

STRANGE HOSTS MARCHING UNDER CHRISTIAN BANNER

Recently Heralded Dowie Invasion of New York Recalls Christian Scientists, Mormons, Theosophists, Holy Ghosters and Other Proselytes With Remarkable Histories--How They Won a Following Among the People.

YET a few days, and the Zion army, under the leadership of John Alexander Dowie, will be invading the island of Manhattan, familiarly known as New York. According to the announcement, the invasion will occur in October, and all arrangements have been made for quartering the mighty hosts during the aforesaid eastern campaign.

This announcement again brings vividly before the public a personality which in many ways challenges a comparison with such undeniable forces as Mary Baker Eddy—the founder of Christian Science—and Brigham Young—the father of Mormonism.

Brigham Young and his church are parts of the history of the nation, familiar to all, and few of the mod-

ern originators of churches have approached him in the rude power of mind and administration which he possessed.

But perhaps none of the present day efforts to combine religious and industrial interests are more noteworthy than that of which John Alexander Dowie of Chicago is the head.

A Man Who Does Things.

Dowie was formerly a Congregational minister, and as such worked for several years in various countries, including Australian cities and many points in Europe in his fields of labor. He professes to have had experiences during his early career such as some attribute to thought transference and others to inspiration. Men whom he afterward found and converted he was drawn by some power to search out and help, and he did a great deal of effective revival work wherever he went.

As time passed he became more independent in his attitude toward the churches, and finally broke with them altogether. Instead of being outside the church, however, he is at the head of a Christian organization of his own. He interests every one because he is, after all, a man who does things.

Zion and Zionism.

With a shrewdness for his which his native land, Scotland, is famous, he manages affairs of every kind for those who entrust their fortunes to him. Instead of a church he styles his organization the Kingdom. For those who come into this Kingdom he is ready at all times to give help. Those who are tired of the combats with poverty find in him a rest and peace, which, whatever we may think of it, is at least satisfying to those who wish to lean on authority which assumes to speak from the inspiration of divine wisdom.

breaking a severe drought in the Central States.

Many cases of chronic disease have disappeared after being brought to him, and, as have many other preachers of new theologies, he has, apparently, been able to relieve many sufferers. His doctrine that it is not the will of God that any one should be afflicted has the effect of making his followers anxious to show their faith by appearing to be restored to good health, and this of itself must often be beneficial to the patient. Those who have been helped by his suggestion, or otherwise, to regain their health, are earnest missionary workers, and his cause grows rapidly.

Not only does he assure his followers that they are in the kingdom and saved, but he declares that they are emancipated from the dominion of the devil and all his works. These works, as before explained, include medical prescriptions, drugs, sickness, poverty, drunkenness and temptations of all kinds. Combined with a gospel at the centre, clean and wholesome, since it demands temperance, industry and sincerity, he presents an opportunity for labor under congenial conditions and a 6 per cent. dividend

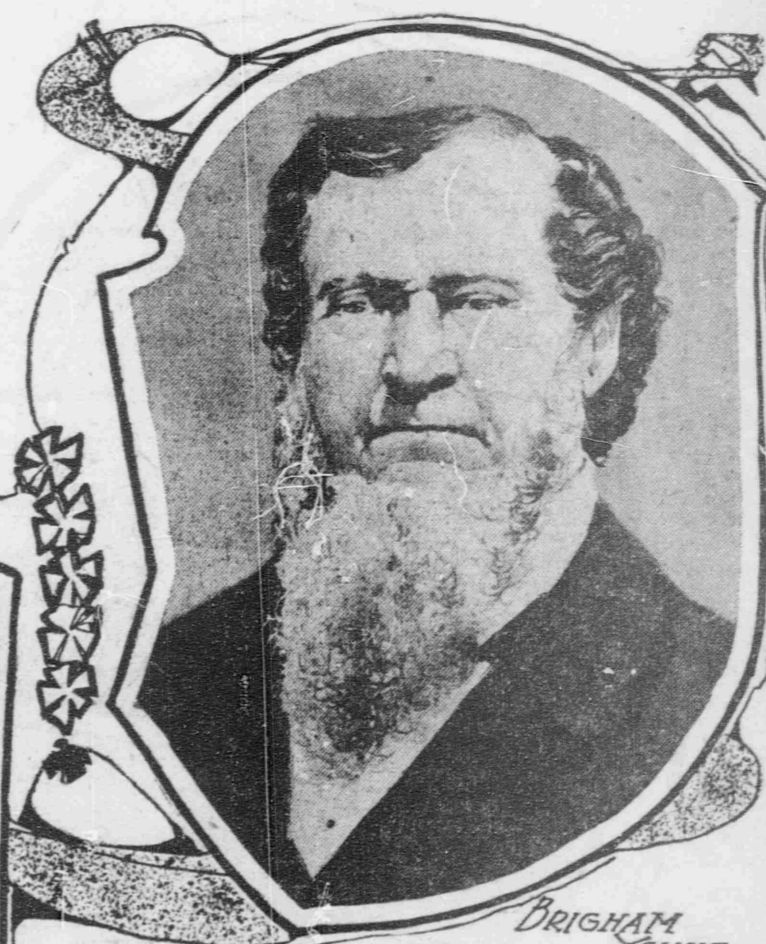
to become good investments. This department of Zionian enterprise is housed in a fine brick building covering five acres with eight acres of floor space. It is managed by imported talent, and the highest existing scale of wages is paid to employees.

Within five years Dowie expects that every inch of available space in the factory district will have been taken, that a great harbor will have been built, that vessels of commerce will lie thick along the shore, that thousands of men will find daily employment.

itor, by whom she had one child. Her husband obtained a divorce and she remarried, this time a saloonkeeper, who after living with her a while, imitated her first husband and secured release through the divorce court.

Her third husband, Philo B. Tingley, was employed as a stenographer in a steamship office. F. M. Pierce, an electrical contractor, boarded with them. He is now secretary-general of the Universal Brotherhood.

From professional hypnotism and later spiritualistic mediumship, Mrs.



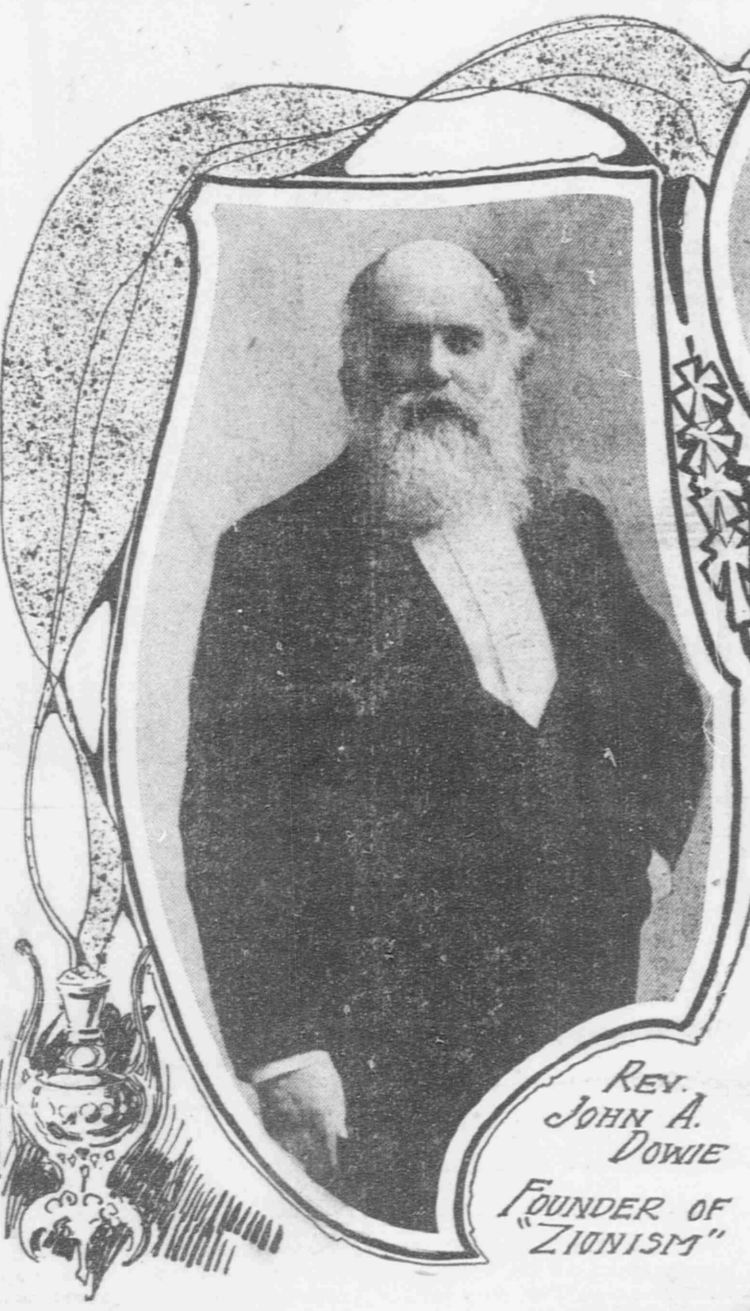
BRIGHAM YOUNG
"FOUNDER OF MORMONISM"



MRS. MARY BAKER EDDY
"FOUNDER OF CHRISTIAN SCIENCE"



MRS. KATHERINE TINGLEY
"FOUNDER OF POINT LOMA COLONY"



REV. JOHN A. DOWIE
"FOUNDER OF ZIONISM"

cere Christian may talk with the Third Person in the Trinity face to face, as one man talks with another.

The headquarters of the society are near the town of Durham, in Maine, where there is a great temple. The buildings cover and inclose several acres of land, and are on the top of the highest hill in the town.

On the Androscoggin registry of deeds all this property, which is valued conservatively at \$150,000, is deeded to God Almighty by Frank W. Sandford, trustee. The average number living at this Shiloh is 150, and all these give their labor to the cause. Most of them are artisans and farmers. Several hundred persons have sold their entire property and have turned the proceeds into the common fund.

On the west side of the grounds there is a lofty tower, in which for three years constant prayer has been in progress day and night, the supplicants relieving each other like sentinels.

To this tower Sandford betakes himself almost every day for a little talk with God, as he expresses it. He declares that he converses with the Father as man to man, and no one at Shiloh ventures to gainsay his assertion.

Prayer Heals All.

The members of the organization are scattered over the country, only a small proportion residing at Durham. They bring their theories into constant practice, as they think, managing all the common affairs of life by directions which they profess to receive from the Deity. Some of them carry this so far as to appear almost insane upon the subject, and their belief that all evil is from the devil, and that they are protected from the evil he brings, at times makes them very fanatical. It is said that in some cases women disregard the welfare of their own children under the belief that, as they are saints of "Shiloh" no harm can possibly befall them. Illness and injuries of all kinds are supposed to be removed by prayer. The sect is growing somewhat, and the headquarters community, like almost all communes founded upon religious faith, prospers financially.

The Roll Flyers.

An illustration of the tendency to accept vague and unsupported theories is furnished by the brief career of the Roll Flyers, a sect led by visions of judgment more than by visions of industrial effort, which recently appeared in the South. They believed that none of their band would see death before the end of the existence of the world. Early in their history the members of this sect started from Northern Kentucky in search of the promised land where they should abide in peace and plenty till all things should be made new for their sakes. At Bowling Green they held meetings for a while and a man of some means named Shanaberger became a convert. They journeyed to Texas in search of a place which spirits had told them was immune from the fiery destruction of the earth on judgment day.

Heaven by the Acre.

They settled on 100 acres near Livingston, the tract being sandy and not at all fertile. Mrs. Shanaberger bought the land and also furnished funds for the provisions which the colony needed. The Roll Flyers did not raise any farm produce and so they soon ate up all the ready cash that was to be had. Then they began to sell heaven by the acre.

Piece after piece of the sacred land was sold for the small sum which it would bring and the proceeds invested in food for a few more days. Finally they were obliged to mingle

with the people of the wicked world and their financial tower of strength returned to Bowling Green with his wife, a sadder but a wiser man.

Out in Kansas the Mennonites have found rest and peace after centuries of trouble. Like the Doukhobors, the Mennonites were driven out of Russia by the exactions of the government of the Czar. They came originally from Switzerland, whence they emigrated to Germany, where they sustained religious persecutions that ultimately drove them to Southern Russia, under the protection of the Empress Catharine. This was near the close of the eighteenth century, and in Russia they lived for well upon 100 years, when the Czar then reigning informed them that they would have to abandon one of the leading tenets of their faith—non-participation in military service—or else move out of Russian territory. Although emigration meant the loss of all the property they had acquired in their century of residence in Russia, they promptly decided to stand by their religious convictions, and at once sent delegations to seek homes for them in Canada and the United States.

Missionaries to America.

Most of the religions of the world have been offered to the people of this country by representatives of other faiths. The Chinese and Japanese have not tried seriously to convert us to a worship of Joss or Confucius because these religions are not of the class that make it a merit for a worshipper to be very zealous in proselyting. Other nations, however, have sent men to exhort us to turn to their beliefs and have usually gained enough converts to justify the opinion that the people of this land are always waiting to hear some new thing.

Aryan Proselytes.

There has been also some effort to bring the Americans to the religion of the Aryans. Some ten years ago two missionaries of the Arya Somaj (Aryan church) visited the principal cities of this country, distributing tracts and preaching the beliefs now held by the most intelligent of the millions of India.

At the same time Asia was calling us to the religion of the ancients an enterprising American turned Mohammedan and raised \$10,000 in Turkey, to be expended under his direction, by encouraging the Turks to believe that millions here were waiting to be led out of darkness into the light of the gospel of the Koran and the civilization of the Sultan.

Thus supplied with the means to make an effective campaign he came as Mohammed Alexander Russell Webb to New York, where he hired a Turk to cry at noon above the busy throngs of Wall Street the call to prayer.

As the bulls and bears paid no attention to him, he went through the country lecturing for a while, demanding from \$100 to \$300 a lecture and telling of the attractiveness of the religion of the harem. After a little, however, the new religion died—slain by the worship of the golden calf.

Care of the Hands.

Let the length and shape of the nails follow the formation of each finger. Once a week the nails should be manicured as follows: Soak the finger tips for about five minutes in hot, soapy water, wipe them dry; then with a little cuticle knife push the skin back from the nails, and with a curved sissors remove any "proud" flesh. Then shape the nails. This is best done with a file, especially if the nails have a tendency to break. The final touch to the nails is given with polishing powder and charmol.

on money intrusted to him for use in the work he is engaged in.

In this last respect he is following the methods of the Mormon leaders, who combined, with great success, financially, the promise of salvation with the promise of dividends.

The scene of his industrial enterprises is at Zion City, a place which he founded as an incident of his work. Though he bought the land only a year or two ago, it already has a population of six or seven thousand and is rapidly growing.

The New Zion.

Notwithstanding the frequent recent reports of revolt, disintegration and financial trouble, Zion City has grown steadily, and to-day it is a reality. Great brick buildings have been erected and given over to lace industries. A temporary tabernacle, seating 6,000 persons, and a score of fine public structures have been built. They are two and three stories high, and include the administration and land offices, a post office, general stores and hospitals.

Embraced in the town, now incorporated under the laws of Illinois, are 6,500 acres of land, as fair and rich as any in the State. There is room enough for 100,000 inhabitants to live in comfort and prosperity.

Pilgrims are flocking by hundreds to the Mecca of Dowieism. From Arkansas and all the West they are coming, overland and by rail. New England is sending newcomers every day. The South is pouring recruits into the fold. Zion City is forty-two miles north of Chicago, and an equal distance south of Milwaukee. For two and a half miles its eastern edge is washed by the waters of the lake.

Viper Press Shut Out.

Here Dowie is supreme and probably will be as long as he lives. The newspapers are excluded in favor of his own publications, which are enough to keep his followers pretty well supplied with reading matter, and the "viper press," as he calls it, cannot annoy his saints. The guile, the pig and the oyster will not enter the sacred limits, nor will disease remain long to afflict his people, though, as a precautionary measure, perhaps, he has had built a good sized hospital.

The principal industry will be lace making. He bought the plant of a wealthy lace manufacturer in England. The manufacturer came to this country to start the enterprise properly, having retained a heavy interest in the venture, married one of Dowie's family, and later went to the courts in a suit for heavy damages, claiming that he had been unfairly treated by Dowie.

It was thought that disasters had come to Dowie, but he fought his way through the legal tangle and retained the industries which now seem about

Virtually Dowie is the owner of the city. Absolute title to lots and land is not given. Leases are executed for 1,100 years. These leases expire July 15, 3000. The lessee agrees not to use the land for any purpose contrary to the will of God, and particularly not for the sale of drugs, tobacco or alcohol in any form, houses of ill fame, theaters, gambling houses, hog raising or selling.

Moreover, there are to be no dance halls or no secret lodge rooms in Zion City. These are considered agencies of the devil for the degradation of the people.

The municipal government of Zion City is like that of other Illinois towns, save that there will be no party clashes. The theocrats will rule under the direction of Dowie. The council and mayor now in office were chosen for their fitness to carry out the will of the men who live in the mansion on the hill.

The economies of the arrangement will be very great. All that Edward Bellamy used as argument to make attractive his vision of things described in "Looking Backward" is being made real.

A Utopian Dream.

To those who are willing to surrender social, political and religious individuality there is prosperity in a community bound together by religious bonds under a shrewd and able business manager. Where all work and none remain long who are dissipated or wasteful of the product, where the market is always ready and the profits are saved for the whole people there is likely to be an accumulation of wealth.

The limitation of individuality and the domination of a religious leader, however, has always been too high a price for the American people to pay for industrial advantages, and the spectacular career of Dowie is limited by the same elements which now attract to him the people which he is securing as followers.

The Tingley Theosophists.

Like the other and better established religions, the theosophists have many factions and many leaders. One of these has been prominently before the public lately because of the investigation made by the national authorities as to its fitness to receive and care for some Cuban children which it brought to New York on their journey to the temple of this faction at Point Loma, California.

The leader of this branch of theosophy is Mrs. Katherine Tingley. She was born in Newburyport fifty-five years ago and has led a rather varied life. Her father had a saloon there and ran it in such a way that it was closed by the police.

After this the family moved away and later Mrs. Tingley was in New Orleans, where she married a compos-

Tingley turned her attention to Theosophy. She made the acquaintance of William Q. Judge, whom she seems to have impressed by her powers as a prophet.

In his writings after his death were found several fragmentary references to her. She placed these together, and upon them advanced a claim that she was the reincarnation of Mme. Blavatsky and had been chosen as the successor of Mr. Judge.

Sons of the Rising Sun.

In her two years at Point Loma Mrs. Tingley has spent more than \$200,000 in improvements. The furnishings of sections of her great temples are superb and gathered from all parts of the world.

Lomaland is astrif before sunrise. The first service is by the Sons of the Rising Sun. The men are dressed somewhat as the Greeks and Romans, in white undershirts, a sort of pajamas, reaching the knee, and below which the leg is bare, and draped about the shoulders a piece of cheesecloth. They go up to the sacred ground to greet the sun. Each one stoops down and picks up a little handful of dirt and tosses it back again, and a ritual is used.

While this is in progress another ceremony is taking place at the Homestead. Men and women, some in regular clothes, some in cheesecloth robes, all barefooted, have circled about the Homestead three times, and, stopping on the eastern veranda, they chant the praises of Lomaland.

Brotherhood Worldwide.

She has her cabinet of advisers and officers, and the Brotherhood has its national centers in America, England, Iceland, Canada, Sweden, Holland, France, Germany, Australia, New Zealand and India. Its objects sound well in print. They are to teach brotherhood, to study ancient and modern religion, science, philosophy and art and to investigate the divine powers in man. It seeks to help men and women realize the nobility of their calling and their true position in life, to educate children of all nations in the tenets of the brotherhood, to assist unfortunate women and those who have been in prison, to promote a closer relationship between civilized and savage races, and to relieve suffering by famine, food, war, or other calamities. Fine, oh fine! But the unfortunate part of it is that there exists a wide difference of opinion whether it is accomplishing these things.

Whatever may be said of the Point Loma institution, it is undoubtedly supported by many men and women of wealth, and after the investigation made by the National Government the Cuban children were allowed to proceed to their destination. While the theosophists are distinctly non-Christian, they have support from many intellectual people, and are interesting to the student of strange religious ideas and institutions.

The Holy Ghost and Us Society.

Of a markedly different character, yet as strangely divergent from ordinary faiths is the organization known as the Holy Ghost & Us Society, a Christian sect, which has for its cardinal doctrine the belief that any sin-