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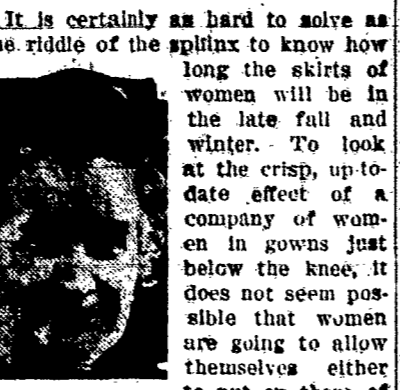
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**Dame Fashion Smiles**  
 By Grace Jewett Austin



Grace J. Austin.

It is certainly as hard to solve as the riddle of the sphinx to know how long the skirts of women will be in the late fall and winter. To look at the crisp, up-to-date effect of a company of women in gowns just below the knee, it does not seem possible that women are going to allow themselves either to put on those of that subtly unbecoming length which old-time folk called "droozly," or the genuinely hampering gowns which come down to the ankle.

Recent showing in New York of an American designer's view of what he called a "smart autumn costume," was precisely not one inch longer than those we have grown accustomed to seeing everywhere. It was of the type often known as "spectator sports" dress; of homespun tweed, with a platted skirt, jacket about to hip length of the same goods, yet given a new note by having deep pointed cuffs, almost to the elbow, of beaver fur. The loose, tuck-in blouse, finished with a knotted handkerchief scarf, was of a gay red hue. Velvet blouses are also making their appearance.

Dame Fashion was given of late what seemed to her quite an astonishing compliment. A young girl and her mother, from California, declared they gained more practical help from this column than from Hollywood! Part of that was probably just kindness, but after all, there are more "just folks" in the world than there are movie stars. One thing is certain, that whether in East or West, "doctors disagree" about the styles. It will be declared, "the uneven hemline is disappearing," and in the next breath, that unevenness shows an increase.

This disagreement need call for no discouragement, for it just gives room for a fine latitude of individual taste. If one chooses something just to suit, and a friend objects, simply declare, "I like it, and it is one of the season's modes." Whatever you have chosen, you will be safe in making that answer.

Such individuality is quite in accord with modern thought. Good orphanages no longer, in most cases, clothe their little girls in the gingham uniform which grew familiar to so many when the play "Daddy Longlegs" was in fashion. In a season of many polka dots, Dame Fashion would aver that she saw them from the size of a pin head, and up to be as large as the heavy silver dollars now so seldom seen.

Dame Fashion can remember distinctly a gray gown (with a poisonous!) which her mother wore when she herself was four years old. And because it was deeply trimmed with silk fringe, that has always seemed in her sub-conscious mind a most admirable trimming. More or less of fringe was used last fall and winter, and the word comes that it will adorn satin and Canton crepe dresses this winter. There is an airy wish to fringe that has a touch of the fluttering of wings. And of course anything angelic is highly appropriate to women!

That brings to mind that as velvet became airy and announced itself as "transparent," so satin crepe has taken to itself a lighter form, and of all names, chooses to be known as "angel's skin!"

(© 1929, Western Newspaper Union.)



Showing one of the fall ensemble costumes with a polka-dot lining that matches the blouse and the navy blue skirt made of the material of the coat. The novelty of this costume is in being able to wear the lining inside out or outside in.

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**Priest Translating Ancient Literature Into Gaelic Tongue**

Dublin, Dec. 13.—The Rev. Dr. Patrick S. Dinneen, the famous Gaelic lexicographer is about to publish a volume of critical essays in the Irish language on various aspects of Greek and Latin literature. Dr. Dinneen has undertaken this work in conjunction with the Free State Department of Education.

Dr. Dinneen holds his Doctorate of Literature honoris causa from the National University, which took this method of recognizing his pre-eminent scholarship. He has edited several volumes of the History of Ireland by Keating, who was the last great prose writer of Irish before the language fell out of literary use. Dr. Dinneen has also published a valuable collection of the work of the seventeenth and eighteenth century Irish Poets, besides translating into Irish the famous Christmas Carol of Charles Dickens. As a lexicographer he has long been recognized as the Dr. Johnson of the Irish language.

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**'Merry Christmas' Reflects Church's Wishes for Feast**

On Christmas morning, when we wish our friends "Merry Christmas," we are expressing the traditional attitude of the Church that Christmas should be a time of joy.

The Christmas tradition was born within the Church, and the Church wishes that the great anniversary of the birth of Christ should be celebrated with a rich human cheerfulness. Thus, year after year the Church surrounds the Yuletide season with a holy atmosphere, blending it with merrymaking, blessed charity, forgiveness and reconciliation.

**Christmas Stocking's Legendary Beginning**

There is a legend that on one Christmas night very long ago, Santa Claus climbed to the roof of a poor person's house and dropped a purse of money down the chimney. Instead of falling upon the hearth, the purse fell into a stocking that was hung up to dry.

In this legend we have the origin of the custom of hanging up a stocking for Christmas gifts.

Though Rome gives three Masses to the Nativity only, Idefonsus, a Spanish bishop, in 845 alludes to a triple Mass on Nativity, Easter, Whitsun and Transfiguration.

**Famous Christmas Poe's Queer Origin**

Clement G. Moore, author of the poem, "Twas the Night Before Christmas," which adds so much to the romance and delight of Christmas for millions of children, was a university professor, president of Columbia College and author of a Hebrew dictionary.

The poem was written at Christmas time, 1822, for his two daughters. It was never intended for publication. The author, indeed, was annoyed and embarrassed when he learned that a friend of the family had copied it and sent it to the Troy Sentinel.

Professor Moore's Hebrew dictionary may be forgotten, but never his poem.

The family is in a bad way for a good many reasons. One strong reason is that in this generation we are living in a new world. It takes thought and effort to apply the old rules to the new conditions of the game, or to change the game when the game needs changing. Some accept the whole new game, abandon the old rules and try to make new ones. Others don't want to think hard to make the old rules meet the new facts, or to change the facts when they are deadly. Hence the need of an avalanche of Catholic action in this our winter of discontent.

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