-cessationist" or "restorationist" (i.e., the survival of Pentacostal healing and other miraculous powers in the Church) after God spoke to him and told him that he could heal by prayer. Upon moving to the United States in 1888, he first settled in San Francisco and then went to Chicago set up in a building near the Columbian Exhibition to preach to and heal the multitudes. In 1896 he formally began his Christian Catholic Apostolic Church in Zion and in 1901 started Zion City on property he owned 40 miles north of Chicago, near Waukegan. His followers were required to tithe and to deposit all their money in his Zion Bank, also owned by him, and to patronize the numerous other enterprises he owned. He proceeded to abuse this financial control by making extensive (and luxurious) travels, building luxurious mansions in Michigan and Chicago, and enjoying other indulgences at his depositors' expense. When he was stricken by a stroke in Mexico in 1905 his lieutenant, Wilbur Glenn Voliva (1870-1942) deposed him,alleging an unauthorized mortgage on Zion City's lake-front property, the theft of millions of dollars--not by any means the first such allegations leveled against Dowie during his ministry -- and the advocacy of polygamy. Dowie responded (issue of March 11, 1905) with a vast General Apostolic Letter, regretting the resignation of the the head of the Zion Stocks and Securities Bureau that invested the groups money, denying any wrongdoing, and claiming a balance of $21 milllion. On the charge of polygamy, Dowie limited himself to denying that he had ever taught it openly -- though there were persistent rumors that he intended to divorce his wife, marry seven young women and set the extended family up in his new Paradise Colony in Mexico. Dowie tried to regain control of Zion in the courts but failed, and died in Zion City in 1907. Voliva assumed control of the colony and the journal and the bank after Dowie's death and proceeded to expand Zion until his own death in 1942, adding advocacy of a flat earth to the church's doctrines. The journal was largely filled in the early years with reports on the growth and prosperity of the church, "Calls to Action against the Powers of Darkness," with Dowie's sermons and lectures, and with letters from those seeking healing or reporting on the wonders he had worked. For our purposes the most notable feature of the journal was its opposition to spiritualism, Christian Science, and mind cure: "'Divine Healing" (Dowie's system) "is diametrically opposed to these diabolical counterfeits, which are utterly anti-Christian. These impostures are only seductive forms of Spiritualism." He had opposed spiritualism as diabolic as early as 1882 when he wrote a long introduction to Thomas Walker's Spiritualism Unmasked, published in Australia. His criticisms extended to Theosophy and to those who sought healing from competing institutions like J.H. Kellogg's sanatarium in Battle Creek. In his last years, Dowie let it be known that he was a direct Messenger from God, the "First Apostle," and that he was, in fact, Elijah the Restorer -- a claim that brought him into conflict with Cyrus Teed ("Khoresh") who also aspired to the title. The journal's rich invective also extended to Islam, prompting Mirza Ghulam Ahmad, founder of Ahmadiyya, to challenge Dowie to a "prayer duel": "both of us will pray to God that whoever is a liar should die first." Dowie died first, though Ahmad followed him the next year. The journal under Voliva's ownership and editorship initially largely ignored Dowie but gradually came use him as a buttress for Zion ("How we cherish his memory!"). Zion survives as a church today in the Zion Apostolic Faith Mission founded by Edward Lion, one of his disciples, and echoes of Dowie and Zion were prominent in the work of Mabel Aber Jackman, General Shepherdess of the Paradise community. New York Historical Society; Columbia University; NYPL; Iona College; Drew University; Wilmington University.



IAPSOP

May 14, 2021—Forest Grove, Oregon, USA

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PART III

Proclamations of Victory

Review of Religions—April 1907

Ḥaqīqatul-Waḥī—Sign 196



Review of Religions

April 1907

After John Alexander Dowie died precisely as foretold, Hazrat Mirza Ghulam Ahmad[as] openly declared victory as a glorious manifestation of God's truth. He documented this in an article published in the April 1907 edition of the *Review of Religions,* which we are reproducing here.

This was disseminated throughout the world through newspaper media outlets.

THE REVIEW OF RELIGIONS.

VOL. VI.] APRIL, 1907. [No. 4

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بسم الله الرحمن الرحيم

نحمده و نصلي على رسوله الكريم

Divine Judgment in Dowie's Death.

Fulfilment of a Grand Prophecy.

We have often called the attention of all seekers after truth to the wonderful prophecies of the Promised Messiah whose fulfilment 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 fulfilment 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 notriety 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 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's prayer relating to Dowie.

Before referring to the facts of the fulfilment 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 fulfilment 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 impostor.

John Alexander Dowie was a Scotchman and he first landed at San Fransisco in America in 1888. Before his 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 not satisfied with less than a million Dollars, and when travelling 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 publicatian of this prophecy that the Promised Messiah addressed to him a letter published in the *Review of Religions* for September 1902 inviting him to a *Mubáhila*. 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*, Rrochester 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 Fransisco, 1st December 1902; the *Burlington Free Press*, 27th June 1903; the *Worcester Spy*, 28th June; the *Jacksonville Times*, 28th June; the *New York Mail*, 25thJune; 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 February 1903, he wrote: "I pray 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 publish-

ed 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 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 the 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 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 no 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

* This is a misconception arising out of the meaning of the word Messiah, for, for the Christian mind God and Messiah are identical. But this is a mistake. The Jews never attributed Divinity to their expected Messiah. The error was introduced by the Christians.

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 fulfils 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 life-time 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.'

"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 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's prayer was to be certain death for Dowie before the prophesier'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 did not wait for a reply but addressed a prayer to God and implored Divine judgment to show the imposture of Dowie.

Before this 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 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 Mohammadans are swept away . . . . may God grant us that 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 such other 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 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 would die in the latter's life-time, that the man 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 fulfilment 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 fulfilment 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 state-rooms when travelling. 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 th 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 fulfilment 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 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 low 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, 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 has been clearly fulfilled. It foretold for him an end of great sorrow and suffering within the life-time and before the eyes of the Promised Messiah. "*He shall leave the world before my 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 life-time of the Promised Messiah. 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. If there is any body else who predicted that such a fate would be-

fall Dowie, *viz.*, that his end would be in great sorrow and suffering, and who also prophesied that the sorrow and sufferings which he predicted for him would overtake Dowie before his eyes and that he would perish in his life-time, then indeed the prophecy of the Promised Messiah 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 any body 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 fulfilment of this wonderful prophecy is thus a sign from God of the truth of the Promised Messiah, let him who will accept it.

We have stated facts only and now we place them before the public to draw such conclusion 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 fulfilment 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 favour should

not be a hinderance 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. 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 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. 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 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.

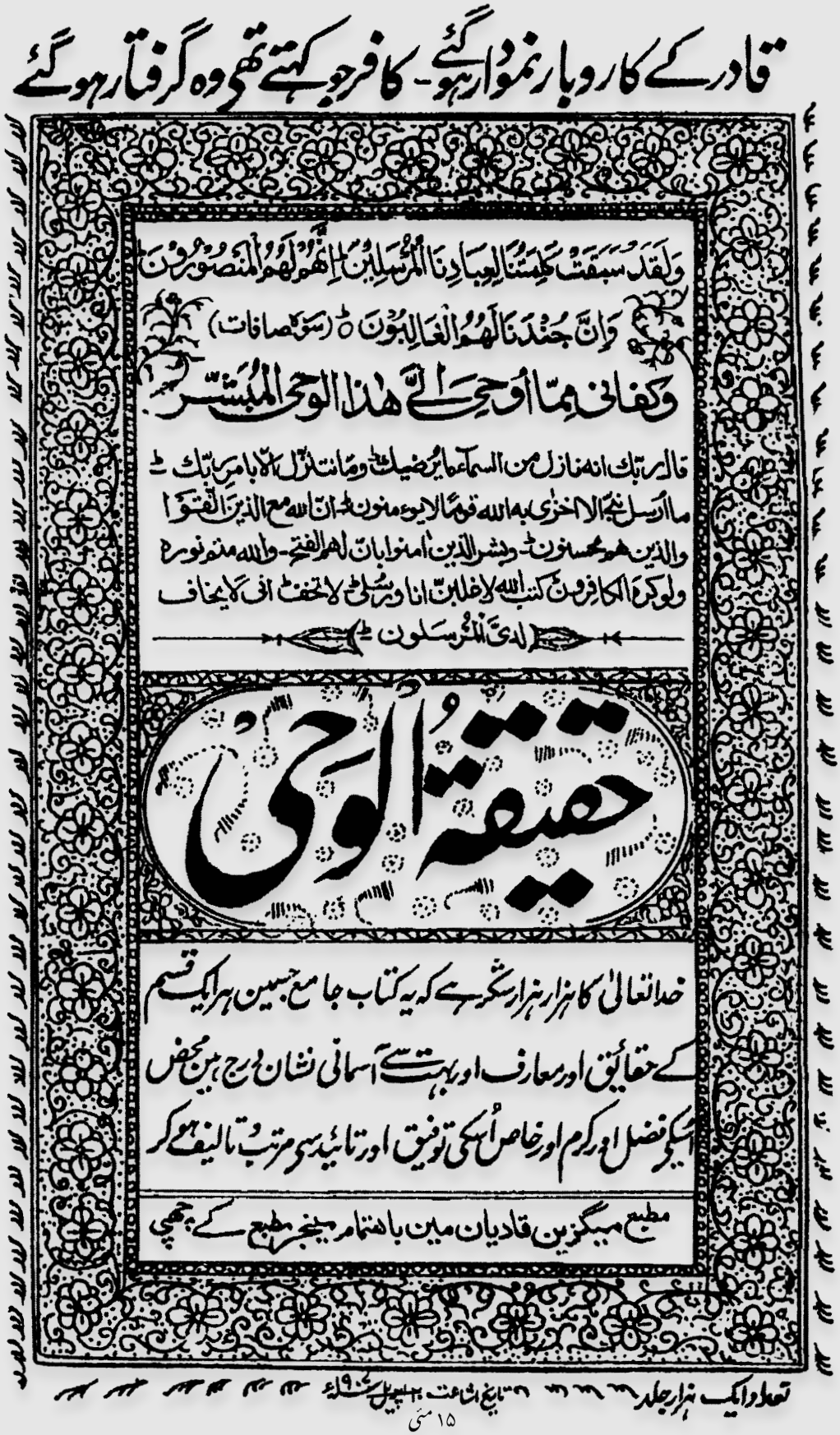
"Do you think that you can be saved by your own plans? That can not be. Do not think that severe earthquakes have come in distant places in America and your country will be safe, for I see that greater distress is in store for you. *Thou, O Europe! art not safe, nor thou, O Asia! And ye that dwell in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

Ḥaqīqatul-Waḥī

The Philosophy of Divine Revelation

Hazrat Mirza Ghulam Ahmad[as] documented 208 Divine Signs which were publicly announced by him at the time when he received the revelations. In each and every case, these prophecies were beyond his control and capability, and stood as the indisputable and undeniable evidence of the existence of God. These Signs were compiled in his book *Ḥaqīqatul-Waḥī.* Dowie's miserable death in his lifetime was listed as Sign number 196, the English translation of which is reproduced here in its full length.


قادر کے کاروبار نمودار ہو گئے۔ کافر جو کہتے تھے وہ گرفتار ہو گئے

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ
وَإِنَّ جُنْدَنَا لَهُمُ الْغَالِبُونَ ۝ (سورہ صافات)

وکفانی مما اوحی الی ھذا الوحی المبشر

قل ارید بک انہ نازل من السماء ما یرضیک وما ینزل الا بامر ربک
ما ارسلنک الا خزی بہ اللہ قوما لا یؤمنون ان اللہ مع الذین اتقوا
والذین ھم محسنون وبشر الذین امنوا ان لھم الفتح واللہ متم نورہ
ولو کرہ الکافرون کتب اللہ لاغلبن انا ورسلی لا تخف انی لا یخاف
لدی المرسلون

حقیقۃ الوحی

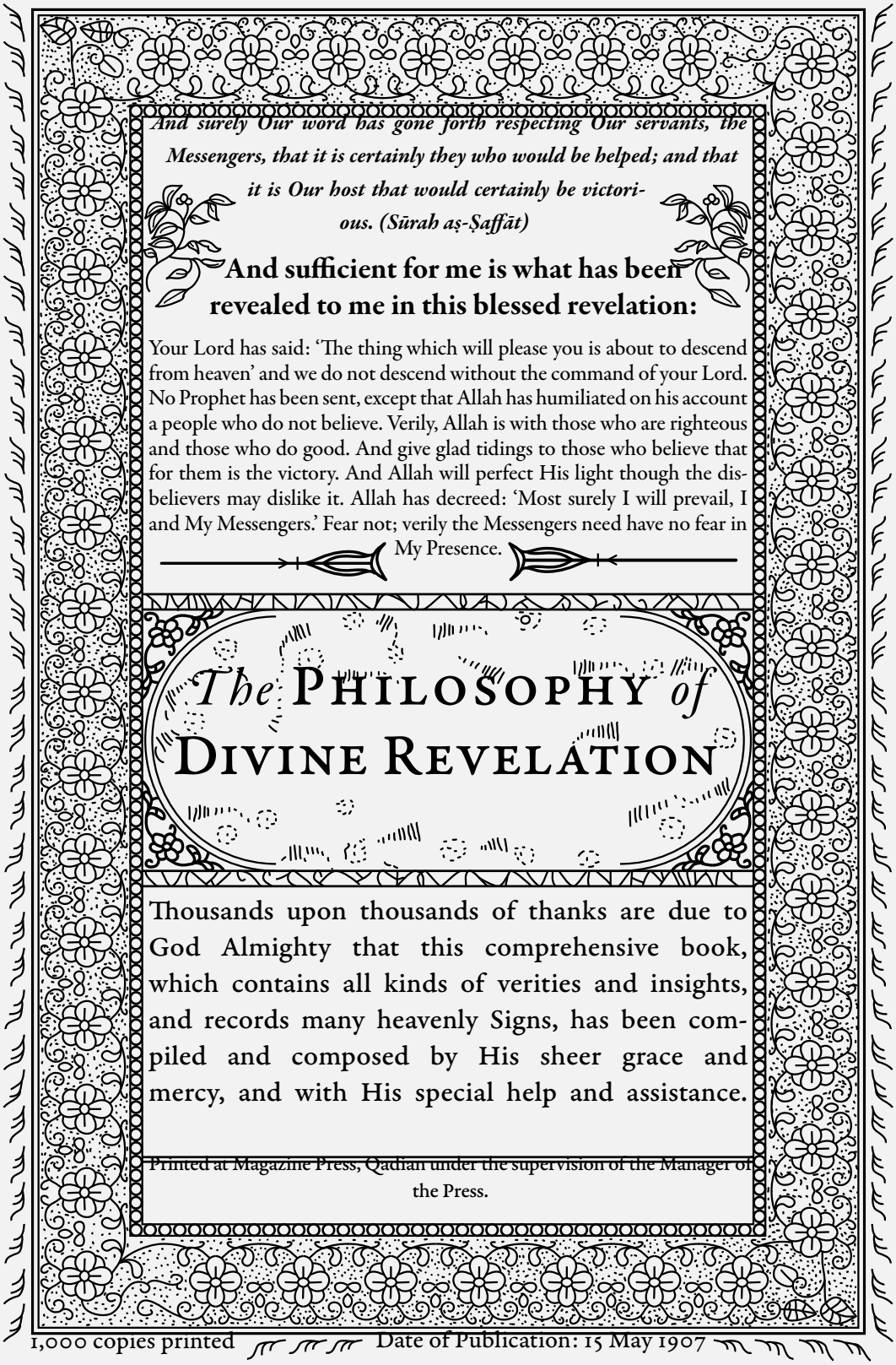
خدا تعالیٰ کا ہزار ہزار شکر ہے کہ یہ کتاب جامع تبیین ہر ایک قسم
کے حقائق اور معارف اور بہت سے آسمانی نشان درج ہیں محض
اسکے فضل اور کرم اور خاص اُسکی توفیق اور تائید سے مرتب و تالیف ہو کر

مطبع میگزین قادیان میں باہتمام مینجر مطبع کے چھپی

تعداد ایک ہزار جلد — تاریخ اشاعت ۱۵ مئی ۱۹۰۷ء

Facsimile of the original title page for *Ḥaqīqatul-Waḥī,* printed in 1907.

The works of the Almighty have become manifest.
Those who called [me] a disbeliever have been seized.



And surely Our word has gone forth respecting Our servants, the Messengers, that it is certainly they who would be helped; and that it is Our host that would certainly be victorious. (Sūrah aṣ-Ṣaffāt)

And sufficient for me is what has been revealed to me in this blessed revelation:

Your Lord has said: 'The thing which will please you is about to descend from heaven' and we do not descend without the command of your Lord. No Prophet has been sent, except that Allah has humiliated on his account a people who do not believe. Verily, Allah is with those who are righteous and those who do good. And give glad tidings to those who believe that for them is the victory. And Allah will perfect His light though the disbelievers may dislike it. Allah has decreed: 'Most surely I will prevail, I and My Messengers.' Fear not; verily the Messengers need have no fear in My Presence.

The Philosophy *of* Divine Revelation

Thousands upon thousands of thanks are due to God Almighty that this comprehensive book, which contains all kinds of verities and insights, and records many heavenly Signs, has been compiled and composed by His sheer grace and mercy, and with His special help and assistance.

Printed at Magazine Press, Qadian under the supervision of the Manager of the Press.

1,000 copies printed Date of Publication: 15 May 1907

Translation of the original title page for *Ḥaqīqatul-Waḥī,* printed in 1907.

فتح عظیم

بسم اللہ الرحمن الرحیم

ڈاکٹر جان الیگزنڈر ڈوئی امریکہ کا جھوٹا نبی میری پیشگوئی کے مطابق مر گیا

نشان ۱۹۶۔ واضح ہو کہ یہ شخص جس کا نام عنوان میں درج ہے اسلام کا سخت درجہ پر دشمن تھا اور علاوہ اس کے اُس نے جھوٹا دعوے پیغمبری کا کیا اور حضرت سید النبیین و اصدق الصادقین و خیر المرسلین و امام الطیبین جناب تقدس مآب محمد مصطفےٰ صلی اللہ علیہ وسلم کو کاذب اور مفتری خیال کرتا تھا اور اپنی خباثت سے گندی گالیاں اور فحش کلمات سے آنجناب کو یاد کرتا تھا۔ غرض بغض دین متین کی وجہ سے اُس کے اندر سخت ناپاک خصلتیں موجود تھیں اور جیسا کہ خنزیروں کے آگے موتیوں کا کچھ قدر نہیں ایسا ہی وہ توحید اسلام کو بہت ہی حقارت کی نظر سے دیکھتا تھا۔ اور اس کا استیصال چاہتا تھا۔ اور حضرت عیسےٰ کو خدا جانتا تھا اور تثلیث کو تمام دنیا میں پھیلانے کیلئے اتنا جوش رکھتا تھا کہ میرے باوجود اسکے کہ صدہا کتابیں پادریوں کی دیکھیں مگر ایسا جوش کسی میں نہ پایا چنانچہ اُسکے اخبار لیوز آف ہیلنگ مورخہ ۱۹ دسمبر ۱۹۰۳ء اور ۱۴ فروری ۱۹۰۷ء میں یہ فقرے ہیں

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نقل اخبار میں سرورق اخبار سے کہ جس کا نمبر ۱۸۹ سے شروع ہوا ہے جلد ۱۹ ہے اور ۱۹ دسمبر ۱۹۰۳ء ہے اور ۱۴ فروری ۱۹۰۷ء ہے

نقل اخبار میں سرورق اخبار سے کہ جس کا نمبر ۱۸۹ سے شروع ہوا ہے جلد ۱۹ ہے اور ۱۹ دسمبر ۱۹۰۳ء ہے اور ۱۴ فروری ۱۹۰۷ء ہے

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ.[1]
نَحۡمَدُہٗ وَنُصَلِّی [2]

A GREAT VICTORY

Dr. John Alexander Dowie—the False Prophet of America—Dies in Accordance with My Prophecy

196. ONE HUNDRED NINETY-SIXTH SIGN[3☆] —Let it be clear that the man whose name is mentioned in the title was a bitter enemy of Islam. He also made a false claim to prophethood, and considered the Chief of Prophets, the Most Truthful of the True, the Best of Messengers, the Leader of the Pure, Bearer of Holiness, Muḥammad, the Chosen One of God, may peace and blessings of Allah be upon him, to be a liar and an impostor. Because of his evil nature, he used foul and obscene language about the Holy Prophet[sa]. In brief, because of his malice towards Islam, extremely evil traits were found in him. Just as swine see no value in pearls, so did he view the Islamic [concept of] *Tauḥīd* [Oneness of God] with contempt and wanted to destroy it. He believed Ḥaḍrat ʿĪsā to be God and had such a passion for spreading the doctrine of Trinity

1. In the name of Allah, the Gracious, the Merciful. [Publisher]
2. We praise Him and invoke blessings [on His Noble Messenger]. [Publisher]
3. ☆ In the Epilogue, the Signs began to be numbered by mistake from Number 1 when they should have started from Number 189. Thus up to this point, adding the eight Signs mentioned so far in this Epilogue, the total Number has reached 196 (Number 5 had been used twice by mistake). This is why this Sign has been assigned the Number 196. (Author)
   * As noted by the Promised Messiah[as] there is a numerical mistake in numbering. In the Epilogue there are nine Signs after Sign Number 187. [Publisher]

"میں خدا سے دعا کرتا ہوں کہ وہ دن جلد آوے کہ اسلام دنیا سے نابود ہو جاوے۔ اے خدا تو ایسا ہی کر۔ اے خدا اسلام کو ہلاک کر دے"

اور پھر اپنے پرچہ اخبار ۱۲ دسمبر ۱۹۰۳ء میں اپنے تئیں سچا رسول اور سچا نبی قرار دیکر کہتا ہے کہ اگر میں سچا نبی نہیں ہوں تو پھر روئے زمین پر کوئی ایسا شخص نہیں ہے جو خدا کا نبی ہو" علاوہ اس کے وہ سخت مشرک تھا اور کہتا تھا کہ مجھ کو الہام ہو چکا ہے کہ پچیس ۲۵ برس تک یسوع مسیح آسمان سے اتر آئیگا اور حضرت عیسیٰ کو درحقیقت خدا جانتا تھا اور ساتھ اس کے میرے دل کو دکھ دینے والی ایک یہ بات تھی جیسا کہ میں لکھ چکا ہوں کہ وہ نہایت درجہ پر ہمارے نبی کریم صلے اللہ علیہ وسلم کا دشمن تھا اور میں اس کا پرچہ اخبار لیوز آف ہیلنگ لیتا تھا اور اسکی بدزبانی پر ہمیشہ مجھے اطلاع ملتی تھی۔ جب اسکی شوخی انتہا تک پہنچی تو میں نے انگریزی میں ایک چٹھی اسکی طرف روانہ کی اور مباہلہ کیلئے اس سے درخواست کی تا خدا تعالیٰ ہم دونوں میں سے جو جھوٹا ہے اس کو سچے کی زندگی میں ہلاک کرے۔ یہ درخواست دو مرتبہ یعنی ۱۹۰۲ء اور پھر ۱۹۰۳ء میں اسکی طرف بھیجی گئی تھی۔ اور امریکہ کے چند نامی اخباروں میں بھی شائع کی گئی تھی جن کے نام حاشیہ میں درج ہیں[۱]

نمبر	نام اخبار مع تاریخ	خلاصہ مضمون
(۱)	شکاگو انٹر پیٹر اخبار ۲۸ جون ۱۹۰۳ء	عنوان۔ کیا ڈوئی اس مقابلہ میں نکلیگا"۔ دونوں تصویریں پہلو بہ پہلو دیکر لکھتا ہے کہ مرزا صاحب کہتے ہیں ڈوئی مفتری ہے اور میں دعا کرنیوالا ہوں کہ وہ اسے میری زندگی میں ہلاک کرے۔ یہ دعا کر دی اور پھر کہتے ہیں کہ جھوٹے اور سچے میں فیصلہ کا یہ طریق ہے کہ خدا سے دعا کی جاوے کہ دونوں میں سے جو جھوٹا ہے وہ سچے کی زندگی میں ہلاک ہو جاوے۔
(۲)	ٹیلیگراف ۵ جولائی ۱۹۰۳ء	مرزا غلام احمد صاحب پنجاب سے ڈوئی کو چیلنج دیتے ہیں کہ اے وہ شخص جو مدعی نبوت ہے آ۔ اور میرے ساتھ مباہلہ کر۔ ہمارا مقابلہ دعا سے ہوگا۔ اور ہم دونوں خدا تعالیٰ سے دعا کرینگے کہ ہم میں سے جو شخص کذاب ہے وہ پہلے ہلاک ہو۔

in the world, that though I have read hundreds of books by Christian clergymen, I have not seen such passion in anyone else. His newspaper, *Leaves of Healing* dated 19 December 1903, and 14 February 1907, contain the following sentences:

> I pray God for the day to come when the Crescent shall disappear. May God grant it! May God destroy it [i.e. Moslem Abomination].

Again, in his newspaper dated 12 December 1903, considering himself to be a true Messenger and a true Prophet, he wrote:

> If I am not God's prophet, there is none on God's earth that is.

In addition, he was an avid polytheist and used to say that he had received revelation that Yasū' Masīḥ [Jesus Christ] shall descend from heaven in twenty-five years. He believed that Ḥaḍrat 'Īsā was indeed God. Moreover, the one thing which caused great grief to my heart, as I have written, was that he was an extreme enemy of our Holy Prophet, may peace and blessings of Allah be upon him. I subscribed to his newspaper *Leaves of Healing* and was constantly aware of his foul and abusive language. When his insolence had reached the limit, I sent him a letter in English in which I invited him to a *mubāhalah* [prayer duel] so that God may cause the liar among us to die during the lifetime of the one who is truthful. This invitation was sent to him twice, in 1902 and again in 1903, and was also published in some well-known newspapers in America. Their names are written in the footnote below.[1]

تتمہ

اور اس مضمون مباہلہ میں مینے جھوٹے پر بد دعا بھی کی تھی اور خدا تعالیٰ سے یہ چاہا تھا کہ خدا جھوٹے کا جھوٹ اپنے فیصلہ سے کھول دے۔ اور یہ میرا مضمون مباہلہ کا جیسا کہ ابھی لکھ چکا ہون امریکہ کے چند روزانہ اور نامی اخبارون مین بخوبی شایع ہو گیا تھا۔ اور یہ اخبارین امریکہ کے عیسائیون کی تھین جن کا مجھ سے کچھ تعلق نہ تھا اور اخبارون مین

+ حاشیہ۔ میری طرف سے ۲۳۔ اگست ۱۹۰۳ء کو ڈوئی کے مقابل پر انگریزی مین یہ اشتہار شایع ہوا تھا جسمین یہ فقرہ ہے کہ مین عمر مین ستر برس کے قریب ہون اور ڈوئی جیسا کہ وہ بیان کرتا ہے پچاس برس کا جوان ہے لیکن مینے اپنی بڑی عمر کی کچھ پروا نہین کی کیونکہ اس مباہلہ کا فیصلہ عمرون کی حکومت سے نہین ہوگا بلکہ خدا جو احکم الحاکمین ہے وہ کا فیصلہ کریگا۔ اور اگر ڈوئی مقابلہ سے بھاگ گیا ..... تب بھی یقیناً سمجھو کہ اسکے صیحون پر جلد تر ایک آفت آنیوالی ہے۔ اب مین اس مضمون کو اس دعا پر ختم کرتا ہون کہ اے قادر اور کامل خدا! جو ہمیشہ نبیون پر ظاہر ہوتا رہا ہے اور ظاہر ہوتا رہیگا یہ فیصلہ جلد کر اور ڈوئی کا جھوٹ لوگون پر ظاہر کر دے اور مین یقین رکھتا ہون کہ جو کچھ اپنی وحی سے تو نے مجھ وعدہ دیا ہے وہ وعدہ ضرور پورا ہوگا۔ اے قادر خدا میری دعا سن لے۔ تمام طاقتین تجھ کو ہین

دکھیو اشتہار ۲۳۔ اگست ۱۹۰۳ء بزبان انگریزی۔ منہ

نمبر	نام اخبار مع تاریخ	خلاصہ مضمون
(۳)	ارگونالٹ سان فرانسسکو یکم دسمبر ۱۹۰۲ء	عنوان انگریزی اور عربی (یعنی عیسائیت اور اسلام) کا مقابلہ دعا۔ مرزا صاحب کے مضمون کا خلاصہ جو ڈوئی کو لکھا ہے یہ ہے کہ تم ایک جماعت کے لیڈر ہو اور میری بھی بہت سے پیرو ہین۔ پس اس بات کا فیصلہ کہ خدا کی طرف سے کون ہے ہم مین اس طرح ہو سکتا ہے کہ ہم مین سے ہر ایک اپنے خدا سے دعا کرے اور جسکی دعا قبول ہو وہ سچا خدا کی طرف سے سمجھا جاوے۔ دعا یہ ہوگی کہ ہم دونون مین سے جو جھوٹا ہے خدا اسے پہلے ہلاک کرے۔ یقیناً یہ ایک معقول اور منصفانہ تجویز ہے۔
(۴)	لٹریری ڈائجسٹ نیویارک ۲۰۔ جون ۱۹۰۳ء	میری تصویر دیکر مباہلہ کا مفصل ذکر کرتا ہو یعنے یہ کہ دونون نبی یعنی ڈوئی اور ہم دعا کرین کہ جھوٹا سچے کی زندگی مین اور اسکے سامنے ہلاک ہو۔
(۵)	نیویارک میل اینڈ ایکسپریس ۲۸۔ جون ۱۹۰۳ء	عنوان مباہلہ یا مقابلہ دعا کے نیچے اسی مباہلہ کا ذکر کرتا ہو
(۶)	ہیرلڈ روچسٹر ۲۵ جون ۱۹۰۳ء	ڈوئی کو مباہلہ کیلئے بلایا گیا ہے اور پھر مباہلہ کا ذکر کرتا ہے۔
(۷)	ریکارڈ بوسٹن ۲۷ جون ۱۹۰۳ء	مباہلہ کا ذکر ہے
(۸)	ایڈورٹائزر بوسٹن ۲۵ جون ۱۹۰۳ء	ایضاً
(۹)	پالیٹ بوسٹن ۲۷ جون ۱۹۰۳ء	〃
(۱۰)	[illegible] ۲۷ جون ۱۹۰۳ء	〃
(۱۱)	انٹر اوشن شکاگو ۲۷ جون ۱۹۰۳ء	〃 پھر ۲۸ جون کے پرچہ مین دونون تصویرین دیکر مفصل ذکر کیا ہے۔
(۱۲)	[illegible] ۲۸ جون ۱۹۰۳ء	〃

No.	Newspaper	Date	Summary of News
1	Chicago Interpreter	28 Jun. 1903	The newspaper ran the headline, 'Will Dowie come out for this contest?' Printing my photograph side by side with that of Dowie's, it reported that Mirza Sahib says that Dowie is an impostor, and that he prays for God to destroy and annihilate him in his lifetime. Then the newspaper quotes me as saying: 'The way of distinguishing between the one who is an impostor and the one who is truthful is that both should pray to God that from the two, the liar should die in the lifetime of the truthful one.'
2	Telegraph	5 Jul. 1903	The newspaper reports that Mirza Ghulam Ahmad of the Punjab, India, has challenged Dowie, the claimant of prophethood, to a *mubāhalah,* and that this is to be undertaken by praying to God that whosoever of the two is a liar should die in the lifetime of the one who is truthful.
3	Argonaut, San Francisco	1 Dec. 1902	The newspaper ran the headline, 'Prayer duel between Christianity and Islam' and gives a summary of my letter to Dowie in which I wrote to him: 'You lead a Jamāʿat and I too have a large following. To decide therefore who from among us is truly from God we can both pray to the God we believe in. Then the one whose prayer is accepted should be considered to be truly from God. And, the prayer should be: 'May God cause the one of us who is a liar to die earlier than the one who is truthful.' Surely, the paper says, this is a reasonable and just method to reach the truth.

شایع کرانے کی اسلئے مجھے ضرورت پیش آئی کہ ڈاکٹر ڈوئی جھوٹے نبی نے براہِ راست مجھہ کو جواب نہین دیا تھا آخر مہینے وہ مضمونِ مباہلہ امریکہ کے اُن نامی اخبارون مین جو روزانہ ہین اور کثرت سے دُنیا مین جاتے ہین شایع کرا دیا۔ یہ خدا کا فضل ہے کہ باوجودیکہ اوّیٹر ان اخبارات امریکہ عیسائی تھے اور اسلام کے مخالف تھے تاہم اُنہون نے نہایت مدوشدّ سے میرے مضمون مباہلہ کو ایسی کثرت سے شایع کر دیا کہ امریکہ اور یورپ میں اسکی دھوم مچگئی اور ہندوستان تک اس مباہلہ کی خبر ہوگئی۔ اور میرے مباہلہ کا خلاصہ

نمبر	نام اخبار مع تاریخ	خلاصہ مضمون
(۱۳)	ڈیموکریٹک کرانیکل روچسٹر ۲۵ جون ۱۹۰۳ء	مباہلہ کے بعد دونون تصویرین یہی دی ہین اور میری تصویر کے نیچے یہ لفظ ہین۔ مرزا غلام احمد
(۱۴)	شکاگو کا ایک اخبار تاریخ اور نام مٹ گیا	ہندوستان کا مسیح جس نے ڈوئی کو دعا کے مقابلہ کیلئے چیلنج دیا ہے
(۱۵)	برلنگٹن فری پریس ۲۷ جون ۱۹۰۳ء	مباہلہ کا ذکر ہے۔
(۱۶)	شکاگو انٹر اوشن ۲۸ جون ۱۹۰۳ء	//
(۱۷)	الینی پریس ۲۵ جون ۱۹۰۳ء	//
(۱۸)	جیلسٹول ٹائمز ۲۸ جون ۱۹۰۳ء	//
(۱۹)	بالٹی مور امریکن ۲۵ جون ۱۹۰۳ء	//
(۲۰)	فلوٹائمز ۲۵ جون ۱۹۰۳ء	//
(۲۱)	نیویارک میل ۲۵ جون ۱۹۰۳ء	//
(۲۲)	بوسٹن ریکارڈ ۲۷ جون ۱۹۰۳ء	//
(۲۳)	ڈیموکریٹ انگلش نوٹ ۲۷ جون ۱۹۰۳ء	//
(۲۴)	ہیلینا ریکارڈ یکم جولائی ۱۹۰۳ء	//
(۲۵)	گروم شایر گزٹ ۱۷ جولائی ۱۹۰۳ء	//
(۲۶)	لوئیٹن کرانیکل ایضاً	//
(۲۷)	ہیوسٹن کرانیکل ۳ جولائی ۱۹۰۳ء	//
(۲۸)	سوانا نیوز ۲۹ جون ۱۹۰۳ء	//
(۲۹)	رچمنڈ نیوز یکم جولائی ۱۹۰۳ء	//
(۳۰)	گلاسگو ہیرلڈ ۲۷ اکتوبر ۱۹۰۳ء	//
(۳۱)	نیویارک کمرشل ایڈورٹائزر ۲۶ اکتوبر ۱۹۰۳ء	اگر ڈوئی اشارتاً یا ملمعتاً اس چیلنج کو منظور کریگا تو بڑی ذلت اور حسرت کے ساتھ ہلاک ہوگا۔ اور اگر وہ اس چیلنج کو قبول نہ کریگا تو بھی اس کے مریدون پر سخت آفت آئیگی۔
(۳۲)	دی اونگ ٹیلیگراف نیویارک ۲۸ اکتوبر ۱۹۰۳ء	مباہلہ اور ڈوئی پر بددعا کرنے کا ذکر ہے۔

یہ اخبار صرف وہ ہین جو ہم تک پہنچے ہین۔ اس کثرت سے معلوم ہوتا ہے کہ سیکڑون اخبارون مین یہ ذکر ہوا ہوگا۔ منہ

No.	Newspaper	Date	Summary of News
4	Literary Digest, New York	20 Jun. 1903	The newspaper has printed my photo and elaborates on the issue of *mubāhalah* saying that the two parties, Dowie and I, will pray to God that of the two of us whoever is a liar should die in the lifetime of the one who is truthful.
5	New York Mail and Express	28 Jun. 1903	'*Mubāhalah* between two claimants of Prophethood' is the heading of the report published in the paper. The report then explains in detail what a *mubāhalah* is.
6	Herald Rochester	25 Jun. 1903	The newspaper reports that Dowie has been invited to a *mubāhalah,* and then describes in detail what a *mubāhalah* is.
7	Record Boston	27 Jun. 1903	The newspaper published a news item about the *mubāhalah*.
8	Advertiser Boston	25 Jun. 1903	Same as above.
9	Pilot Boston	27 Jun. 1903	Same as above.
10	Pathfinder, Washington	27 Jun. 1903	Same as above.
11	The Chicago Inter-Ocean	27 Jun. 1903	Same as above and then in its issue of 28 June 1903 the paper published both photos [my photo as well as that of Dowie] and gave details of the *mubāhalah*.
12	Worcester Spy	28 Jun. 1903	〃
13	The Democrat Chronicle, Rochester	25 Jun. 1903	The newspaper has mentioned the *mubāhalah* and published photos of Dowie and me. Underneath my photo appears the caption, 'Mirza Ghulam Ahmad'.

No.	Newspaper	Date	Summary of News
14	A newspaper of Chicago: name and date torn		The newspaper mentions me as the Messiah of India who has invited Dowie to a *mubāhalah*.
15	The Burlington Free Press	27 Jun. 1903	The newspaper carries a news item about the *mubāhalah*.
16	The Chicago Inter-Ocean	28 Jun. 1903	〃
17	Albany Press	25 Jun. 1903	〃
18	Jacksonville Times	28 Jun. 1903	〃
19	Baltimore American	25 Jun. 1903	〃
20	Buffalo Times	25 Jun. 1903	〃
21	New York Mail	25 Jun. 1903	〃
22	Boston Record	27 Jun. 1903	〃
23	Desert English News	27 Jun. 1903	〃
24	Helena Record	1 Jul. 1903	〃
25	The Groom-shire Gazette	17 Jul. 1903	〃
26	Nuneaton Chronicle	17 Jul. 1903	〃
27	Houston Chronicle	3 Jul. 1903	〃

No.	Newspaper	Date	Summary of News
28	Savanna News	29 Jun. 1903	〃
29	Richmond News	1 Jul. 1903	〃
30	Glasgow Herald	27 Oct. 1903	〃
31	The New York Commercial Advertiser	26 Oct. 1903	The newspaper quotes me saying that if Dowie accepts my challenge openly or even indirectly, he will die in extreme pain and frustration, but if he does not accept the challenge, even then the town of Zion, which he built, will suffer great calamity.
32	The Morning Telegraph of New York	28 Oct. 1903	The newspaper mentions the *mubāhalah* and my prayer against Dowie.

These are the newspapers that have reached me. It seems from this multitude [of reports] that it must have been reported in hundreds of newspapers. (Author)

مضمون یہ تہا کہ اسلام سچّا ہے اور عیسائی مذہب کا عقیدہ جہوٹا ہے اور مین خدا تعالےٰ کیطرف سے وُہی مسیح ہون جو آخری زمانہ مین آنیوالا تہا اور نبیون کے نوشتون مین اُسکا وعدہ تہا اور نیز مینے اسمین لکہا تہا کہ ڈاکٹر ڈوئی اپنے دعوے رسول ہونے اور تثلیث کے عقیدہ مین جہوٹا ہے اگر وہ مجہہ سے مباہلہ کرے تو میری زندگی مین ہی بہت سی حسرت اور دُکھ کے ساتھ مریگا اور اگر مباہلہ بہی نہ کرے تب بہی وہ خدا کے عذاب سے بچ نہین سکتا اِس کے جواب مین بدقسمت ڈوئی نے ڈسمبر ۱۹۰۳ء کے کسی پرچہ مین اور نیز ۲۶ ستمبر ۱۹۰۳ء کے اپنے پرچہ نمبر ۱۳ مین اپنی طرف سے یہ چند سطرین انگریزی مین شایع کین جن کا ترجمہ ذیل مین ہے۔

"ہندوستان مین ایک بیوقوف محمدی مسیح ہے جو مجہے بار بار لکھتا ہے کہ مسیح یسوع کی قبر کشمیر مین ہے اور لوگ مجہے کہتے ہین کہ تو اسکا جواب کیون نہین دیتا اور کہ تو کیون اِس شخص کا جواب نہین دیتا مگر کیا تم خیال کرتے ہو کہ مین ان مچھروں اور مکھیون کا جواب دُونگا اگر مین اِن پر اپنا پاؤں رکہون تو مین انکو کچل کر مار ڈالون گا"

اور پھر پرچہ ۱۹ ڈسمبر ۱۹۰۳ء مین لکہتا ہے کہ میرا کام یہ ہے کہ مین مشرق اور مغرب اور شمال اور جنوب سے لوگون کو جمع کرون اور مسیحیون کو اس شہر اور دوسرے شہرون مین آباد کرون یہانتک کہ وہ دن آجائے کہ مذہب محمدی دُنیا سے مٹایا جائے اے خدا ہمین وہ وقت دکہلا۔

غرض شخص مذکور کے مضمون مباہلہ کے بعد جو یوروپ اور امریکہ اور اس ملک مین شایع ہوچکا تہا بلکہ تمام دُنیا مین شایع ہوگیا تہا شوخی مین روز بروز بڑہتا گیا اور اس طرف مجہی یہ انتظار تہی کہ جو کچہہ مینے اپنی نسبت اور اسکی نسبت خدا تعالیٰ سے فیصلہ چاہا ہے ضرور خدا تعالیٰ سچا فیصلہ کریگا اور خدا تعالیٰ کا فیصلہ کاذب اور صادق مین فرق کرکے دکہلا دیگا[۱]

[۱] اس اشتہار کے صفحہ ۳ کو پڑہو جس کا خلاصہ مطلب یہ ہے کہ ۲۳ اگست ۱۹۰۳ء کو بزبان انگریزی مینے ڈوئی کے مقابل پر ایک اشتہار شایع کیا تہا اور خدا تعالیٰ سے الہام پاکر اسمین لکہا تہا کہ خواہ ڈوئی کبیر مباہلہ کرے یا نہ کرے وہ خدا کے عذاب سے نہین بچیگا اور خدا جہوٹے اور سچے مین فیصلہ کرکے دکہلا دیگا منہ

In the text of this *mubāhalah,* I had also invoked the curse of Allah upon the liar[1☆] and had prayed to God Almighty to give His decision and thus expose the falsehood of the one who is lying. The text of this *mubāhalah,* as I have just pointed out, was well publicized in some well-known American dailies. These newspapers belonged to American Christians and had no affiliation with me. The reason for my publishing this *mubāhalah* in the American press was that Dr. Dowie, the false Prophet, did not answer me directly. So, as a last resort, I got that text of the *mubāhalah* published in the well-known daily newspapers of America, which are distributed all over the world in large numbers. It is only by the grace of God that the editors of these American newspapers—despite being Christians and hostile to Islam—published my article about the *mubāhalah* so widely and with such enthusiasm that it became widely known throughout America and Europe, and its news even reverberated back to India. The gist of my *mubāhalah* was that Islam is the true faith and the Christian doctrine is false, and I am the same Messiah from God who was to come in the Latter Days and was promised in the Scriptures of the Prophets. I also wrote that Dr. Dowie was false in his claim of prophethood, as well as in his doctrine of Trinity, and that if he accepted the *mubāhalah* he would die within my lifetime in great pain and misery. Even if he did not accept the challenge, he would still not be able to escape divine punishment. In response to this, the ill-fated Dowie published the following lines in

1. ☆ I published an announcement in English on 23 August 1903, opposing Mr. Dowie. It says; 'I am about seventy years in age and Mr. Dowie, as he states, is a young man of fifty but I do not care for my age because this *mubāhalah* will not be decided by our ages but God who is the Most Supreme Authority will decide it. If Mr. Dowie flees from this confrontation—even then, the calamity will certainly befall his Zion soon. Now I finish this discourse with this prayer: 'O All-Powerful and Perfect God, who always reveals Himself to the Prophets and shall continue to do so, settle this matter soon and reveal the falsehood of Mr. Dowie to the people. I am certain that whatever You have promised me through Your revelation, shall be fulfilled definitely. O Almighty God, hear my prayer, You have all the powers.' See English Announcement of 23 Aug. 1903. (Author)

اور مین ہمیشہ اسبارہ مین خدا تعالیٰ سے دعا کرتا تہا اور کاذب کی موت چاہتا تہا چنانچہ کئی دفعہ خدا تعالیٰ نے مجھے خبر دی کہ تو غالب† ہوگا اور دشمن ہلاک کیا جائیگا اور پہر ڈوئی کے مرنے سے قریبًا پندرہ۱۵ دن پہلے خدا تعالیٰ نے اپنی کلام کے ذریعہ سے مجھے میری فتح کی اطلاع بخشی جس کو مین اُس رسالہ مین جس کا نام ہے قادیان کے آریہ اور ہم اسکے ٹائٹل پیج کے پہلے ورق کے دوسرے صفحہ مین ڈوئی کی موت سے قریبًا دو ہفتہ پہلے شایع کر چکا ہون اور وہ یہ ہے

تازہ نشان کی پیشگوئی

خدا فرماتا ہے کہ مین ایک تازہ نشان ظاہر کرونگا جسمین فتح عظیم ہوگی وہ تمام دنیا کیلئے ایک نشان ہوگا (یعنی ظہور اسکا صرف ہندوستان تک محدود نہین ہوگا) اور خدا کے ہاتہون سے اور آسمان سے ہوگا چاہیے کہ ہر ایک آنکھ اُسکی منتظر رہے کیونکہ خدا اسکو عنقریب ظاہر کریگا تا وہ یہ گواہی دے کہ یہ عاجز جس کو تمام قومین گالیان دے رہی ہیں اُس کیطرف سے ہے مبارک وہ جو اس سے فائدہ اٹھاوے

المشتہر

میرزا غلام احمد مسیح موعود مشتہرہ ۲۰ فروری ۱۹۰۷ء

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† حاشیہ - ۹ فروری ۱۹۰۷ء کو مجھے یہ الہام ہوا کہ انک انت الاعلیٰ یعنے غلبہ تجہی کو ہوگا - اور پہر اسی تاریخ مجھے یہ الہام ہوا العید لاخر تنال منہ فتحًا عظیما یعنے ایک اور خوشی کا نشان تجہ کو ملیگا جس سے ایک بڑی فتح تیری ہوگی - جس مین یہ تفہیم ہوئی کہ ممالک مشرقیہ مین تو سعد اللہ لدہانوی میری پیشگوئی اور مباہلہ کے بعد جنوری کے پہلے ہفتہ مین ہی نمونیا پلیگ سے مرگیا - یہ تو پہلا نشان تہا اور دوسرا نشان اس سے بہت ہی بڑا ہوگا جسمین فتح عظیم ہوگی سو وہ ڈوئی کی موت ہے جو ممالک مغربیہ مین ظہور مین آئی - دیکھو ریویو نمبر ۲ صفحہ ۸۴ فروری ۱۹۰۷ء اس سے خدا تعالیٰ کا الہام پورا ہوا کہ

English in one of the issues during December 1903, and also in the 26 September 1903 and other issues of his newspaper:

> There is one foolish man in India, a Mohammedan Messiah, who persists in writing to me saying that the body of the Christ is buried at Cashmir, in India, and can be found there. 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 these gnats and flies? If I put my foot on them I would crush out their lives.

In his issue of 19th December, 1902, 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 Mohammedans are swept away. May God give us that time.

In short, this man became more and more impudent after the publication of my *mubāhalah,* which had been published in Europe, America, here in India, and virtually throughout the entire world. For my part I only waited, for I was sure that God would decide between us as I had beseeched Him to do, and His decision would distinguish between the liar and the truthful.[1☆]

I kept praying to God asking for the death of the liar. Hence, God Almighty informed me a number of times that I would be victorious[2☆] and

1. ☆ Read page 3 of this Announcement. The gist of it is that on 23 August 1903, I had published an announcement in English, opposing Mr. Dowie. On receiving revelation from God Almighty, I had written therein that whether or not Mr. Dowie does a *mubāhalah* with me, he will not escape God's punishment and God will distinguish the true from the false. (Author)

2. ☆ **Footnote**: On 9 February 1907, I received this revelation انك انت الاعلى meaning: 'You shall indeed be victorious.' And then on the same date I received the revelation العيد الاخر تنال منه فتحًا عظيمًا meaning: 'You shall be bestowed another Sign that shall cause happiness and by which you shall be

تتمہ

اب ظاہر ہے کہ ایسا نشان (جو فتح عظیم کا موجب ہے) جو تمام دُنیا ایشیا اور امریکہ اور یورپ اور ہندوستان کیلئے ایک کھلا کھلا نشان ہو سکتا ہے وہ یہی ڈوئی کے مرنیکا نشان ہے+ کیونکہ اور نشان جو میری پیشگوئیوں سے ظاہر ہوئے ہین وہ تو پنجاب اور ہندوستان تک ہی محدود تھے اور امریکہ اور یوروپ کے کسی شخص کو اُن کے ظہور کی خبر نہ تھی۔ لیکن یہ نشان پنجاب سے بصورت پیشگوئی ظاہر ہو کر امریکہ مین جا کر ایسے شخص کے حق مین پورا ہوا جس کو امریکہ اور یُورپ کا فرد فرد جانتا تھا اور اُس کے مرنیکے ساتھ ہی بذریعہ تارون کے اس ملک کے انگریزی اخبارون کو خبر دی گئی چنانچہ پائونیر نے (جو الہ آباد سے نکلتا ہے) پرچہ ۱۱۔ مارچ ۱۹۰۷ء مین اور سول اینڈ ملٹری گزٹ نے (جو لاہور سے نکلتا ہے) پرچہ ۱۲۔ مارچ ۱۹۰۷ء مین اور انڈین ڈیلی ٹیلیگراف نے (جو لکھنؤ سے نکلتا ہے) پرچہ ۱۲۔ مارچ ۱۹۰۷ء مین اِس خبر کو شایع کیا۔ پس اِس طرح پر قرار گیا تمام دُنیا میں یہ خبر شایع کی گئی اور خود یہ شخص اپنی دنیوی حیثیت کی رُو سے ایسا تھا کہ عظیم الشان نوابون اور شاہزادون کی طرح مانا جاتا تھا چنانچہ وب نے جو امریکہ مین مسلمان ہو گیا ہے میری طرف اسکے بارہ مین ایک چٹھی لکھی تھی۔ کہ ڈاکٹر ڈوئی اس ملک مین نہایت معزز اور شاہزادون کی طرح زندگی بسر کرتا ہے۔ اور باوجود اس عزت اور شہرت کے جو امریکہ اور یوروپ مین اُسکو حاصل تھی خدا

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+ حاشیہ۔ ڈوئی اِس پیشگوئی کے بعد اس قدر جلد مر گیا کہ ابھی پندرہ دن ہی اسکی شماتت پر گذری تھی کہ ڈوئی کا خاتمہ ہو گیا پس ایک طالب حق کیلئے یہ ایک قطعی دلیل ہے کہ یہ پیشگوئی خاص ڈوئی کے بارے مین تھی کیونکہ اول تو اس پیشگوئی مین یہ لکھا ہے کہ وہ فتح عظیم کا نشان تمام دُنیا کیلئے ہوگا اور دوسرے یہ لکھا ہے کہ وہ عنقریب ظاہر ہونیوالا ہے پس اس سے زیادہ عنقریب اور کیا ہوگا کہ اس پیشگوئی کے بعد پچھتر ڈوئی اپنی زندگی کے بیس دن بھی پورے نہ کر سکا اور خاک مین جا ملا جن پادری صاحبان نے آتھم کو بازی مین شور مچایا تھا اب اُن کو ڈوئی کی موت پر ضرور غور کرنی چاہیئے۔ منہ

the enemy would be destroyed. Then, just fifteen days before Dowie's death, God Almighty informed me once again of my victory through His revelation which was published by me on the second page after the title page of the book, *Qadian kei Ārya aur Hamm* ['We and the Āryas of Qadian'] about a fortnight prior to Dowie's death, which is as follows:

Prophecy of a Fresh Sign

God says:

> میں ایک تازہ نشان ظاہر کروں گا جس میں فتح عظیم ہوگی وہ تمام دنیا کے لئے ایک نشان ہوگا ﴿یعنی ظہور اس کا صرف ہندوستان تک محدود نہیں ہوگا﴾ اور خدا کے ہاتھوں سے اور آسمان سے ہوگا
>
> I shall manifest a fresh Sign in which there shall be a great victory. It shall be a Sign for the whole world. (That is, its manifestation will not be confined to India alone.) This will be caused by the hands of God and will be from the heavens.

Let each eye eagerly await its manifestation, for God will soon manifest it. This will happen as a divine testimony that this humble one upon whom all nations are heaping abuse, is from Him. Fortunate indeed is the one who benefits from it.

ANNOUNCED BY
Mirza Ghulam Ahmad, the Promised Messiah,
Dated 20 February 1907

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granted a great victory.' Its meaning that was bestowed upon me was that in the eastern countries Sa'dullāh of Ludhiana had died from pneumonic plague after my prophecy and the *mubāhalah* in the first week of January. This was the first Sign, and the second Sign would be very much greater in which I would be granted a grand victory. So this was the death of Dowie which took place in the western countries. See the newspaper *Badr* dated 14 February 1907 and thus that prophecy of Allah the Exalted was fulfilled in which it was stated میں دو نشان دکھاؤں گا۔ 'I shall show two Signs.' (Author)

تعالیٰ کے فضل سے یہ ہوا کہ میرے مباہلہ کا مضمون اُس کے مقابل پر امریکہ
کے بڑے بڑے نامی اخبارون نے جو روزانہ ہین شائع کر دیا اور تمام امریکہ
اور یورپ مین مشہور کر دیا اور پھر اس عام اشاعت کے بعد جس ہلاکت اور
تباہی کی اُس کی نسبت پیشگوئی مین خبر دی گئی تہی وہ ایسی صفائی سے پوری
ہوئی کہ جس سے بڑھ کر اکمل اور اتم طور پر ظہور مین آنا متصوّر نہین ہو سکتا - اُسکی زندگی
کے ہر ایک پہلو پر آفت پڑی - اُس کا خائن ہونا ثابت ہوا اور وہ شراب کو اپنی
تعلیم مین حرام قرار دیتا تہا مگر اُس کا شراب خوار ہونا ثابت ہو گیا - اور وہ
اُس اپنے آباد کردہ شہر صیحون سے بڑی حسرت کے ساتھ نکالا گیا جس کو اُس نے
کئی لاکھ روپیہ خرچ کر کے آباد کیا تہا اور نیز سات کروڑ نقد روپیہ سے جو اُس کے قبضہ
مین تہا اُس کو جواب دیا گیا اور اُسکی بیوی اور اُس کا بیٹا اُسکے دشمن ہو گئے
اور اُس کے باپ نے اشتہار دیا کہ وہ ولد الزنا ہے - پس اس طرح پر وہ قوم مین
ولد الزنا ثابت ہوا - اور یہ دعوے کہ مین بیمارون کو معجزہ سے اچھا کرتا
ہون - یہ تمام لاف و گزاف اُسکی محض جہوٹی ثابت ہوئی اور ہر ایک ذلّت
اُس کو نصیب ہوئی اور آخر کار اُس پر فالج گرا اور ایک تختہ کی طرح چند آدمی
اُس کو اُٹھا کر لے جاتے رہے اور پھر بہت غمون کے باعث پاگل ہو گیا
اور حواس بجا نہ رہے اور یہ دعوے اُس کا کہ میری ابھی بڑی عمر ہے اور مین
روز بروز جوان ہوتا جاتا ہون اور لوگ بڈھے ہوتے جاتے ہین محض فریب
ثابت ہوا - آخر کار مارچ ۱۹۰۷ء کے پہلے ہفتہ مین ہی بڑی حسرت اور درد اور

Now, it is clear that a Sign (which has resulted in a great victory) that can serve as a manifestly bright Sign for the people of Asia, America, Europe, and India, is only this very Sign of Dowie's death.[1☆]

The other Signs which have appeared as a result of my prophecies have been limited to the Punjab and India, and nobody in America or Europe knew about them. But this Sign, which emerged as a prophecy from the Punjab, reached all the way to America and found fulfilment in a person known by everyone in Europe and America. And no sooner had he died than the news of his death was conveyed to India through telegrams.

The news was published by *The Pioneer* (published from Allahabad) on 11 March 1907, and by the *Civil and Military Gazette* (published from Lahore,) on 12 March 1907, and by the *Indian Daily Telegraph* (published from Lucknow) on 12 March 1907. Hence, the news was published virtually around the globe. Such was the worldly status of this man that he was honoured like lords and princes. For instance, Mr. [Alexander Russell] Webb, an American who has become a Muslim there, once wrote a letter to me testifying that this man [Dowie] lives a very prestigious, princely

1. ☆ Dowie died so quickly after this prophecy that only fifteen days had passed since its publication when his life ended. Thus, for a seeker after truth, this is a decisive proof that this prophecy was specifically about Dowie, because it is first written in this prophecy that it would be a Sign of a grand victory for the whole world and second, it is written that it would be manifested very soon. Thus, what could be sooner than this that after this prophecy the unfortunate Dowie could not even complete another twenty days before being returned to dust? The Christian priests who had raised a clamour concerning Ātham should now definitely ponder over the death of Dowie. (Author)

دُکھ کے ساتھ مرگیا۔

اَب ظاہر ہے کہ اِس سے بڑھکر اور کیا معجزہ ہوگا چونکہ میرا اصل کام کسرِ صلیب ہے سو اُس کے مرنے سے ایک بڑا حصہ صلیب کا **ٹوٹ** گیا۔ کیونکہ وہ تمام دُنیا سے اول درجہ حامیٔ صلیب تھا جو پیغمبر ہونے کا دعوے کرتا تھا اور کہتا تھا کہ میری دُعا سے تمام مسلمان ہلاک ہو جائینگے اور اسلام نابود ہو جائے گا اور خانہ کعبہ **ویران** ہو جائیگا۔ سو خدا تعالیٰ نے میرے ہاتھ پر اُس کو ہلاک کیا۔ میں جانتا ہوں کہ اسکی موت سے پیشگوئی قتل خنزیر والی بڑی صفائی سے پوری ہوگئی۔ کیونکہ ایسے شخص سے زیادہ خطرناک کون ہو سکتا ہے کہ جس نے جھوٹے طور پر پیغمبری کا دعوے کیا اور خنزیر کی طرح جھوٹ کی نجاست کھائی اور جیسا کہ وہ خود لکھتا ہے اُس کے ساتھ ایک لاکھ کے قریب ایسے لوگ ہو گئے تھے جو بڑے مالدار تھے بلکہ سچ یہ ہے کہ مسیلمہ کذاب اور اسود عنسی کا وجود اسکے مقابل پر کچھ بھی چیز نہ تھا۔ نہ اِسکی طرح شہرت اُن کی تھی اور نہ اسکی طرح کروڑ ہا روپیہ کے وہ مالک تھے پس میں قسم کھا سکتا ہوں کہ یہ وہی خنزیر تھا جسکے قتل کی آنحضرت صلی اللہ علیہ وسلم نے خبر دی تھی کہ **مسیحِ موعود** کے ہاتھ پر مارا جائیگا+۔ اگر میں اُس کو مباہلہ کیلئے نہ بُلاتا اور اگر میں اُس پر بددُعا نہ کرتا اور اُس کی ہلاکت کی پیشگوئی شایع نہ کرتا تو اِس کا مرنا اسلام کی حقیت کیلئے کوئی دلیل نہ ٹھہرتا

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+ الحمد للہ کہ آج نہ صرف میری پیشگوئی بلکہ آنحضرت صلی اللہ علیہ وسلم کی پیشگوئی کمال صفائی سے پوری ہوگئی۔ منہ

lifestyle in this country. However, despite the prestige and fame that he enjoyed in America and Europe, it so happened by the grace of Allah the Exalted that the text of my *mubāhalah* against him was published by the major daily newspapers of America and became well known all over Europe and America.

Moreover, after it became so widely publicized, the death and destruction concerning him that was foretold in the prophecy was fulfilled with such clarity that it is impossible to conceive anything more comprehensive and perfect. Every aspect of his life was stricken with calamity. He was found to be an embezzler and although he had prohibited the use of liquor in his teachings, he was proven to be an imbiber of alcohol. In a state of great despair he was driven out of Zion—the city which he had himself established at a cost of hundreds of thousands of rupees. He was also deprived of seventy million rupees which he possessed in cash. His wife and son turned against him, and his father even announced that he was a illigitimate son, and it was exposed before the public that his birth was illegitimate.

As for his claim that he miraculously cured the sick, all such bragging and boasting were proven false, and he suffered every kind of humiliation. He was finally afflicted with paralysis and had to be carried about by men like a wooden plank. Soon afterwards, he went mad due to his intense grief and sorrow, losing total control of his senses. His claim that he had a long life ahead of him and that he was getting younger by the day, while others were getting old, turned out to be a mere deception. Finally, in the very

first week of March 1907, he died in a state of great distress, pain, and sorrow.

Now, clearly, what greater miracle could there be than this—since my essential mission is to break the Cross and a great part of the Cross has been broken with his death? Since he was the world's foremost defender of the Cross and claimed to be a Messenger, and used to say that all Muslims would be destroyed by his prayers, Islam would be annihilated, and the Ka'bah would fall into ruins, God Almighty, therefore, caused him to perish at my hands. I also believe that the prophecy about the 'killing of the Swine' has been clearly fulfilled with his death, for who could be more dangerous than the one who makes a false claim of prophethood and eats the filth of falsehood like a swine?

He himself wrote that nearly 100,000 wealthy people had joined him. The fact is that Musailimah, the Impostor, and Aswad 'Ansī were nothing in comparison to him. Neither of them enjoyed the popularity he did, nor did they possess tens of millions of rupees like him. So I can swear by God that he was the same 'swine' whose death at the hands of the Promised Messiah had been foretold by the Holy Prophet, may peace and blessings of Allah be upon him.[1☆] Had I not invited him to a *mubāhalah,* or invoked the curse of God upon him, or published the prophecy regarding his ruin, his death would not have served as a testimony to the truth of Islam.

1. ☆ *Alḥamdulillah* [All praise belongs to Allah], for today, not only my prophecy but also that of the Holy Prophet, may peace and blessings of Allah be upon him, was fulfilled with perfect clarity. (Author)

However, since I had published beforehand[1☆] in hundreds of newspapers that he would indeed die during my lifetime, and I wrote time and again that **I am the Promised Messiah** and Dowie is a liar, and that **the proof of this would be that he would die in ignominy and despair within my lifetime, he accordingly met his death during my life.** Can there be a more openly manifest miracle than this that testifies to the truth of the prophecy of the Holy Prophet, may peace and blessings of Allah be upon him? Now, only he who is the enemy of truth will deny it. وَالسَّلَامُ عَلٰی مَنِ اتَّبَعَ الْهُدٰی [And peace be upon him who follows the guidance].

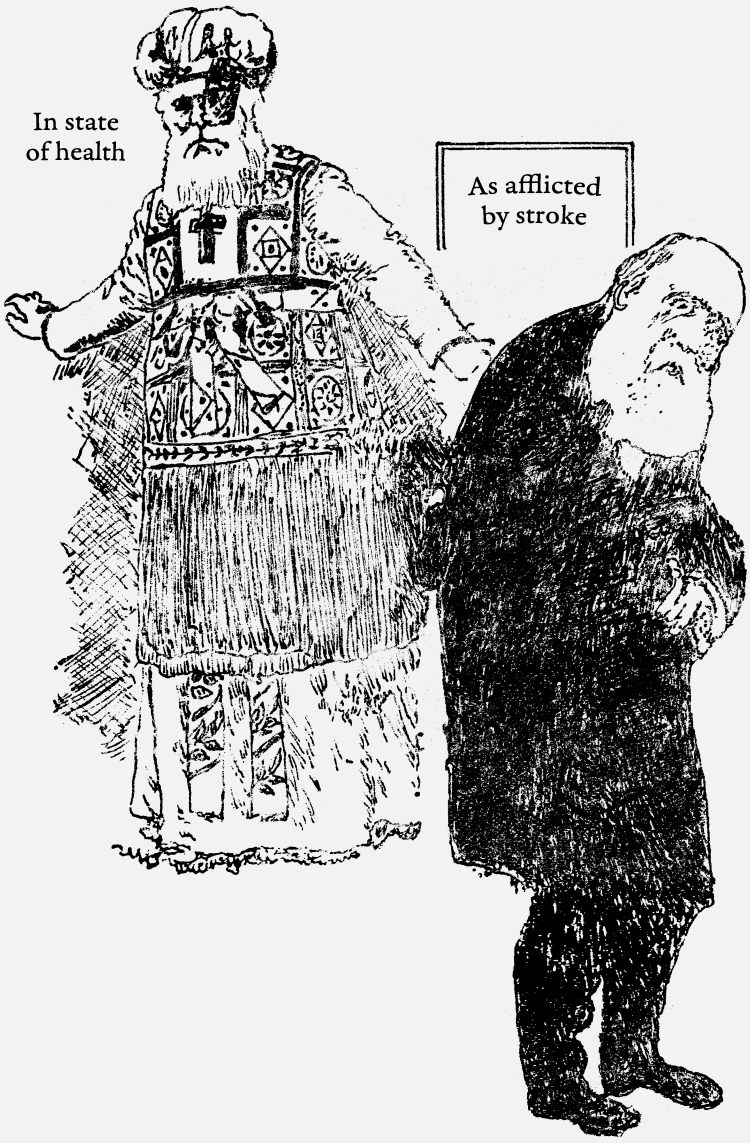
ANNOUNCED BY,

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

1. ☆ Footnote: An American Newspaper has added an interesting joke and said: Of a certainty, Dowie will accept the *mubāhalah* challenge albeit with some modification. He would say: 'I do not agree to the *mubāhalah* that the liar should die in the lifetime of the truthful one. But yes, I do agree to a competition in vilification. Whoever vilifies the most, and attains to the highest degree in this, that one should be declared the winner and understood to be the truthful one!' (Author)


تتمہ
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حقیقۃ الوحی
تصویر ڈاکٹر جان الیگزنڈر ڈوئی
بحالت صحت
بحالت بیماری
فالج

Sketch of
Dr. John Alexander Dowie



PART IV

Inauguration of Fath-e-Azeem Mosque

Timeline Overview—*The Past to the Present*

Construction of the Fath-e-Azeem Mosque

A Symbol of True Religious Freedom
Inaugural Address by His Holiness Mirza Masroor Ahmad, Khalifatul-Masih V^{aba}

Press Release and Select Headlines

Ahmadiyyat Today—*The Movement Continues*

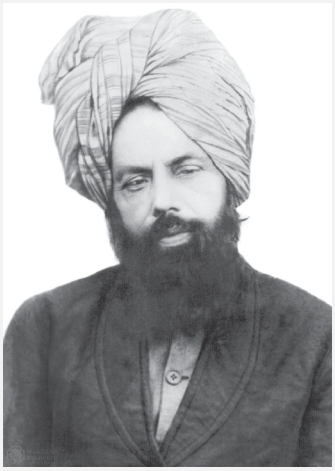
A Victory of Prayer Over Prejudice

JUST FORTY-FIVE MILES NORTH OF CHICAGO, the city of Zion is home to 25,000 residents who practice a multitude of faiths. But in 1901, it was founded as a Christian utopia for the followers of Dr. John Alexander Dowie (1847–1907), a world-renowned and wealthy Christian preacher who grew a popular ministry based on faith healing.

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But Dowie's vision was built on religious bigotry and exclusion. Claiming to be Elijah the Restorer, he sought "to smash every other church in existence." He especially despised Islam, which he condemned as a "force of the Devil," calling Prophet Muhammad a "forger" and "false prophet." He announced that "Mohammedanism must be destroyed."

In 1902, Dowie's animus against Islam caught the attention of His Holiness Mirza Ghulam Ahmad (1835-1908) of Qadian, India — founder of the Ahmadiyya Muslim Community, who claimed to be the awaited Messiah for all religions. Ahmad responded to Dowie's prayers for Islam's destruction with a prayer duel: "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… If Mr. Dowie is true in his claim and Jesus is indeed god, this matter can be determined by the death of only one person; there is no need of destroying the Muslims of all countries. But if Mr. Dowie does not respond and offers a prayer according to his boasts and then is removed from this world before my death, this would be a sign for all the people of America."



His Holiness Mirza Ghulam Ahmad
of Qadian, India (1835–1908)
The Promised Messiah

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Ahmad's unique challenge to Dowie received coverage in more than 160 U.S. newspapers. "Creed against creed," headlined the *Alaska Nome Nugget* (August 1, 1903). "The Rival Prophets," proclaimed the *New York Times* (March 29, 1903). "Will Dowie fight this duel?" asked the *Chicago Inter-Ocean* (June 28, 1903).

Dowie rebuffed the challenge, announcing in 1903: "I pray to God that the day may come near when Islam will be annihilated from the world. O God, make it happen—O God, make Islam perish!" He taunted Ahmad, saying: "There is a Muhammadan Messiah in India who has repeatedly written to me… and people ask me why I do not answer him. Do you imagine that I shall reply to such gnats and flies? If I were to put down my foot on them I would crush out their lives."

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But from 1903 onward, Dowie saw a rapid decline of all his affairs. In October 1903, Dowie stood before thousands in Madison Square Garden to convert residents of New York City but suddenly lost his voice. When able to speak, he descended into vulgarity. "Hostile audience howls at Dowie" read the *New York Times* headline.

Dowie's estimated net worth was equivalent to $800 million in today's value. Soon, despite ordering his followers to liquidate their assets and deposit money in the Zion City Bank to avoid expulsion, his personal account became overdrawn by $20 million in today's value.

Dowie claimed ill health only visits the sinful, but in September 1905 the faith healer suffered a stroke, rendering him paralyzed on one side and unable to walk. In April 1906, Dowie's hand-picked successor, Wilbur Voliva, suspended Dowie from office and church membership after investigating Dowie's "extravagance, hypocrisy, misrepresentations, exaggerations, misuse of investment, tyranny, and injustice."

On February 20, 1907, Ahmad published an announcement that "God promised to show a great sign of His truthfulness in the coming days." On March 9, Dowie died in Zion penniless, abandoned by his wife and family, ousted by his church and the city he founded. "Great is Mirza Ghulam Ahmad, Foretold Pathetic End of Dowie," read the Sunday headline of the *Boston Herald* on June 23, 1907, among other newspapers.

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Today, on October 1, 2022, the same city Dowie built to exterminate Islam welcomes the Messiah's Fifth Successor and World Head of the Ahmadiyya Muslim Community, His Holiness Mirza Masroor Ahmad, to inaugurate Zion's first mosque. Zion now embodies the true spirit of religious freedom and pluralism. Today marks a great victory for all Americans: prayer over prejudice, love over hatred, and truth over falsehood.

To learn more, visit ***TrueIslam.com***



Fath-e-Azeem ("Great Victory") Mosque, 2700 Lewis Avenue, Zion, Illinois 60099

AHMADIYYA MUSLIM COMMUNITY
United States of America

The Messiah America Forgot

A Brief Retelling of the Victory of Prayer over Prejudice



John Alexander Dowie

- Scottish-Australian faith healer.
- Born in 1847. Came to the US in 1888.
- Established Christian Catholic Church.
- Founded city of Zion, Illinois.



His Mission

In his literary organ, *Leaves of Healing*, Dowie proclaimed, "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 [Muslims] are swept away. May God grant us that time."

The Prayer Duel

In 1902, in response to "prophet" Dowie's prayers to destroy all Muslims, Ahmad challenged Dowie to a prayer duel. They both would pray that whoever was false would die within the lifetime of the other and that the death be not by human hands. Ahmad further prophecied that Dowie would perish with "great sorrow and torment." This duel was covered in over 160 American newspapers.

His Rise

- Claimed to be Prophet Elijah III & and the First Apostle to herald the Second Advent of Jesus Christ.
- Expanded church to over 100,000 followers worldwide.
- Grew net worth to $800 million (equivalent) by 1902.



Mirza Ghulam Ahmad

- Muslim scholar from Qadian, India.
- Born in 1835, claimed to be sent by God as the promised, latter-day Messiah for all religions.
- Established the Ahmadiyya Muslim Community in 1889.



Prophecy Fulfilled



Within five years, Dowie:

- Lost his fortune. Reduced to poverty.
- Suffered a paralytic stroke. Unable to walk.
- Was excommunicated from his own church.
- Was exiled from the city he founded.
- Left by his wife and son. Deserted by his followers.
- Died virtually alone at 60, with Ahmad still living at 72.

America Recognizes the Messiah's Victory

"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.'"

– THE BOSTON HERALD

"The outcome seems to have justified every word of it [Ahmad's prophecy]. Mr. Dowie did leave the world with great sorrow and torment, his last days being full of wild hallucinations that made him very hard to manage."

– THE NEBRASKA STATE JOURNAL


Great Is Mirza GhulamAhmad The Messiah

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

The Boston Herald

"Dowie dies in the city he founded. Neither wife nor son, whom he had repulsed, was at his bedside. "

– THE NEW YORK TIMES

"It appeared to be a risky step for the Promised Messiah to defy the Restored Elijah to an endurance test, because the challenger was by fifteen years the older man of the two, and probabilities, in a land of plagues and fanatics, were against him as a survivor; but he won out."

– THE TRUTH SEEKER

115 years later

TODAY

The Messiah's Khalifa Comes to Zion



TODAY, ON OCTOBER 1, 2022, the Fifth Successor to Ahmad, His Holiness Mirza Masroor Ahmad, World Head of the Ahmadiyya Muslim Community, inaugurates the first ever mosque in Zion. The city Dowie built on prejudice now celebrates the victory of prayer and pluralism.

AHMADIYYA MUSLIM COMMUNITY

United States of America



In honor of this great Divine Sign, *Fath-e-Azeem* is the name given to the recently built Zion mosque by Hazrat Khalifatul-Masih V, Mirza Masroor Ahmad[aba].

CONSTRUCTION OF THE FATH-E-AZEEM MOSQUE

Given the city of Zion's significance in the history of the Ahmadiyya Muslim Community, it has long been a dream to build a mosque there. That dream became a reality in 2022.

Establishment of the Ahmadiyya Muslim Community in Zion

The first Ahmadis on record to live in Zion, Illinois, consist of the then local missionary, the late Maulawi Shukar Ilahi Hussain, his wife Bushra Saeeda (passed away in 2010 at the age of 81), and their three children: Tanvir (married Dr. Naseer Ahmad of St. Louis in 1974), Bashir (died in the 1980s) and Kamar (lives in Florida). They moved to Zion on September 10, 1965.

Falah-ud-Din Shams, son of *Khalid-e-Ahmadiyyat* Hazrat Maulana Jalal-ud-Din Shams[ra], then moved to Zion in August 1970, followed by his elder brother, Dr. Salah-ud-Din Shams (Feb 22, 1934 - Jan 31, 1991). Several patients treated by Dr. Shams were original members of Dowie's Christian Catholic Apostolic Church.

Under the later presidency of Dr. Shams, the Zion Ahmadiyya Muslim Community was officially established in 1984 with the purchase of the historic Booker T. Washington Club located on 2103 Gabriel Avenue. The surrounding Ahmadiyya Muslim Communities of Waukegan, Illinois and Racine, Wisconsin were absorbed into the Zion chapter.

Mosque Construction

The journey towards the realization of a Zion Mosque began in late 2018 with the plans to build it with the traditional dome and minaret architecture. The local Zion Ahmadiyya chapter had acquired a parcel of 10 acres located at the corner of 27th Street and Lewis Avenue.

In 2019, the Ameer of the United States, Mirza Maghfoor Ahmad, made this a national project. He formed a National Mosque Committee to organize and oversee the entire effort, led by Falah-ud-Din Shams as its Chairman, along with the following committee members: Rafiq Syed, Abu Bakr, Niaz Butt, Ahmad Khan, and Khalid Bajwa. They were assisted initially by Manzoor Rahman. Anwer Mahmood Khan took charge of the national fundraising efforts.

The Committee selected a local professional near Zion, Calvin Cox, to be the mosque's architect. His layout was based on the design prepared by Khalid Bajwa, the architect and member of the National Mosque Committee. Mr. Cox prepared the detailed drawings which were successfully reviewed and approved by the City of Zion and the applicable Lake County officials.

After attaining the necessary approvals, a contract was approved and signed in February 2021 with All Chicago, Inc. to commence the construction activities. As part of the Foundation Stone Ceremony held in July 2021, the Respected Ameer of the USA laid the brick received from His Holiness Khalifatul-Masih V[aba], and Dr. Hameed-ur-Rahman laid the brick he brought from the Mubarak Mosque in Qadian. In all, twenty-one bricks were laid by various individuals, including the Mayor of Zion and the Lake County Sheriff.

The name that Khalifatul-Masih V[aba] selected for the Zion Mosque is *Fath-e-Azeem* (A Great Victory) in honor of the momentous victory that took place before a global audience. It is a metal-clad building featuring a dome and a free-standing minaret of 70 feet, which is yet to be constructed. The Fath-e-Azeem Mosque blends modern design with historical and traditional mosque architecture, and it is the first building of its kind among all the mosques we have built in the United States so far. It is a cutting edge structure of 13,000 sq ft on 3 acres of land. We have left the balance of the seven acres for green area or possible future use.

The Fath-e-Azeem Mosque features the following:

- ☐ A main floor prayer hall for 150 people
- ☐ An exhibition hall with interactive multi-lingual displays of our Community's history
- ☐ Adjacent to a commercial kitchen in the basement, a multipurpose hall for meetings and events with a capacity of up to 450 people
- ☐ A library and administrative offices
- ☐ Parking capacity for 90 vehicles

As a Community, we would like to take this opportunity to thank the Zion and Lake County administrative officials for their invaluable services and support. They provided immense insight and guidance throughout the approval and construction phases.

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The National Ameer of the Ahmadiyya Muslim Community USA laying a brick during the Foundation Stone Ceremony



Foundation Stone Ceremony of Fath-e-Azeem Mosque (*left to right*): Junaid Latif, Director of Public Affairs, Zion Chapter; Abu Bakr, President of Zion Chapter; Falahud Din Shams, Chairman of the National Mosque Committee; John Idleburg, Lake County Sheriff; Billy McKinney, Mayor of Zion; Mirza Maghfoor Ahmad, National Ameer of the USA; Joyce Mason, Illinois State Representative; Maulana Azher Haneef, National Vice President; U.S. Congressman Raja Krishnamoorthi (Illinois); and Anwer Mahmood Khan, National Officer



In the above photo, Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V[aba] visits the exhibition hall of the Fath-e-Azeem Mosque where a beautiful coat of the Promised Messiah[as] was on display—connecting the past with the present. The coat was graciously displayed by Manzurur Rahman of Virginia for this auspicious occasion.



Left to right: Naveed Malik, Tayyab Rashid, Ibrahim Ijaz, Amjad Mahmood Khan, Anwer Mahmood Khan, Hazrat Mirza Masroor Ahmad—Khalifatul-Masih V[aba], Ameer Sahib USA—Dr. Maghfoor Ahmad, Ahsan Mahmood Khan, Furqan Siddiqui, and Dr. Bilal Rana

A SYMBOL OF TRUE RELIGIOUS FREEDOM

Inaugural Address by His Holiness Mirza Masroor Ahmad, Khalifatul-Masih V[aba]



INAUGURATION OF THE FATH-E-AZEEM MOSQUE,
ZION, ILLINOIS, USA
OCTOBER 1, 2022

Preface

Keynote Address by Worldwide Head of the Ahmadiyya Muslim Community at the Inauguration of Fath-e-Azeem Mosque in Zion, Illinois, USA on Saturday 1st October 2022.

On the 1st of October 2022, the Worldwide Head of the Ahmadiyya Muslim Community, the Fifth Khalifah (Caliph), His Holiness Hazrat Mirza Masroor Ahmad[aba] delivered the keynote address at a special reception held to commemorate the opening of the Fath-e-Azeem Mosque (the Great Victory) in Zion, Illinois. His Holiness[aba] had officially inaugurated the mosque a day earlier with his weekly Friday Sermon. The reception was attended by more than 140 guests, including politicians, faith leaders, and local residents. The official transcript of the keynote address delivered by His Holiness[aba] on this occasion is presented here.

A SYMBOL OF TRUE RELIGIOUS FREEDOM

Bismillahir Rahmanir Raheem—in the name of Allah, the Gracious, Ever-Merciful.

All distinguished guests, *Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu* – may the peace and blessings of Allah be upon you all.

Firstly, I would like to thank all of you for joining us this evening. Rather than being a worldly event, this is purely a religious function hosted by an Islamic community, and so your participation is a testament to your open hearts, tolerance and broad mindedness. Thus, I am sincerely grateful to you all for joining us as we mark and celebrate the inauguration of our new mosque here in Zion.

The Ahmadiyya Muslim Community was established in this city several decades ago, but we did not previously have a proper mosque in which to worship. Hence, today is a means of great happiness and significance for our community. Indeed, it is vitally important for all religious communities to have places of worship where their members can congregate to worship. In terms of Islam, we believe that having a mosque affords two over-arching benefits. Firstly, it enables Muslims to join together to worship God Almighty and to fulfil their religious duties and obligations to their faith. Islam instructs Muslims to worship five times daily. In addition, the second great benefit of building a mosque is that it serves to introduce Islam and its teachings to the wider community. If those who worship in the mosque earnestly strive to reflect and represent Islam's teachings, it will naturally stir a curiosity and interest in Islam amongst the local people. Their knowledge and understanding of Islam will increase, and any fears or concerns they harbour will, God willing, dissipate upon seeing Muslims living peacefully amongst them and contributing positively to society. So, it is to fulfil these twin objectives that the Ahmadiyya Muslim Community builds mosques worldwide.

Moving on, some of you may wonder what distinguishes Ahmadi Muslims from other Muslims. In this regard, according to a great prophecy in the Holy Qur'an and as foretold by the Holy Prophet of Islam[sas], it was destined that as the centuries passed by, Muslims would gradually move away from true Islamic principles. Eventually, the majority would abandon its teachings and be Muslims in name only. At the same time, Allah the Almighty and the Holy Prophet of Islam, peace and blessing of Allah be upon him, gave the glad tiding that at a time of such spiritual decay, God Almighty would send a promised reformer to revive and rejuvenate the original teachings of Islam

and he would bear the title of the Messiah of Muhammad[sas]. That messiah would proclaim that Islam's teachings were of peace, love and harmony. He would urge all people to live together peacefully and to forge ties of mutual love and affection, irrespective of their different religious beliefs. As Ahmadi Muslims, we have firm conviction that the founder of our community, Hazrat Mirza Ghulam Ahmad of Qadian[as], was that very promised messiah and reformer who was foretold of in the Holy Qur'an and in the prophecy of the Holy Prophet of Islam[sas].

During his life, the founder of the Ahmadiyya Muslim Community instructed his followers to convey the message of Islam by acting upon its teachings of love, benevolence and sympathy for all people and to win the hearts and minds of mankind. Indeed, the Promised Messiah[as] proclaimed that he would convey the teachings of Islam whilst walking upon the spiritual footsteps of the Messiah of Moses, the prophet Jesus[as]. Thus, like the prophet Jesus[as], the Promised Messiah[as], exhibited sympathy and compassion for mankind. His every word and deed were for the sake of peace and to cultivate a spirit of reconciliation in society. He reminded his followers that the very meaning of Islam is peace and security and that following his advent, Islam would return to its spiritual roots and would one day be recognised the world over as a religion of love, tolerance, peace and harmony. The Promised Messiah[as] explained, according to the teachings of the Holy Qur'an, that the wars in early Islam were entirely defensive in nature and fought in response to the gravest possible persecution. Never once during the blessed era of the Holy Prophet Muhammad[sas], or in the time of his four rightly guided successors did Muslim armies initiate warfare or inflict cruelties or injustices of any kind. Rather, any wars and battles they partook in were fought to end all forms of inhumanity and oppression.

In the modern era, whilst geopolitical conflicts continued to wreak havoc and destruction in the world, the Promised Messiah[as] said that religious wars had ended. Hence, there was no justification for Muslims or people of any faith to fight in the name of their religion. Thus, let it be crystal clear that the objective of the Ahmadiyya Muslim Community is not to conquer lands, seize territories, overcome cities or vanquish nations. Nor in those lands or nations where our teachings and beliefs have been accepted in large numbers have we ever asserted a desire to gain political power or worldly influence.

Our only mission and our sole aspiration is to win the hearts of mankind through love and to bring people closer to God Almighty so they become true worshippers of Him and fulfil the rights of one another. In a beautiful couplet, the Promised Messiah[as] affirmed that he had no desire for political power or worldly status. He wrote: "What can I have to do with any country, for my country is distinct from all others. What can I have to do with any crown, for my crown lies solely in the pleasure of my beloved."[1]

This complete indifference to worldly and political powers has remained the hallmark of the Ahmadiyya Muslim Community ever since its inception and will continue to remain so in the future. We only yearn to convey Islam's teachings of love and peace as we have for more than 130 years, and with the grace and mercy of Allah, many thousands of people join our community from all around the world each year. We have no grievance, quarrel, or enmity

with any person or religion. As for those who stand against God Almighty or seek to destroy His religion, our answer will never be to take up arms or initiate violence of any kind. To the contrary, our only response will be to bow before Allah the Almighty in all humility. Our only weapon is prayer, and we are certain that Allah listens to our supplications. Indeed, the 133-year history of our community bears witness to this fact.

Regarding freedom of belief and freedom of conscience, we firmly believe that religion and belief is a personal matter, and it is for each person to choose their own path. Ours is not a new position that we have assumed belatedly; rather, it is based entirely on the original teachings of the Holy Qur'an.

As I am sure you will be aware, recently, the British monarch, Queen Elizabeth II passed away and her son, King Charles III has succeeded her. In the United Kingdom, one of the official titles of the monarch is *Defender of the Faith*. On various occasions, King Charles has expressed his respect for all religions. He has also expressed his desire to be known as the defender of all faiths as opposed to the defender of the faith. This statement is undoubtedly praiseworthy and demonstrates the broad-minded nature and inclusive approach of King Charles. However, upon his ascension to the throne, some commentators speculated that such a modification to the language would not be universally welcomed within the Christian community, or indeed by some non-Christians. One headline stated that the King's desire to defend and promote all faiths may prove to be wishful thinking. Whilst some may consider such efforts to foster religious harmony are futile or wishful thinking, in my view, defending all religions and establishing true freedom of religion and belief is, in reality, the foundation for establishing peace in the world. In this regard, I also commend the United States government for establishing, under the auspices of the State Department, The Office of International Religious Freedom, which now hosts an annual international summit to promote global religious freedom. In terms of establishing world peace.

A momentous and groundbreaking principle ensuring universal religious freedom is enshrined in chapter 22, verses 40–41 of the Holy Qur'an. In the verses, Allah the Almighty states: "Permission to fight is given to those against whom war is made because they have been wronged and Allah indeed has the power to help them. Those who have been driven out of their homes unjustly only because they said, 'Our lord is Allah.'" It further says, "And if Allah did not repel some men by means of others, they would surely have been pulled down cloisters and churches and synagogues and mosques wherein the name of Allah is oft commemorated. And Allah will surely help the one who helps Him. And Allah is indeed the Powerful, Mighty."

In the two verses that Allah the Almighty granted the Holy Prophet of Islam[sas], permission to fight a defensive war, He also made it categorically clear that permission was granted because the aggressors sought to eradicate religious freedom from the world. Warfare was not permitted to protect only Muslims and their mosques or to further the cause of Islam; rather, the Quran explicitly states that if a forceful response to the injustices perpetrated against the Muslims was not forthcoming, no church, synagogue, temple, mosque or any other place of worship would remain safe. Thus, the Holy Qur'an is the only divine scripture that not

only grants absolute religious freedom to the people of all religions and beliefs but goes further by instructing Muslims and those who enter mosques to protect the religious rights of non-Muslims. It is that heavenly scripture which is the protector and defender of all religions, faiths, and beliefs. It is these pure and all-embracing Islamic teachings that we strive to propagate to all parts of the world.

In terms of this mosque, you may wonder why we have chosen to build a mosque in Zion. Obviously, the main purpose is the same as I have mentioned. Secondly, those well acquainted with the history of this city will likely be aware that the person who founded Zion was a Christian Evangelist, Mr Alexander Dowie, who claimed to have been sent by God from this city of Zion. Mr Dowie expressed great hostility towards Islam and hatred for Muslims, which eventually came to the attention of the founder of the Ahmadiyya Muslim Community, and he responded directly to Mr Dowie. Some of you may query why the Promised Messiah[as] used firm language whilst addressing Mr Dowie and question how this squared with his claim of preaching love and compassion. However, there is absolutely no contradiction between the peaceful teachings of the Promised Messiah[as] and his response to Dowie. The Promised Messiah[as] never once called for any form of violent or extreme reaction. Indeed, when he first became aware of Mr Dowie's venomous pronouncement against Islam and its founder[sas], the Promised Messiah[as] sought to reason with him respectfully and to persuade him to show restraint and to respect the sentiments of Muslims. Conversely, it was Mr Dowie who sought confrontation with Islam and was explicit in this desire. For example, Mr Dowie wrote, "I pray to God that Islam should soon disappear from the face of the earth. O God, accept my prayer, O God, destroy Islam."[2]

Furthermore, in his writings, Mr Dowie spoke with relish at the prospect of what he described as a great war between Christianity and Islam. He wrote that if Muslims did not embrace Christianity, they would meet with death and destruction. In response to such extreme rhetoric and vitriol, the founder of the Ahmadiyya Muslim Community[as] sought to ensure that thousands or even millions of innocent people were not harmed, which would have been the case if Mr Dowie's desire for religious wars between Christians and Muslims was realised. Accordingly, he challenged Mr Dowie to a prayer duel. He said that rather than call for the death and destruction of all Muslims, he and Mr Dowie should both engage in solemn prayer and pray to God that whichever of them was a liar should die in the life of the other party. This was actually an act of compassion, and a means to diffuse the situation. Rather than risk an all-out confrontation between Muslims and Christians, the Promised Messiah[as] asserted that he and Mr Dowie should resort to prayer and leave the matter in the hands of God Almighty. It was a fair and peaceful means to determine the truth. It is no exaggeration to state that it was a magnificent example of restraint in the face of immense provocation and hostility. Upon receiving the challenge, Mr Dowie responded by describing the Promised Messiah[as] in the most offensive of terms.

It is recorded that Mr Dowie said, "In India there is a Mohammadan Messiah who keeps on writing to me. 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."[3] The Promised Messiah[as] reiterated his challenge, and it received widespread publicity in the United States and elsewhere. Journalists reported on Mr Dowie's towering status in his community, his wealth and power, and compared it unfavourably with the Promised Messiah[as], who they noted was from a distant and remote village in India and whose wealth and worldly power were no match against Mr Dowie. Furthermore, in purely physical terms, Mr Dowie was younger and in better health than the Promised Messiah[as], yet despite the discrepancy in material terms, the founder of the Ahmadiyya Muslim Community never hesitated, never took a backwards step or considered withdrawing his challenge, and against all worldly odds, the result soon became apparent in his favour. In quick succession, Dowie lost his supporters, wealth, and physical and mental faculties. He ultimately suffered what the US media described as a pathetic end. Indeed, the US media of the time deserves credit because their journalists reported honestly on the outcome. For example, a famous *Boston Herald* headline declared that "Great is Mirza Ghulam Ahmad the Messiah."

In short, the founder of the Ahmadiyya Muslim Community never sought to assert his views or values upon anyone forcefully, nor did he ever consider responding to the hatred of Mr Dowie or other opponents of Islam with physical force or might. For Ahmadi Muslims, this incident serves as a sign for the truth of our founder, and so in this respect, the city of Zion holds a significant place in our history. Due to the limits of time, I cannot go into further detail; however, a special exhibition about the prayer duel has been set up at this mosque, and so if you wish to learn more, you can visit before you leave or you might have visited it already.

In conclusion, today, the followers of Hazrat Mirza Ghulam Ahmad[as], the Promised Messiah and Mahdi, the Guided One, offer thanks to Allah the Almighty that we are inaugurating the Fath-e-Azeem Mosque, the Mosque of the Grand Victory in Zion as a symbol of true religious freedom. Its doors open with an enlightened message pronouncing that the religious rights and peaceful beliefs of all people and communities are to be forever protected and cherished. It is the paramount objective of the Ahmadiyya Muslim Community to direct mankind to the path of spiritual salvation and to ensure that all people, irrespective of their caste, creed or colour, live together with a spirit of goodwill and harmony, and in true peace and security.

From the depth of my heart, I pray that this mosque will, God-willing, always serve as a beacon of peace, tolerance and love for all mankind. I pray it proves to be a place where people congregate in all humility to recognise their creator, to bow before him and to fulfil the rights of mankind, for we earnestly believe that we can only be successful and prosperous if we fulfil the rights of worship of God Almighty and the rights of humanity. With these words, I wish to once again thank you all for joining us this evening. May Allah Almighty bless you all, *Aameen*.

1. *Barāhīn-e-Aḥmadiyya* (English translation), Part 5, p. 193, published by Islam International Publication Ltd. 2018
2. *Leaves of Healing,* February 14, 1903
3. *Leaves of Healing,* December 27, 1903

PRESS RELEASE OF THE INAUGURAL DINNER

October 3, 2022

بسم الله الرحمن الرحيم

In the Name of Allah, Most Gracious, Ever Merciful

AHMADIYYA
MUSLIM COMMUNITY
Press & Media Office

3 October 2022

PRESS RELEASE

THE KEY TO ZION, ILLINOIS IS NOW IN SAFE HANDS



"Our only weapon is prayer, and we are certain that Allah listens to our supplications" – Hazrat Mirza Masroor Ahmad

Reception held for new Ahmadiyya Mosque opened in Zion by Head of the Ahmadiyya Muslim Community

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On 1st October 2022, the *World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph)*, His Holiness, Hazrat Mirza Masroor Ahmad delivered the keynote address at a special reception held to commemorate the opening of the *Fath-e-Azeem* Mosque (the Great Victory) in Zion, Illinois. His Holiness had officially inaugurated the Mosque a day earlier with his weekly Friday Sermon.

The reception was attended by more than 140 guests, including politicians, faith leaders, and local residents.



The highlight of the event was the keynote address delivered by Hazrat Mirza Masroor Ahmad during which he spoke of the grand prophecy of the

Promised Messiah (peace be upon him) regarding John Alexander Dowie, founder of the city of Zion, and how it was fulfilled.

His Holiness mentioned how the response and reaction of the Promised Messiah (peace be upon him) to Dowie's hatred for Islam, more than a century before, was a ***"magnificent example of restraint in the face of immense provocation and hostility,"***.

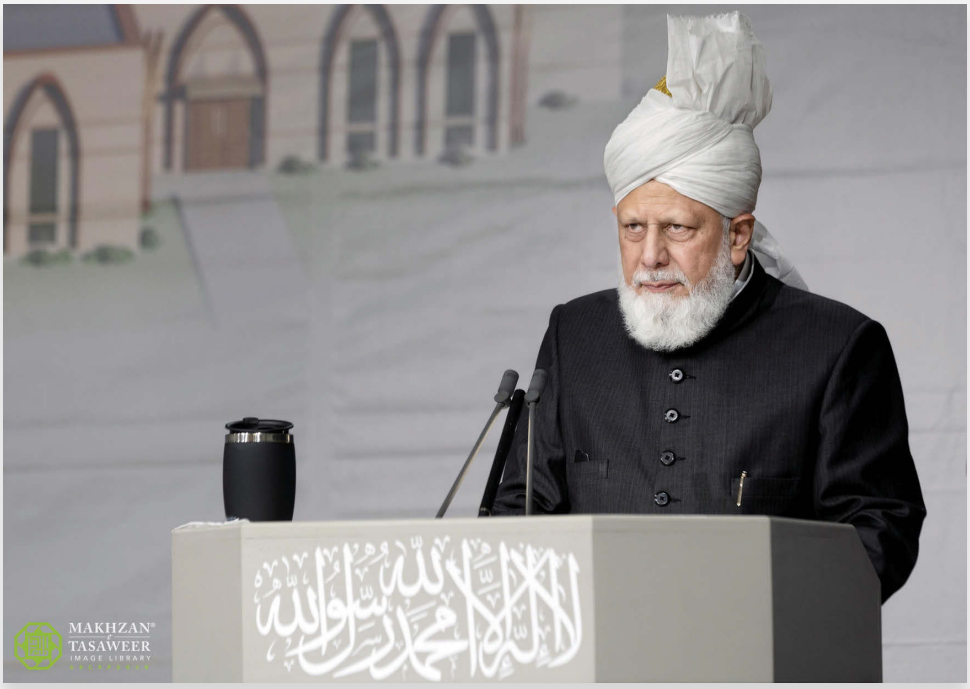


Throughout his address, His Holiness spoke of the vital importance of religious freedom within society.

Introducing the mission of the Promised Messiah (peace be upon him), His Holiness said that he came according to the prophecies of the Holy Quran and the Holy Prophet (peace and blessings be upon him) to revive the teachings of Islam at a time when Muslims had moved away from the spiritual roots of Islam.

Explaining the message of the Promised Messiah (peace be upon him), Hazrat Mirza Masroor Ahmad stated:

"The Promised Messiah (peace be upon him) proclaimed that he would convey the teachings of Islam, whilst walking upon the spiritual footsteps of the Messiah of Moses, the Prophet Jesus (peace be upon him). Thus, like Prophet Jesus, the Promised Messiah (peace be upon him) exhibited sympathy and compassion for mankind. His every word and deed were for the sake of peace and to cultivate a spirit of reconciliation in society. He reminded his followers that the very meaning of 'Islam' is 'peace and security'. And that, following his advent, Islam would return to its spiritual roots and would, one day, be recognised the world over as a religion of love, tolerance, peace and harmony."



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His Holiness further explained that the wars fought by the Holy Prophet Muhammad (peace and blessings be upon him) and the four Rightly Guided Caliphs that succeeded him were defensive in nature and never once did they initiate warfare or inflict cruelties or injustice of any kind.

Rather, His Holiness said, ***"any wars or battles they partook in were fought to end all forms of inhumanity and oppression."***

In light of this, highlighting the entirely peaceful objectives of the Ahmadiyya Muslim Community, Hazrat Mirza Masroor Ahmad said:

"Let it be crystal clear that the objective of the Ahmadiyya Muslim Community is not to conquer lands, seize territories, overcome cities or vanquish nations. Nor, in those lands or nations where our teachings and beliefs have been accepted in large numbers have we ever asserted a desire to gain political power or worldly influence. Our only mission and our sole aspiration is to win the hearts of mankind through love and to bring people closer to God Almighty so they become true worshippers of Him and fulfil the rights of one another."

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Hazrat Mirza Masroor Ahmad quoted a couplet of the Promised Messiah (peace be upon him) which affirms that he desired no political or worldly status.

The Promised Messiah (peace be upon him) wrote:

"What can I have to do with any country? For, my country is distinct from all others.

"What can I have to do with any crown? For, my crown lies solely in the pleasure of my Beloved."

Hazrat Mirza Masroor Ahmad said:

"This complete indifference to worldly or political power has remained the hallmark of the Ahmadiyya Muslim Community ever since its

inception and will continue to remain so in the future. We only yearn to convey Islam's teachings of love and peace, as we have for more than 130 years... We have no grievance, quarrel or enmity with any person or any religion. As for those who stand against God Almighty or seek to destroy His religion, our answer will never be to take up arms or initiate violence of any kind. To the contrary, our only response will be to bow before Allah the Almighty in all humility. Our only weapon is prayer, and we are certain that Allah listens to our supplications. Indeed, the 133-year history of our community bears witness to this fact."

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Speaking on the theme of religious freedom, during his address, His Holiness appreciated the fact that the new monarch of the United Kingdom, King Charles has expressed, in the past, a desire to be known as the 'Defender of *all* Faiths', as opposed to the 'Defender of *the* Faith'.

Commenting upon the fact that this change in language has been described as potentially 'wishful thinking' in the media and unlikely to be universally welcomed, Hazrat Mirza Masroor Ahmad said:

"Whilst some may consider such efforts to foster religious harmony as futile or 'wishful thinking', in my view, defending all religions and establishing true freedom of religion and belief is, in reality, the foundation for establishing peace in the world."



Speaking of Islam's emphasis on establishing world peace and religious freedm, His Holiness said chapter 22 verses 40 and 41 of the Holy Quran contain a ***"momentous and ground-breaking principle, ensuring universal religious freedom."***

Hazrat Mirza Masroor Ahmad explained the verses and said:

"The Quran explicitly states that if a forceful response to the injustices perpetrated against the Muslims was not forthcoming, no church, synagogue, temple, mosque or any other place of worship would remain safe. Thus, the Holy Quran is the one divine scripture that not only grants absolute religious freedom to the people of all religions and beliefs but goes further, by instructing Muslims and those who enter Mosques to protect the religious rights of non-Muslims. It is that heavenly scripture which is the protector and defender of all religions, faiths and beliefs."



His Holiness went on to speak about the City of Zion and how its founder, John Alexander Dowie expressed severe prejudice against Islam. Upon his vile abuse of Islam and its Holy Founder, the Promised Messiah (peace be upon him) directly responded to him.

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His Holiness said some people may question why the Promised Messiah (peace be upon him) used firm language against Mr Dowie whilst claiming to preach love and compassion, however there is no such contradiction.



Hazrat Mirza Masroor Ahmad said:

"The Promised Messiah (peace be upon him) never once called for any form of violent or extreme reaction. Indeed, when he first became aware of Mr Dowie's venomous pronouncements against Islam and its Founder (peace and blessings be upon him), the Promised Messiah (peace be upon him) sought to reason with him respectfully and to persuade him to show restraint and to respect the sentiments of Muslims."

However Mr Dowie continued his intense vilification of Muslims and called for their extinction.

His Holiness quoted Mr Dowie, who said:

"I pray to God that Islam should soon disappear from the face of the earth. O God, accept my prayer. O God, destroy Islam!"



Hazrat Mirza Masroor Ahmad said:

"He [Dowie] wrote that if Muslims did not embrace Christianity, they would meet with death and destruction. In response to such extreme rhetoric and vitriol, the Founder of the Ahmadiyya Muslim Community (peace be upon him) sought to ensure that thousands or even millions of innocent people were not harmed, which would have been the case if Mr Dowie's desire for a religious war between Christians and Muslims was realised. Accordingly, he challenged Mr Dowie to a prayer duel. He said that rather than call for death or destruction, he and Mr Dowie should both engage in solemn prayer and pray to God that whichever of them was a liar should die during the life of the other party."

Hazrat Mirza Masroor Ahmad continued:

"This was actually an act of compassion and a means to defuse the situation. Rather than risk an all-out confrontation between Muslims and Christians, the Promised Messiah (peace be upon him) asserted that he and Mr Dowie should resort to prayer and leave the matter in the Hands of God Almighty. It was a fair and peaceful means to determine the truth. It is no exaggeration to state that it was a magnificent example of restraint in the face of immense provocation and hostility."

When Dowie received the challenge, he did not desist from his previous ways. In fact, as per his hateful ways, he went on to compare the Promised Messiah (peace be upon him) to 'gnats and flies' whom he would 'crush to death' were he to put his foot on them.

Hazrat Mirza Masroor Ahmad said:

"The Promised Messiah reiterated his challenge and it received widespread publicity in the United States and elsewhere. Journalists reported on Mr Dowie's towering status in his community, his wealth and power and compared it unfavourably with the Promised Messiah (peace be upon him), who they noted was from a distant and remote village in India and whose wealth and worldly power were no match for Mr Dowie. Furthermore, in purely physical terms, Mr Dowie was younger and in better health than the Promised Messiah (peace be upon him). Yet, despite the discrepancy in material terms, the Founder of the Ahmadiyya Muslim Community never hesitated, never took a backward step or considered withdrawing his challenge."

Hazrat Mirza Masroor Ahmad said:

"Against all worldly odds, the result soon became apparent in his favour. In quick succession, Dowie lost his supporters, wealth and physical and mental faculties. He ultimately suffered what the US media described as a 'pathetic end'... A famous Boston Herald headline declared that: 'Great is Mirza Ghulam Ahmad, The Messiah'. In short, the Founder of the Ahmadiyya Muslim Community never sought to assert his views or values upon anyone forcefully. Nor did he ever countenance responding to the hatred of Mr Dowie or other opponents of Islam with physical force or might. For Ahmadi Muslims, this incident serves as a sign of the truth of our Founder, and so, in this respect, the city of Zion holds a significant place in our history."

Concluding his address, Hazrat Mirza Masroor Ahmad said:

"Today, the followers of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (the Guided One) offer thanks to Allah the Almighty that we are inaugurating the Fath-e-Azeem Mosque (The Mosque of the Grand Victory) in Zion as a symbol of true religious freedom. Its doors open with an enlightened message pronouncing that the religious rights and peaceful beliefs of all peoples and communities are to be forever protected and cherished. It is the paramount objective of the Ahmadiyya Muslim Community to direct mankind to the path of spiritual salvation and to ensure that all peoples, irrespective of their caste, creed or colour, live together with a spirit of goodwill and harmony and in true peace and security."

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Hazrat Mirza Masroor Ahmad further stated:

"From the depths of my heart, I pray that this Mosque will, God Willing, always serve as a beacon of peace, tolerance and love for all mankind. I pray it proves to be a place where people congregate, in all humility, to recognise their Creator, to bow before Him and to fulfil the rights of mankind. For, we earnestly believe that we can only be successful and prosperous if we fulfil the rights of worship of God Almighty and the rights of humanity."

Prior to the address, attendees heard from a number of guest speakers who took to the stage.



Honourable Billy McKinney, Mayor of Zion said:

"It's an absolute honour and privilege for me to welcome His Holiness Hazrat Mirza Masroor Ahmad, the world leader of the Ahmadiyya

Muslim Community to the City of Zion for the inauguration of the Fath-e-Azeem Mosque. We are truly honoured that you have travelled thousands of miles to be with us here this evening here Zion… This [the Ahmadiyya Muslim Community] is a community that reveres the Prophet of Islam Muhammad, who made a covenant with Christians, promising that his followers would help and support Christians in repairing their churches and would even lay down their lives to protect and defend those churches from any threat… This is the creed and tradition that the Ahmadiyya muslim community embodies here today in the City of Zion. Blessed to be guided by His Holiness. The community has reached out to people of all faiths with a message of peace, justice, universal human rights and service to humanity."

Presenting the key of the city to His Holiness, Honourable Billy McKinney said:

"It is with deep gratitude for the outstanding services rendered by the Ahmadiyya Muslim community to the City of Zion and your commitment to furthering the development of the city and improving the well-being of its people, that we present the key of the City of Zion to His Holiness."

Later, His Holiness expressed his gratitude for the gesture and said:

"I thank the mayor for giving me the key of this town and I am sure that now the key of this town is in safe hands."

Representative Joyce Mason, member of the Illinois General Assembly said:

"His Holiness is a leading Muslim figure for promoting peace who, in his sermons, lectures, books and personal meetings, has continually advocated the Ahmadiyya Muslim values of service to humanity, universal human rights, and a peaceful and just society. He has spoken to lawmakers and other leaders around the world, emphasizing peaceful coexistence. His Holiness is also a champion of women's rights. As I can personally attest from spending time with the Ahmadi Muslim Women of Zion. The female members of this community command respect and are integral to the life of the community. The building of this mosque is living proof of that. Nearly half of the money raised for construction was from Ahmadi Muslim women. How special is that? The City of Zion is fortunate that such a peace-loving and service-oriented community has decided to settle down here and build such a beautiful mosque. It is my fervent wish that this mosque become a beacon of hope, not just for this city, but for all around."

Honourable Joyce Mason provided official commendation for Fath-e-Azeem Mosque on behalf of the 61st District of Illinois General Assembly.

Honourable Joyce Mason said:

"I am introducing a House Resolution congratulating the Community on the inauguration of the New mosque, and I'm grateful to be part of this joyous day and part of this very special community."

U.S. Congressman Raja Krishnamoorthi (D-Illinois) recorded an official statement in the Congressional Record recognizing the historic milestone of inauguration of Fath-e-Azeem Mosque and honouring the visit of Huzoor to the United States.



Honourable Raja Krishnamoorthi said:

"I'm so thrilled to be part of his arrival (of His Holiness) that we entered into the congressional record of the United States, a commemoration of this historic day that will live on in history to remember what happened today and this joyous occasion. The Ahmadiyya Muslim Community is some of the finest people you'll ever meet. They have dedicated

themselves to service from their establishment of hospitals to schools, to blood drives, to helping people in need, to going to natural disasters. His Holiness, you would be very impressed that these people live out and embody the very values, the very values that you preach and that you talk about every single day… I believe that the Ahmadiyya Muslim community, one of the finest communities, America and the world, dedicates itself in service to humanity."

Dr. Katrina Lantos Swett, professor at Tufts University and president of the Lantos Foundation for Human Rights and Justice said:

"I know of no other community of faith that I've ever encountered who so fully embody the teachings that they profess, who strive in a profound way every day to live the high ideals and the deep principles that are at the very foundation of their life. And I think those of us in this room, know that that spirit, that commitment, of course, comes from God, but it really also flows from your extraordinary leader, His Holiness. And I just feel so lucky, so privileged, so uplifted, and so blessed to be here with all of you today."



Speaking of her experience of hearing about the prayer duel, Dr Katrina Lantos Swett said:

"At first you sort of say, wait, that really happened? That really happened. And one of the things that I found so fascinating about the story was that in a time long before everybody had their little handheld devices and their cell phones in their computers, this prayer duel went viral. It really did become sort of a phenomenon in the world... This beautiful mosque, which is now being inaugurated this weekend, is, in fact, called the Fath-e-Azeem Mosque, which means a great victory, because the victory in that prayer duel went yes, to the Ahmadis. Yes, to the first founder and leader of the Ahmadi community. But really, I think we would have to say that the victory went to humanity as well, because it was a victory for respect, for love, for tolerance, for all of those virtues that we now see embodied in this marvellous community."

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Prior to the formal proceedings, His Holiness held several meetings with media and dignitaries.

End

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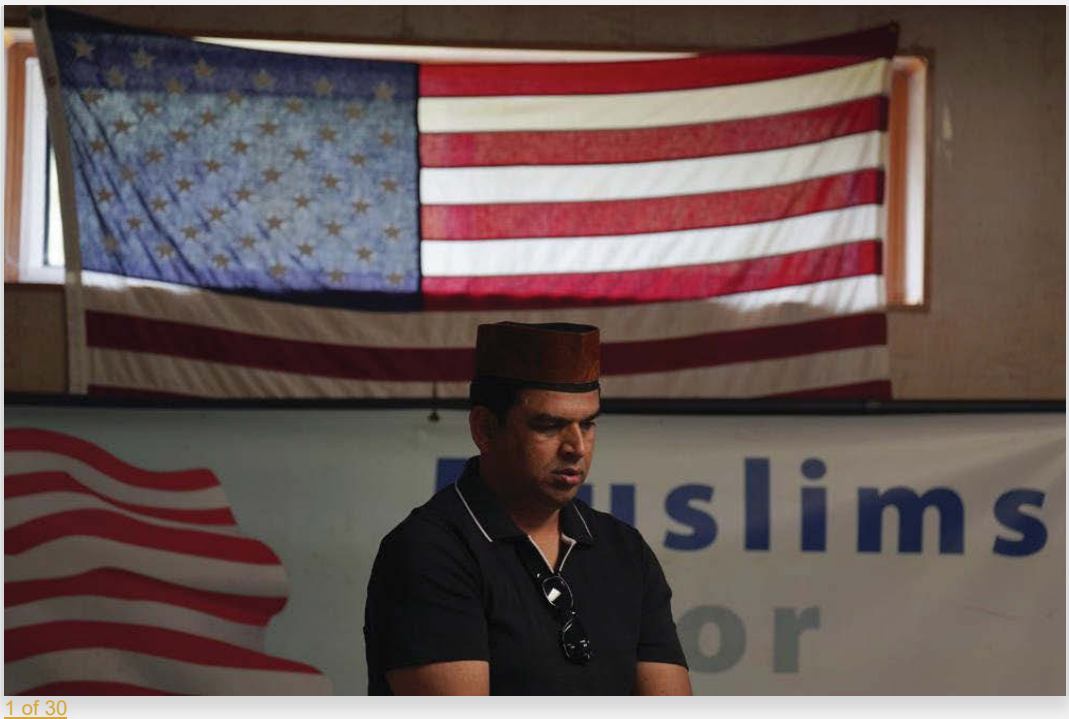
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AP NEWS

Two prophets, century-old prayer duel inspire Zion mosque

By DEEPA BHARATH October 1, 2022



1 of 30

A member of the Zion Ahmadiyya Muslim community attends Friday prayer in Zion, Ill., on Friday, Sept. 16, 2022. A century after the Ahmadis' prophet, Mirza Ghulam Ahmad, challenged Zion's founder, John Alexander Dowie, a Christian faith healer, to a prayer duel, the community has built their first official mosque in the city. (AP Photo/Jessie Wardarski)

ZION, Illinois (AP) — A holy miracle happened in Zion 115 years ago. Or so millions of Ahmadi Muslims around the world believe.

The Ahmadis view this small-sized city, 40 miles north of Chicago on the shores of Lake Michigan, as a place of special religious significance for their global messianic faith. Their reverence for the community began more than a century ago -- with fighting words, a prayer duel and a prophecy.

Zion was founded in 1900 as a Christian theocracy by John Alexander Dowie, an evangelical and early Pentecostal preacher who drew thousands to the city with his faith healing ministry. The Ahmadis believe their founder, Mirza Ghulam Ahmad, defended the faith from Dowie's verbal attacks against Islam, and defeated him in a sensational face-off armed only with prayers.

Most current residents may not have an inkling of that high-stakes holy fight of a bygone era. But, for the Ahmadis, it is one that has created an eternal bond with the city of Zion.

This weekend, thousands of Ahmadi Muslims from around the world have congregated in the city to celebrate that century-old miracle and a significant milestone in the life of Zion and of their faith: The building of the city's first mosque.

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Dowie was born in Scotland in 1847. His family immigrated in 1860 to Australia, where he was ordained and became pastor of a Congregational church.

Dowie left Australia in 1888 for the United States where he grew in popularity with his healing ministry. Stories of Dowie's miracles abound, including one about Sadie Cody, a niece of Buffalo Bill Cody, a celebrity known for his Wild West Show, who said her spinal tumor was healed by Dowie's prayers.

With money accumulated from the faithful, Dowie bought 6,000 acres of land in Lake County, Illinois, hoping to establish a Christian utopia. Dowie's laws forbade gambling, theaters, circuses, alcohol and tobacco. He also banned swearing, spitting, dancing, pork, oysters and tan-colored shoes. Whistling on Sunday was punishable by jail time.

The massive 8,000-seat Shiloh Tabernacle, built in 1900, became Zion's religious center. It was there that Dowie appeared with his flowing white beard, robed in the brightly embroidered garments of an Old Testament high priest, and declared himself "Elijah the Restorer."

While he welcomed Black people and immigrants into Zion, Dowie had harsh words for politicians, medical doctors and Muslims, which he expressed in his journal.

In 1902, Dowie wrote: "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."

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In his palms on a recent September day, Tahir Ahmed Soofi cradled a crumbling, yellow newspaper from the 1900s bearing Dowie's image.

"Dowie is a part of our history, too," said Soofi, president of the Ahmadiyya Muslim Community's Zion chapter, as he arranged these relics in glass displays that will become part of the new mosque's museum. The community has named this mosque Fath-e-Azeem, which means "a great victory" in Arabic.

The $4 million building, with a large prayer hall and plush carpeting, will replace their older, retrofitted center less than two miles away, which has been the community's home since 1983.

As he got the new space ready for the Oct. 1 inauguration, Soofi recounted the tale passed down to generations of Ahmadis. When Ahmad, the religion's founder who lived in Qadian, India, heard about Dowie's angry proclamations against Muslims, he urged him to stop, Soofi said.

Ahmadis believe that their founder, who was born in 1835, was the promised reformer the Prophet Muhammed predicted and the metaphorical second coming of Jesus Christ.

Soofi said when Dowie ignored Ahmad's pleas, in 1902, he challenged Zion's founder to a "prayer duel."

In The New York Times and other U.S. publications at the time, this challenge was built up as a battle between two messiahs – to ascertain who was the true prophet and which was the true religion. Ahmad asserted in writing that, "whoever is the liar may perish first."

Dowie refused to acknowledge Ahmad's challenge and scoffed at his statements that Jesus was human, survived the crucifixion and lived out the rest of his life in Kashmir. He shot back writing: "Do you think that I should answer such gnats and flies?"

In the following years, Dowie's fortunes began to fade. In 1905, one of his top lieutenants, Wilbur Voliva, took over leadership of the church after Dowie was accused of extravagance and misusing investments. Dowie's health suffered thereafter. He died in 1907 after a paralytic stroke, at age 60.

While Ahmad died a year after Dowie passed, at age 73, his followers saw Dowie's downfall and death as a great victory for their founder and faith.

For Ahmadis worldwide, the result of this prayer duel reaffirmed the truth of their messiah's claims, said Amjad Mahmood Khan, U.S. spokesperson for the Ahmadiyya Muslim Community. It's a story Ahmadi children grow up hearing at home and in their mosques worldwide.

"Whether you talk to an Ahmadi in Miami, Maine, South Dakota or Seattle, they will know this story and what a great victory it was," Khan said, adding that it doesn't mean they exult in Dowie's demise. "It's the triumph of what Islam stands for in the face of false allegations, and it's about the victory of prayer over prejudice."

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"Welcome to Shiloh House."

Kathy Goodwin, who volunteers every week at the 1902 Swiss-inspired chalet that Dowie built at 1300 Shiloh Boulevard, greets visitors with these words before she takes them around the 25-room mansion. Dowie spent $90,000 (about $3 million in today's dollars) to build it and $50,000 more to furnish it.

He brought fixtures from Europe, including a porcelain bath. The house had running water, electricity and phones, a rarity in that time.

Goodwin tells visitors about her family's connection to Dowie. Her grandfather, a master carpenter from Switzerland, and his German wife went to hear Dowie speak in Chicago. Then and there, they decided to follow the preacher to Zion. Goodwin's grandfather was chief carpenter for Shiloh House and her father, the last of 15 children, ran around the mansion as a child while his dad helped build it.

The house has numerous images of Dowie — painted, photographed and woven with lace. Dowie, who was 5-foot-2, had carpenters craft custom wooden step stools so he could reach the top shelves of his bookcases. The house even has on one wall, two framed pieces crafted with Dowie's hair by his barber. One shows the Dowie's greeting "Peace to thee" and another is a depiction of the Bible.

Goodwin is proud of Dowie's legacy and wants it preserved.

"He believed in love, kindness, helping people," she said. "I honestly believe people were healed here."

She also believes Dowie, in his later years, “got carried away” and “did things with money he shouldn’t have.”

“But he paid for it,” she said. “I’m here because I want his story to stay alive.”

Goodwin also yearns to go back to a time when she was a little girl and the city played chimes at 9 in the morning and 9 at night.

“People stopped wherever they were and prayed,” she said. “I’m sorry it’s not like that any more.”

Mike McDowell’s great grandparents moved to Zion in 1905 from North Dakota because his great grandmother believed Dowie cured her whooping cough. McDowell sits on the board of the Zion Historical Society, which maintains Shiloh House. He is also a city commissioner and pastor at Christ Community Church, the remnant of Dowie’s original congregation.

McDowell says his congregation now identifies as evangelical and doesn’t adhere to Dowie’s teachings. But he credits the founder for innovative municipal planning.

“He came up with the idea of subdividing the community and making it self-sufficient,” McDowell said. “He created the city’s park system requiring every housing subdivision to have green spaces.”

McDowell said Dowie’s downfall began when “he started believing his own press and thought of himself more highly than he ought to have.”

He agrees what Dowie said about Muslims and Ahmed was “inflammatory,” but doesn’t believe the founder accepted Ahmad’s prayer duel.

“Both men had visions of grandeur about themselves,” McDowell said, “which probably weren’t appropriate.”

McDowell is happy to see the new mosque and lauds the Ahmadiyya Muslim Community for their many service projects in town, particularly food giveaways that were valuable to many during the pandemic.

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Just as McDowell’s and Goodwin’s ancestors moved to Zion following Dowie’s healing powers, Tayyib Rashid moved with his family to the area last year from Seattle when plans for the new mosque came to fruition.

“You can’t have a Zion mosque anywhere else,” he said, adding that he feels a deep connection to the prayer duel and prophecy. “Dowie had all the means and resources. (Ahmad) had God on his side.”

For community member Suriyya Latif, the new mosque reflects the Ahmadi community’s motto, which is painted in giant letters on the wall of their community center: “Love for all, hatred for none.”

“People pull up to the parking lot and take selfies with that sign,” she said.

The prayer duel, she said, is not an archaic tale, but a current manifestation of the community’s motto. Latif, who has toured the Shiloh House, wishes Dowie could have seen what his faith had in common with Islam.

Dowie banned pork and alcohol in Zion, which are also commands in Islam. Even Dowie's greeting "Peace to thee" is synonymous with the Muslim greeting "Salam alaikum."

The Ahmadis have struggled to gain acceptance even among mainstream Muslims, adding to the significance of establishing the mosque in Zion, said national spokesperson Khan. Pakistan's parliament declared Ahmadis non-Muslims in 1974.

Khan said the global Ahmadiyya community's current leader and caliph, Hazrat Mirza Masroor Ahmad, is in Zion to inaugurate the new mosque this weekend — a momentous occasion for U.S. Ahmadis. Ahmad was forced into exile from Pakistan after his election in 2003 and resides in London.

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Over the years, Zion's Ahmadiyya community has been buttressed by women who have assumed leadership roles, as well as African Americans who have accepted the faith in large numbers. About half of the community in Zion is African American.

Ahmadi women raised nearly half of the $4 million needed for the new mosque, said Dhiya Tahira Bakr, national president of the Ahmadiyya Muslim Community's women's auxiliary. Bakr, who is African American, converted to Islam nearly four decades ago. Transcending culture and language barriers has not been difficult because their faith has bound Ahmadis of all backgrounds together, she said.

"I didn't grow up drinking chai or eating spicy food, but I enjoy it now," Bakr said. "When you talk to one another, you forget about all that because you are bonding with the heart."

The prayer duel and Dowie's demise opened up a path in Zion for the Ahmadiyya Muslims to build on that foundation by serving the community, she said.

"We knock on doors and let people know that they don't have to be afraid of us because we are Muslim or Black or Asian or whatever," Bakr said. "It's important we do this work for our children so we can dispel all these stereotypes."

Mayor Billy McKinney's family moved to Zion in 1962, as the civil rights movement was gathering momentum. For Black families, racially integrated Zion was an oasis in a nation where segregation was the norm, he said. The mayor believes a community partnership has emerged from this century-old feud.

Like many Zion residents, McKinney had not heard about the prayer duel and was initially surprised to learn about Dowie's hostility toward Muslims.

He says now is the time to move forward in unity.

"History is history and I could take issue with anyone from the past if I wanted to," McKinney said. "I'm about looking forward."

The mayor will present Ahmad, the fifth successor to the sect's founder who challenged Dowie, with a key to the city as a symbol of trust and friendship.

The Ahmadis are moving forward with the construction of their minaret, which they expect will be completed next year. The minaret is a global symbol of Islam and the faith's call to prayer five times a day.

It would be a stark contrast from Dowie's vision of a Christian utopia.

"The founding fathers of Zion are probably rolling in their graves," said David Padfield, minister of Church of Christ, a non-denominational congregation around the corner from the mosque. "They didn't even want our church here."

Padfield, who supports the Ahmadiyya community, says it was the founders' intolerance and exclusion of other faiths that "made it difficult for them to function."

Soon, towering 70 feet above the ground, the mosque's minaret will be the tallest structure in the city that Dowie built.

Chicago Tribune

LAKE COUNTY NEWS-SUN

Zion's first mosque opens; 'Knowledge and understanding of Islam will increase, and any fears or concerns ... will, God willing, dissipate'

By Yadira Sanchez Olson
Lake County News-Sun • Oct 20, 2022 at 9:33 am



Visitors learn about a historic event called the "prayer duel" at the exhibition hall of the Fath-e-Azeem Mosque in Zion during its inauguration celebration on Oct. 1. (Yadira Sanchez Olson / Lake County News-Sun)

The first mosque in Zion is officially open to worshippers of Islam, and those who wish to learn about Ahmadi Muslims and the group's long-standing history in the city.

The inauguration ceremony of the Fath-e-Azeem Mosque was a well-attended event on Oct. 1, following months of planning and coordinating with city officials and members of the Ahmadiyya Muslim community, locally and from across the country.

The celebration was highlighted by a visit from the world head of the Ahmadiyya Muslim community, Hazrat Mirza Masroor Ahmad, who traveled from the organization's headquarters in the United Kingdom to Zion days before the festivities began.

Ahmad delivered the keynote address at the reception. The mosque, he said, is significant and special for more than one reason.

“Indeed, it is widely important for all religious communities to have places of worship where their members can congregate,” Ahmad said.



The first mosque in Zion is located on the corner of Lewis Avenue and 27th Street. (Yadira Sanchez Olson / Lake County News-Sun)

The mosque not only enables Muslims to worship God and “fulfill their religious duties and obligations to their faith,” but also serves to introduce Islam and its teachings to the wider community, he said.

“[The community’s] knowledge and understanding of Islam will increase, and any fears or concerns they harbor will, God willing, dissipate upon seeing Muslims living peacefully among them and contributing positively,” Ahmad said.

The new mosque is a 12,600-square-foot building that sits on 10 acres at the corner of Lewis Avenue and 27th Street.

The Ahmadi community for years occupied a house turned community center on Gabriel Avenue, where lack of space was often an issue when they hosted regular community food pantries and blood drives.

The land on Lewis Avenue was purchased in 2016, and the group was given the green light by the city to begin construction that same year.

The total cost of the project was just under $4.4 million, officials said.

Lajna Ima'illah, the group's women's auxiliary, was the primary fundraiser, with members from throughout the country's 63 chapters collecting $1.7 million, Zion resident Dhiya Bakr said.

Bakr is the national president of the Ahmadiyya Muslim Community USA Women's Auxiliary, of which locally there are 67 members.



Religious publications are some of the items behind glass cases on display at the Fath-e-Azeem Mosque in Zion, where the community is invited to learn about the Ahmadiyya Muslim Community. (Yadira Sanchez Olson / Lake County News-Sun)

Lit by tiny lights surrounding its architecture, the building shines bright come nightfall behind a wall of trees. The prayer room accommodates up to 310 people. And the basement is a large community center with a kitchen.

Local community groups are welcome to hold meetings there, according to officials.

A particular point of pride for the group is a state-of-the-art exhibition hall.

Visitors are welcome to gain an understanding of one historic occurrence that began more than a century ago in the very city the mosque sits on today — one that ties the group's roots to Zion's very foundation, and has been taught to generations of Ahmadi Muslims.

It was dubbed a "prayer duel" between John Alexander Dowie and the Ahmadiyya Muslim community founder Mirza Ghulam Ahmad. Dowie was an evangelical minister and faith healer who founded Zion City in 1901.

Although he preached for utopia, he made proclamations against other religious groups and advocated for their demise of Muslims, said Ibrahim Ahmed Ijaz, who acted as tour guide during the event.

Ghulam Ahmad asked for Dowie to put his wrath on him and no others, and he posed a challenge to him in 1902. In his writings he said, “whoever is the liar may perish first.”

“The prayer duel is something that the press picked up like wildfire,” Ijaz said.

This challenge is depicted through more than 150 newspaper articles from across the globe on display on interactive touch screens in the exhibit hall.

Other items can be seen in display cases, such as publications started by Dowie and Ghulam Ahmad, and Qurans translated into various languages, including Braille.

Dowie died in disgrace after a scandal over his mismanagement of Zion City finances at age 60, a year before Ghulam Ahmad died at 73.

The translation of the name of the mosque in English from Arabic is “A great victory” mosque. The theme of the exhibition is of a great victory of prayer over prejudice, Ijaz said.

Different sections of the museum provide information on the teachings of Islam, and a more detailed account of all of the religious history Ahmadis follow.

At the ceremony, Zion Mayor Bill McKinney presented the key to the city to Ahmad, who graciously accepted it and thanked him.

“Here in Zion, our motto is historic past and dynamic future,” McKinney said. “This beautiful mosque in the heart of our city exemplifies that motto.”

One final touch on the mosque is expected to be completed next year. The minaret is a global symbol of Islam, and the faith’s call to prayer five times a day.

msn

Religion News Service

Ahmadi Muslims inaugurate new mosque on site of historic 'prayer duel'

Religion News Service - Oct 2

ZION, Illinois (RNS) —It was a challenge of biblical proportions.

Two men, both claiming to be divine figures, would pray to God to show the truth of their claims. One was John Alexander Dowie, a Christian evangelist and faith healer who founded the city of Zion in northeastern Illinois. His challenger: Mirza Ghulam Ahmad, the founder of the Ahmadiyya Muslim Community.

The first to die, lost.

"A genuine Elijah would jump at such a proposal," read an article that appeared in The New York Times in 1903, not long after Ghulam Ahmad issued the challenge in response to Dowie's incendiary remarks about Islam and other religions.

Earlier, Dowie had declared himself "Elijah the Restorer."



Dhiya Bakr, national president of the Women's Auxiliary of the Ahmadiyya Muslim Community USA, speaks to the crowd waiting for Mirza Masroor Ahmad, the spiritual leader of the Ahmadiyya Muslim Community, to arrive Sept. 26, 2022, outside Fath-e-Azeem Mosque in Zion, Illinois. RNS photo by Emily McFarlan Miller© Provided by Religion News Service

The article —one of many published at the time in newspapers across the country about the so-called "prayer duel" —recalled how the biblical prophet Elijah had challenged the prophets of Baal to call down fire from heaven to burn their respective sacrifices. Elijah was outnumbered. He had doused his sacrifice in water. And yet it was his prayer, in the biblical account, that was answered.

Ghulam Ahmad was in poor health and older than Dowie, who —by all accounts —never directly accepted the prayer duel. Yet it was Dowie who died a year before Ghulam Ahmad, abandoned by his family and all but a few of his most devoted followers, the city he founded in dire financial straits.

The story has been repeated for generations among the Ahmadiyya Muslim Community, a small revival movement within Islam who believe Ghulam Ahmad to be a promised messiah and mahdi, or reformer.

Now the community has a home in the city at the center of it all.

This weekend, the Ahmadiyya Muslim Community will inaugurate its first mosque —named "Fath-e-Azeem," or "great victory" —in Zion.

The victory signified in the name of the mosque "is not the victory of any religion," said Mirza Masroor Ahmad, the khalifa, or caliph, of the Ahmadiyya Muslim Community. The victory, he said, is to communicate "who is the true man of God," between Dowie and Ghulam Ahmad.

"We should respect all the religions," Mirza Masroor Ahmad told Religion News Service.



Mirza Masroor Ahmad arrives at the new Fath-e-Azeem Mosque in Zion, Illinois. Ahmad is the khalifa of the Ahmadiyya Muslim Community. RNS photo by Emily McFarlan Miller© Provided by Religion News Service

"This is what the teaching of the Quran says, and this is what the founder of the Ahmadiyya movement said —that you should respect each other. And the main purpose of the human being is to worship Allah.

So whichever religion you hold, you can practice according to that, but don't use filthy or abusive language against other people."

The spiritual leader of the Ahmadiyya Muslim Community, which claims more than 20 million members worldwide, traveled from the movement's headquarters in the United Kingdom to inaugurate the mosque alongside leaders from the city and other faiths.

Mirza Masroor Ahmad said he often travels to inaugurate new mosques around the world, but the history of Zion makes Fath-e-Azeem "special."

The Zion chapter of the Ahmadiyya Muslim Community started with about 50 people in 1984.

Nadia Shams, propagation secretary for the chapter's women's auxiliary, remembers a time before the chapter even had its current mission house. Her father was its first president, and members would meet at their little house in nearby Waukegan, Illinois.

The current mission house is so small, Shams said, the Zion chapter has had to rent or borrow space to hold community events. Meantime, its membership —about 150 people —has nearly tripled in size since its earliest days, she said.

"We had humble beginnings, so this is huge for us," Shams said.

The new mosque has a prayer room that can accommodate up to 310 people and a basement that can be configured to host all kinds of events.



Tahir Ahmend Soofi, president of the Zion chapter of the Ahmadiyya Muslim Community. RNS photo by Emily McFarlan Miller© Provided by Religion News Service

On Monday, blue paper dots marked out the appropriate social distance for worshippers on the prayer room's plush blue and gold carpet. Gold calligraphy circled the inside of the dome in its ceiling: "There is no God but Allah, and Muhammad is his messenger."

Signs of preparations dotted the property as the community made it ready for the arrival of Mirza Masroor Ahmad that evening and the inauguration of the mosque that weekend. In the hallway, a mop leaned against a wall beneath photographs of Ghulam Ahmad and his five successors.

Outside, adding to the festival-like atmosphere, white tents were set up in the parking lot to house security and COVID-19 checkpoints for the week, as well as to act as overflow space for prayer and meals for volunteers and visitors.

More than 1,000 people turned out later that day to welcome Mirza Masroor Ahmad, according to the Ahmadiyya Muslim Community.

The crowd, separated by gender, chanted "Allahu akbar," or "God is great," as their spiritual leader walked across the parking lot before disappearing inside the mosque to lead prayer. Children waved tiny American flags at the end of light-up wands and sang "Fath-e-Azeem" in a song set to the tune of "This Is the Day," more commonly heard in Christian Sunday school settings.

Shams had volunteered as security for the event. Even with her back to the khalifa as she held back the crowd, she said she was surprised to find herself moved to tears.



Illuminated American flags were waved by members of the crowd as they waited for the arrival of Mirza Masroor Ahmad outside the new mosque in Zion, Illinois. RNS photo by Emily McFarlan Miller© Provided by Religion News Service

"I could feel that energy. I could feel that light," she said.

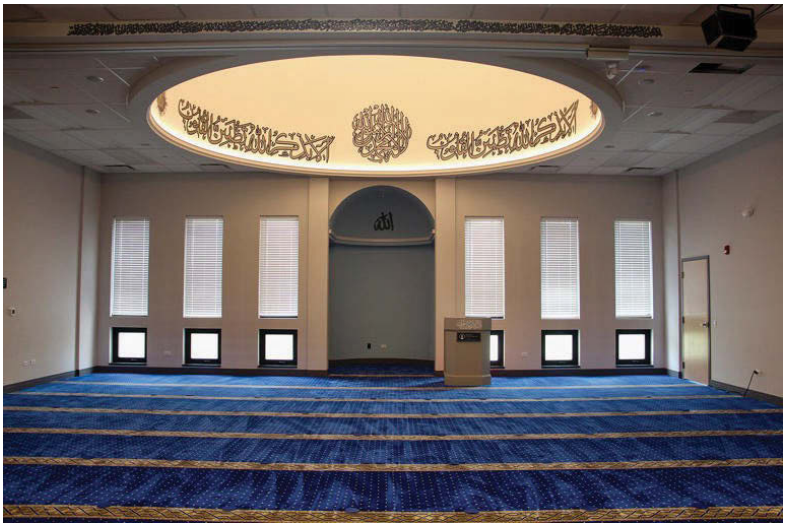
Lajna Ima'illah, the women's Auxiliary of the Ahmadiyya Muslim Community, was the largest fundraiser for the Zion mosque, which came in under its $4.4 million budget, according to Tahir Ahmed Soofi, president of the Zion chapter of the Ahmadiyya Muslim Community.

The women's auxiliary passed its goal to raise $1.2 million in less than a year, according to its national president, Dhiya Bakr. Tears shone in her eyes as she remembered how members of the women's auxiliary handed her cash, checks, even the jewelry they were wearing when she spoke to them about building the mosque in Zion.

Bakr said she believed Dowie was on the "right track" when he set out to build a "city of God." He just went off the rails when he alienated other people and other faiths.

She moved to Zion about 22 years ago, wanting to see the vision of a city of God come to life. Islam, she believed, could help nurture that vision.

Now, in a town literally built around the Christian Catholic Apostolic Church Dowie founded, Fath-e-Azeem Mosque sits within a block of two churches —one Assemblies of God and the other Fundamental Baptist —and a Kingdom Hall of Jehovah's Witnesses.



Illuminated by a dome over the front center of the room, the prayer room of the new Fath-e-Azeem Mosque features bright striped carpets under the central dome. RNS photo by Emily McFarlan Miller© Provided by Religion News Service

"I hope that Zion and the Ahmadiyya Muslim Community will be that city —that beacon of light that draws people here —not just to see the mosque, but to feel God in the city and some peace and contentment from all the struggle that folks have in their own personal world," Bakr said.

There was a time when some Zion residents feared Ahmadi Muslims wanted to "take over the city" because of what had happened between Dowie and Ghulam Ahmad, according to Zion Township Supervisor Cheri Neal.

These days, Neal said, the story of the prayer duel isn't very well known in Zion.

But the Ahmadiyya Muslim Community is.

And, she said, "if you know any of their hearts, you know that it's not about taking over, it's about joining in."

As long as Neal can remember, the Zion chapter has been a "key partner in our community," collecting backpacks for schoolchildren, organizing basketball tournaments, volunteering at a food pantry and joining community dialogues about race.

On "everything that we've ever done," she said, "they've always been at the table, and, with my Christian background, there were times when I felt like their organization is more Christian than some Christian organizations just because they really do practice what they preach."

It's "such a quintessential American story," according to Amjad Mahmood Khan, national spokesperson for the Ahmadiyya Muslim Community USA.

The new mosque includes a permanent exhibit about the prayer duel, with videos introducing Islam and the Ahmadiyya Muslim Community.



Toy camera viewers sit next to reels of photographs and news clippings at the new Fath-e-Azeem Mosque in Zion, Illinois. RNS photo by Emily McFarlan Miller© Provided by Religion News Service

about 160 articles about the challenge from newspapers across the country. Display cases hold copies of publications started by Dowie and Ghulam Ahmad and Qurans translated into various languages by the Ahmadiyya Muslim Community.

One video shares polemical remarks Dowie had made about people of other faiths, including remarks that had caught the attention of Ghulam Ahmad: "Islam must go …Mohammedanism must be destroyed."

In challenging Dowie, Ghulam Ahmad "was defending Islam when no one was defending Islam," Khan said. That's ironic, he noted, when some Muslims consider the Ahmadiyya movement to be heretical and Ahmadi Muslims face persecution in some Muslim-majority countries, such as Pakistan.

The inauguration of a mosque in the city Dowie founded is "the symbolic turning of the page on some of that original history," Khan said.

The mayor will be there to welcome Mirza Masroor Ahmad, the great-grandson of Ghulam Ahmad. The church across the street is allowing the mosque to use its parking lot.

The "great victory" of Fath-e-Azeem, Khan said, is a victory of "prayer over prejudice, light over darkness, love over hate."

"This is something everyone can celebrate. This is exactly what makes America so special," he said.

This article has been updated to restore a full quote from Mirza Masroor Ahmad.

AHMADIYYAT TODAY

The Movement Continues

OVER 100 YEARS LATER:
A Snapshot of the Ahmadiyya Muslim Community Today

To date, the accomplishments and activities of the international Ahmadiyya Muslim Community include:

- Establishment in over 210 countries and territories of the world, with 4,641 missionaries (excluding Pakistan)
- Inauguration of over 9,000 mosques and 3,356 mission houses around the world (excluding Pakistan)
- Translated the Holy Quran in 75 languages with millions of copies distributed
- Provides first-rate education through 615 primary and middle schools in 11 countries and 80 high schools
- Manages, staffs and operates 37 hospitals in several countries, including a world-class cardiology facility in Rabwah, Pakistan (Tahir Heart Institute)
- Operates 25 radio stations and a global satellite television network (Muslim Television Ahmadiyya) that functions every day, 24 hours a day, providing free educational and instructional programming in several different languages
- Televises the weekly Friday Sermons of our Worldwide Head (i.e., the Khalifah or Caliph) in 8 languages simultaneously across the globe
- Implemented an annual international Bai'at (Oath of Initiation) ceremony in 1992, enabling the 100,000s of new members to collectively join the Community at the hands of our Khalifah

And in the end

All praise belongs to

Allah

Lord of all the worlds

Fath-e-Azeem—the Power of Prayer over Prejudice rediscovers a little known chapter of American history. It chronicles an early twentieth century prayer duel between two men who claimed to be Divinely appointed prophets. Overshadowing their claims was a predicament of epic proportions: they offered diametrically opposite messages, and one of them was the proven liar.

Reminiscent of the accounts told in the Old Testament, the lone voice of Hazrat Mirza Ghulam Ahmad[as] emerged from the hinterlands of Qadian—a village of India—to boldly challenge John Alexander Dowie, a Christian faith healer and one of the wealthiest and most powerful Americans of his day, to a spiritual contest: whoever perished within the lifetime of the truthful would prevail. This is the awe-inspiring account of a Muslim who was so deeply connected to God that he would confidently publicize his prophecies—and his grand defense of Islam—before the global court of public opinion, and in so doing, stake his entire reputation of honesty and truthfulness that he had so diligently accrued.

Fath-e-Azeem—the Power of Prayer over Prejudice documents the dramatic unfolding of events as seen through the lens of newspaper media coverage spanning four continents.