WHO'S NEWS THIS WEEK

By LEMUEL F. PARTON

NEW YORK.—In more than four decades, Louis M. Eilshemius made 5,000 paintings and drawings and never made a cent out of them.

'Ali Vanity' Cries Painter as Gold, Garlands Arrive

Now, three big galleries give exhibitions of his work. One gallery is reported to have sold $150,000 worth of his paintings. All his canvases are in demand at high prices.

But Mr. Eilshemius, an irascible little man with a ragged beard and a testy way of speaking, is bedridden in his gloomy, gaslit old house in East Fifty-seventh street, and he asks, "What's the good of the whole damn thing?" He's 75 years old. He warned the world many times that it was going hell-for-leather down the skids, and now he thinks it's on the last stretch of the greased chute, and nothing else matters—not even money and fame.

The late Ralph Blakelock lost his mind after years of failure to stir critical or popular interest in his work. He was hailed as a great painter, and his pictures were bought by great galleries when he no longer knew or cared about money or recognition. There is an interesting parallel between his career and that of Mr. Eilshemius, although the latter is still bright and smart as a chipmunk.

But he won't even look out of his narrow bedroom window. He wants no outlook on a world turning itself into a madhouse. Pictures on the floor, covered with dust and cobwebs, may be worth a fortune, pictures of moods, dreams and memories, but that doesn't interest him. He had renounced the "pomps and vanities of this wicked world" long before it beat a path to his door.

The parallel between Blakelock and Eilshemius is also marked by the amazing diversity of their talents. Blakelock, the son of a physician, was trained in medicine, gifted in music and almost made a career of the piano and musical composition. Eilshemius has composed a small library of songs, operas and etudes and used to give piano concerts in his youth. He painted feverishly for 46 years, quitting in 1922 when none would buy his pictures and no galleries hang them. But, in his varied abilities, he far outshone Blakelock. Here are a few of his achievements:

Bests Blakelock In Diversity of Achievements

When he was a student at Cornell university, he discovered a new species of ichneumon fly. Later he announced a new law governing the "ramification of trees."

He wrote somewhat more than 50 volumes of plays, novels, novelettes, essays and verse. The verse, Byronic in tone, was written in English, French, German, Italian and Spanish. He published them himself and, like his pictures, they gathered only cobwebs and dust.

He invented a new kind of "magic" indelible ink and several studio devices for artists.

He explored various diseases and offered methods of therapy.

He was born in Laurel Hill, N. J., near Newark, the son of a wealthy glove manufacturer. He attended Cornell two years and was a roommate of Robert W. Chambers in Paris when they were studying art under Bougereau.

His is a blue-book family of Dutch antecedents, and his name is there inscribed, but that interests him no more than the hanging of his pictures in the Metropolitan, the Luxembourg and the Whitney galleries.

IN HIS book, "Dynamite," Louis Adamic says the Los Angeles Times explosion of 1910 forever ended militancy in the American labor movement. In that year Samuel Gompers and Frank Morrison were sentenced to prison terms on charges growing out of the Buck stove case. This was lost in the shuffle, with the dynamiting excitement. The terms were never served. Thereafter neither Gompers nor Morrison was militant. Currently, Mr. Morrison, the highly esteemed secretary-treasurer and conservative elder statesman of the A. F. of L. retires from office, after 43 years in that post. He will be 80 years old next month.

Times Explosion Put an End to Labor Militancy

A native of Frankton, Ont., he is a doctor of laws of Lake Forest university. He entered law practice, but turned to the printing trade and became a member of the Typographical union in 1873. He is a member of the executive council of the Churches of Christ in America.

(Consolidated Features—WNU Service.)

Mulligan Was Served

Clerks in a large Dallas grocery store were at their wits' end after a flood. Labels were soaked off canned goods stored in the basement so no one could tell which were beans, soup, peas or corn.

Future of Australia

Pointing to "Australia's future place in the Pacific, her very existence, perhaps," Professor Stephen H. Roberts urges the New South Wales government to teach American history in its schools.

Razing of an Old Chicago Building Recalls Career of Dwight L. Moody, Famous Evangelist of 50 Years Ago

By ELMO SCOTT WATSON
(Released by Western Newspaper Union.)

THEY have torn down an oldtime building on Chicago's famous "Near Northside" which was a landmark, rich in the religious lore of America. It was the old Moody church building on the northwest corner of La Salle street and Chicago avenue, where a modern business district links a part of the famed "Gold Coast" with a typical city slum.

Erected in 1873 by the world-famous evangelist, Dwight L. Moody, this building was known as the Chicago Avenue church until the death of its founder in 1899. Renamed the Moody church, it finally was outgrown and purchased in the last days of the World war by the Moody Bible institute of Chicago.

But even though the disappearance of this picturesque building removes one of the tangible evidences of the influence which Dwight L. Moody once exerted upon American society, it makes room for what appears to be an even greater monument to the great evangelist.

For with the passing of this historic building has come the launching of a building program by the Bible school founded on adjoining property by Moody more than half a century ago. Already a 12-story administration building—complete with studios of a 5,000-watt radio station, WMBI, located in the tower—casts its shadow over the building site soon to become a grass plot on Moody Bible institute's downtown campus. Meanwhile, basement of the proposed Torrey-Gray auditorium—named in honor of Dr. R. A. Torrey, first superintendent, and Dr. James M. Gray, late president of the institute has been finished.

Origin of the Moody church is directly traceable to the street urchin Sunday school class organized in Chicago in 1858 by 21-year-old Dwight L. Moody. Moody was born in Northfield, Mass., February 5, 1837. He was brought up on a farm until he was 16 years of age when he left home and went to Boston where he was employed in a store for several years.

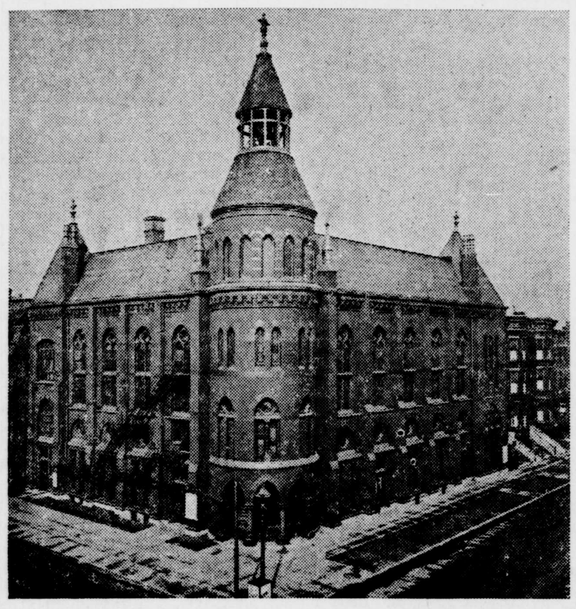
Dwight L. Moody, one of the most colorful of American evangelists, in a characteristic pulpit pose.

Clerk in a Shoe Store.

In Boston he became a professor of religion under the preaching of a Dr. Kirk and shortly afterwards emigrated to Chicago where he found employment as a clerk in a large wholesale shoe store. Perhaps it was indicative of his later powers as an evangelist that he soon became one of the most successful salesmen in the place.

While thus engaged he began to spend his evenings doing missionary work among the lowly and destitute of the city. One day he applied for a teaching position in a mission Sunday school but was told that already there were too many teachers. But if he would bring his own class, they told him, he could teach.

Accordingly, the next Sunday the young shoe salesman turned up with a dozen street toughs in tow. Once started, nothing could stop the growth of this unique class. There were fights. One day a careless scholar entered with his cap on. A loyal member spotted him, sent him sprawling with a blow between the eyes and the comment, "I'll teach you not to enter Moody's Sunday school with your hat on." But in spite of such disruptions enrollment soared with mushroom growth and Moody scoured the city for teachers.



The Chicago Avenue or "Moody's Church" as it appeared soon after completion in 1876. It has recently been torn down to make room for the new buildings of the Moody Bible institute which Moody founded in 1886.

When attendance hit 1,500 Moody's Sunday school was known throughout Chicago. And when, one day in 1860 President Lincoln visited the school, its fame spread throughout the Middle West. And no wonder. For in addition to his ability to attract noted persons to his school, Moody's methods of operation were shockingly unconventional.

His plan for disposing of unfit teachers had little to ask in efficiency. Scholars were allowed to transfer from one class to another. Inevitable results were that teachers who failed to interest their scholars were quickly left without classes.

His devices for publicizing his school were as novel as they were successful. He issued stock certificates of the "North Market Sabbath School association: capital, $10,000; 4,000 shares at 25 cents each." These certified the purchase of shares "for the erection of a new building." . . . "For dividends, apply at the school each Sabbath at 3 p. m."

Moody's 'Bodyguard.'

At another time 13 street arabs were promised new suits at Christmas for regular attendance every Sunday until that time. Their names: Red Eye, Smikes, Madden the Butcher, Indian, Jackey Candles, Giberich, Billy Blucannon, Darby the Cobbler, Butcher Kilroy, Greenhorn, Black Stovepipe, Old Man, Ragbreeches Cadet. All but one fulfilled the conditions and the newly uniformed squad became known as "Moody's bodyguard."

Capitalizing on the incident, Moody made "before and after" photographs. These he hung under the captions "Does It Pay?" and "It Does Pay!" Proof that it did became apparent in many cases.

One day years later a former teacher in the old Sunday school stopped before a railway ticket office. "You don't seem to know me," said the agent.

"No, I don't believe so," replied the traveler.

"You know 'Moody's bodyguard'?"

"Yes, I have a picture of them at home."

"Well," the agent answered, "when you get home, take a good look at the toughest of the lot, and you'll see the chap you're looking at now—and a church member."

A Union Army General.

Others went into the North Market Sunday school as youthful hoodlums and came out respectable citizens. One became postmaster of Chicago, another a general in the Union army. Thus it was inevitable that out of this expanding group should come a permanent organization. Young men and women who had grown up in the school were reluctant to leave. So in 1864 the Illinois Street church was erected—then a strange organization made up of persons from every church denomination and persons outside all denominations.

But the years of Moody's first church building were numbered. On the Sunday night of October 8, 1871, while he was preaching on the text, "What then shall I do with Jesus which is called Christ?" the fire bells sounded. Soon Moody had difficulty in making his voice heard above their clamor. At length he gave up saying, ". . . Take this text home with you and turn it over in your minds during the week. And next Sabbath we will . . . decide what to do with Jesus of Nazareth."

That was the night Mrs. O'Leary's cow kicked over the lantern that started the great Chicago fire. About midnight Illinois Street church was laid low by the flames and Moody never saw his congregation again.

Aided by Wanamaker.

But almost before the fire in Chicago was extinguished Moody was in the East soliciting funds for relief work. Soon with money provided largely by John Wanamaker of Philadelphia, he returned, built a temporary tabernacle where for months destitute families were housed and services were held. Then as his work became wider known contributions were received from all parts of the country. These, together with pennies with which Sunday school children purchased bricks, built the basement and first story of the church at the corner of LaSalle and Chicago avenue. This was housed over and first occupied in 1873.

Meanwhile Moody found himself faced with a real difficulty. The fire had left Chicago in ashes. There were no homes anywhere near his church where he could find people to invite to the services. Not even saloons. So he decided on a trip to England. And while there he was so impressed with the need of people for Christianity that in 1873 he returned with his song leader, Ira D. Sankey, for a three-year evangelistic campaign of the British Isles.

Moody and Sankey Return.

Upon the return of Moody and Sankey to this country, they appeared often in the new Chicago building. At the same time, as ever, Moody attracted to his pulpit some of the most famous men of his time. There probably is no single church in the Middle West in which so many great personages appeared. Roll call of speakers at old Moody church includes Henry Ward Beecher, William Jennings Bryan, "Gen." William Booth, Andrew Murray, George Muller, P. P. Bliss, J. Hudson Taylor, Henry Drummond, John Hay, Thomas Spurgeon, Gen. O. O. Howard and a score of others.

Meanwhile, the reputation of D. L. Moody spread. He conducted evangelistic meetings in virtually all of the large cities in the East. He launched two schools in Massachusetts—a girls' school at Northfield and a boys' school across the Connecticut river at Mt. Hermon, both of which are in existence today. Then in 1886 he founded a Bible school in Chicago later to be renamed Moody Bible Institute.

In November, 1899, Moody began his last evangelistic mission—a week of meetings in Kansas City, Mo. Fifteen thousand people jammed the auditorium the first night to hear him. A thousand more were turned away. Each night it was the same. But Thursday, the sixteenth, Moody suffered a chill, found it difficult to walk and was ordered to bed by a physician. He was taken to his home in Northfield, Mass., and died there on December 22.

Today, 66 years since its foundations were laid, Old Moody church—first institution inspired by a one-time shoe salesman—has been leveled. But the memory of D. L. Moody, one of the most colorful of American evangelists, lives on.

Teaching the group of reformed street urchins known as "Moody's Bodyguard."

Influence of the Moody-Sankey revival in Britain is a matter of history. Even today in England and Scotland there are hamlets where whole church congregations live in the memory of the American evangelists. In the larger cities audiences of 10 to 15 and even 20 thousand turned out night after night to hear Moody preach and Sankey sing.

Even Englishmen will admit that Sankey's singing revolutionized church music in Great Britain. Heretofore church organs were few—the idea being that musical instruments were an abomination to the Lord. And the only songs used were Psalms which were chanted rather than sung.

Sankey changed all this. With Moody's support he brought in a portable organ, placed it on the pulpit and sang spirited songs. These proved irresistible even to the stolid British. To meet the demand for this type of singing Moody and Sankey got together a collection of their songs and had them printed.

Success of the new song book was instantaneous. First edition was sold in a day. Bookstores were emptied of the second. Then they appeared in drygoods and grocery stores, in meat markets—even the newsboys hawked them until 13,000,000 copies were sold.

Although Moody and Sankey refused to copyright their book, the publishers did and soon royalties had mounted to a considerable figure. Still the evangelists would have none of it. In desperation a committee was formed to decide on the dispensation of the funds. One member knew of the unfinished church in Chicago, and as a result $30,000 was sent to add the upper floor and tower of the building in 1876.

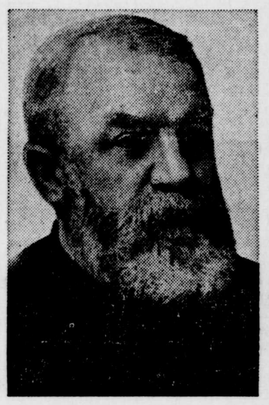
Moody's Democratic Ways.

But above all else it undoubtedly was Moody's naive and democratic spirit that won Britain. One night in London he was, as was his habit, directing the seating of the audience. As he anxiously watched two bewildered old ladies who were vainly looking for front seats a friend brought upon the platform a distinguished English earl.

"Glad to see you, lord," said Moody. "Won't you please take a couple of chairs to those two old ladies down there?"

He did.

On another occasion it was whispered to him with considerable consternation that an exalted personage had just entered the hall.



An unknown shoe salesman at 24 with hardly a year's schooling, in less than two decades Moody L. Moody founded two secondary schools and a Bible institute, organized a church and made his name a household word on two continents.

"I hope she may be much blessed," Moody whispered back.

• • •

During the World's fair of 1893 the Chicago Avenue church, better known as "Moody's church," became headquarters for a city-wide evangelistic campaign.

When fair officials announced open day Sunday, churchmen threw up their hands in holy horror. "Let's outlaw it!" said some. "Boycott the fair!" cried others.

"No," replied Moody good naturedly. "We'll just run them out of Sunday business."

Thus the city was divided up into districts and a church named for each section. Meetings were held nightly, and every means possible employed to attract people. Moody himself plunged into the thick of the fight. He rented Forepaugh circus' largest tent and pitched it on the fair's front doorstep. At first he could get it only for Sunday morning services. Ten thousand persons attended and the circus plugged its afternoon and evening shows with the announcement:

Ha! Ha! Ha!
Three Big Shows!
Moody in the Morning!
Forepaugh in the Afternoon and Evening!

But the idea proved a boomerang. Instead of attending afternoon and evening circus performances people crowded into a nearby church which Moody had secured. As a result circus officials abandoned their performances. Then they asked Moody to supply an evangelist to hold meetings Sundays in their tent in other cities at their expense.

• • •

Ira D. Sankey was a native of Pennsylvania, where he was born August 28, 1840. Sent as a delegate from New Castle, Pa., to an international convention of the Y. M. C. A. in Indianapolis in 1870, his singing made such a great impression upon Moody, who was a delegate from Chicago, that the latter invited him to come to Chicago to aid him in his evangelical work. Sankey accepted the invitation and thus the world-famous "Moody and Sankey" combination was formed.

African Troops Are Prepared To Help France on Battlefield

THESE PICTURES show two scenes from along the French colonial empire border in Africa and demonstrate how native troops have been trained under conditions similar to those they would fight under on European battlefronts. In Africa, France has a "Mareth" defense line with many military devices not unlike those along the famous Maginot and Siegfried lines on the Franco-German border.

Colonial Soldiers Are Valuable to Mother Country.

Prepared by National Geographic Society, Washington, D. C.—WNU Service.

France has received assurance of the loyalty of citizens of her colonies in West Africa, including the colony of Senegal which is smaller than Nebraska or South Dakota.

French West Africa—the group name for France's half dozen or more colonies in the western portion of the Dark continent — has a population of nearly fifteen million. Included are the colonies of Senegal, French Guinea, the Ivory Coast, Dahomey, Mauritania, the Sudan and the Niger.

In the World war, Senegal alone provided France with several hundred thousand men. They proved courageous fighters, according to the Germans, who spoke of them as strong, wild fellows who dashed over no-man's land with a grin, their black heads wrapped in dirty rags, some with rifles and bayonets fixed, others armed only with knives.

While often preserving their superstitions and pagan practices, throbbing tom-toms and strenuous dances, the majority of the Senegalese profess Mohammedanism. This religion permits the retention of their fundamental customs, particularly polygamy, long practiced especially in the middle classes.

World's Peanut Capital.

Dakar, the principal seaport, has been called the peanut capital of the world. (Americans are sometimes confused because peanuts, in translated reports and statistics, are called "groundnuts.") During the harvesting season the quays are piled high with peanuts, from which ships are loaded to the hatches. Peanuts constitute the principal crop of Senegal, the production some years exceeding a billion pounds.

About one-third of the 1,600,000 population of Senegal is made up of Jolofs, the more intelligent and influential of the many Negro tribes. Many are skillful workers in gold and silver, weavers and dyers. They largely dominate the colonial council which has considerable power both with respect to taxation and general legislation. Senegalese women are more interested in coiffeurs and trinkets than in clothing; their dress may be a loin cloth or an elaborate cotton print.

TYPICAL NATIVE SOLDIER. This picture shows one of the typical native soldiers ready to serve France. According to reports from the World war of 1914-18, these natives are courageous and daring fighters.

The natives live mostly in thatched huts. While one species of acacia affords ship timber, much of the lumber is imported from the Baltic countries. The native food is largely peanuts, a small millet, beans, rice and corn. In addition to farming, the Senegalese raise live stock: cattle, sheep and goats, as well as camels and horses.

The farming is of a primitive sort, the Negroes working the ground mostly with the hoe. Cotton will grow, but the Senegalese are somewhat averse to farming that requires more than the two operations, planting and harvesting.

The French claim to have traded with the west African coast since sometime in the Fourteenth century. St. Louis, capital of Senegal, is said to have been the site of a European settlement in the Fifteenth century. French occupation is dated from the founding of St. Louis in 1626, when a fort was built on the island at the mouth of the Senegal river.

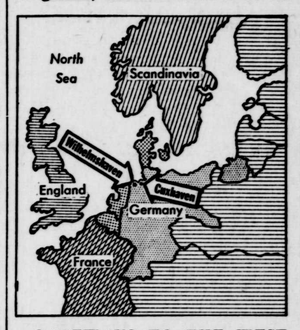
Wilhelmshaven Is Nazi Outlet To North Sea

Early War Reports Indicated Bombing by British.

Prepared by National Geographic Society, Washington, D. C.—WNU Service.

Early reports from the first days of the European war indicated that the British had bombed Wilhelmshaven, chief naval station of the Reich on the North sea.

Situated on the western shore of Jade bay, due south of the island of Helgoland, German sentinel of the North sea, Wilhelmshaven is about 365 miles by airline from London or less than two hours' flight by modern military aircraft.



GATEWAYS TO THE WEST. Map shows the locations of Wilhelmshaven and Cuxhaven, Germany's naval stations on the North sea. These important seaports are the Nazi navy's chief gateways to the west on the shores of the North sea.

Wilhelmshaven was planned as a naval station in 1853 when its site was purchased by Prussia from the grand duke of Oldenburg. The city is new as German cities go. It was built in 1855 and its harbor was not opened to commercial shipping until 14 years later. Its 25,000 inhabitants today are employed largely in the naval station, in the handling of shipping and in shipbuilding. Wilhelmshaven was the scene of the mutiny among seamen that spread over the German fleet in 1918.

There are several large and small basins with shipyards and drydocks for the construction and repair of ships. Each of the three entrances to the basins has locks (necessitated by the tidal range) which are guarded by strong fortifications.

Cuxhaven Also Important.

Cuxhaven, another German naval base, where it is reported 5 of 12 attacking British military planes were brought down, is 400 miles by air from the British capital.

The city lies on the west bank of the Elbe river only a few miles from the point at which the stream flows into the North sea. It is about 40 miles northeast of Wilhelmshaven. Hamburg, one of Germany's leading ports, is 64 miles up the Elbe from this city.

Cuxhaven, too, is a comparatively new city. It was formed in 1773 by the consolidation of two villages. While naval operations are important to its 18,000 inhabitants, Cuxhaven also is a popular seaside resort where vacationists from Hamburg and other large population centers of northern Germany enjoy the stimulation of the cool waters of the North sea. In normal times daily sailings are made from this port to Hamburg, Helgoland, and important seacoast islands.