

THE FAMILY SHOE STORE

Tramp



WHY THE NAME?

Because it's a shoe for tramping—a shoe that gives absolute comfort to pedestrianism. Try a pair on and see.

We have another shoe for walking with a narrower toe, suited to young women; it's a handsome, comfortable boot and is called Bruck's Favorite.

JOS. BRUCK, 140 Smith St.

STORE OPEN EVENINGS TILL CHRISTMAS.

IT'S

READY
FOR YOU

Come as early as you can, as often as you can. Every visit will seem more interesting.

We have planned for months and made great preparations to break all records, and when we say ready you can come expecting every promise to be filled—these two immense floors are fairly quaking with their burden.

Gifts of every nature—useful as well as ornamental—to please everybody.

Bring the Children to See This Wonderful Toyland On the Second Floor.

To-night's After-Supper Bargains

Children's Coats, made of good wool cloths—some lined, others half lined. To those contemplating the purchase of Children's Coats we advise an inspection of this offer. Values up to \$4.98. Sizes 6 to 14 years. Special to-night

\$2.49

To-night's Great Coat Offer

While the quantity is not large, it is sufficiently large to interest the average purchaser. They are in women's sizes, also a few misses' sizes. Black and colors; values up to \$6.98. Special to-night, while they last, at

\$3.98

REYNOLDS BROTHERS, PERTH AMBOY, N. J.

WASHINGTON SIDE LIGHTS

DRINK AND INDIANS.

Washington, Dec. 8.—"Black Hawk," a Chippewa Indian and citizen of the United States, may drink to his heart's delight.

"Yellow Thunder," also a Chippewa brave, is refused even a sip.

Uncle Sam has made it a crime to sell "Yellow Thunder," a drink of whiskey. He is not recognized as a citizen and it is stipulated in the several Indian treaties signed between 1850 and 1865, that no spirituous liquors shall be introduced in the Indian country until otherwise ordered by Congress.

The state of Minnesota has a population of 2,200,000, a comparatively small proportion of which is Indian. A troublesome and most complicated condition exists regarding the enforcement of the Indian intercourse laws in that state. As the matter now stands, national prohibition laws exist in that part of Minnesota which still is Indian country. The Indian lands cover even the city of Minneapolis with a population of nearly 300,000, while St. Paul, across the Mississippi river, is outside of the Indian country and exempt from any restrictions.

Considerable difficulty is experienced by the agents of the Department of Interior in enforcing the prohibition law in the portions of the districts where the law may be applied.

Complaints have been made to the Secretary of Interior that the enforcement of the law has not been uniform and general. It was alleged that the officers attempted discrimination, permitting saloons to operate in one city but closing them in others.

Charles were made that certain saloons were allowed to operate in a town while the ban was placed upon others in the same place.

These charges were productive of considerable ill feeling in Minneapolis resulting in the arrest of several federal officers and much bitter controversy. There are a large number of prohibition advocates in the state who urge a vigorous enforcement of the law. Opposed to them is another large body which resents bitterly the attempt to impose federal prohibition on certain portions of the state. They point out that Minneapolis is fully able to handle the liquor traffic and declare that its laws are more adaptable to the purpose than are the federal laws.

Further complications arise from the fact that about four-fifths of the Chippewa braves in Minnesota are citizens and have been so for the last four years. Therefore, the federal law prohibiting the sale of liquor does not effect them. On the other hand, there are numerous other Indians in the same immediate neighborhood who are prohibited from purchasing liquor.

The Interior Department caused a rigorous investigation to be made of all these charges and now make the announcement that wherever it has been found that improper methods have been used, prosecution of the officers accused will follow. The department also asserts that it is not responsible for the law but is strictly charged with its enforcement.

There are six separate treaties involved in the Minnesota situation. In each of these it is declared that those portions of law of the United States prohibiting the introduction or traffic in spirits, wines, or other liquors in the Indian country should continue in force until otherwise provided. These treaties were made at different times and with different tribes.

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Pastor Russell thought that this latter class, some of them looking forward to purgatorial sufferings of centuries, and others to eternal torture, might find it very difficult to have proper hearts for anything connected with this present life. They could scarcely be blamed for regretting that they had been born.

Can we blame these people for lack of thankfulness while they have such blind minds as respects the Creator's love and merciful provision for them?

Pastor asked, "Is it possible that our wonder should rather be that any respect still remains for the Great Creator, whose plans and arrangements for his creatures have been so sadly misrepresented."

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At the mid-week service "The Song of the Angels," will be the topic of the pastor's discourse. This service will begin at 8 o'clock.

The business meeting of the Senior Luther League will be held on Thursday evening at 8 o'clock.

Junior meeting Friday afternoon.

Catechetical class meeting in the evening at 7:30.

Christmas practice at 8 o'clock.

Second Grace Lutheran.

The Sunday school will meet at 3:45. Rehearsals for Christmas on Thursday afternoon at 3:30. Catechetical class at 4:15.

Pastor, Rev. Robert L. Schiottner.

ST. STEPHEN'S DANISH.

Services tomorrow at 10:30 and 7:30 o'clock. Sunday school, 2 P. M. Wednesday, Young People's Society meeting.

OUR SAVIOUR'S DANISH.

Services tomorrow at 10:30 and 7:30 o'clock. Sunday school at 2 P. M. Service at 3 P. M. Thursday night, Saturday, confirmation class.

ST. PAUL'S GERMAN.

Sunday school at 2 P. M. Service at 3 P. M.

CONGREGATIONAL

SWEDISH.

Special services will be held tomorrow to commemorate the third anniversary of Rev. A. E. Elmquist, pastor here in the local church.

Services at 10:30 and 7:30 o'clock. Sunday school at noon.

If you are not a good advertiser you have "missed your vocation"—no matter what your vocation is.

Subscribe for the NEWS

ST. PAUL'S CHURCH PLANS XMAS TREE

SPECIAL SERVICE IN THE SWEDISH CHURCH

The annual Christmas tree celebration of St. Paul's German church Sunday school will be held in Washington hall on Sunday afternoon December 18, the week before Christmas, which this year occurs on the following Sunday. An elaborate program is being arranged for the affair, consisting of vocal and instrumental music, recitations and choruses by the children. It will also include an address by Rev. Dr. Jacob Ganss, the pastor.

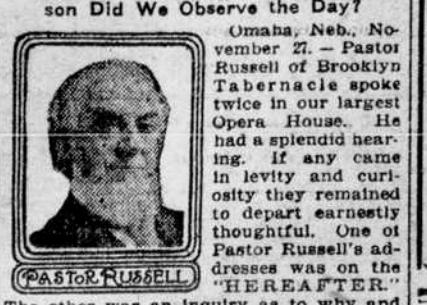
Cottage Prayer Meeting.
The cottage prayer meeting at the home of Mrs. Arnesen in Broad street Thursday night, under the Danish M. E. church, was largely attended. Peter Christopher presided and conducted the meeting.

"Look for the Table" on the really truly "Christmas Candy"—none genuine without the Christmas seal on the box.

SERMON ON THANKSGIVING.

Pastor Russell Asks Some Pertinent Questions.

Who Gave Thanks and by What Reason Did We Observe the Day?



Omaha, Neb., November 27.—Pastor Russell of Brooklyn Tabernacle spoke twice in our largest Opera House on the subject of Thanksgiving, telling of any coming in levity and curiosity they remained to depart earnestly thoughtful. One of the questions addressed was on the "HEREAFTER."

The other was an inquiry as to why and how sincerely we observed Thanksgiving day last week. We report the latter discourse, which was based on the words of the Psalmist, "It is good for the mercies of the Lord to endure forever" (xxxvii. 11). The speaker was confident that the original institution of Thanksgiving Day was from the best of motives—a reverential acknowledgment of indebtedness to the Creator. He doubted not that the people of the Pilgrims did after the same manner by many earnest Christian people. Neither would he dispute the appropriateness of such a day in the future among truly pious people who knew what they did and why they did it.

He believed, however, that the masses of the people had a real appreciation of the Day, but accepted it merely as a holiday without the remotest sentiment of thankfulness to God. He felt that such formal and perfunctory thanks, devoid of either the letter or the spirit, would be far from acceptable to the Great Creator.

Who is to Be Blamed For This?

Is education in general, or Higher Criticism in particular, to be blamed for this condition of unfaith in God and his providence? Is it the fault of the people, or the Thanksgiving which God must despise? Pastor Russell thought that a large share of the responsibility lay at the door of the Higher Critics and Evolutionists and the undermining of Christian faith which they had so successfully accomplished during the past century. But he saw another cause back of the Higher Critics, that of the Evolutionists. There he charged the real responsibility for the unfaithfulness to God today prevalent throughout the world. He charged that false doctrines, mistranslations and misinterpretations of the Bible were responsible for present conditions. The light of education has merely shown up the inconsistencies of doctrine evolved during the Dark Ages. The light of our day, shining upon those false doctrines of the past, has naught Christendom and particularly the masses, and has led the more intelligent class to seek for something more rational along the lines of Higher Criticism and Evolution.

Locating the proper source of our trouble, whatever its character, is a very important task. We have agreed that the abominable absurdities of many of the teachings of the past have down us to venerable and reverent forefathers, who were themselves deceived.

Our difficulty has been our general assumption that the need of the past

rightly represented and interpreted

of God, that the Bible. Hence when we repudiated the absurdities of our creeds

many of us at the same time abandoned all faith in the Bible, which we erroneously supposed was the basis for those irreverent and credulous. Russell declared that it is now high time that God's people—yes, all the reverent of humanity—should take notice of the fact that the Bible, able to interpret itself, one passage throwing light upon another, shows forth the most glorious and most remarkable plan of salvation for mankind, inspiring more faith than we could have asked or thought! He declared that it is due time, not only for those who idolize creeds to awaken from their superstitions and make a fresh study of the Bible, but it is high time also, he said, that Higher Critics and Evolutionists should lay aside their prejudices and view the Bible from its own scientific standpoint.

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HOLY CROSS.

Services at 11 A. M. by the young men of the Brotherhood of St. Andrews, Newark.

Sunday school at 10 A. M.

Foreign.

Tomaso Bruno, Martin Malek,

Commaso Noto, H. Puhopen, Eni

Cisak, Konstanty Bukata, Danylo

Gural, Stanislaw Mack, Anton Pe

terak, Pawel Putakiewicz, Juzy

lma, Jayres Salyska, Wawry

Flatau, Kasper Zintkas, Jan Se

wie Slala, Stif Rylak, Jadrzej Paw