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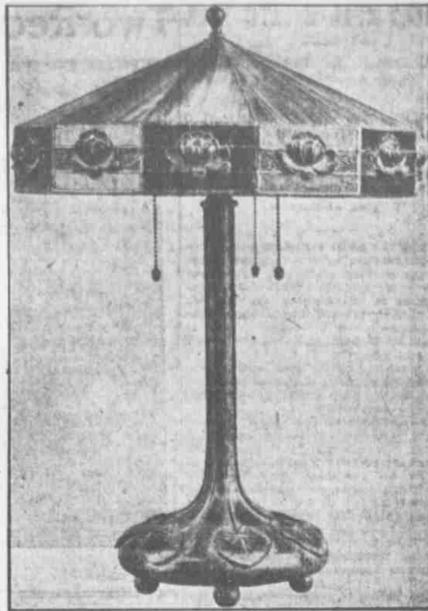
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- If you want something really nice, get him a
- | | |
|---|--------|
| Natural Oak Humidor, zinc-lined with moistening device (holds box of 50 cigars)..... | \$1.75 |
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SAVING BOHEMIAN TONGUE

Desirability of Knowledge of the Language for Bohemians in America.

EFFORTS IN EUROPE TO END NATIONS

Stifling of Tongues and Literature the Great Method of Denationalizing the People Once Independent.

These lines are written for Bohemian-Americans, by a born Bohemian-American. The writer knows well that this country is our home, that we do not think of returning to Bohemia. He is well aware that the American ideals are our ideals more or less, and with our youth, they will be so more and more. He knows that a language is only one part of the great problem of every thinking person, that is, the ideal life. That sometimes the attainment of the main ideal requires sacrifices of the smaller ideal, the Bohemian language. He is trying to write without prejudice, but being a Bohemian and having an appreciation for the beautiful and the noble he can not write without feeling.

Mankind is segregated in various groups that bear different names. For the purposes of this article let it be permitted that the term "nation" means a people having the same government. A race is a group of people having the same origin and speaking the same tongue. A nation is rather a political division, while a race is a natural division. Thus the German nation means the citizens of the German government, while the German race or Germans, those people who are of German birth and speak German, be they anywhere in the world. A nation has many attributes that are not universally distinctive as, for example, language, customs, or physical character, like size or

complexion. None of these are sufficient to distinguish every nation from all other nations. Many different nations have the same ancestry, the same language, the same physical characters and the same customs.

What Makes a Nation.

The American nation has the same language as the British, Norwegians, Swedes and Danes differ very little in this respect. Switzerland has three official tongues. People having the same attributes as named above sometimes found a new government, as was done by the Americans, Mexican, and Swedish nations. Identity of ideals is the force that unites individuals into a nation, and difference of ideals the force that divides a nation into several nations. The power of a nation in a certain direction is measured by the sum of the efforts of the individuals of that nation in that direction. Nations are dominated by various ideals at various times. Once it was art, at other times religion; sometimes ideals of conquest, some have the preservation of the race for an ideal, others industrial development.

A language is a means (i. e. a tool) for expressing thought. A person is judged by his deeds. If his ideals are good his deeds and words will be good also, be they expressed in any language. Nevertheless, a language is an important means and a thorough knowledge of a language is a necessary part of a good education. There are many people all over the world who spend a great deal of time in learning other languages besides their native tongue. The knowledge of at least one foreign tongue is considered an important part of a higher education. What are the benefits derived from a knowledge of several languages? Of course, it may be of commercial advantage, but this depends on conditions. The benefit gained by everyone is culture. Intercourse between the members of a family is very pleasant. Each member has a different personality and some different thoughts. The greater the acquaintance outside of the family, the greater the gain from knowing new personalities, ideals and views. A knowledge

of language increases the opportunities in this direction, both in personal intercourse and in reading. Each race has something characteristic, something beneficial. Through a translation into a foreign language it loses its national character, its national color.

Language and Patriotism.

Just the fact that a knowledge of a language makes possible more confidential intercourse with people who speak that language is a sufficient reason why everyone should make a reasonable effort to retain his mother tongue. When people speaking the same language meet in a foreign land, how it draws them together, and if they are countrymen they are at once like brothers. Then the love of parents, brothers, sisters and relatives? Does it not demand that they should be spoken to in their mother tongue? What do they and their countrymen think of a member of their circle who is ashamed of his mother tongue, tries to forget it, tears it out of his mouth and casts it away? How can a person who has the intelligence and feeling that distinguish him from the lower creature commit a deed so monstrous?

Only he who knows Bohemian songs knows the ennobling feeling that thrills the heart at the sound of a Bohemian song. Some one has said, "Let me write the songs of a people and I will let you write their laws." Songs have a very strong moral influence.

Value of Bohemian.

The preservation of the Bohemian language by Bohemians is desirable because it broadens the mind and affords a means for more confidential intercourse with the people speaking that language. It would be contrary to American principles if used as a means of attaining visionary dreams of race preservation. Only he who goes to the extreme with their mother tongue. There are those who try to forget it, are ashamed of it and deny it. Often they are children of parents who only know their mother tongue. In every race there are individuals of whom the race is ashamed. But he who is ashamed of the Bohemian race certainly does so through a lack of knowledge of its history. A Bohemian who knows the history of his country knows that he does not need to be ashamed to say, "I am a Bohemian."

Then there are some who brag of their race and try to magnify themselves by relating its deeds. They do it in such a flaunting manner that it offends other people. Why should not a person simply tell the truth, neither belittled nor exaggerated? That he is a son of a certain race is not of his own will, it is an accident for which he is not responsible. "I'm a Bohemian" has in America a meaning according to our deeds and our lives. Brothers, let us strive to give it a meaning that would win us the respect of our American fellow citizens. Theoretically, it seems that the small races of mankind are bound to disappear. The trend of modern evolution is consolidation and large organizations.

Language of Europe.

Mr. Bryan K. Clypech writes in the May Messenger:
In Europe, at the beginning of the nineteenth century, or fifteen years later, at the congress of Vienna, French, English, German, Spanish, Portuguese, Italian, Russian, Turkish, Dutch, Danish and Swedish were the only European, either in an official or literary sense. The last five were almost unknown outside their own lands, and even in them nearly without literary use. French was the universal language of diplomacy and the advanced classes everywhere in conversation, and even used by foreign scientists. The Humboldt who served in Hungary and in Poland, even before the loss of independence, Latin was the official language of public instruction, and the German or French that of conversation for the educated classes. The national tongues in both those countries had a position not unlike that of Irish in Ireland during the eighteenth century. Conditions were similar with the old national languages of the various states of the Austrian dominions, of Belgium and Norway. To the educated classes through Europe generally, sixty

years ago, all these were looked on as mere local dialects like those of the peasantry of Somerset or Yorkshire in English speech. They had no recognition in public or official life and their disappearance with the spread of public education was supposed inevitable.

The statesmen of Europe at the time, almost without exception, not only shared this opinion, but held that the extinction of the smaller languages was desirable on political grounds. Metternich, the Austrian Bismarck, was decided in that view. He aimed at moulding the numerous races and provinces of the newly named empire into a national unity of language and national feeling like France of the revolution. His policy was not loudly announced, but was steadily carried out during more than twenty years after Waterloo. German was made the language of the empire. The higher courts and the official administration everywhere except in the Italian provinces of Austria, Polish was ignored in Galicia, Czech in Bohemia and Moravia, and even Magyar in Hungary, though it still had its national government as a distinct kingdom. * * * In Hungary officials, nobles and business men all used German at the time in their daily life.

In the Polish provinces of Prussia the policy of the existing government, the more strongly by the government. In the Russian empire at first the government paid less attention to the language used by its subjects. After 1830 the Russification of the empire by a common language was taken up with even greater violence than in Prussia. The use of Polish was even proscribed as criminal in public places or in the instructions of Catholic priests to their congregations. The short-lived kingdom of the Netherlands gives another instance of the same antipathy.

"Dead" Languages Survive.

This short sketch of European history during the quarter century following the congress of Vienna indicates sufficiently the condition in its time of the old European languages which had ceased to hold a place in courts or in general literature. They were looked on alike by statesmen and scientific scholars as dead or dying, and if in the latter condition it was thought by practical men that the sooner they die the better. How far these expectations have been realized is next to be examined in the history of the nineteenth century.

Gradually there came a revival of these small "dead" languages. The first was about 1815 was the Greek tongue which had not been heard in politics or literature since the fall of Constantinople in 1453. Then followed the use of the Magyar tongue in the Hungarian Parliament about 1848. Hungarian literature of today has its roots in the revival of the Magyar tongue. At the same time the Bohemian tongue had a renaissance in Bohemia and Moravia. Further there followed the revival of the Polish and Croatian languages. The movement progressed into Denmark and Servia. Then followed Bulgarian, Flemish, Norwegian and Finnish. The growth of Polish literature during the last century is a striking instance of the vitality of national language under political subjection. At present a movement for the revival of the Celtic tongue is in progress.

Ancient extinction would be more probable if ancient tyranny reigned. But modern political liberty does not hinder racial life.

What Bohemians May Do.

It is very desirable for us Bohemian-Americans to preserve, and if possible, to improve our knowledge of our mother language. This because of its cultural value and as a means for more confidential intercourse with people speaking that language. This object could be much better attained if the Bohemian language were taught in those American universities where a large number of Bohemian students are in attendance. By this means a knowledge of Bohemian would be cultivated among educated Bohemian-Americans. The know the circumstances of our Bohemian-American people and could do them more good than educated Bohemians from Europe. The writer sent inquiries concerning the instruction in foreign languages to some of the leading American universities. The answers show that French and German

are taught in all of them and Spanish, Italian, Latin, Greek and Hebrew in most of them. Besides these the following languages are taught in the universities named below:

- Chicago—Swedish, Norwegian, Sanskrit, Avestan, Old Persian, Lithuanian, Old Bulgarian, Gothic and Japanese.
- Columbia—Scandinavian, Old French, Gothic, Icelandic and Rumanian.
- Cornell—Aryan, Celtic, Assyrian, Copetic, Old Saxon and Old Norse.
- Harvard—Celtic, Russian, Polish, Portuguese, Dutch and Bohemian if some one desires it.
- Johns Hopkins—The same languages as are usually taught.
- Lehigh—Old Norse and the same languages as are usually taught.
- Michigan—Old Norse and the same languages as are usually taught.
- Minnesota—Scandinavian and the same languages as are usually taught.
- Nebraska—The same languages as are usually taught.
- Northwestern—Old Saxon, Gothic, Norse, Sanskrit, Arabic and Assyrian.

It seems that almost all possible languages are taught in our universities. The most important condition for obtaining the teaching of a certain language is a demand from a sufficient number of students. At the same time, the support of the citizens of the state exerts a strong influence.

Ames, Ia., December 11, 1906.

IN PARTNERSHIP WITH LORD

Have Pledge of Minneapolis Business Man Whereby He Prospered Financially.

H. O. Roberts, a hardware merchant at 103 Western avenue, North Minneapolis, was distrustful of his fellow men as business partners, so he drew up a written agreement with the Lord. This was in May, 1892. The inscription he wrote on the flyleaf of his ledger of each succeeding year was this:

"I promise, as the Lord shall prosper me, I will act as His steward and give to Him as follows: If I make \$100 annually, \$20; if \$200, \$50; if \$300, \$60; if \$400, \$75; if \$500, \$100; if \$600, \$125; if \$700, \$150; if \$800, \$175; if \$900, \$200; if \$1,000, \$250."

Roberts claims that he has prospered by carrying out his agreement until he has reached the last mentioned figure. He says he has no desire to go back to his old method of doing business before he made the agreement, and, in fact, would be afraid to do so, for he is certain that his present business would never have grown to its proportions if he had continued along the old lines.

Mr. Roberts holds that the Lord needs not only preachers and missionaries to help Him carry out His work, but that He needs practical business men as well. "I take an invoice the first of each year," said Mr. Roberts, "and I balance accounts with the Lord, keeping his account separate. I sometimes find it necessary to borrow his money, a small portion of it, but I always replace it with interest, just as I would do were I dealing with a Ninonlet avenue business man."

"I would have been by the first of the year able to give one-half of my income \$250 as I agreed had recent misfortune not overtaken me. I made two trips to California for the benefit of my wife's health, she died last week.

"The only other misfortune I had was during the panic of 1894. Other business men lost their all, but I told the Lord that half of my business was His, and although I went broke, I did not complain. I began to prosper again right away. Things came my way that I never dreamed about.

"No, I am not a religious fanatic, I am just a plain Methodist church worker, who believes in following the admonition of the Bible—"Chicago Chronicle."

How, indeed? "Yes," young Mr. Timund admitted, "I've always been bashful among the girls."

"But why should you be?" asked Miss Yern, encouragingly.

"I can't help myself."

"Gracious!" she exclaimed, pursing up her lips. "If you don't help yourself how can you expect to get any?"

COLORADO'S ANTELOPE HERDS

So Proliferant that There is Agitation for an Annual Open Season.

Railroad men running into Denver on the prairie lines from the east say that antelope are becoming so plentiful in the vicinity of Fort Morgan, Wray, Brush and Akron that herds of from thirty to fifty are no uncommon sight, and many of them have become so tame that they race along the railroad tracks for miles.

The law against the killing of antelope contains a clause allowing their being hunted from October 15 to October 25 in 1907, for the first time in several years. During the last few years the antelope have been increasing rapidly. They frequent the neighborhood of the smaller towns and many families in Fort Morgan have captured young antelope and raised them as pets. They have also increased in the South, Middle and North parks, al-

though they frequent the prairies more than the mountains.

It is said that the cactus covered plains in the counties in the eastern part of Colorado furnish the best adapted place in the country for the rearing of the young of the antelope. The young are usually born in a hollow scooped out of the sand by the mother, in the midst of a thicket of cactus. In this way the baby antelope are safe from the depredations of prairie wolves and coyotes, who are not able to penetrate the cactus thicket, while the mother can jump over the hedge without injuring herself. The coyotes are only feared by the young antelope, the older animals being able to protect themselves.

An agitation is now spreading among sportsmen to have the short open season of antelope provided for next year permanent for a week each year. They claim the animals have increased so in the past few years that no injury will be done in a short open season. The reason for this, however, which will also open in 1907, will probably be abolished by the coming legislature.—Denver Republican.



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