

Topics of the Times

The octopus is represented as having no neck, but no one disputes that it has wind.

A Boston man, 62 years of age, says he never told a lie in his life. But, then, he isn't married.

By close application in some other field of effort Dr. Willey may live down his past as an insanity expert.

One can't help wondering what would have happened to Gov. Swettenham if it had been "Fighting Bob" whom he insulted.

A woman is suing for divorce because her husband is a baseball crank. Let us hope there may be no foul tips in the testimony.

The report that Japan consumed 500 tons of whale meat every month may be true, but it looks like a fish story at this distance.

At the marriage altar he agrees to endow her with all his worldly goods and she promises to love, honor and obey—but do they make good?

Your friends think that you are right and your enemies think that you are wrong, but you have to show the rest of the cold, unsympathetic crowd.

It is said that Canada could put 500,000 men in the field in the case of war. That would leave about 1,500,000 to sit around at home and criticize the men in charge of the job.

Mark Twain entertained an audience a few evenings ago by reading selections from the works of Shelley and Browning. Mark Twain simply cannot resist the temptation to be funny.

Neurologists say that insanity is very contagious. It has often been noticed that one crazy man in the house may make it difficult for the rest of the family to maintain a mental balance.

Some genius has invented a new kind of paper that will crumble and go to pieces a short time after it has been written on. It is especially recommended to people with the love-letter habit who dread breach of promise suits.

A Kansas editor asks this fool question: "How would you like to be a country editor in Persia and have to publish the card of thanks signed by the 800 widows of the late lamented Shah?" Have the 800 widows anything to be thankful for?

It is a little difficult to discover where the advantage lies in Mark Twain's white dress suit—that is, when it is worn by an old man. Of course, if one were in the habit of pressing a soft cheek against one's breast a white coat would help some in hiding the powder marks.

Certain of the high-sounding terms employed by insanity experts are calculated to confuse the layman, but when they come to be explained they denote very ordinary conditions. Thus the term "systematized delusion" reduces itself to the equivalent of a common expression in which the patient is described as "having a bug" and the patient himself is designated as a fool with a prefixed adjective. The impressive expert terms are the instruments by which the expert demonstrates his learning and fixes his fees.

It is only necessary to read the history of the various nations—and not necessary to read as far back into the past as the days of the Caesars—to be assured that the morals of the United States are rather healthy as a whole and that the morals of the civilized world are of a finer grain to-day than they were in the past. This is due partly to a better sort of civilization, partly to the spread of the Christian religion and partly to the fact that decency has hedged vice about with laws that draw the line where personal liberty infringes upon the liberty of persons.

A case is known to us, says Collier's Weekly, of a young man, residing near an army post, who had studied for the West Point examination, but failed of appointment owing to adverse political influence brought to bear on his Congressman, as he believed. Much depressed, he told his troubles to the commandant at Fort Thomas, who advised him to enlist and fight his way up. His father and older brother were clergymen, another brother held a good place in the civil service, and all were opposed to the suggestion, but he persisted. Within a year he was a corporal; a little skirmish in the Philippines gave him another lift, and he received his commission as second lieutenant in less time than if he had gone to West Point.

Such facts seem likely to make the work of our recruiting officers less disheartening.

Popular attention for several years has been concentrated upon the "coming woman." Now it is time to inquire what is to become of the "coming man." How shall he earn his living? Who shall protect his rights? What rewards shall stimulate his sluggish ambition? For, behold! the woman who is no longer "coming," but who has "come," is usurping his functions. Not only in the cities, where she has long been elbowing her brothers out of schools and shops and offices, but even in the villages she is getting the upper hand. From Ohio comes the report of a town where the hotel, the postoffice and the Sunday school are all—shall we say—manned by women? The superintendent of schools is a woman, and she does not employ a man in the schools. The church choir is composed of female voices, and the doctors are all women. But a Maine village goes even farther than that. Its justice of the peace, its two chief storekeepers and the town physician are women. The most popular minister is a woman—famous for the number of weddings and funerals to which she is called. The editor and proprietor of the local paper wears a bonnet; so do the photographer, the cashier of the bank, the insurance agent and the undertaker. The men of the town have a nominal choice between going West and taking what is left in the way of occupation. But many of them have not been able to save from their scant allowances the money to emigrate, and must make the best of the situation. There are seven blacksmiths in the town, and twice as many plumbers and carpenters as can find work. The grocery stores are overcrowded with occupants on pleasant days, and there is sharp competition in winter for the chairs round the office stove of the one lawyer. The final resource of the men is likely to be the kitchen sink. The more delicate processes of the household will not be surrendered by the enterprising wives. But the three-times-a-day dish-washing may be confined to the husbands and brothers; and extra large invoices of stone china have been recently ordered by the feminine dealer in crockery.

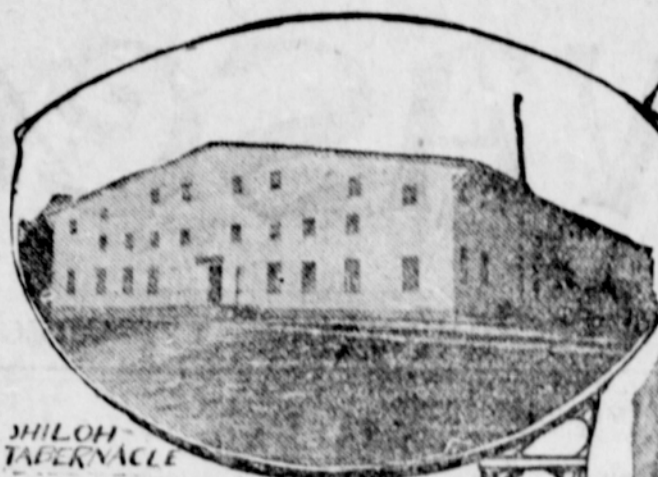
Educational circles are warmly aroused in Los Angeles over the question as to the respectful terms that children shall use in responding to their elders. The teachers of the public schools wish the children to include in their speech the old-fashioned "sir" and "ma'am" when addressed by their instructors. The parents of the boys and girls who attend the public schools of that Californian city, however, object, probably thinking that it takes on too servile or humble a sound. In so-called smart circles in this country, in these very modern days, servants are the only ones who add these small verbal expressions of respect. The Western parent may unwisely argue that a teacher and pupil are on a widely different footing than mistress and cook, or coachman and the master who is driven. But are they? Is not the one who teaches, or performs the service, really superior? Although the scholar may be a prince of the blood, and the teacher be of the most obscure origin, is not the pupil the lowly one. There does not seem to be anything particularly vulgar about a small boy or girl adding the little word "sir" when replying to an adult. In the early American days it was as much of a sign of good breeding to thus respond as to rise to the feet when an older person entered the room, and every child was then polite enough to thus observe the entrance of a newcomer. But, alas, many of the good old manners are too rapidly vanishing. If parents feel a decided repugnance to the old-time "sir" and "ma'am" of our great-grandmother's day, then do have the children, when replying to their teachers and elders, do it with a "Yes, Miss So-and-so," and "No, Mr. Etcetera," always giving them the courtesy of their names. Not with the "Nope" and "Yep" that are too often the careless answers that are made. We have cast off many fine old customs that we might with beneficial propriety have retained, and with them seem to have fled all courteous titles formerly extended to our seniors.

Self Denial in Lenten Days.
"I've got a good conundrum for you."
"I give it up."
"But you haven't heard it."
"That doesn't make any difference."
"Why not?"
"Well, you see, I think that everybody should give up something in Lent and I give up all conundrums."—Cleveland Plain Dealer.

His Mistake.
"He said I was the biggest fool in town!"
"He never did use the language carefully; he should have said 'greatest'; you're not so very big."—Houston Post.

Domestic differences should always be settled in the kitchen. The dining room is no place for scraps.

DR. DOWIE. HIS WIFE, HIS ENEMY, AND TABERNACLE OF ZION.



WILBUR G. VOLIVA



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DEATH OF DOWIE.

End of the Most Spectacular Career of Recent Years.

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; Voliva deposed him.

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

Chicago witnessed in the course of a few years the founding of a cult, its extraordinary growth and the succeeding dissensions which divided its followers, then the death of its founder and first apostle. The work of John Alexander Dowie in Chicago began fifteen years ago on a foundation of so-called divine healing. He was hooted and pelted with missiles by mobs and arrested by the police. Dowie, persecuted and militant, won the enthusiastic devotion of many. Dowie, triumphant, established like a prince or a patriarch in a city of his own building, lost the confidence of the great majority of his followers. He died with only



LATE PORTRAIT OF DOWIE.

a few faithful friends, who condoned all his vagaries and extravagances. Now that he is dead, it is not improbable that the church will remember those qualities of his which were admired by its membership and will forget all the others.

John Alexander Dowie was a Scotchman. He had been secretive about his origin in an obvious effort to prepare his followers for some announcement of immaculate birth.

His father, an aged Scotchman, appeared here after Dowie reached his zenith, and proclaimed his relationship. The "apostle" denied the old man's claims upon him, and, it is charged, refused to provide for his material welfare.

From Scotland Dowie went to Australia. He lived there as an itinerant evangelist. Reports are that he was



JOHN ALEXANDER DOWIE AND HIS WIFE JANE DOWIE



A. E. BILLJ

comment in that country for the results of "divine healing" methods.

In 1888 he landed in San Francisco with a capital of \$100 in his pocket. In 1890 he came to Chicago and preached on the streets. His followers multiplied rapidly. Two years later he opened a larger mission.

Small donations grew to large gifts. Those who fell entirely under his power transferred real estate to him so liberally that within four years he was rich. He established a bank and started a "divine healing" newspaper, "The Leaves of Healing." In 1900 he purchased the site of Zion City, 6,000 acres of the finest land on the lake front of Lake County. Ten thousand enthusiasts who accepted Dowieism joined his colony. The numbers have since dwindled to 5,300. Factories, stores, administration buildings and residences sprang up.

He declared himself to be Elijah III., or Elijah the Restorer. He suggested the idea of immaculate conception, but withdrew it when he found his followers were not prepared to accept it. During the past six years Dowie had received millions in contributions, maintained a private yacht, toured the world and used more money than King Leopold. He obtained an option on a tract of 700,000 acres of land in Mexico for a colonization scheme.

Before he could carry out his plans he was stricken with paralysis. In a moment in which he was guided to his undoing by a credulity similar to that of his countless followers, Dowie signed a full power of attorney, authorizing Wilbur Glenn Voliva, his deputy general overseer, to make disposal of his real and personal property. The act was to empower Voliva to lease lots in Zion City to new converts during Dowie's absence in Mexico.

Voliva availed himself of the opportunity to expropriate Dowie, and, he claims, to place Zion properties where the members of the church, to whom they rightfully belong, may obtain their rights.

Mrs. Jeannia Dowie, or, as she is known to outsiders, Jane Dowie, joined Voliva, who is also aided by Dowie's son, J. Gladstone Dowie.

The closing hours of Dowie's life were marked by the bitterness of defeat and humiliation. His sole comfort in his sick room was the negro guard he brought with him from the tropics. Shunned by his former almost idolatrous followers, the old man clung weakly to the friendship of his small band of believers.

The name of Dowie will remain in

history as that of a leader who was clever and powerful and almost great. The most significant thing in the whole episode is its illustration of the craving among the people for some one who will lead them out of themselves. The world is not entirely material, but there remain thousands who are willing to sacrifice themselves for an idea. The weak spot in Dowie's character was his promise of wealth and power to his followers. If he had promised them poverty and toil with spiritual blessings, and set the example of humility and self-denial, he might have made ten converts where he made one.

The world will watch with interest the further course of the church established by Dowie. Dowie dead may prove a greater attraction to believers than Dowie living. But there have been other such prophets in abundance. Few established a permanent following.

MILESTONES IN DOWIE'S CAREER.

1888—Lands at San Francisco with \$100.

1890—Arrives in Chicago and begins preaching in the streets.

1892—Establishes a divine healing mission.

1894—Opens headquarters and establishes a bank and newspaper.

1895—Inaugurates metropolitan crusade. Mobbed by hoodlums.

1900—Purchases site of Zion City and conducts crusade in England.

1901—Starts factories at Zion City. Declares himself to be Elijah, the Restorer.

1902—Negotiates for Mexican plantation and Texas land. Refused credit by Chicago merchants.

1903—Receives large tithes from his people in the famous collection barrel. Leads the Zion restoration host of 3,000 workers in New York. Creditors press claims and Zion placed in hands of a federal receiver.

1904—Departs on mission around the world. Returns six months later and takes title of first apostle of his church.

1905—Gets an option on 700,000 acres of Mexican land and makes trip to complete colonization plans. Stricken with paralysis on his return. After a second stroke leaves for West Indies.

1906—Makes Wilbur Glenn Voliva deputy general overseer. Repudiated by Voliva and his people.

A Normal Disadvantage.

"Why do reformers so often come to grief?"

"I have often asked the question," answered Senator Sorghum. "I think it must be because they take up politics as an incidental diversion instead of a regular business. It's the difference between the amateur and the professional."—Washington Star.

Imaginary Powers.

"What is the extent of his mental powers?"

"Great. He thinks he's a wonder in many ways. In fact, all of his ability is in his head."—Kansas City Times.

Don't imagine because the shoemaker is a whole-soled fellow that he is always well-heeled.

A man isn't known so much by the company he keeps as by the line of talk he hands out to his neighbors.