

DES MOINES LOVED BILLY SUNDAY WHEN HE ENDED CAMPAIGN

Evangelist Wins Because Christ Is Standard-bearer and Cross Banner, 'Lafe' Young Declares.

Ex-United States Senator 'Lafe' Young came to this city to see his friend 'Billy' Sunday on the firing line. He is on his way to Europe, where he will write a series of articles on the war for his newspaper, the Des Moines Capital.

By LAFAYETTE YOUNG Mr. Sunday was greatly loved in Des Moines. He won the confidence and respect of every one in the city at the start, and when he left there was not one decent citizen of Des Moines who was not genuinely sorry to see him go.

Of course, there was opposition to Mr. Sunday and his campaign—there always is—but as usual it came from the undesirable element, and in our city those who did oppose him did not dare take the field in a radical way.

The newspapers were all decidedly friendly in their attitude toward Mr. Sunday. They published everything, and there was not a single unfriendly editorial criticism of the man or his work during or after the close of the campaign.

I believe 'Billy' is called of God to do the work he is doing. He introduces no 'new-fangled' religion; he does not advocate new styles of dressing the hair or other changes of fashion; he merely points to Jesus and the Cross. His religion has a standard bearer and banner. Christ is the standard bearer and the Cross the banner—that is why he wins.

I believe that the psychological effect of Mr. Sunday's sermons may be divided into three distinct phases. At first the people are attracted to him by curiosity. There follows a period of suspense, and thirdly comes the moment when they shout 'God bless Billy' and give themselves to Christ. It is like some medicines—it takes three doses to effect a cure.

Another point, the Protestant religion has grown so lax in teaching the doctrine of Jesus and the Cross that it looked for some time as though it rested with the Catholics to preserve the old beliefs. Fifty per cent of the Protestant churches have been selecting parts of the Bible to believe and discarding the rest—they have been editing their Bibles. 'Billy' says 'It's all true or it's all false. There can be no compromise.' He calls for a long-needed return to the old-time religion, and his call is being answered by thousands of 'backsliders' and those too low to 'backslide.'

Whatever else 'Billy' may accomplish in Philadelphia, one thing is certain. When he leaves this city he will have brightened the hearts of thousands. That phase of the campaign alone makes it well worth while, and when he has gone you will realize why the people of Des Moines loved 'Billy' and were sorry to see him go.

Lafayette Young

'ETERNAL HELL A CHRISTIAN DREAM,' SAYS UNITARIAN

Theory Used to Terrify Sinners, the Rev. A. B. Hussey Declares. The Day of Judgment and the theory of eternal punishment in hell are early 'Christian dreams' utilized to terrify people into leading good lives, according to the Rev. Alfred R. Hussey, of Baltimore, who believes with the Unitarian denomination that sinners experience 'hell on earth.' The Rev. Mr. Hussey delivered a sermon on 'The Unitarian Thought of Hell' last night to the congregation of the Germantown Unitarian Church. The address was one of a series to be given through the week to offset the doctrines being promulgated by 'Billy Sunday' who holds to the old beliefs.

'For the modern thinker,' declared the speaker, 'the ancient Christian dream of a Day of Judgment has lost all of its former terror. It is now recognized as a part of the old church machinery and a part of the theology of older days. "We have learned to regard life not as part secular and part sacred, but as all sacred, entirely holy, potentially divine, wherein there is nothing and nobody incurably evil and inherently clean. The belief in a future judgment produces an attitude of mind which becomes a frantic groveling at the feet of a capricious, angry Deity. It tends to create religious freaks and slaves. The liberal sees that judgment is a present fact."

'HIT FREIGHT TO GET SUNDAY'S HOT AIR,' WEEPS IN SAWDUST

John Keller Tells of His Conversion—He Felt That "Billy" Was Talking Right Straight at Him.

By JOHN KELLER I guess there ain't many men gone to the trouble to see and hear "Billy" Sunday that I have. I hit a freight all the way up here from Eddystone and I'm going back the same way. I guess. I will not let them throw me off, and then I'll have to hoof it over the ties.

Why did I want to hear him so bad? Why, it's like this: Down at Baldwin's, where I work, we get the papers and I began reading "Billy's" preachments. I'd be reading about him before he came, but I thought he was a hot air artist; but when I got reading what he really said it didn't sound like hot air. It was good stuff, and I knew he knew what he was talking about all right.

I don't take much stock in this preacher's gaff as a rule, but, say, if they was all like he is I'd be at church three times on Sunday and a prayer meeting on Wednesday, even if I had to walk five miles to get there.

Now, listen! I know what I'm talking about when I say "Billy" knows what he talks about. I've had my knocks, all right. I was born on a farm up at Waverford, N. Y., back in '59. My father and mother was Episcopallians and I was booked to be the same, but I couldn't see that farm life, so I ran away when I was 18 years old.

I knocked around for a while getting into lots of trouble, of course, finally ending up down east in Lawrence, where I got a job driving a grocery wagon. Then I took a kind of brace when I met a young fellow, who taught me to weave in his mother's house. I was a big, strapping fellow, 18 years old then. But it didn't last long. I got rambling around from one place to another and I was slipping down pretty fast. Then I fell off a horse one day and it put my right leg in a cast, and I was going to join the navy, but, of course, my leg being knocked out put that idea out of the way, so I just went on the way I was going.

I hit the booze. I did a lot of betting and I gambled at cards whenever I got the chance—there ain't much I didn't do, I guess. I was drifting from one place to another and I guess I've worked about everywhere in the East where there is iron works. But the booze was the worst of all. I look like I was 70 years old and I'm only 55, and pretty well shot, at that. Do I know what I'm talking about when I say "Billy" has the right dope? You bet your life I do! When he was preaching up there it seemed as though he was looking and talking right at me every minute, and maybe it didn't make me ashamed of myself! I was crying before I knew it, and I was mighty glad when he gave us sinners a chance to come up front and say we was going to quit the old game and be Christians. I got right down there in the sawdust and prayed—the first time in 40 years—and I'm not ashamed that I did it, either. I don't know as I know much about being a Christian, but I'm going to do my best and "Billy" says that's the most God expects of anybody.

John Keller

Messenger Bobbed of \$3500 NEW YORK, Jan. 25.—A bag containing \$3500 in money and \$5000 in checks for the payroll of E. B. Squibbs & Sons, chemist, of 80 Beekman street, was stolen yesterday from a messenger. A bookkeeper is alleged to have met the messenger and told him he had been sent to carry the funds.

TACKLING SOME BIG JOBS



'BILLY' SUNDAY EMULATED IN STREET BY MOVIE PREACHER

Actor Rouses Curiosity of Crowds, Who Think He Is the Original, Strenuous Evangelist.

Are there two Billy Sundays? Does Billy Sunday talk on the streets between meetings or is someone attempting to start a rival campaign in competition with him? These questions are puzzling a number of persons in the northwestern part of the city.

For a number of days a man bearing a striking resemblance to the strenuous 'Billy' has been preaching on the street corners in most vehement style. He arrives at a corner in an automobile, jumps to the sidewalk and starts to preach, whether there is an audience or not. His style is exactly like that of Sunday. He waxes his arms and shouts, and if, perchance, people peep from their windows he shakes his fists and warns them to seek Christ or prepare for hell.

Recently the determined evangelist spoke at 22d and Allegheny avenue, 21st and Clearfield streets and various other places in the northwestern part of the city. His audiences begin with a policeman and a half dozen stray youngsters. The evangelist spoke on the need of a Christian awakening as he pointed an accusing finger at the policeman and a few minutes there were fully two scores of spectators who listened attentively to the advice.

At one place, the preacher jumped on top of a soap box and let loose a string of epigrams savoring of fire and brimstone. He urged lazy men to go to work and stop spending their time in drinking 'booze.' He told gossiping women to use their tongues in prayer and remember that no one lived for ever. He declared in emphatic tones that no one ever wrote a better book than the Bible and advised his hearers to stick to the word of God and there would be no use for policemen or magistrates.

In many neighborhoods the evangelist drew big crowds and many were of the opinion that the preacher was 'Billy' Sunday himself. This impression prevailed until some of those in the audience at a meeting at 20th and Cambria streets realized that they had previously seen the man operating a moving picture machine in a theatre. "I practice what I preach," he said. "So I'll tell the truth. "I will be the evangelist" in the photograph of that name, which will soon be produced by the Lubin Company. It will be a portrayal of the drama written by Henry Arthur Jones."

The actor then admitted that his name was George Soule Spencer.

SUNDAY SPECIAL BRINGS 1200 More than 1200 church members from Quakertown, Perkasie, Sellersville and

DEATHS

BETH M., widow of Joseph C. Bowler. Funeral services on Thursday, January 22, at 10:30 o'clock, at 307 North 4th st., Camden, N. J.

BROCKWAY.—Suddenly, on January 24, 1915, CLARK A. BROCKWAY. Relatives and friends are invited to attend the funeral services on Wednesday afternoon, at 1:30 o'clock precisely, at his late residence, 110 West 11th st., Germantown, Interment private.

BRYLAWSKI.—On January 25, 1915, MELCHIOR BRYLAWSKI. In his 75th year. Relatives and friends, also Chyba Abayath (Chasid) and members of the congregation are invited to attend the funeral on Wednesday at 10 a. m. from his late residence, 227 West 11th st., Interment at Mt. Carmel Cemetery. It is particularly requested that positively no flowers be sent.

BRYNS.—On January 24, 1915, ELLEN A. wife of the late James Bryns. Relatives and friends are invited to attend the funeral on Wednesday morning at 8:30 o'clock from her late residence, 2525 South 15th st., om. Interment at St. Monica's Church at 10 a. m. Interment at Cathedral Cemetery.

BYRNS.—On January 24, 1915, ELISE D. BYRNS, daughter of Main and Emma Lee. Funeral services on Thursday, January 22, at the apartments of Oliver H. Bair, 1820 Chestnut street, at 10 o'clock. Interment at West Chester, Pa.

CAMPBELL.—JAMES CAMPBELL, 5014 COBB.—On January 24, 1915, DEWEY AUSTIN COBB, at his late residence, 418 S. 29th st. Due notice of the funeral will be given.

COILING.—On January 24, 1915, ANNA J. COILING, at her late residence, 1110 North 15th st. Funeral services on Thursday, at 2 p. m., at her late residence, 1110 North 15th st.

CRAYNE.—On January 25, 1915, AMY M. widow of Edmund H. Crayne, aged 58 years. Funeral services on Thursday, at 2:30 p. m., at 1415 North 15th st. Interment private.

CURLEY.—At Cromley, Pa., on January 23, 1915, ELIZABETH CURLEY, daughter of Mary Elizabeth and William Curley. Funeral services without further notice from funeral parlors on Thursday, at 2 p. m., at 1510 North Philadelphia, Wednesday, 10 a. m. Interment at Fernwood Cemetery.

DEATHS

DOLAN.—On January 22, 1915, JOHN J. son of Annie M. Dolan. Funeral services on Thursday, at 8:30 a. m., from 1620 Front st. Interment at 10 a. m. at the Immaculate Conception, at 10 a. m. Interment Holy Cross Cemetery.

DREW.—On January 23, 1915, NELLIE, daughter of William and Mary Devie. Funeral services on Thursday, at 2 p. m., at the Catholic Church, 10th and Market sts., Philadelphia. Interment at 10 a. m. at the Holy Cross Cemetery.

FINCH.—On January 24, 1915, WILLIAM FINCH, at his late residence, 1215 Chestnut st. Funeral services on Thursday, at 2 p. m., at 1215 Chestnut st. Interment at 10 a. m. at the Holy Cross Cemetery.

FISCH.—On January 23, 1915, ROSA FISCH, widow of William D. Fisch. Funeral services on Wednesday afternoon, at 2 o'clock, at the residence of Mrs. J. H. Fisher, 21st and Locust sts. Interment, Mount Peace Cemetery.

FISH.—On January 24, 1915, WILLIAM FISH, at his late residence, 1215 Chestnut st. Funeral services on Thursday, at 2 p. m., at 1215 Chestnut st. Interment at 10 a. m. at the Holy Cross Cemetery.

FISHER.—On January 23, 1915, ALICE FISHER, widow of Frederick J. Fisher. Funeral services on Wednesday, at 2 p. m., at 1215 Chestnut st. Interment at 10 a. m. at the Holy Cross Cemetery.

FISHER.—On January 23, 1915, ANN MARY, widow of John M. Fisher. Funeral services on Wednesday, at 2 p. m., at 1215 Chestnut st. Interment at 10 a. m. at the Holy Cross Cemetery.

FISHER.—On January 23, 1915, JACOB C. FISHER, at his late residence, 1215 Chestnut st. Funeral services on Thursday, at 2 p. m., at 1215 Chestnut st. Interment at 10 a. m. at the Holy Cross Cemetery.

FISHER.—On January 23, 1915, RUFUS H. FISHER, at his late residence, 1215 Chestnut st. Funeral services on Thursday, at 2 p. m., at 1215 Chestnut st. Interment at 10 a. m. at the Holy Cross Cemetery.

NO. 25—ASTHMA SIMPSON, THE VILLAGE QUEEN—"CON TRAFFIC IS SUCH A FOXY CUSS, HE MIGHT EVEN HAVE FIBBED TO ASTHMA, HE MIGHT!"

