

Thru The Looking Glass

Knitted Items  
For Collectors

By LOUISE WILSON

Louise Wilson, Women's Editor of Station WHAM, is heard eleven times weekly: 9:10 and 9:25 a.m., Monday through Friday; 9:30 a.m. Saturday.

A friend of ours who's very fashion wise indeed collects Kimberly knits. She has eighteen in her wardrobe. Another owns thirty. She's even luckier. As for me, I have collected four and consider them "diamonds" in my fashion life.

About three years ago, I snapped up one of the first knit-in checks in navy and white. The next year, a beige two-piece suit and a charcoal and light grey costume. This past season, I selected a "mean green" mohair knit. And the marvelous part is because of their classic design, Kimberly's can be worn year after year. Or retired for a year or so, brought out and started all over again.

Call it "Kimberly's Law" if you will, considering the smart American women who build their fashion life around Kimberly's. A friend who collects two each season, had a tougher time than usual this year because of their irresistible softness, suppleness and fine dress-making airs. Kimberly's cater to the sense of good sound fashion economy, too, ranging in price from \$55 for a one-piece striped shirt (as illustrated) to an absolutely stunning double-breasted coat over its own skimmer dress — both for \$125. The knit costume, incidentally is no longer just for travels. It's fully a way of life, graceful and ultra-feminine as well.

Inherent in the Spring collection of Kimberly's are more shapings than before, new velvety surfaces, the return of belts, even loosely belted low. If you're narrow as an arrow, these are fine. Otherwise check both back and front views in the mirror. Kimberly recognizes the renewed importance of black particularly in lacy, airy effects. One of the impressive new achievements of this house is the yarn it develops including a "live wool" taken from the first shearing of North African sheep. Used for centuries by the Bedouins, it has the mysterious property of creating its own air conditioning by contracting or expanding to repel cold and resist heat.

Kimberly colors for the Easter and Spring season ahead, besides the smart new black, include bluish pink, Riviera blue, dashing red, orange sherbet, carnival yellow, strawberry tart, all shades of blue including bright and deep and silver blue with a lot of greys again, both light and dark. Stripes are



Black and white Dacron knit dress from Kimberly's Spring 1967 collection. The narrow yoke and cuffed sleeves are eased by soft shirring.

significantly new in white with nude, white with skipper, red with navy, navy with white, marine with dashing red. With Easter earlier than usual this year, colorful, beautiful knits under Spring coats or Kimberly's handsome coat-dress costumes will see you through beautifully, comfortably. Kimberly's are truly collector's items.

For your collection of perfume as we pitch headlong toward Easter, Frances Denney has a warm, sophisticated fragrance very much in the mood of this important season. Frances Denney has this distinguished fragrance HOPE in two new forms. Perfumes always escape my power of description but I always go on trying; it is reminiscent of roses and oriental spices. Tuck into your new Easter handbag the new perfumed Mist Purser — a crystal-like spray that slips in and out most conveniently. The dusting powder is now available in an attractive white and gold canister that goes traveling as well as staying at home.

These two forms of HOPE complete the series that also comes in perfume, creme perfume, and cologne. Like all Frances Denney preparations, you'll find them in the cosmetic sections of fine stores. Kimberly's are featured in two stores in Rochester, both names available upon a phone call to this paper.



Jean Marie Kendrot of Holy Family school, Rochester, points out Smokey the Bear's year-round warning about fires. Captain John Hanna of the Fire Prevention Division introduced Smokey to pupils in several Rochester schools.



At Our House®

Top O' The Morning!

By MARY TINLEY DALY

"Everybody's Irish on St. Patrick's Day" seems an American truism, with ads for department stores printed in green ink, brilliant Kelly green neckties sported by liquor salesmen with such un-Gaelic names as Shapiro and Goldstein. "Begorra!" are sprinkled into ordinary conversations with small regard for the original meaning, a minced oath, "By God."

At our house, family membership is 100 per cent of Irish descent, we go along to a certain extent: a pot of shamrocks in the center of the table, rendition on the piano, by the Head of the House of "All Hail to St. Patrick!" And, of course, attendance at a St. Patrick's Day Mass.

Never does "The Seventeenth" arrive but a childhood memory recurs of a lesson learned early and learned for life, a lesson in respect for national origins, whatever they might be.

As a youngster reared in a locality where there were practically no Irish and in an era of the "stage Irishman," I decided to give Grandpa Maher a "treat" on St. Patrick's Day by singing a song taught by schoolmates. With a corny grotesque of an Irish jig and brandishing a clay pipe, I burst forth with:

"Me feather in mither re Irish, and I am Irish stew. We put the pig in the parlor and . . ."

Dead silence met the act. To

this day I can see the pained, saddened look in Grandpa's eyes and hear my mother's shocked, "Why, Mary Louise!"

It had seemed such a good idea at the time I was practicing in front of the mirror. And the line about the pig being Irish too had seemed side-splitting when the kids at school had sung it.

But now? "Don't punish the child, Mary," Grandpa said. "She doesn't understand the troubled history of the Old Country. This is a day in all Ireland, when children are meant to be happy. 'Tis a holy day."

From that day to this I have been interested in how the Irish — the Irish in Ireland — celebrate their patron saint's feastday. One of the most readable accounts was lent me by the Embassy of Ireland. By Herbert Moulton, "The Real Wearing of the Green" recounts author Moulton's impressions of his first St. Patrick's Day on "the Holy Ground" as he calls

it. "And back to someone's house for coffee and a feed. St. Patrick's Day at the very springs of its origins has come and gone completely without pain or sentimentality, without even the knowledge of time's passing, as in the way in Ireland, for sure the fellow who made time made lashings of it. 'We've nothing if we haven't time.' Nowhere is human nature warmer, nowhere more genuine than in Ireland and on St. Patrick's Day."

"Not a tinsel shamrock in sight, only the real thing everywhere, small lapel-sized sprays of tiny dark green trinities smelling faintly of mouldy earth and spring. No leprechauns ei-

ther, thank God, or extravagantly cocked hats of 'Kelly green.' And the dear old Liffey flowing by as brown and comforting as ever, swan-and-flag bedecked, and not a bit like it is back home in the States where March the 17th seems only an excuse for painting the town red and the Chicago River green.

"No, this is the real thing — St. Patrick's Day in Ireland, a holy day first of all, a day at home for the most home-going of societies, a typically Irish day of mists and sudden sun, of encounters with old friends, singings and chinwags, concerts, parades and sports, of dinner with the family, and a holiday of the heart.

"It begins, as every holy day should, with church in the morning, for no matter which foot you dig with, St. Patrick belongs to everyone. Sermons in Irish and religious and civic leaders exchanging greetings, an old-young nation shaking hands with itself. . . . And children, children everywhere, of every size and make."

Mr. Moulton then takes his readers through the day: the parades, the competitive sports, the 13-mile walk from Dublin to Bray, the friendly gatherings, the singing, visits to the bar, and on into the evening.

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Priest Son Offers Mass For William K. Gordinier

A concelebrated Funeral Mass for William Kelsey Gordinier was offered by his son, Father William J. Gordinier in Holy Rosary Church, March 11. Celebrating with Father Gordinier were Monsignor James D. Cuffey and Father William Hickey.

Absolution at the Mass was given by Bishop Kearney.

Also attending were Right Reverend Monsignors Richard M. Quinn, John F. Duffy, William M. Roche, William J. Naughton, John S. Randall, Richard K. Burns, John E. McCafferty and 35 other priests of the diocese.

Mr. Gordinier, 69, of 133 Bedwell Terrace, a city fireman for 44 years before retiring August 1, 1963 died March 8, 1967.

Mr. Gordinier was born in Lakeville and moved to Rochester at age 4 with his parents. He attended Holy Apostles School and worked as a plumber's assistant and stationary fireman.

HE SERVED in the Navy during World War I and was stationed near Southampton, England. On his return, he joined the city fire department August 1, 1919 and was assigned to Engine 17. He was promoted to lieutenant in 1950 and assigned to Truck 6.

Mr. Gordinier was a past president of the Firemen's Holy Name Society. He was a charter member of the Nocturnal Adoration Society; a member of Holy Rosary Holy Name So-

Slovak Leader Bethlehem (NC) — Funeral services were held at St. Cyril and Methodius Church here for John A. Kanuck, supreme secretary of the Slovak Catholic Federation of America.

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Ecumenical Damage Feared at Convention

New York — (RNS) — The LaFarge Institute has launched a series of closed-door discussions among the nation's religious leaders on the ecumenical implications of the church-state issues to be treated by the New York Constitutional Convention in April.

Jesuit Father John Courtney Murray, one of the leading Catholic theologians and director of the LaFarge Institute, described the discussions as having a double purpose:

"We hope to head off the damaging effect of ecumenical and interreligious relationships which would come if controversy arises over church-state issues at the Convention. By discussing the situation beforehand and providing a means for various viewpoints to be discussed openly, we hope to establish

new avenues of interreligious cooperation in the spirit of public interest."

The focus of attention in the discussions, Father Murray said, would be mutual understanding of the differing viewpoints on public aid to private schools. The existing Constitution contains a provision prohibiting such aid except for school bus transportation. Known popularly as the "Blaine amendment," the provision is being discussed widely in preparation for the Convention that will draft a new State document.

"We are asking our participants to consider the full range of church-state relations contained in a state charter," Father Murray said, "and not to limit the discussions to that one article."



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