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We will sell you an Edison or Victor Talking Machine with nothing down, take the machine home with you and commence to pay us on the instrument thirty days later. All we ask you to do is to pay for the records you choose.



We carry every record, every style machine manufacturer'd by the Edison or Victor factories. We are the direct representatives of the factories and the largest distributors west of Pittsburg. Buy here where you get a complete selection.

\$500.00 Auxetophone and \$200 Victrola

Hear the latest songs on these wonderful instruments, operated by electricity. Destined to be the greatest musical instruments the world has ever known. Auxetophone means big things, grand music. It means specifically an auxiliary power. It means that when the record starts the sound waves the Auxetophone principle gives them air to float out upon. The result is more music, sweeter and more pleasing tone. We have one on exhibition in our store and would be pleased to have our friends call and hear it play.

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White and Standard Sewing Machines King of Them All

The White and Standard have built up a reputation for quality work that is world-wide. It is no trouble at all to show what they can do. They come in either movement, Vibratory or Rotary Shuttle. Forty years intelligent catering to family Sewing Machine trade exclusively has resulted in the production of a machine that will please and satisfy the most critical user.

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Drop-Head Machines, slightly used, but in first-class condition Complete with attachments. Guaranteed.

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Wheeler & Wilson Household	\$20 to \$30	Domestic Singer	\$23.00	New Home Eldridge	\$18.00
	\$18.00		\$20 to \$30		\$15.00

Standard \$25.00
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We rent machines We repair and sell parts for all makes of machines.
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Buy a Phonograph

Bought for one, plays for all.

A fine large Phonograph gives forth the sweetest and most catchy of music. It plays loud enough for dancing and yet brings before you the living voices of Caruso, Melba and all the great singers in their delicacy as well as their power

1908 Models

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100,000 New Records to Select From.

Free concert daily. December records on sale

Wholesale Department

Our Wholesale Department is the largest, most complete and best equipped in the west. We carry the largest stock to be found in the west. If you are a dealer or want to handle a line of Phonographs, write us for our liberal proposition.

Curiosities Dug Up in Early Christian Cemeteries

ROME, Nov. 28.—Modern research has established beyond a doubt the original exclusive use of the catacombs by the Christians as places of burial and of holding religious assemblies, and the various other theories put forth to explain the origin of these cemeteries have all been proved to be unfounded.

The Christian mode of burial in the catacombs seems to have been copied from the Jews. A short time before the birth of Christ Judea was made tributary to Rome by Pompey and many thousands of its inhabitants were transferred to Rome, where a special district on the right bank of the Tiber was assigned for their habitation.

These first Jewish settlers adhered to the customs of their forefathers, especially in a matter so sacred as funeral rites, and they laid their dead in rocky sepulchres outside the gate nearest their quarter. Here, in fact, was discovered in 1890 the so-called Jewish catacomb, which it may be assumed was the prototype of later Christian sepulchres.

The earliest Roman Christians were very probably converted Jews, were naturally familiar with the Jewish mode of burial and in all probability adopted it for themselves. A gravestone discovered in one of the Roman catacombs bears the date of the third year of the reign of Vespasian, A. D. 71, and thus affords proof of the antiquity of the catacombs as places of burial.

In early times Christians were probably buried on property, a garden or vineyard, belonging to private families, and in fact nearly all the ancient names of the catacombs were taken from those of the owners of the land. Thus, for instance, Lucina, a Roman matron, otherwise known as Pompana Graecina, who was converted to Christianity in 58, gave a vineyard near the Ostian Way for the burial of St. Paul, while another matron of the same name and probably of the same family excavated and gave its name to some crypts on the Appian Way.

With the passing of time and the increase in the number of Christians the original cemeteries were extended, excavations on a larger scale were undertaken and gradually the catacombs were formed. The architects of the catacombs were a special class of persons known as fossores, or diggers, who either formed the lowest order of the clerics or were a voluntary association of laymen, a forerunner of the medieval confraternities who out of Christian charity devoted themselves to this task.



PAINTINGS IN THE CRYPT OF ST. CECILIA.

wealthy member of the community. Later they built churches. After Diocletian in 303 ordered the churches to be destroyed the Christians evidently then took refuge in the catacombs which, although known by their persecutors to exist, could not be reached or entered, as neither their precise position nor their entrances could be ascertained.

The catacombs were also used occasionally as places of concealment. Several popes used them as a hiding place from the beginning of the second century onward. St. Stephen was murdered in the catacombs, where he had lived for some time during the Valerian persecutions, and his successor, St. Sixtus, was also martyred in the catacombs.

Even after Christianity had become the recognized religion of the empire the catacombs afforded shelter and concealment to popes. Thus Liberius remained hidden for over a year in the catacombs of St. Agnes until the death of the Arian Emperor Constantine.

stantius, and Boniface I went to the cemetery of St. Felicitas when the anti-Pope Eulalius was elected.

With the cessation of Christian persecutions, when the catacombs were no longer needed as places of refuge, they gradually ceased to be used as cemeteries. The latest date found on any grave in the catacombs is 410, and although during the first half of the fifth century and the latter part of the fourth Christians had a pious desire to be buried near the tombs of the martyrs this practice seems not to have been encouraged.

For several centuries the catacombs were used as places of devotion. St. Jerome and Prudentius mention the stream of people flocking from sunrise to sunset to pay their devotions at the catacombs; and not from Rome alone, but from all neighboring cities and other more distant places. The entrance to the catacombs were now rendered public. Shafts or air holes called luminaria were opened for purposes of ventilation. The subterranean chapels were built over the cemeteries of the more celebrated martyrs.

About the middle of the fifth century a portion of the catacombs were rifled by the barbarians in hopes of finding treasures, and thus began the devastation which led ultimately to their neglect and ruin. Pope Paul I writing in 787 says:

"Many of the catacombs had before been neglected and in great measure ruined, but now by the impious Lombards they were thoroughly destroyed. This disaster and carried away many bodies of saints, in consequence of which the homage due to such holy places was now carelessly paid; even beasts had access to them, and in some places men had dared to put up folds, and so convert the consecrated burial places of Christians into stables and dunghills."

For this reason it was considered more reverent to cause the bodies and relics of martyrs to be removed to churches within the walls and the translation of martyrs began. There are instances of such translations in the beginning of the seventh century, when Boniface III removed a considerable number of bodies to the Pantheon, which was thereafter called Sancta Maria ad Martyres. But it was in the ninth century that the catacombs really began to be emptied and the work continued until the beginning of the thirteenth, when religious interest in them began to diminish.

On the thirteenth to the fifteenth century all knowledge of the ancient cemeteries seems to have perished. The accidental falling in of a portion of the high road outside the Porta Salara in 1578 led to the discovery of the Catacomb of St. Priscilla. Public interest in the subterranean Christian cemeteries was awakened and archeologists turned their attention to their examination and study.

Alfonso Giacomini, a Dominican friar, discovered several forgotten catacombs. He was followed by Horio, who spent thirty-three years of uninterrupted labor in connection with the catacombs. Pope Clement XI and his successor, Clement XII, entrusted the care of all the catacombs to the cardinal vicar of Rome, under whose direction they were excavated exclusively for the extraction of relics.

Hius IX appointed BGI a commissioner of sacred archaeology, under whose direction the work of excavation and research in the catacombs has since been conducted.

The name catacomb is, comparatively speaking, modern. The Christian cemeteries were named either after some saint buried in them or the person who originally owned the land where they were situated. The use of the present name dates back to about the sixteenth century. Almost all the catacombs are outside the walls of the city. The aggregate length of their galleries is said to be about 587 miles, and they are excavated on different levels and cross and recross each other. Hence, although the area which they underlie is not considerable, yet if the galleries were stretched in a continuous line they would extend through the whole of Italy.

The galleries vary in height from eight to twelve feet, and are from two to four feet in width. Their sides are pierced with a series of shelves, one above the other, which have been aptly compared with the book shelves of a library, and every niche contained one or more bodies.

The sepulchres are all after the pattern afforded by the burial of Christ, "lions out of the rock, wherein never yet had any man been laid," and to each corpse was assigned its separate place. The niches are characterized by the simplicity of their form and a careful economy of labor and space.

Almost every grave had a marble or stone slab with an inscription engraved upon it, or sometimes only scratched, mostly in Latin, but several in Greek, containing generally an invocation or dedication followed by the name, and in some instances a description of the deceased. These inscriptions vary in length and they afford a vast field for study.

enrus, Sebastianus and Cyrinus, who were buried in the same chapel.

Another interesting tomb, which is a mere grave in a gallery with a rectangular instead of a semicircular space above it, is that of Saints Cornelius and Cyprian, whose portraits decorate the walls. There are other paintings representing martyrs, but only one figure, that of Saint Sixtus, has been identified. At the right hand of the tomb there is a low block or pillar, concave at the top, which in ancient times was filled with oil, with floating wicks burning constantly before the martyrs' remains, and from which the pilgrims used to help themselves at pleasure, carrying away oil as a relic from the shrine of the saints.

The mural paintings of the Catacombs represent varied subjects, mostly biblical, and they are grouped under the adoration of our Lord by the wise men of the east—or rather their visit to Him, for they are never found prostrate or kneeling—is a subject of frequent recurrence.

The wise men are commonly represented as offering gifts to Christ as He sits in His mother's lap, and being seated in the number of the magi is not always uniform, but this is probably owing more to the order and regularity in the paintings than to the knowledge of the ancient apocryphal tradition mentioned by Saint Augustin and Saint Chrysostom, according to which their number was twelve.

A very interesting painting in the catacomb of Proletarius represents a lamb between two wolves. Common symbolical subjects are fishes, doves, palms, etc. Symbolical representation was often used owing to the discipline aroana, a law requiring Christians to conceal, as a law which the Christians of faith lest they should be exposed to desecration and blasphemy.

When the fierce persecutions against the Christians ceased and the catacombs were no longer used for burial purposes basilicas, or churches, were built on them. Such was the case of St. Petronilla, the spiritual daughter of St. Peter, a noble lady who is supposed to have been one of the apostle's converts. This basilica was discovered in 1871 and restored recently by the commission of sacred archaeology.

The catacombs have been stripped of all the objects of interest they contained, such as rings, seals, lamps, ampullae, cups of ornamented glass, instruments of martyrdom and even inscriptions, and these are now scattered in the public museums and private collections.

the skin of his face completely scorched and of a deep copper color; it gave off a stench so repulsive that it was necessary to remove it as soon as possible. Alvin Saunders, director, was former governor of Nebraska, former United States senator and at the time of the exposition vice president of the Merchants National bank. Mr. Saunders is numbered among the directors who have since died.

Arthur C. Smith, director, has succeeded his father as president of M. E. Smith & Co., wholesale dry goods and manufacturers of many kinds of clothing and dry goods specialties.

Dudley Smith, formerly a wholesale grocer of Omaha, is now a broker in Chicago.

Dan Farrell, Jr., was a director in the exposition, but a short time, passing away during the zenith of the big enterprise, H. A. Thompson was one of the old Board of Directors who first organized for the big exposition in 1898, and served among the fifty. Mr. Thompson is still of the Thompson-Balden Company at Sixteenth and Howard streets.

John L. Webster, director, was one of the attorneys who was called to the administration building by the board at "most any old time of the night" to consult on legal questions, and still has his offices in the New York Life building.

Lucius Wells, director, represented Council Bluffs on the board in a way and showed the same interest in the affairs of the exposition as an Omahian. He is still in the implement business in Council Bluffs.

C. F. Weller, director, is president of the Richardson Drug Company, wholesale druggists of Omaha.

John C. Wharton is another attorney who was member of the board, and whose legal services were a part of the assets of the association. Mr. Wharton still making his home in Omaha.

R. S. Wilcox, director, was and is manager of Browning, King & Co., clothiers, halm, furniture and carpets at Sixteenth and M. Wilhelms is still a business man of Omaha and of the firm of Orchard & Wil-Howard streets.

C. E. Yost, is at present, as in exposition times, president of the Nebraska Telephone company.

was editor and founder of The Omaha Bee and passed away August 30 of last year.

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