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Francis Murphy, the World Renowned Temperance Reformer, says: "I am fully persuaded that the Dr. Keeley Cure for inebriety can be justly called miraculous."

"The cause of gospel temperance can now go forth to meet the Goliath of drunkenness without any doubts or fears, because Dr. Keeley has proved to the world, by a great multitude of witnesses that God has revealed to him the Divine secret that has killed the pestilence of drunkenness."

Bishop Shanley Says:—"It is because I know it does save them — because I know it is God's truth that I take the deepest interest in the Keeley Cure."

NO BAD EFFECTS RESULT FROM THE KEELEY CURE

The Keeley Institute is a Home Like Place Where Men Are Cured Without Publicity



THE KEELEY INSTITUTE

"I have sent about two hundred of my employes, from butchers to foremen, and all have been permanently cured. (From a personal letter to Dr. Keeley.) I do not think there is any one thing or any one man who ever did the good to humanity that you are doing with your cure."

P. D. ARMOUR, Chicago, Ill.
Late Head of the Armour Packing Co.

Rev. T. DeWitt Talmage said:—"The Keeley Cure has saved when nothing else under heaven would. It has on it the mark of approval of the Lord God Almighty."

PROMINENT DOCTORS ENDORSE THE KEELEY CURE

Life Will be Worth the Living After You Have Taken the Keeley Cure.

The Keeley Cure has stood the test of time as a permanent cure for Liquor, Morphine and other Drug Addictions, Cigarette and Tobacco Habits.

Hundreds of men in the West, in all walks of life, have been cured at the Keeley Institute. They are our grateful friends now. In every county in the state of Nebraska we can refer you to some reliable man who has been treated successfully at this institute.

House physician in constant attendance. Write at once for booklet "Facts About The Keeley Cure," or apply in person. All correspondence confidential. Take Harney street car from either depot direct to door.

THE KEELEY INSTITUTE

Wm. R. Burns, Mgr., Corner 25th and Cass Sts. Phone Douglas 1478.

Christmas Day in History and Tradition --- How the Date Was Fixed

While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around.

THE shepherds who heard the angel's song and went "with haste" to the birthplace at Bethlehem certainly took part in the first celebration of the Nativity, and the wise men who came afterward, being led by the wonderful star, may also be regarded as taking part in this first celebration of the Nativity, for the name Epiphany did not come into use until long afterward. When it was first adopted by the oriental churches it was designed to commemorate both the birth and baptism of Jesus, which two events the eastern church believed to have occurred on January 6.

There is still considerable doubt as to whether the 25th of December, which is now observed as Christmas day, correctly fixes the time of year when Christ was born. From Clement of Alexandria it appears that in the first effort to fix the season of the advent there were advocates for the 28th or 21st of April and the 23rd of May. Some communities of Christians celebrated the festival on the 1st or 6th of January; others on the 25th of March, the time of the Jewish Passover; while still others observed it on the 25th of September, or Feast of the Tabernacles. Julius I, bishop of Rome (A. D. 337-352), contended that the 25th of December was the date of Christ's birth, and the majority of the eastern churches ultimately came around to this view. It is certain that after St. Chrysostom Christmas was observed on December 25 by east and west alike, with the ex-

ception of the Armenian church, which still remains faithful to January 6. There is every reason for believing that Easter and its accompanying celebrations mark with tolerable accuracy the anniversaries of the Passion and Resurrection of our Lord, because we know that they took place at the period of the Jewish Passover, but there is no such certainty as regards Christmas.

Date of Nativity.

Sir Isaac Newman says that the feast of the Nativity, and most other ecclesiastical anniversaries, were originally fixed at cardinal points of the year, without reference to the date of the incidents which they commemorated, dates which, by the lapse of time, it was impossible to ascertain. Thus the announcement of the Virgin Mary was placed on the 25th of March, or about the time of the vernal equinox; the feast of St. Michael on the 29th of September, or near the autumnal equinox; and the birth of Christ at the time of the winter solstice. Christmas was fixed at the time of year when the most celebrated festivals of the ancients were held in honor of the return of the sun. The Saxons and other northern nations kept a festival at this time of year in honor of Thor, in which they mingled feasting, drinking and dancing with sacrificial and religious rites. It was called Yule or Jul, the derivation of which has caused much dispute among antiquaries. The Bacchanalia and Saturnalia of the Romans had apparently the same object as Yuletide, or feast of the northern nations, and were probably adopted from some more ancient nation, as the Greeks, Mexicans, Persians and Chinese had something similar. Pres-

ents were given and received as are Christmas presents in these days. Toward the end of the feast, when the sun was on its return, and the earth considered renovated, a king or ruler was chosen, with considerable power granted to him, from which may have sprung some of the Twelfth-Night revels, mingled with those of the Manifestation and Adoration of the Magi. In all probability other customs were adopted from the festivals of the ancients, such as decking with evergreen and mistletoe and the wassail bowl.

Early Observance.

It is known that the feast of the nativity was observed as early as the first century, and that it was kept by the primitive Christians even in the dark days of persecution. On the rock-hewn tombs of the catacombs of Rome they wrote the thoughts that were most comforting, or printed on the walls the figures that gave them most pleasure. They are taken from the Bible, and one that tells of their Christmas joys is "The Adoration of the Magi." In the Jewish churches no festival was so joyous as the feast of the tabernacles, when they gathered the fruit of the vineyard, and in some of the earlier celebrations of the nativity these festivities were closely connected. And as all down the ages pagan elements have mingled in the festivities

of Christmas, so in the catacombs they are not absent. There is Orpheus playing on his harp to the beasts; Bacchus as the God of the vintage; Psyche, the butterfly of the soul, and Jordan as the God of the rivers.

While it is not known who first preached the gospel in Britain, it is almost certain the Christianity entered with the Roman invasion by A. D. 43. It is certain that very early in the Christian era Christmas was celebrated in Britain, mingling some of the winter festival customs of the ancient Britons and the Roman invaders, and traces of these celebrations are still seen in some of the Christmas customs of modern times.

Advance Into Northern Europe.

The Christmas festival was observed by the missionaries, headed by Augustine, who came to the south of England from

Rome, and in the northern part of the country they were revived by the Celtic missionaries from Iona, under Aidan, the famous Columban monk.

Christmas was now celebrated as the principal festival of the year, the Anglo-Saxon forefathers delighting in the festivities of the holy month, as they called the month of December. At these times the Anglo-Saxon and afterwards the Danish kings of England lived in state, and were surrounded with all the great men of their kingdom (together with strangers of rank) who were sumptuously entertained, and the most important affairs of state were under consideration. There was also an outflow of generous hospitality toward the poor, who had a hard time of it the rest of the year.

During the reign of Alfred the Great, a law was passed with relation to holidays, by virtue of which the twelve days after the nativity were set apart for the celebration of the Christmas festival. It is said that but for Alfred's strict observance of the "full twelve holy days," he would not have been defeated by the Danes.

The Norman kings and nobles displayed their taste for magnificence in the most remarkable manner at their coronations, tournaments and their celebration of Christmas, Easter and Whitsuntide. At the Christmas festival all the prelates and nobles were obliged to attend their sov-

ern times, probably owe their origin to this period.

It was at the Christmas festival of 1264 that the barons demanded from King John the document, which, as the foundation of English liberties, is known by the name of Magna Charta. John's tyranny had become insupportable, and the hopes of the people hung on the fortunes of the French campaign, in which he was then engaged. After his defeat and return to England, the barons met secretly and swore to demand the restoration of their liberties by charter under the king's seal, having agreed to assemble for this purpose at Christmas, they separated. On the feast of the Epiphany the barons assembled in London and demanded of the king his confirmation of the laws of Edward the Confessor and Henry I. John met the barons with an absolute refusal, but, finding them firm, pleaded for time to consider. This was granted, and in 1215, knowing it to be inevitable, called the

barons to Runnymede and there signed the great charter.

Cards and Masques.

During the reign of Henry VII, a statute was passed prohibiting card playing, except at Christmas. It was a universal custom to play cards at Christmas; persons who never played at any other time felt bound to do so at this season. The practice had even the sanction of the law.

During the reign of James I the Christmas entertainments consisted chiefly of the magnificent masques of Ben Jonson and others who by their previous training had acquired a mastery of the dramatic art. The company to which Shakespeare belonged became the king's players. Very early in this reign plays gave place to the more costly and elaborate entertainments called masques, very different to the dumb shows masques of Elizabeth's reign or the low buffoonery masques of earlier times.

Efforts of the Puritans to abolish Christmas were a failure. An ordinance was issued prohibiting the performance of plays. Some of the shops of London were kept open on Christmas day, the people fearing a popish observance of the day. The Puritans gradually prevailed and in 1567 some parish officers were committed for permitting ministers to preach upon Christmas day and for adorning the church. The citizens of London made a stout resistance. They declared they would go to church, and many ministers promised to be ready for them with prayer and lecture. In spite of the acts of the Puritans and the suppression of Christmas observance in high places, the old customs and festivities were still observed in different parts of the country, but with less ceremony.—St. Louis Globe-Democrat.

What a Man Properly May Give a Woman

SOCIAL etiquette prescribes rigidly the sort of gifts which may properly pass between men and women who are not related to each other. Even at Christmas tide the code changes not; it is merely relaxed in that comparative stranger from whom an offering would be an impertinence at any other season is allowed to lay his flowers at the feet of the woman whom he admires from a distance.

Flowers, candies, books, music, a subscription to a favorite periodical—all these are approved by Mrs. Grundy and her following. Christmas cards also may be sent in greeting to anybody who is upon one's calling list. These useful and pretty souvenirs are once more fully established in fashionable favor. Why they lost it for a time is among "the things which no fellow can find out." From king to coast-guarder everybody in England has used them all along, and in France and Germany the custom of sending them for the New Year is universal. People who desire to be exclusive design, or cause to be designed, their own private and personal cards, which thus come under the famous definition of Emerson, who says that "The only gift is a portion of thyself." There is a difference in everything, and cards are no exception to the rule, not only in price, which affords considerable range, but in selection, as when one orders them by the dozens and sends them indiscriminately, without considering whether the sentiment conveyed by the card is in sympathy with the temperament and circumstances of the recipient.

Spirit of the Gift.

It is said of Sydney Smith that once, when asked by a girl cousin for the measure of his neck, he replied: "The size of my neck? That's exceedingly strange. And admits of a very significant range. A collar, a necktie, a snow thrust, a halter. And many more things which might make a man fatter." Let this tender answer anxiety check: The length of your arm will just go round my neck. A gift becomes "a necktie or a halter" according to the spirit in which it is given, and that in which it is received. "Except thou love the giver, accept not the gift," was the quaint maxim of ancient times. Kindness may well be oppressive

when not accompanied by tact, and when all affection is lacking between benefactor and beneficiary. Love gives to love what, never be pleased, or can obtain, "flower leaves" or "kingdoms," and glorifies the gift, be what it may.

Take, for example, flowers, which come first on the list of the conventional Christmas gifts which any man may make to any woman. A single bud, a tiny bunch of violets, or a dozen superb roses, worth their weight, or more, in coin of the realm. The card of the donor settles the value of the blossoms to the recipient, without reference to the price paid for them, or ought to do so; the significance of the gift being, in most cases, far more important than the gift itself. Nor can it be said too often, since, however strange it may be, there frequently are those who offend in this particular; that the card of the giver always should accompany the gift. An anonymous present, like an anonymous letter, is in all cases annoying and impolite, in some an actual insult.

The first requisite of a gift is good will; the Christmas gift paid as a debt deserves to rank with the counterfeit coin dropped in the collector's basket at church. And next to this comes suitability; the gift should be appropriate, something suggestive of the giver, and in harmony with the character of the person to whom it is given; what shall be said of him who offers gorgeous flowers, which are sent less to the blind, or mignonette to one who has no sense of smell? Also with candies, one needs discretion in their choice, since it may be safely said that every favoring used by confectioners is disagreeable to someone. Therefore, for those unfamiliar with individual tastes, it is wise to select mixed candies—"In multitude there is safety."

As for books, it is scarcely necessary to suggest that they especially ought to be chosen to the person to whom they are given; there is nothing in which the delicate understanding of a friend's tastes and idiosyncrasies may be so well shown; a subtle flattery which can hardly fail to be agreeable to any. Also, let no one send a book without first perusing it carefully; advice which none should fail to heed in these days of erotic novels. It is more than easy to make a mistaken selection, and awful examples might be adduced in proof thereof.

There are few things in which the occasional absurdity of social conventions is more strikingly made manifest than in the proprieties of gifts from men to women. For example, no man must offer jewelry to any woman to whom he is not nearly related. Yet it is quite correct that bonbons, which he is free to send, shall be contained in a bonbonette costing much more than the sweets and good form do not forbid that a precious vase shall accompany flowers, although such vase may by no means be sent empty to any but an intimate friend or relative.

When people are engaged, the list of possible and proper presents is greatly enlarged. Nevertheless there are some which are prohibited. A man may give his fiancée diamonds, but he must not present her with furs. He offends against good taste if he offers her any article of wearing apparel, to which rule gloves are the sole exception; a survival of the importance which attached to gloves in the middle ages, as signs d'amour and of battle. Moreover, it is in bad taste for a wealthy man to spend money too lavishly upon an impecunious lady-love. In spite of the fact that it is natural and praiseworthy that he shall desire to give her the earth, or all that he can get of it, it shows more delicacy of feeling upon his part to wait until she is his wife before he pours out his wealth at her feet. Careful attention to the tastes of the beloved, and thoughtful anticipation of her wishes, are by every time stronger proof of tenderness than the reckless expenditure of money in which blundering affection sometimes indulges.

From time immemorial "something fashioned by her own fair hands" has been the prescribed gift from a woman to her relatives and friends—handkerchiefs, mufflers, neckties, sofa pillows, anything which a woman can make and a man may wear openly. This, also, is a survival of the custom of the days of chivalry, when knights wore the colors of their lady-loves, wrought in needlework by the damsels themselves. But no well bred girl will make a gift to any man with whom she is not upon terms of friendship. Christmas cards are the correct remembrance for all others who are upon her list of callers, and not even cards must be sent to the strangers whom she has met outside of her gates.—Helen Oldfield in Chicago Tribune.

Xmas Suggestion

BUY A CERTIFICATE AT THE

Walk-Over Shoe Store

And give it to husband, father, brother or son.
(GOOD FOR ONE PAIR OF SHOES)

\$3½

FINE CALF SKIN,
Single or Double Soles.

\$4

PATENT COLT SKIN,
Lace or Button.

ALL NEW STYLES.

Walk-Over Shoes

Are sold in 44 countries—so the quality, workmanship and service is backed by an international reputation.

FEET FITTED BY MEASUREMENT.

At the
WALK-OVER SHOE STORE
1521 FARNAM STREET.
Ed. S. Thompson, the Walk-Over Man.

Xmas Slippers

ONE DOZEN

Sterling Silver Spoons for a Christmas gift would make almost any lady happy. We have a very nice line of silver in sets and extra pieces. Sugar Spoons, Butter Knives, Cream Spoons, Meat Forks, Berry Spoons, Bon Bon Dishes and hundreds of other pieces. Our store is full of suggestions. Spend a few minutes with us.

LOOK FOR THE NAME

S. W. LINDSAY, Jeweler
1516 Douglas Street.

HAND PAINTED

China would make a handsome Christmas gift. Plates \$1.35, \$1.75, \$2.00, \$2.50 and \$3.00. Peppers and Salts, Bon Bon Dishes, Candlesticks, Olive Dishes, Sugar Sifters, Vases, Pitchers, Chop Plates, Platters. These are painted by the best home artists. Have you seen the new luster work? Spend a few minutes in our store.

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PRESENT YOUR WIFE

With a piece of Cut Glass for her table. We have some that are beautiful. Every woman enjoys handsome table furnishings. Bowls, \$5.00 up to \$12.00. Pitchers, around \$10.00. Vases, \$2.00 and up. Olive Dishes, \$1.50 to \$5.00. Spend a few minutes in our store.

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