Church Work Here and Elsewhere

FRED. BARTHOLOMEW

MEN'S CHURCH CLUBS OPPOSE USE OF CHECKS

SAY USE OF CHECKS IN MEETING PAY ROLLS, HELPS SALOONS.

Employers Are Asked to Pay in Cash Hereafter—Federation Elects Officers at Its First Annual Meeting—Object of the Organization Includes Civic Betterment.

The Minneapolis Federation of Men's Church clubs went on record at its first annual meeting last Tuesday at Park Avenue Congregational church, as opposed to the payment by employers to employees of salaries by checks instead of cash for the reason that the use of checks in meeting pay rolls invariably results in a large portion of such checks being cashed in saloons, and much of the money being spent for liquor instead of being taken to the homes of the men for the use of their respective families in supplying needs of the week.

The federation went on record thru the adoption of the following resolution:

"Whereas, An investigation develops the fact that the custom of paying off help in checks results in large sums of money being spent in saloons that otherwise would not be so spent.

"Resolved, That the Minneapolis Federation of Men's Church clubs earnestly request the business interests of our city to so order their affairs that they will pay off their help in cash." The resolution was offered by S. A. Stockwell and adopted without a dissenting voice.

The meeting being the annual session, new officers were elected as follows: President, T. F. Wallace; first vice president, Otto W. Miller; second vice president, Joseph Chapman, Jr.; third vice president, Dr. George M. Haywood; treasurer, S. A. Stockwell;; secretary, Clinton M. Norton; chairman of membership committee, Dr. F. B. Kremer; chairman of civic affairs committee, J. M. Anderson; chairman of club organization, S. T. Johnson; chairman of educational committee, Ralph Wheelock.

The federation is for the religious, moral, and civic benefit of the whole community and is non-denominational. There are men who are members of the respective clubs who not only are not church members, but do not attend church. The federation at present includes clubs of some thirty churches of the city, and it is hoped as soon as possible to have men's clubs organized in every church in Minneapolis, and included in the membership of the federation. Altho the clubs will take a hand, as they see fit, in betterment of civic affairs, they will in no way become political organizations.

Following the federation meeting the Park Avenue Congregational Men's club held its annual meeting and elected officers as follows: President, David F. Gamble; vice president, Daniel Fish; secretary, Leslie Hughes; treasurer, E. B. Nichols.

AID TO THE INJURED

Congregational Churches of Northwest Contribute to San Francisco.

Congregational churches in the northwest have aided the San Francisco Congregational church building fund with contributions as follows:

Minnesota—Money Creek, $15; Rochester, $31; Winona, $20; Austin, $12.72; Brownsdale, $5.30; Faribault, $1.75; Clinton Falls, $24; Owatonna, $57.41; Kasota, $7.65; Garden City, $4; Lake Benton, $5.21; Lake Crystal, $10.41; St. James, $5.75; Vernon Center, $1.50; Worthington, $5; Campbell, $7.30; Canby, $1.65; Bird Island Sunday school, $1; Montevideo, $16.50; New Auburn, $1.25; East Bethel, $1; Brooklyn Center, $6.42; Minneapolis, Calvary, $38.71; Minneapolis, Central, $45.95; Minneapolis, Chicago Avenue, $15.65; Minneapolis, First, $177.49; Minneapolis, Fourth, $55.54; Minneapolis, Olivet, $32.25; Minneapolis, Immanuel, $7.60; Minneapolis, Trinity, $673.53; Minneapolis, Tabernacle, $21; Northfield, $17.90; Richfield, $12.25; St. Francis, $8.70; St. Paul, First, $158.70; St. Paul, Burr Street, $14; St. Paul, Philadelphian, $1.50; Stillwater, $6; Duluth, Central, $14.85; Duluth, First, $30.71; Duluth, West, $6.35; Laporte, $1.52; Park Rapids, $8.95; Clark's Grove, $19.58; West St. Paul, $2. Total, $1,610.55.

North Dakota—Beaulieu, $7; Fargo Norwegian, $2; Lisbon, $6.50; Langdon, $19.75; Northwestern Association, $7. Total, $42.25.

South Dakota—Athol, $5; Bryant, $15; Daneville, $36.31; Dell Rapids, $5; Hill City, $5; Huron Sunday school, $5; Ipswich, $10; Montrose, $3; Orleans, $8; Salem, $16; Sioux Falls, $6; Spencer, $4.10; Strandburg, $4.93; Turkey Valley, $5.60. Total, $128.94.

Craving for Drink Destroyed

The best aid to temperance is something that will strengthen the drunkard's wrecked nervous system and cure his unnatural craving for drink. We believe that any man who really desires to be cured of the liquor habit can cure himself by using Orrine. This remarkable discovery has made so many cures among our customers that we are glad to sell it under an absolute guarantee to refund the money if it does not cure.

It is in two forms: No. 1 that can be given secretly, and No. 2 for those who wish to be cured. It is not only the most reliable treatment known, but it is also the most economical, as it costs only $1 a box and there is no detention from the usual duties, while if cure is not effected, there is no expense whatever. Mail Orders filled. The Orrine Co., Washington, D. C., or Voegeli Bros. Drug Co., corner Washington and Hennepin avs; corner 7th st and Nicollet av; corner 4th av S and 22d st; corner Lyndale and 20th avs N.

Epileptic Fits of Childred

Epilepsy or Fits in children is even of greater frequency than in older people. In their active and restless life an attack is liable to come at a fatal moment, and the sunshine of home will be crushed out of existence. At the first sign of nervous twitching or trembling, which is a warning of the disease, Elixir Kosine should be used. It is a scientific preparation and is absolutely free from alcohol, cocaine, morphine or opiates. This fair offer to test the preparation is made to all: Deposit $1.50 with Voegeli Bros. and get a bottle of Elixir Kosine. If after using same you are not satisfied with the results, Voegeli Bros. will return your money without question. Being sold on this plan, Elixir Kosine deserves your confidence. Price, $1.50. Mail orders filled. Kosine Co., Washington, D. C., or Voegeli Bros. Drug Co., corner Washington and Hennepin avs; corner 7th st and Nicollet av; corner 4th av S and 22d st; corner Lyndale and 20th avs N.

PULPIT AND PEW

At the First Presbyterian church, corner Lyndale and Fourth avenue N, there will be a platform meeting this evening at 7:45 o'clock. The general subject will be "Good Government." Addresses will be made by the pastor, Rev. W. J. Johnson, and the following laymen: N. Biermis, A. C. Atkinson, W. A. McKenzie and William C. Thompson.

Sunday evening service will be resumed at Plymouth Congregational church this week. Dr. Hallock will speak on immigration the first three evenings in November, his subject this wek being "Our Immigrant: His Spectacular Arrival." At the morning service, communion and reception of new members.

Wednesday afternoon the Women's Foreign Missionary society will hold its annual thank offering meeting at the church. An introduction to the winter's study of "Africa" will be given by the young ladies.

At the Trinity Baptist church today Dr. L. A. Crandall's topic in the morning will be "The Redemptive Look." The evening service will be largely musical, followed by the ordinance of baptism. Dr. Crandall will give a brief history of two familiar hymns. The church quartet, assisted by other talent, will render a special musical program.

According to the established usage of the Church of Sweden, today is observed as All Saints' Day by all the Swedish Lutheran churches in this country. The day will be properly observed by the Augustana Lutheran church, corner of Seventh street and Eleventh avenue S. In the morning there will be reception of members and the celebration of holy communion, and the pastor, Rev. C. J. Petri, will preach on "The Communion of Saints." In the evening at 7:45 a reformation festival will be held, when the pastor will deliver an address on "Our Heritage from the Lutheran Reformation of the Sixteenth Century." Special music will be rendered by the choir at the different services and the church will during the day make offerings for the home mission work of the Minnesota conference.

Dr. Fayette L. Thompson of Hennepin Avenue church has returned from his recent trip and will occupy his pulpit this morning and evening. In the morning, he will repeat by special request a sermon preached some two years ago, entitled "Fragments." In the evening his topic will be "The Robber Clan," and special attention will be given to the moral issues involved in the aproaching election.

Dr. J. S. Montgomery will speak at the Fowler Methodist church this morning on the subject, "The Unpromising Member of the Family." The choir will render "Sweet Is Thy Mercy" (Barnly), and "Sweetly Breathe the Lyres" (Chopin Shelley). In the evening Dr. Montgomery wil speak on a theme pertaining to the municipal election. The subject of the address will be "The Man Hunt and the Crime of Stirring Up Prejudice Against Our City." He will give a fair and unbiased review of the municipal situation as he sees it. The choir will sing "Like as a Father," by Lansing, and the offertory solo will be sung by Miss Havill, "My Redeemer and My Lord," by Buck. Free seats and a hearty welcome to the public.

At the Bethlehem Lutheran church this evening Rev. Mr. Phbedt will give an entertaining speech about Mayor Jones. The present issue is thoroly a responsibility of a Christian citizen.

At the First Baptist church tonight "Christian Citizenship" will be the theme. Dr. A. J. Frost will preside and the speakers will be D. C. Bell, Judge Ell Torrance and George P. Wilson, who will advocate the election of Mayor Jones.

Rev. Marion D. Shutter will give tonight the sixth lecture in his series on "Travel and History" at the Church of the Redeemer. This lecture will be devoted to Greece. Mr. Shutter will trace the elements of that civilization which have influenced the course of history and especially of Christian history. He will describe Marathon, the Acropolis, the remains of temples and statues, will sketch the age of Pericles and the conquests of Alexander. A special musical program will be given. Professor Oberhoffer, musical director, will preside at the organ.

The series of sermons on Sunday evenings by Dr. L. T. Guild at Wesley church are arousing unusual interest. He is speaking on each of the Ten Commandments in turn. Tonight the subject is the Third—against perjury and profanity. In the morning his theme is: "How Will the Battle Go?"—a suggestive subject for a pre-election sermon.

St. Petri Evangelical Lutheran church, Eighteenth and Dupont avenues N, will celebrate Reformation Day today. In the morning communion will be held with a special sermon by the astor. In the evening at 7:30 Professor W. M. Petersen, Rev. A. Wilk and Rev. H. Hartig will speak. Special music will be rendered by the church choir, the Misses Henke and Gust Fust. The service in the evening will be partly in English.

We shall never have peace between white men and Asiatics until white men cease to throw their boots at any objectional native or to address him in terms of contempt.

Were it not for the constant vigilance of men and women who are making war upon the vicious classes, no school or family would be safe from an invasion of pernicious literature.

SAYS NORMAL TRAINING AIDS SUNDAY SCHOOL

J. W. OLSEN, SUPERINTENDENT OF SCHOOLS, WRITES OPINION.

Calls Attention to Special Need of Preparation on Part of Sunday School Instructors—Thirteen Normal Graduates Teach in Plymouth Sunday School, St. Paul.

J. W. Olsen, superintendent of public instruction, believes that normal training classes are of great aid in furnishing better teachers for Sunday school teachers.

In writing on the subject for the Minnesota Sunday School Herald Mr. Olsen says:

Many excellent Sunday school teachers there are who have never had normal teachers' training, who could not pass an examination; but they are qualified by personal cultivation, by religious conviction, by insight into child nature, by love of children and by love of God. Before the day of normal schools and special training there were Mark Hopkinses and David Pages—masters of the art of teaching, who with sympathy, power and purpose directed, cultivated, quickened and inspired their pupils.

Yet everywhere the necessity of special preparation for the responsible work of secular school teaching is recognized. Our own state supports five normal schools, a department of pedagogy at the state university and summer training schools in which are enrolled over 5,000 teacers.

Mankind now more than formerly understands that skill and facility in teaching, as well as in the practice of law or medicine, depend upon study and practice.

For Good or Evil.

Every child is born with tremendous possibilities for either good or evil. Impetus toward either extreme is given by the secular and religious teacher. The Sunday school teacher, because of infrequent contact with pupils, lack of time, and indifference of parents, need bring to her service every qualification of head and heart, both natural and acquired.

The normal training school is not to veneer poor material with surface knowledge of scripture or pedagogical polish. Childhood cannot be deceived. It sees thru to the heart, and motive; the soundest and finest-grained material of which Christian character is made becomes better fitted for the Sunday school in the teachers' normal department.

The teachers' normal training class offering systematic, orderly courses of study is as essential to the Sunday school as is the normal school to the educational system of the state for the following reasons:

First—The training class rightly directed helps to prevent those from becoming teachers who fail by lack of application, lack of consecration and who are not temperamentally adapted to the work.

Second—The training class gives added knowledge of subject matter. An important element of success is accurate and comprehensive knowledge of subject matter. Algebra, geometry and trigometry are very helpful in teaching arithmetic. Numerous devices will yield but little, if the whole field of religious truth is not within the mental vision of the teacher seen in broad perspective. Every part should be seen in relation to the unified whole, that the lessons may be unfolded in orderly sequence with definite purpose.

Fundamental Laws.

Third—The training department unfolds certain fundamental laws of the teaching process resting upon the needs of the soul in its development. It is essential that these be understood so that truth may be impressed in an order and manner harmonizing with them.

Fourth—Present methods suggest how to adapt to the needs of the class the best in those approved methods which represent the most chastened pedagogic thought of all time. Critical and philosophic study of the scriptures is not easy; the study of the most elementary psychological laws is difficult. There are reasons why normal teachers' training should not be offered the young and immature.

Normal training awakens to the need of broad general and painstaking special preparation. The trained teacher feels the dignity, responsibilities and possibilities of a service glorified by the life of the Great Teacher. As she studies the all-comprehending subject of Christian education she finds it developing into dimensions of which before she had no conception. Her ideal is distinct. She keeps to the main purpose and reaches the climax by a straight line the shortest distance between two points. This is not theory. Thirteen normal graduates in Plymouth Sunday school, St. Paul, which I attend, are lifting teaching into the region of the higher life.

"Let knowledge grow from more to more
And more of reverence in us dwell
That mind and heart according well
May make one music as before
But vaster."

NOTED PASTOR DEAD

REV. J. M. DAHL,
President of Waldorf Lutheran College Association, Who Died Thursday at Forest City.

CLUB IS REORGANIZED

Young Men of Ascension Parish Frame Winter Plans.

The young men's clubs of Ascension parish has been reorganized and divided into two sections, the junior and senior. The club rooms are equipped with the only parochial gymnasium in the city. The officers of the club are: President, Andrew Conroy; vice presidents, James McGlynn; secretary, Bert Barnes; treasurer, Joseph Donahue; sergeant at arms, Joseph Chicken.

Rev. Jeremiah Harrington, pastor of Ascension parish, contemplates opening a night school which will be operated free to Catholic young men. Common school subjects together with shorthand and typewriting will be introduced as a feature of the curriculum.

FIRE REVEALS CHARACTER

Interesting Revelations Follow the Great San Francisco Disaster.

Ray Stannard Baker in American Magazine.

Men had no excuse for pretense or vanity in those days. No false thing escaped the fury of the catastrophe, no false thing within men or without. Never was there such a lesson in the futility of greed.

Take for example the building industry. Good, honest work stood; the honest buildings can be repaired; bad and pretentious work fell down and was lost. I was walking with a friend one day among the ruins. Suddenly stopping me, he said:

"Did you see that man? That's—the builder. All of his buildings stood."

I cannot tell what a thrill it gave me; it was a sort of proof of character thru fire. It was greatness! Many buildings stood like rocks, testifying to the unpretending honesty of some architect; some owner who hated a scamped job, some builder who in times of quiet served his ideals. And how it laid bare vanity and dishonesty in building! Pretentious ornament, covering flimsy construction, came down in heaps, poor fire-proofing, even tho hidden in secret places, revealed itself in collapsed girders and fallen walls.

And the ruined city buildings—what stories they tell of graft and inefficiency! The city hall, which cost $7,000,000, and was many years in building, was left in an appalling condition. It remains a monument of graft, of scamped work, of inefficient inspection.

But the buildings of the United States government—they stood! Often we have had to complain of red tape in the construction of federal buildings, but in San Francisco thorogoing work evidently paid. The Mint stands today almost uninjured, like an island in a sea of desolation; the postoffice, even tho partly built on filled land, was not enough shaken or burned to prevent its constant occupancy, and the same is true of the great appraiser's stores building.

CHURCHES CELEBRATE "LID" ANNIVERSARY

SCORES OF ADDRESSES ON GOOD CITIZENSHIP.

First Year of Mayor D. P. Jones' Sunday Closing of Saloons Is the Basis of Many Speeches in the Pulpits of All Denominations, Morning and Evening.

Today is the Sunday saloon "lid's" birthday anniversary in Minneapolis, and altho the lid is only one year old the anniversary is to be celebrated in every part of the city. It is doubtful whether any other birthday has ever attracted as much attention in the city as that of the "lid." Lutherans, Episcopalians, Methodists, Presbyterians, Congregationalists, Baptists, people of all denominations and some who are not members of any, will join, in the different churches of the city, and they will take the form of good government meetings.

In the Linden Hills Congregational church there will be an evening platform meeting. There will be speeches and other features considered suitable for a "lid's" birthday party. Other Congregational churches will take cognizance of the anniversary and in the Como Avenue church, Bethany church and Fremont Avenue church, good government meetings are planned. Mayor D. P. Jones and W. G. Calderwood will be among the speakers at Bethany church. At Lyndale Rev. C. E. Burton will discuss "The Spirit of Christ in Politics," with its bearing on the municipal campaign.

At North, Trinity, Fowler and Lake Street Methodist churches the evening services will be devoted to the discussion of the lid. At North church there will be a platform meeting; at Trinity Mayor Jones and W. G. Calderwood will speak, and at Fowler Rev. James S. Montgomery will discuss "A Man Hunt and the Crime of Stirring Up Prejudice Against Our City." In Lake Street church Rev. T. W. Stout will follow his morning sermon with a few words on "The Duties of the Christian Voter."

In the Fifth and Shiloh Presbyterian churches in the evening there will be platform meetings. At Oliver Presbyterian Rev. George P. McGill will discuss "What Are the Churches Here For—the Coming Election," and at Bethany church both morning and evening services will be devoted to discussions of subjects incidental to the life of the "lid." At the First Presbyterian church Rev. A. B. Marshall will deliver a morning sermon on "Clean Morals and Good Government for the Whole City and the Whole Country."

At St. Matthew's Episcopal church Rev. James Tremble will deliver a morning sermon on "The Benefits to Society from the Observance of the Lord's Day as a Day of Rest and Holy Worship."

Rev. N. B. Thvedt will preside at the evening meeting at Bethlehem Lutheran church and he has chosen to discuss "The Responsibilities of Good Christian Citizenship." At the New Thought Lyceum Ruth R. Ridges will discuss at the morning meeting "The Real Issue in the Present Campaign."

The anniversary will also be celebrated in the Baptist churches of the city. At the evening meeting in Calvary Baptist Rev. Dr. Fowler will discuss "How to Vote," and at the Tabernacle Rev. G. H. Gamble will open the evening service with a prelude, "Help Establish Clean Government in Our City." At First Baptist a number of speakers will advocate the interests of election of Mayor Jones in an evening discussion. Dr. A. J. Frost will preside and addresses will be made by D. C. Bell, Ell Torrance and George P. Wilson.

Thomas Gradgrind is a very unpopular person; but, with our increasing crop of liars, would it not be well to make his love of facts the basis of a course of instruction in the art of truth-telling?

BOYS' DEPT., Y. M. C. A.

The Intermediates celebrated the week with a Halloween social, Saturday evening. They met at the home of Ira Gorham, 1779 Knox avenue S, and went from there to the woods at the foot of Douglas avenue, where a big bonfire was built, a hunt was made for sacks of apples, ghost stories were told, and a good time enjoyed by all.

Rev. Irving P. Johnson, rector of Gethsemane parish, will address the older boys' meeting this afternoon. The boys' orchestra will play at 4:30 o'clock. Grove A. Gruman will give an illustrated talk to the juniors on "The Cigaret" at 3:15 p.m. today.

Eleven Bible classes have been organized with a total enrollment of 128 boys. These classes meet once each week and study subjects of special interest to boys.

One hundred and ten junior boys were in the gymnasium class Saturday morning. This is the record breaker for the boys' classes. The gymnasium can accommodate about sixty-five or seventy. The need for a new building is apparent.

Twenty boys took a trip to the state capitol yesterday with George Akerson. This is the first of a series of educational outings.

DR. SWEARINGEN CALLED

House of Hope Presbyterian Church, St. Paul, Decides on a Pastor.

House of Hope Presbyterian church, St. Paul, has extended a call to Dr. Henry C. Swearinggen, pastor of First Presbyterian church, Lincoln, Neb. A meeting of the parish was held during the past week.

The pulpit of House of Hope church, St. Paul, has been vacant since Dr. W. H. W. Boyle resigned last February to accept a call from Forest Presbyterian church, Forest, Ill. A number of different ministers have been tried since, and Dr. Swearingen was considered the best of the available men.

Celebrate Sunday Closing.

Linden Hills church will celebrate the first anniversary of the Sunday closing in Minneapolis with a platform meeting at 7:30 this evening. Among those expected to be present and participate are James Gray, F. L. Schoonmaker, H. B. Dornberg, George S. Grimes, Leroy Goodspeed, Dr. P. A. Cool and others. There will be special music by the Y. M. C. A. quartet from the state university. The chorus choir of the church will add to the interest of the meeting. Mr. Gray will preside. A letter from Mayor Jones will be read at the meeting.

Twentieth Anniversary.

This evening the Lake Street Methodist church, Lake street and Fremont avenue S) will celebrate the twentieth anniversary of the organization of that church.

The features of the service will be "A History of the Past Twenty Years"; "A Prophecy for the Next Twenty Years"; "A Roll Call of the Original Twenty-four Members," with fitting responses by the few who yet remain.

The choir will give special musical numbers. All former members are especially invited. Plans are already being made to celebrate the next anniversary, when the church becomes of age, in the new Joyce Memorial church.

Go with Band and Team.

The Minnesota Football Team will leave for Chicago on the North Star Limited, over the Minneapolis & St. Louis railroad, on Thursday evening, Nov. 8. The band and rooters will leave on the special train which leaves over the Minneapolis & St. Louis at 7 p.m., Friday, arriving Chicago at 8 a.m. next morning. Stick by the team and listen to the band. Excursion tickets on the Minneapolis & St. Louis good on special train or on North Star Limited, and good to return up to and including train leaving Chicago on Sunday night, Nov. 11. Train lands you at the magnificent Chicago station (Twelfth street and Michigan avenue), nearest station in city to Marshall field, where the great football battle will be fought. Two days in Chicago and a chance to witness the greatest game of the season for $6 or $8.

Tickets on sale at city ticket office, 424 Nicollet avenue, and on the East Side at Wilson's book store, Fourteenth avenue SE and University avenue.

CONGREGATIONALISTS BUSY IN WISCONSIN

INTERESTING NOTES OF WORK AMONG CHURCHES THERE.

Ninety Per Cent of Present Pastors of Congregational Churches in Wisconsin Have Assumed Their Charges Since 1900—Rev. A. E. Leonard Returns to Menasha.

The last issue of The Congregationalist, contains a letter of interesting information along church lines from a correspondent covering the Wisconsin field. The correspondent writes in part as follows:

One of the happiest of recent changes is the return of Rev. Arthur E. Leonard to Menasha for a second pastorate. His singularly fruitful ministry there was closed in 1904 by severe illness. With great reluctance his resignation was accepted by the people and their affections still clung to him when he was ministering to another field. After the resignation of Rev. E. G. Crowdis last May, their hearts turned again to Pastor Leonard and his new work in the old field has already begun. His pulpit in Columbus was soon filled by the call of Rev. Robert Hopkin from Cleveland, Ohio. Baraboo, after some months of waiting, finally called Rev. L. A. Goddard of Redding. His work is beginning auspiciously in a field left in fine condition by his predecessor, Rev. J. E. Sarles, now of Viroqua.

Probably 90 per cent of the men in the active pastorate of the churches in Wisconsin have come to their present work since 1900, but now and then we find an exception. Last May Rev. Edward H. Smith of Oshkosh rounded out twenty years of service with First church. Rev. Henry Faville, D.D., is on his nineteenth year at La Crosse. Dr. E. G. Updike has been sixteen years at Madison. At Plymouth church, Milwaukee, Judson Titsworth—he needs no title—is beginning his twenty-fourth year of service. These figures show that the day of settled pastorates is not over, but these instances are the rare exception. The rule in our churches is an itineracy with an average pastorate of three to five years.

As representatives of our several churches visited Beloit to attend the state convention they were brought into communion with the sorrow which has come to both our churches in that city. Second church, which entertained the convention, bears still as a fresh grief the taking away by sudden death of its beloved pastor, Benjamin Royal Cheney, and the whole city feels his loss.

The community was still tender because of this bereavement, when, at the September communion, Dr. George R. Leavitt, because of physical infirmity, laid down the burden of the pastorate of First church.

During Dr. Leavitt's eleven years of leadership this strong church has maintained its prestige in the city and its benevolences for state and national work have been constant and abundant. To our missionary work in the state it has not only given money with conspicuous generosity, but it has also given its pastor for the common cause, as president of the Wisconsin Home Missionary society, and his personal service has been real and vital.

Mr. Cheney's four years' record in Second church is a noble one. The resident membership has increased to over 550 and the old church building has been replaced by a brick and stone edifice which is a model for beauty and serviceableness. This church is planted in the growing part of the city and has a fine working constituency. The pastoral career of Mr. Cheney is not long in years, but in this enlarged membership and new house of worship he has left a worthy memorial.

The church in Whitewater is also vacant thru the call of Rev. F. V. Stevens to Yankton, S. D. Whitewater, like Beloit, is an educational center, being the seat of one of our normal schools, and Mr. Stevens has the natural aptitude, developed by some seven years of training in Whitewater, for the pastorate of a college church.

Before Rev. J. M. A. Spence left Green Bay he had practically transferred his ministerial standing to the Unitarian body and the church to which he has gone in Aurora, Ill., is of the liberal type, tho disclaiming the name Unitarian. Both in politics and religion Mr. Spence is an advanced radical. He failed to secure the dogmatic assent of many in his congregation to his individual views; but as a man and as a minister he was generally held in high esteem. His alliance with the Unitarians does not indicate any recent change of views; and it is a remarkable sign of the times, that he has been allowed for eight years to live in peace in Congregational fellowship while preaching and teaching the doctrines of that branch of the church which he has finally joined.

There is such a thing as laziness, and in all ages it has been followed by painfulness experiences, for which no one was responsible but the sluggard who drifted thru idleness to its appropriate but powerful consequences.

FASTED FOUR YEARS

One of the strangest cases that have confronted the medical profession for some time is that of Mr. Henry Fred, of Oaklandon, Indiana.

Some years ago, according to his statement, Mr. Fred began to have trouble with his stomach. As time went on his condition grew worse and soon became so that he could not keep down his food.

Doctors were consulted and various remedies were tried in vain. When speaking of his strange case, Mr. Fred stated:

"Five different physicians treated me without the slightest benefit nor did the many medicines I took afford me any relief. I do not believe I have eaten a square meal in all the time I suffered from this dreadful affliction.

"A short time ago I heard of the wonderful results that were being effeced with the new medicine sold by Cooper, the well-known philanthropist, and bought one bottle as a trial. I have only taken about two-thirds of it, and have received more benefit and relief in this short time than I did from five of the best doctors I could find and countless other remedies I have tried during the past four years.

"Now I can eat what I want with a relish and my digestion is perfect."

Cooper's New Discovery has done more for cases of stomach and kidney trouble, blood diseases, catarrh, and deafness than any other medicine ever introduced in this country, and sells for one dollar per bottle.

Cooper's Quick Relief, the assistant remedy, is fifty cents.

Both are sold only at Voegeli Bros.' drug store, and it is said some remarkable results have been reported by persons who have used them.

'RAFFLESES' OF INDIA ROBBERS BY HERITAGE

Whole Tribes of Bandits Are Kept So by Caste Traditions.

Lucknow, Nov. 3.—India is usually spoken of as a land where life and property have become safe under British rule.

True, the bands of thugs have been broken up, the Pindharee hordes have been suppressed, and the British police system is spread over the whole country, but the criminal tribes or castes, those whose hereditary "profession" is robbery and nothing else, remain, their instincts strong, wanting only opportunity to practice their traditional calling, which the Indian caste system forbids them to abandon.

These tribes are most numerous and most wayward in the United Provinces, in which are Cawnpore and Lucknow, the cities associated forever with the Indian mutiny.

Half of the division is Oudh, the native province last annexed by Britain, many of whose old men vividly remember when every "talookdar," or feudal chief, lived in a fortified castle and retained a swarm of armed men, who received no pay but lived on the country. They were official robbers, and their example gave free scope to the "professional" robbers, or, as they have always been known in India, the criminal tribes.

These tribes are the Sanauriahs, the Barwars, the Sansiahs, the Doms, the Haburahs, the Aheriahs, the Banriahs, the Bhatus. Each tribe has its own dialect, dress and customs.

A singular feature of Indian life is that persons who would be considered depraved characters in a European country and would bear the stamp of their nature on their faces are not depraved in their own estimation nor in that of the people at large. A casual murderer is not ashamed of himself, nor abhorred by his neighbors, who welcome him back among them if he escapes the gallows and is released after a term in jail. The universal belief that all things are decreed by fate accounts for this amazing state of feeling. Much more then are men regarded with indifference or even respect whose time-honored, hereditary and natural profession is robbery with murder.

So the members of these tribes go in and out of the towns and villages without misgivings, and there is not a sign in their faces or manner to indicate that their business is robbery and murder.

When a gang encamps outside of a town the inhabitants feel uncomfortable and take precautions, but cherish no ill will against the strangers. And when robberies and murders occur almost immediately within a radius of twenty miles, they take more precautions, but regard the whole affair as a visitation of Providence, like a flood or a fire.

These habitual criminals are not depraved in any sense understood by the people. They simply have the misfortune to belong to a trade which is unpleasant for the neighborhood—like a dyer's or a tanner's.

They are well satisfied with themselves, and are as careful as other people of their respectability. They have no unusual vices, they do not get drunk or riotous, they are civil, courteous and unassuming. Cruelty and ferocity are with them neither habits nor pleasure, but simply methods of business.

During the excitement of a sudden attack, the people, if they do not run away, will turn out and aid the police in repelling or capturing the robbers. But if a police inquiry begins two or three days after the robbers have done their work unmolested, the people will usually do nothing to help in tracing them, and will even deny that they have lost anything.

For many years past the government of India has worked to induce these criminal tribes to settle down to a peaceable and industrious life. They have been collected on reservations, with every regard for their tribal customs and prejudices. They have been given land and cattle and seed for sowing. If cultivation was not to their taste, they have been offered a choice of other industries. And year by year the responsible officer reports, with a feeble effort at congratuation, that a few more men of this tribe or that are evincing a disposition for a settled life.

But progress is very slow; vagabondage is bred in the bone and marrow of the tribes, and marauding is their chosen occupation. From time to time men will suddenly disappear, perpetrate several daring dakaitis in another district and escape over the border into one of the independent native states which cluster round three sides of the United Provinces.

PALL OF BLOODSHED DESCENDS ON BAKU

City of Slaughter and Pillage Like an Oven, Foster Reports.

London, Nov. 3.—John Foster Fraser sends the following graphic account of life in "Bloody Baku," Trans-Caucasus, to the Express:

Baku is an oven. There is not a blade of grass nor a drop of fresh water. The sun has burnt all color out of the land. The dun, heaving hills drink in heat and breathe it forth again.

The air is heavy and thick and sickly with the odor of the petroleum wells, ten square miles of drilled rock tapping the reservoirs of oil one, two, and three thousand feet below the earth.

Hundreds of grimy erections, like mammoth nightmare candle snuffers, jostle together; there is constant whirr and crash; long buckets drop half a mile down twenty-inch tubes and return with dirty petroleum, which is belched into huge tanks. It will be refined before being pumped 600 miles to Batoum, on the Black sea, or hauled for long weeks in oil boats up the Volga, smearing the river with petroleum, making the very fish taste of petroleum. The only drinking water in Baku is a distillation of the brackish Caspian.

You can see the heat waves in the white streets. In the shade the air is hot and greasy. The tawny Asiatics keep to their home-made coats of sheepskin. Their long woolly sheepskin hats are like giant shaggy wigs. The Tartars fill the air with fierce cries. Camel caravans slouch along with the sloth of the east. Wealthy Russians in troikas—carriages drawn by three horses abreast—race past with helter-skelter fury. Armenian merchants, sleek and prosperous, hobble to the bank guarded by soldiers.

Russian soldiers, in sage green cotton jackets, stand in bits of shade at street corners. They slouch by the doors of banks. They sprawl before the shops that are worth raiding. Picturesque Cossacks patrol the streets. There is martial law in Baku.

Hotch-Potch Community.

Baku is like a town just rousing itself after being laid prostrate by bombardment. Whole streets are charred ruins. I went into a shop to buy picture postcards, and I was handed ghastly views of heaps of dead men and women, souvenirs of Tartar and Armenian hatred.

A hotch-potch community in this of sun-baked Baku. Of the 200,000 inhabitants, 80,000 are Tartars, Kurds, Persians, and Lesghins, who are Turkish settlers; there are 65,000 Russians, and among these is included the customary Jewis leavening; there are quite 40,000 Armenians, and the remaining 15,000 are of that mixed, nondescript kind you only find in the far Near East, where east and west do meet and overlap.

All the races in Baku hate one another. The only point of unity is general hatred of the government. When the young bloods of the revolutionary party have nothing else to do they go out at night and kill gendarmes.

Last night I was sitting in my room in the Hotel de l'Europe when suddenly right under my window, was the crack, crack, crick-crack-crackle of revolver shots.

Puff! and out I put my candles—for nothing draws fire so surely as standing in a lighted window. Then I look, cautiously. Three men retreating are firing wildly at four gendarmes marching as a patrol. The gendarmes retort—crack-crack. The revolutionaries skip to a corner and blaze away. Ah! one gendarme is down.

People in the streets make rushes for a Jew, a noted revolutionary who had been seen watching Mr. Urquhart. He was taken thru the streets by the soldiery. Said they to him quietly: "We have had money to let you go. Make your escape; we will try to catch you, but will let you get away."

In good faith Stern made a bolt. Instantly guns were fired. Stern drops. He is bayoneted and smashed and killed. So a revolutionary is got out of the way without trial. The authorities are sure the man who attempted to kill Mr. Urquhart is dead, but he is so disfigured that identification is impossible. The British government cannot remonstrate with the Russian government for not catching the offender!

The Cossack is no respecter of persons, and there is always the possibility of the peace-loving foreigner coming in for a walloping. A Cossack riding pell-mell down a street, as Cossacks love to do, knocked over a man. "You fool," commented a passing Englishman. The Cossack turned on him and thrashed him. There was a consular protest; the governor offered an official apology, and invited the Englishman to fix the punishment. 'Oh,' said the disgusted Englishman, "give the lightest punishment you have for a Cossack." "That is that he stand bare headed for eight hours in the boiling sun."

And the sun shines at Baku with quadruple fierceness.

WON BRIDE WITH RACE

New York Evening World.

Definite announcement was made Sunday of the betrothal of Joe Tracy, the daring chauffeur who won the Vanderbilt elimination race on Saturday. The bride-elect is Miss Fanny Collins, of 81 Perry street. She is the pretty dark-eyed girl who was the most excited of all the enthusiastic persons on the grandstand who watched the whirlwind contest. The announcement of the engagement is an immediate result of Tracy's victory.

The couple have known each other about two years. Some weeks ago her brother William, with whom she lives, learned that she was engaged. Recently when he inquired when the wedding was to take place, Tracy smiled and said: "That depends on the results of the elimination race." And so the affair stood until after the last lap, when Miss Collins' sweetheart was hailed as the conqueror.

William Collins told a few friends yesterday that the wedding day was only about a week distant. He announced the fact while his sister and her betrothed were whizzing over Long Island roads in an automobile. Miss Collins got back about 9 o'clock last night, and went first to the home of her sister-in-law, Mrs. Charles Collins, at 16 Barrow street. There she found a party of friends assembled to offer their congratulations.

She was blithe and happy, but not at all pleased by reports circulated that Tracy was not going to marry her, but a girl named Millicent Taylor, who hailed from Kansas. "Does this look like it?" asked Miss Collins, holding up a dainty hand on which a good-sized diamond sparkled.

Tracy had heard the story, too, and on Friday sent his sweetheart a telegram as follows:

"Cheer up. Nothing in the yarn about another girl. Only one in the world for me and I'm going to win the race for her."

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