

The Christmas Dinner.

An entirely satisfactory and charming Christmas dinner may be given at an average of 21 cents a plate, or a total expenditure of \$2.90 for twelve persons—a dinner that really ought to gladden the heart of any one even on the holiest day of the year, and with as great a variety as one poor small human stomach ever sought to confront. Small sprigs of holly, or, perhaps, evergreens and berries gathered in some near-by woods, artistically arranged, are sufficient to impart a genuine Christmas glow to the occasion.

At the prices that usually obtain at holiday time the following menu may be served for twelve persons at \$2.50:

Cream of rice soup.
Roast turkey, with giblet sauce.
Roasted potatoes. Turnips baked in milk.
Fried bananas.
Plum pudding, with lemon sauce.
Coffee. Nuts.

A nice fourteen-pound turkey may be had for 12 cents a pound, which makes \$1.68 of the original amount. Roast turkey is really improved by being stuffed and boiled for two hours the day before roasting, and this will furnish a nice stock for the giblet sauce. Singe, draw, and wash the turkey and stuff with a dressing made as follows: Take a quart of grated bread crumbs, brown in butter in a stewpan, add half a chopped onion, one tablespoonful of salt, half a teaspoonful of pepper, and season with a teaspoonful of summer savory or sage, as preferred; stuff the body and crop of the turkey, but not too solidly, with this mixture, sew up and truss.

BREAD ON THE WATERS.
Parson Primrose—Did your mother have a merry Christmas?
Bobbie—You just bet she did. She bought \$3 worth of presents for her friends and got over \$20 worth in return.

OF TWO EVILS.
Crawford—Your wife no longer objects to your staying out at night. How did you win her over?
Crabsaw—I began smoking the cigars that she gave me for Christmas in the house.

A SOFT SNAP.
Miss Kissam—I never think of taking down the mistletoe right after Christmas. I find it is months before it withers.
Jack Rushitt—Say—er—have you any objection to my calling on you regularly?

UNCLE SAM'S NEW CHRISTMAS.

Soon the bells of Christmas, chiming
Peals of joy from sea to sea,
To the newer cadence timing
Newer thoughts for poets' rhyming,
Will appeal to you and me;
And their notes, together banded,
"Round the earth will speed to show
How our country has expanded
(By the Fates, some say, commanded)
Since today one year ago.

From the Tuscaloosa river,
In the warm and sunny South,
To Alaska, where men shiver,
To the tropics, where they quiver
With the burning of the drought;
Where the centipede is springing
Through the jungles thick with vine
Where the tiger-bat is winging,
Will be heard the joyous ringing
Of the bells of '99.

From the Allegheny passes
To the Rockies on the coast;
From the rainy, soft morasses,
Where the nation's pride and losses
Are the nation's pride and losses;
From Tacoma to Savannah,
From Detroit to Pontchartrain,
From the mountain side and llano
Will be heard our glad hosanna
And our new imperial strain.

In Havana and Matanzas
Will be heard the pleasing sound;
On the plains of bleeding Kansas,

Where the fertile brain of man's
Cultivated as the ground,
Will be heard the mighty psalm,
As it utulates along;
And the swarthy Tennesseean
Will assist in what will be an
Intercontinental song.

From the town of Cincinnati,
To the peaceful isle of Guam,
Where the natives, rank and ratty
Die of degeneration fatty
In the dead Pacific calm,
From the plains around Seattle,
From the hills of Santa Fe,
Where the dashing chargers rattle
In the mad pursuit of cattle,
Will be heard our glad hooray.

From the Del los Jardinillos,
Santa Clara, El Caney,
Where the yellow jack bacillus
Comes to frighten and to kill us
In his own peculiar way,
And from other towns that queer us,
Names of which the atlas tells—
Arrecife Layaneras,
Guanahacibes, near us,
Will be heard the chiming bells.

Over hill and vale and hollow,
From Missouri to Leon,
Over Birmingham, Eufaula,
Omaha and Walla Walla,
Will the tuneful chime ring on;
And from tropic Honolulu,

Over calm Pacific seas,
Will be borne to peaceful Sulu
News of our expanding rule—
A message from the Western breeze.

From the towns of Guayanilla,
O'er the warm Bahaman strait,
Santiago, Aguadillo,
Will be carried to Manila,
Through the shining Golden Gate,
Freedom's message in the pealing
Of the merry Christmas bells—
New delights to men revealing,
Visions fair, new joys concealing,
In their glad, triumphant swells.

From the frozen Arctic circle
To Samoa—make a note—
Freedom's blessings, if they work,
Cheer the world, and sauce our 'turd'
Fit these fighting bands to yoke,
Then, with milk and honey flowin'
Free as water all the while,
Spite of Malay and Samoan,
We will keep this country goin'
In the very best of style.

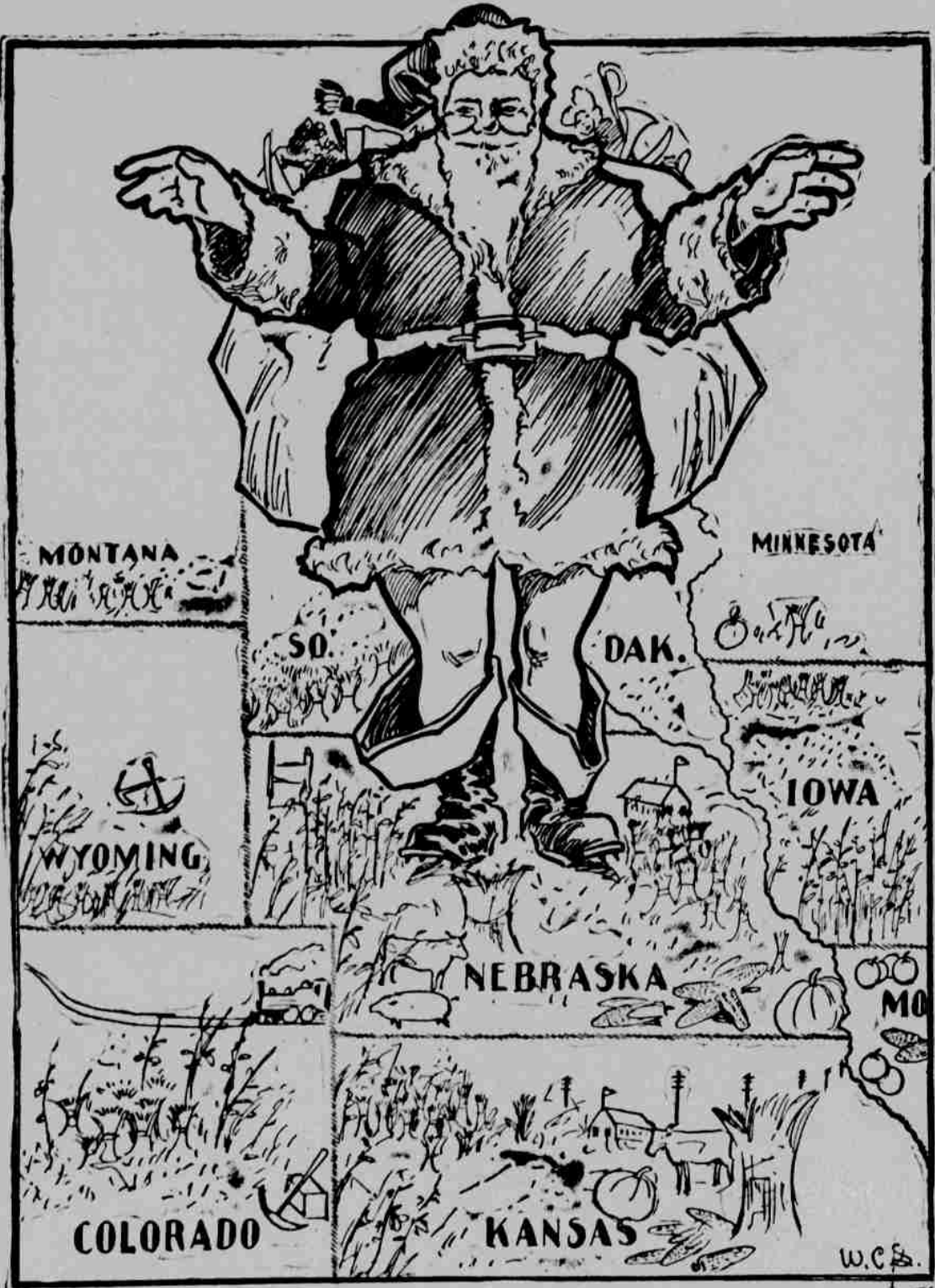
Then! Ah, then, so unrelenting
And so full of pride we'll be,
So successful, unrepenting,
That no more experimenting
Will be needed, don't you see?
And with clouds at night to screen us,
From the other planets' view,
We'll divide the earth between us,
Gobble Merc. and Mars and Venus
And annex a star or two!

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SANTA CLAUS FINDS THEM WELL SUPPLIED.



BACK TO THE MANGER. -- A CHRISTMAS SERMON.

Revised version, Luke 2:14: "On earth peace among men."
The manger at Bethlehem is the cradle of social reform; Christ, the social reformer; the law of love, stronger than the doctrine of night. The brow pierced by thorns thought out the social reconstruction of the race; the thorns of poverty and inequality, that pierce and pain suffering humanity, may be removed, and equality of rights and opportunity be secured to all. And this Kingdom of God the centuries are slowly setting up on earth—a perfect human society. Not charity, but Christianity.

Mary's Magnificat, when the angel announced her as the mother of Jesus, is the prophetic ideal of His mission: "He hath scattered the proud, He hath put down the mighty, and exalted them of low degree. He hath filled the hungry with good things." See how this comes to pass.
His mother was a Jewess. He was nourished in the lap of Judaism. Moses' legislation contemplated harmonious society. The earlier Hebrews in part realized it, holding real property in common. By the time of the later prophets, society had changed, the people had become tenants under landlords, and in the dress of society a proletariat developed. Then arose men of deep spiritual force, of commanding intellect—Isaiah, Hosea, Micah—essentially reformers, crying: "The poor are oppressed. Society is corrupt. The rich are oppressors. But a new era will come. God will send a great prophet. He shall establish a kingdom of righteousness and peace." This was the Jewish ideal of the Messiah.

Now take a bird's eye view of the social conditions at the birth of Jesus. At Rome, in Cicero's time, 75 B. C., 12 per cent of the entire population were supported as paupers. Caesar, 60 B. C., found three-fourths of the people on public poor lists. Under Augustus when Jesus was born, 200,000 persons in Rome alone were receiving out-door

relief from the government. Similar conditions existed throughout the empire; the rich were very rich, the poor very poor. In Judea, His birthplace, Roman tax-collectors demanded everything. His father and mother were at Bethlehem, "to be taxed," when He was born. So poor were they, there was "no room for them in the inn." The cave-stable their shelter, the manger His cradle. Such were the social conditions; a curse had fallen on labor. The poor were the outcasts of society. So the great Social Reformer was born.

"Tis a clear night. Angels come, not to the Emperor at Rome, not to Herod in his palace at Jerusalem, not to the rich and mighty in their pride of place and power, but to the lowliest of the low, to shepherd-slaves watching their master's flocks. And this is the "glad tidings" they bring: "On earth peace among men." Here, then, is the keynote of Christ's mission; not peace in a world to come, but peace on this earth; not good-will to men, but to men. Thrilled by the message, exactly fitted to their need, the shepherds seek the great Social Deliverer and find Him, not in the palace, or army, or university, but a little babe, poorer than the child of the time in the manger, his reputed father, a working man; Mary, his mother, a woman of "low estate," his slaves, His first worshippers.

Trace His development. A workman in a carpenter's shop! See Him in workman's dress, as He speaks in public for the first time in the synagogue of His native village. Hear His message. He opens the book of the ancient reformer and reads: "The Spirit of the Lord is upon me, because He hath anointed me to preach glad tidings to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised." The rest of His sermon is not reported. But we know what it must have been in substance from His later discourses. It is the

gospel of the Kingdom of God on earth, the message of hope to all the poor, the enslaved, the unprivileged. Thus He accepted and declared the ideals of the ancient reformers to be His own.

Nay, more, He chose as His special hearers twelve poor men, who would be in full sympathy with His ideas. In the Sermon on the Mount He outlines the new social order, its great principle being the Golden Rule. "Do unto others as ye would that others should do unto you." His attitude to the civilization of His age was pronounced. He treated existing economic conditions with fiercest indignation; social oppressions called forth His keenest sympathies. Compassion is the key-word to His ministry.

What followed? Crucifixion by the rich and powerful. But no cross or legion could destroy the great social ideas He had lodged in the heart of humanity. Idea is indestructible. First came Pentecost, a religious community in which "all that believed had all things in common." Next, out of catacombs and secret hiding places emerged brotherhoods of oppressed laborers, welcoming the good news taught by His followers, that all men were brothers, children of One Father, who should share equally in a new society, called the "Kingdom of God." Here is the secret of the marvelous growth of the new faith in the first two centuries.

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PROF. W. H. SADLER, of Baltimore, while making a visit at the Omaha Commercial College a few days ago said: "There are but five commercial schools worthy the name here (between Baltimore and San Francisco), and the Omaha Commercial College is one of them." Why is this the opinion of the leading business educator of the United States? 1. BECAUSE of its equipments and facilities. 2. BECAUSE of its comprehensive courses of study and progressive policy. 3. BECAUSE of its wise management and its success in locating its graduates in positions.

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Two large institutions have been established at Nebraska City for the good of mankind: THE NEBRASKA MAGNETIC INFIRMARY, where the afflicted are cured of all manner of diseases; THE NEBRASKA SCHOOL OF MAGNETISM, where men and women are taught to heal the sick and afflicted in this new way. HELP WANTED—Several good, honest men and women to work with the Kharas Infirmary, who are being located all over Nebraska and Iowa. These institutions belong to Prof. Kharas and assistants are paid from \$5 to \$125 monthly; ex-teachers preferred. Write for any information you want. Address either institution above or Prof. Theo. Kharas, Sup't., Nebraska City, Neb., or ladies may write to the matron, Miss Emma Workman, Nebraska City, Neb. Literature, advice and questions answered free.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c per bottle. Sold by all druggists. Testimonials free.
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Electricity is being practically and most economically used in the manufacture of glass in Germany. Small portable crucibles are used and the plants are placed near streams where water power is available instead of near coal supplies.

The principal product of the Amazon is rubber in its various forms. Cocoa is produced in large quantities, and the Brazilian nut is shipped to considerable extent, but the two latter are but secondary in importance to the first mentioned.

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Fair Retreat for women before and during
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Boston Globe: Speaking of Rev. Dr.
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Catholic church the New York Sun
says: "The Roman church can hold out
no financial prospect to converts, and
the unmarried who join them in the
priesthood can look forward to only
\$300 a year, the stipend of the best
parish priest in New York. Dr. De
Costa is married and not eligible to the
priesthood. He has no ecclesiastical
prospects."

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