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Note the Give-Away Prices For To-Morrow.

See the Goods and be Level Headed.

L. D. LOEVY & CO., Proprietors, Cor. 13th and Howard.

WE HAVE A FULL LINE OF

FINE DRESS GOODS

In All the Latest Shades and Popular Prices.

25 PIECES
Gros Grain
SILKS
85c
PER YARD

Worth \$1.25; 19 inches wide and warranted to wear.

China, Japanese and Surah
SILKS
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Warranted all silk and in all the new shades.

36 INCH
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A beautiful line of new and handsome plaids and stripes, perfect imitation of fine wool plaids that sell at 50c to 75c. These goods make up just as handsomely and cost you only 1 1/2 cents.

35 INCH PURE WOOL
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In 9 different shades
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140 PIECES FANCY
BRILLIANTINES
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All the latest shades, 36 inches wide. A special drive at 28c, well worth 50c.

75 PIECES
English
Mohair
BRILLIANTINES
33c

52 inches wide, silk luster, black and colors, good value at 75c. Our price tomorrow 33c.

20 PIECES
English
Heather
CLOTH
38c

52 inches wide, and would be cheap at 60c. Our price tomorrow 38c.

40 PIECES FINE
German
Novelty
Plaids and Checks
45c
YARD

In newest spring shades, worth 75c.

20 PIECES
Silk Finish Black
HENRIETTAS
52c
YARD

Very soft finish, in plain and fancy black, 38, 40, 42 and 46 inches wide, your choice at \$1.25 a yard. Come early and secure a choice pattern.

200 PIECES
Dress Goods
5c
YARD.

In Stripes and Plaids, Fancy Spring Styles, and 27 inches wide.

Imported Sateens
8c
YARD.

32 inches wide and newest designs.

65 PIECES ELEGANT
Dress Goods
9c
YARD.

36 inches wide, in plain colors, stripes and plaids. These are a bargain at 25c. Tomorrow 9c yard.

150 Pieces AT
Hamburg
Edgings 2c
Insertings, YARD.

2c 350 Pieces
STANDARD
PRINTS
At 2c
Yard.

4c 185 Pieces
STANDARD
CHECKED
GINGHAMS
At 4c
Yard.

120 Pieces 45-inch AT
EMBROIDERIES, 25c
YARD.

Worth 40c and 50c. Your choice at 25c. Only 1/2 yards to each customer.

LADIES' WRAPS.
Stockinet Jackets
\$2.65.

Single breasted coat back, coat sleeves bound with molar of gilt braid, or cord and tasselet fasteners; worth \$3.00, your choice at \$2.65.

MAIL ORDERS FILLED.
Reefer Jackets
90 Cents.

150 reefer jackets, raised sleeves, newest designs.

MAIL ORDERS FILLED.
BLACK SHOULDER CAPES
\$2.99.

150 of them, elegantly trimmed and imported especially for us. These garments range in value from \$3.50 to \$15. Your choice \$2.99.

MAIL ORDERS FILLED.
L. D. LOEVY & CO.
PROPRIETORS.
THE FAIR, 13th and Howard,
OMAHA.

READ THIS AND SEE HOW YOUR BOY CAN EASILY GET A PAIR OF PANTS FREE FOR NOTHING GRATIS.

WE HAVE AN ELEGANT LINE OF
BOYS' CHEVIOT SUITS,
Jackets and Pants, for the ages of 4 to 10 years old; all new desirable patterns, which would be considered a bargain at one of the frequent bankrupt sales in this city at \$1.75, but we will sell them
TO-MORROW AT \$1.25,

80 Boys' All Wool Suits,
Jackets and Pants in plain and checked material, worth \$4.00,
OUR PRICE TO-MORROW \$2.65,
And an EXTRA Pair of PANTS FREE

165 BOYS' SUITS,
Coat, Pants and Vest, reliable goods, for 10 boys from 10 to 15 years of age, worth from \$7.00 to \$10.00 each; we will sell them
To-morrow for \$4.70 a Suit,
AND AN EXTRA PAIR OF PANTS FREE WITH EACH SIZE.
250 CONFIRMATION SUITS,
Worth \$12.00 each.
To-morrow at \$6.50,
ONE PAIR OF PANTS GRATIS WITH EACH SUIT.

PLEASE NOTE THIS FACT: These are not fire damaged goods, nor job lots, nor a bankrupt stock, but are all new, standard goods, tailor made in Chicago and Rochester, and are the acme of prevailing styles.

MAIL ORDERS GIVEN prompt and careful attention, and in case we are sold out of the goods you may send for, we will immediately return your money, as we never substitute unless so instructed.

ADDRESS OR CALL ON THE FAIR, L. D. LOEVY & CO., Proprietors, Cor. 13th and Howard Streets OMAHA.

THE MASS AND ITS MEANING
Concluding Paper on This Subject by Rev. Father McCarthy.
CUSTOMS OF THE EARLY CHRISTIANS.
Resume of the Week's Doings in the Churches of Omaha—Work of Pastors and the People.

The papers on the mass, contributed by Father McCarthy of St. Philomena cathedral, are attracting a great deal of attention from church members of all denominations. The fourth paper of the series is herewith presented:

The priest begins mass by reciting Psalm xlii: "audite me, O God." Then he makes a general confession of his own sins and the sins of the people. He then ascends the altar and begins the "Introit." While mounting the altar steps he recites this prayer: "Take away from us, we beseech thee, O Lord, our sins, that with pure minds we may be worthy to enter the holy of holies; through Christ, our Lord, Amen." The "Introit" is so called because it used to be sung by the choir as the celebrant was entering the sanctuary. It comes from the Latin word "intro," which means "to enter." The "Introit" is so called because it used to be sung by the choir as the celebrant was entering the sanctuary. It comes from the Latin word "intro," which means "to enter." The "Introit" is so called because it used to be sung by the choir as the celebrant was entering the sanctuary. It comes from the Latin word "intro," which means "to enter."

"Christ have mercy on us." The "Kyrie eleison" is recited three times in honor of God, the Father, the "Kyrie eleison" three times in honor of God, the Son, and the "Kyrie eleison" is repeated three times in honor of God, the Holy Ghost. There is a very ancient and beautiful tradition that when Our Lord ascended into heaven he carried one day with each of the nine choirs of angels before he reached the celestial throne. It is said by some that the "Kyrie eleison" is repeated nine times in memory of these visits. The custom of reciting the "Kyrie eleison" was in general use before the beginning of the sixth Christian century. The "Kyrie" is followed by the "Gloria in excelsis." The first part of this beautiful hymn was composed and sung by the angels when they came to announce the birth of the Savior. It is not known who composed the second and larger part of this hymn. It is certain that it was recited word for word as it stands now before the council of Nicea A. D. 325. After the "Gloria" the prayers are said at the corner of the altar like the prayers of the old law. "For Aaron shall pray upon the horns thereof," says the Lord. (Exodus xxx, 17.) The prayers being finished, the priest reads or sings the Epistle. The Epistle is generally taken from the epistles of the writers of the New Testament in times of penance it is taken from the Old Testament. It is said at the left side of the altar to signify that Christ first came to the Jews. The "Gradual" follows the Epistle. "Gradual" is from the Latin word meaning steps. It tells of the grades or steps of virtue we must ascend on our journey through life. It comes from the gradual psalms which were sung on the steps of the temple in the times of the kings of Israel. In times of penance a piece called the "tract" follows the "gradual." It signifies and calls to our minds the times when for seventy years the people of Israel dwelt in captivity on the rivers of Assyria and wept for the deliverance of Israel. Here the minister carries the mass-book over to the right side of the altar and the priest prepares to read the "gospel" by reciting the following prayer in the middle: "May the Lord be in my heart and my lips, that I may worthily and ably announce his gospel." The people all stand during the reading of the gospel. After the gospel the Nicene creed is recited. It was composed A. D. 325. Following the creed comes the "offertory." The bread is

offered on the altar, or little golden plate already described. Then the wine and water are put into the chalice and offered. After the "offertory" the celebrant washes his hands while reciting the Psalm XXXV from verse 6 to the end. Following the "offertory" and its accompanying prayers comes the "Preface." At a low mass the "Preface" is said in a low tone. It is called the "Preface" because it introduces the chief part of the mass, the canon. The use of the "Preface" in the mass is, according to many authorities, of apostolic origin. Formerly there was a large number of "Prefaces." There was one for every festival. There are yet extant nearly three hundred. In the tenth century the number was reduced to nine. The "Preface" always terminates with the words, "Hosanna, Hosanna, Hosanna, Hosanna." The "Canon" is the most sacred part of the mass as it contains the words of consecration. The word "canon" comes from the Greek and signifies a rule, for it is the rule by which this part of the mass is always said. All admit that the canon is of great antiquity.

It is not known who the author was. It is certain that not a word has been changed in it, added to it, or taken from it, since the early part of the seventh century. Pope St. Gregory called it the "prayer" by St. Cyprian it was called the "oration" by St. Ambrose the "eucharistical rule," and by Basil the "secret." It was also called the "action." The "Canon" is recited secretly. It contains some very beautiful prayers for the church and the state, for the spiritual and temporal rulers, for the living and the dead, and begs the intercession of the blessed virgin, St. Peter and Paul and the other apostles and some of the early martyrs. The communion ends the essential part of the mass. It is followed by prayers called the "communion" and the post-communion. Finally the priest blesses the people and recites the last gospel. This is the end of the service.

The bread used at mass is made of wheat. What is the only valid material that can be used. The Latin church uses unleavened bread. The Oriental churches, excepting the Armenians and the Maronites the leavened bread. The bread, or host, used by the priest is a circular wafer. Pope Zephyrinus A. D. 317, calls it "a crown of a spiritual life." Severus of Alexandria in the fourth century, calls it a "circle." The Greek host is a square figure, which is cut

from a large, round piece and is called the Holy Lamb. The sacrificial wine, to be valid, must be the pure juice of the grape. In ancient times two very curious instruments were used during the mass—the holy fan and the comb. For a long time the custom prevailed in the western church, and still prevails in the eastern church, of using a fan from the "offertory" to the "communion" to drive away the heat and other troubles that come from the priest and the offerings. It was the deacon's office to hold the fan and its delivery to him at his ordination was considered necessary and so considered in the eastern church to the present day. Before the change of religion some very fine and costly fans were used in the churches of England. The record of the Salisbury cathedral in the thirteenth century mentioned a fan of pure silver. The cathedral of York possessed a very precious fan. A bishop of Rochester in the fourteenth century gave a fan to his cathedral which was made of precious silk and which had an ivory handle. The comb as a liturgical instrument is of great antiquity. It was used to keep the priest's hair and beard in order during the service. These combs were made of ivory, silver and gold. The cathedral of Sens yet possesses a comb that belonged to St. Lupus, who was bishop of that church A. D. 660. The cathedral of Sarum, in England, possessed a number of these combs, which were made of ivory and beautifully finished. Among the things taken from Gladstone's abbey in the time of Henry VIII, there is mentioned one of these combs, garnished with small turquoise and other course stones. When the bishop was to officiate the deacon and sub-deacon combed his hair as soon as his sandals had been put on. When a priest officiated his hair was combed first in the sacristy and at stated times during the mass. At present the comb is not used during mass in the western church. It is still used in some churches in the east, where the clergy wear beards. The writer hopes that these papers will be interesting even to those who are not of his way of believing in religion. To those who take an interest in studying the manners and customs of the early Christians the mass will afford a great amount of curious information. The writer lays claim to unusual learning and research. He simply made use of matter that had already been collected and arranged by others. He

regrets that he had not time and space to describe the mass more in detail.

In Pew and Pulpit.
Dr. E. H. Curtis of Lincoln will exchange pulpits with Dr. Gordon of the Westminster Presbyterian church today.
Rev. Stodolka, formerly of Pine Ridge Agency, but now pastor of the Walnut Hill Presbyterian church, will conduct the services at his new charge today.
Rev. George S. Davis, formerly editor of the Nebraska Advocate, has been appointed to take charge of the Methodist missions in Bulgaria. He will leave with his family for New York in a few weeks, and sail as soon as possible for Bulgaria.
Rev. George M. Brown has begun the publication of a new eight-page paper called the Central Chautauque Assembly. It is to be devoted to the Chautauque interests in general and to the interests of the Fremont Chautauque in particular. The paper will doubtless be a great help to Chautauques.
Rev. M. L. Hoopengartner, the evangelist, is now engaged in a very successful meeting at South Fourth street Methodist church. More than one hundred persons have already presented themselves at the altar and have been converted to the Christian life. Rev. Hoopengartner expects to continue the meetings for two or three weeks and then he goes to the Hanscom Park M. E. church to hold a meeting.
There will be a public service at the Hanscom Park Methodist church today at 10:30. Bishop John P. Newman will be present and deliver an address. The occasion is in commemoration of the fact that the debt which has stood against the church ever since it was erected has finally been wiped out, and the congregation has reason to feel glad. Short addresses will probably be made by prominent members of the congregation.
The board of directors of the Presbyterian theological seminary will hold the first meeting next Tuesday at 2 p. m. in the First Presbyterian church of this city. Letters are being received from the members elected when the organization was effected two weeks ago, and in most instances the gentlemen have accepted the offer conferred upon them. There will be a few vacancies, however, on account of business matters, and a few more will be filled in the near future.

the gentlemen elected have no control, and it may become necessary to elect a few directors to fill the vacancies when the board meets.
The Bible Echo, published at Melbourne, Australia, has received a letter from the Rev. E. H. Gates of the missionary ship Pitcairn, the vessel left San Francisco October 23, and reached Pitcairn Island November 23, where the company remained over three weeks. While there they enjoyed excellent seasons of music, the hearts of the visitors and visited being greatly cheered. Eighty-two were baptized, which included every adult on the island, together with some of the children. A church of the same name was organized. Reading matter and other needed articles were supplied. From Pitcairn the vessel proceeded to Tahiti, where our letter was dated December 24. This voyage was made in six days, a very prosperous one. Brother Gates reports the company all well, and says: "We hope to reach your island some time in the near future, but I am not certain when." church notes Sunday school.
A vessel called the Pitcairn, sent out by the Seventh Day Adventist for the purpose of building Elder Cudney, has been heard from. Elder Cudney sailed from Honolulu nearly three years ago, intending to go to Pitcairn island, but he never reached his destination, and bits of the Pitcairn Chapman, the vessel in which he sailed, have since been found all over the Pacific ocean, showing that the vessel must have met with disaster. The Pitcairn started last fall from San Francisco and was under command of Rev. E. H. Gates of Colorado. Until last week no news had been heard from the Pitcairn and fears were entertained for her safety. The following will be read with much interest by members of the church in which Rev. Gates is an ardent worker.
"The schooner Pitcairn arrived at Pitcairn November 23, remained at the island three weeks, eighty-two were baptized, and a church was organized. It then sailed for Tahiti, arriving there December 24. All went well on the voyage. Elder Hatched arrived here from New Zealand the 15th."

Absence.
When I think on the happy days I spent with you, my dearie,
And how what lands between us lie,
How can I be but sorry?
How slow ye move, ye heavy hours,
As ye were when we parted,
It was in me ye yielded by,
When I was with my dearie.

The Durham Wicker.
Some of the week-long papers of North Carolina are printing statements to the effect that the Globe has boycotted them, says A. Fairbrother in the Durham N. C. Globe.
"We beg to be excused. The Globe is not in the boycotting business. Because a few idle papers have been stricken from the Globe's list it does not follow that the Globe has boycotted anybody. We are willing to exchange papers with any decent newspaper man, but we are not willing to send this paper to every patent gutted dreadful in the country. We have out some papers from the list, perhaps half a hundred, and we propose to see that they are kept from the list unless they permit the usual price—\$6 a year in advance. The crowd of amateur newspaper men may possibly amuse themselves in printing their jim-crow sheets, but they can't amuse us any longer by working the exchange racket."
In other words, the Globe does not propose to give something for nothing. And above all things it will not be found siding and abetting these country-bald headed snipe of the valley in extorting money under false pretenses.
And the twenty odd papers which the Globe cut from its exchange list may howl until they are tired. The Globe wants nothing to do with them. They fellows to whom we have ceased to send our paper constitute the biggest crowd of chumps who ever impersonated newspaper men. And we do not care what any of the idiots may say about us.