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CHRISTMAS FOOTWEAR !

Come with the Crowd to P. Dodds & Son for Special December Prices in Rubbers, Boots and Shoes.

Men's Brown English Shoe \$5.00
Rubber Heels. Back to old prices

Women's Brown Calf Brogue \$7.
High Top

Women's Brown English, high \$5.50

Women's Black Brogue Oxford \$4.50

Women's Black Brogue, high \$5.00

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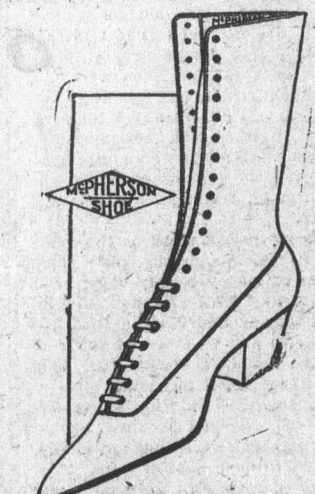
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The Most Generally Observed of All Festivals

CAROLS AS PART OF THE CHRISTMAS SERVICE.

CHRISTMAS is of all the festivals the most generally observed in the western world. It is the universal holiday of Christendom, and the general phases of its observance are in their essentials similar in all countries. It is a sort of common ground on which we all meet for, at least, one day in the year.

In its religious aspect the festival is a remembrance of the Christian faith—the gift of God to the world of a divine Savior. Out of that central and dominant idea, no doubt, grew up the practice of selecting Christmas, above all other seasons, as the time for friends to bestow gifts upon one another, and, for all who can, to extend charity to those in need.

Although not so old as the religious feature, the domestic and social features of the festival date back to very early times, at any rate, to times that are early in our history.

For centuries Christmas has been pre-eminently a season of home-gathering, when absent ones return and the family circle is once more completed, or as nearly completed as the changes and chances of life make possible. With home-coming was associated good cheer, and so Christmas came to be a season of feasting and merrymaking.

In England during the Middle ages, and for many generations after the Middle ages had closed, the Christmas season, which included at least a whole week, and liturgically 40 days, was given over to merrymaking of various kinds, some of which have gone the way of many of the customs of our forefathers. For instance, there was the bringing of the Yule-log to be lighted on the fireplace on Christmas eve with much ceremony and rejoicing. We have no Yule-log for there are but few fireplaces now. The name of the log recalls another name for Christmas, which was anciently called and is still known as Yule-tide or Yule-time.

Christmas.

The origin of Christmas or Christ's-mass, so called with reference to the last words of the chief religious service of the day according to ancient ritual, "Ite missa (or massa) est," is to be found in the second chapter of St. Luke's Gospel. Its observance is not a development, having existed from the earliest days of Christianity. In fact, in many respects there has been devolution instead of evolution in the manner of its celebration.

Using Old Stockings.

It is interesting to know and economical to follow the many little odds and ends that can be made out of old stockings, silk or flse. So often they are thrown away because of endless holes and runs—not good, you think, for anything—but if this kind is saved until a fairly good pile has been accumulated one can start a very fine silk rag rug. The more numerous the colors the prettier the rug.

THE origin of the Christmas carol is uncertain. It is probably as old as Christianity. Indeed, Bishop Taylor in his "Great Exemplar" remarks that the first carol is the hymn of the angels to the shepherds in the plains of Bethlehem:

"Glory to God in the highest, and on earth peace, good will toward men."

In the Fifteenth century carols were widely used throughout Europe. In fact, the first pieces printed by the very first printers were carols. In one of the oldest collections appears "The Boar's Head," which used to be sung as that old dish was carried to the table during the Christmas revelry:

The Boar's Head in hands I bring
With garlands gay and birds singing;
I pray you all to help me sing
"Qui estis in convivio!"

"The Boar's Head" represents one of the convivial carols or "jolly chansons," which had their place at the feasts, dances and other gay festivities of the Christmas season.

In Shakespeare's time bands of itinerant singers used to wander about the streets and make their carols a pretext for getting money.

During the Eighteenth century carols declined greatly, and many of the quaint old customs which had marked Christmas festivals for centuries became obsolete.

Carols still exists in parts of England.

In Wales it has been preserved to a still greater extent, while Ireland, too, has her Christmas caroling in time-honored style. France has its "Noels," and in Italy Christmas carols have been sung since the time of St. Francis of Assisi, who discovered the power of sacred song in the vernacular.

In churches all over the world many of the delightful old carols are now a part of the Christmas service.

Good Reason, Too.

At Christmas the children of a certain provincial school tried to collect money by going from house to house singing carols and snatches of hymns. Many complaints reached the rector's ears of bands of youngsters scampering through the first verse of "While Shepherds Watched," and then violently ringing the doorbell. So, he instituted inquiries on the next occasion he visited the school.

"Why is it," he asked, "that, instead of singing the hymn in a reverent way, you scamper through one verse and then ring the bell?"

"Silence reigned for a short time. Then a shrill voice from a small boy at the back of the room was heard in explanation:

"Please, sir, it's 'cause they always lets the dog loose at the second verse."

Charity in the Heart.

'Tis the season for kindling the fire of hospitality in the hall, the genial fire of charity in the heart.—Washington Irving.