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Interest To Women

"MOTHERING SUNDAY" OLDEST OF ALL MOTHER'S DAYS

Since Early Ages Mid-Lent Has Been Chosen for The Pilgrimage of Dutiful Sons, Daughters To Their Old Homes

Mothering Sunday—which falls this year on March 27—is the oldest of all Mother's Days—of origin so ancient and obscure that its survival has been associated with the great Spring Festival which the heathens held in honor of the Mother of the gods.

Simon and Nelly were anticipating. Observing that she had failed to use some unleavened dough, Nelly's housewifely conscience reproached her, and she decided to bake a cake in honor of the forthcoming Easter visit from the children.

Mothering Sunday is only one of many names given to the fourth Sunday in the Lenten season. Mid-Lent or Mi-Clareme, Laetare, Refreshment Sunday, Simnel Sunday—are all expressions indicating that the day is celebrated with joy and feasting.

All went well till it came time to put the new confection in the oven. Then Simon held out for boiling, and Nelly naturally meant to bake her experiment. From argument they went to quarrelling and were almost on the point of blows when Nelly offered to compromise, by boiling first then baking.

Like all old customs, that of going a-mothering fell into disuse in many parts of England and lost much of its original significance in others, and twenty-five years ago, in 1913, the Mothering Sunday Movement was inaugurated by Miss Constance Penswick Smith of Nottingham, to revive this time-honored festival of church and family devotion.

Simnel cakes are described as being of fine flour, the interior filled with materials of very rich plum cake plenty of candied peel and other good things. They are made very stiff, tied in a cloth and boiled for several hours, after which they are brushed over with egg, then baked.

Queen Mary, in accepting copies of the Service Forms, expressed the wish that the movement will be a great success.

Another version of the story is that Nelly first made the cake as an offering to take to Mother Church. Scholars, of course, have quite a different explanation. They say the word is a corruption of mediaeval Latin simanellus, meaning the finest of flour, from which the fluted upstanding crust of the simnel is made.

Those who have tried to trace the history of Mothering Sunday agree that both the name and the idea grew out of the Bible verse occurring in the Epistle of the day which speaks of heaven as "Jerusalem the Mother of us all"—that is, all the Christian family.

Baked of the finest wheat flour, the cakes symbolize the Bread of Life, and in some parishes are distributed from the chancel steps.

Since early ages Mid-Lent has been the time chosen for the pilgrimage of dutiful children to the mother church or cathedral church, and out of this observance of duty to a divine mother the idea of honor to earthly parents evolved quite naturally. Likewise, the offerings brought to the church in a spirit of piety were paralleled by gifts of flowers and cakes to mother, so that the custom took on as much social as religious significance.

Miss Penswick Smith, founder of the modern Mothering Sunday Movement, explains that "the idea of mothering at Mid-Lent is very ancient; it has persisted in some degree all down the ages, but there were many places where it was entirely forgotten or had lost its essential beauty. The Mothering Sunday Movement is reviving the beautiful festival by a very simple method—merely by making known its lovely ideals and inviting every one to share in its observance."

"Who goes a-mothering shall find violets in the lane" . . . So ran an old English proverb, and violets, being emblematic of mother love, are flowers favored for this Sunday. Simnel cakes, without which the day would fall flat, came by their name after a most interesting fashion.

While no society in the accepted sense has been organized, the Mothering Sunday Movement maintains headquarters in Nottingham, from which literature is distributed and a selection of simple gifts kept on hand. These include greeting cards, pencils, bookmarks, blotters, flower bowls and other things artistically decorated with violets.

Legend has it that in the very long ago there lived a dear old couple in Shropshire named Simon and Nelly, whose children had grown and gone out into the world. This did not necessarily mean very far away, for we fail to realize, in this miracle age of speed and comfort, that in less pampered centuries one need only go a matter of miles to be cut off from kin and friends. People in average circumstances spent their whole lives in the one parish, and lads who did not leave their native village to learn a trade or girls who went into service at the nearest "big house" had no chance to run home for week ends. They bent every effort, however, to coming home once a year—on Mothering Sunday. On that day there was a church and family reunion such as

The movement, which is gaining interest, has as its objective the observance of the fourth Sunday in Lent, "not as a mere day in praise of earthly mothers, but as a festival of the family, linking the transitory with the eternal, bringing refreshment by the way to pilgrims going up to Jerusalem, the Mother of us all. It is hoped in this way to spread a knowledge of the ancient customs of Mid-Lent, so that all Christian people may be eager to go a-mothering and realize that the fourth Sunday in Lent is the Mothering Sunday of the worldwide Church of God."

A CHERRY PUDDING WARMS THE HEART

And Cherry Sauce Adds Zest to Steamed Delicacy When Served Hot

We may not know exactly what the cockles of the heart are—but we know of few things that warm that spot like a good steamed cherry pudding.

Sift and measure 1 cup of flour. Add 1 teaspoon of baking powder, 1/2 teaspoon of nutmeg and 1/2 teaspoon of salt and sift again. Beat 1 egg and into it beat 1/4 cup of sugar. When there is no more rough grain to the sugar stir in the flour mixture alternately with 1/2 cup of milk.

No beating is needed here, just stir it in and don't mind if there are a few lumps. Next stir in a tablespoon of shortening, first having melted it and finally stir in 1 cup of canned red cherries drained from

their juice. Fill 6 well-buttered individual pudding molds 2-3 full with the pudding mixture. Cover tightly and steam continuously for 1 hour. Serve with this cherry sauce:

Measure 1-2 cup of sugar, 1 1/2 table-spoons of cornstarch, a pinch of salt and 1/4 teaspoon of nutmeg. Bring the juice of the cherries (and any remaining cherries) to a boil. Add all but the cornstarch to this.

Mix the cornstarch with just enough cold water to make it possible to pour and pour it into the boiling syrup. Stir constantly and cook until the mixture is clear and slightly thickened. Stir in a tablespoon of butter. Be sure it is as sweet as you like it and serve hot with the pudding.

VELVET ACCENTS FOR SPRING

Marie Antoinette and Madame Pompadour are the inspiration for the velvet accents. It is from them, that the bows, the ribbons and the velvet trimmings of all types that are so popular this spring. The tercentenary of the birth of Louis XVI will be recalled in France this spring and unless all plans go awry, many of the famous fetes of his reign will be re-enacted. Maria Theresa entered Paris in 1660. This will probably have its effect on fall fashion, and we will see a perpetuation of a fad that will then become a fashion.

Certainly a velvet collar on a suit, velvet bows or velvet bodices, velvet ribbon trimmed flounces, make interesting details, as Helen Cookman has used these details to excellent advantage. She also has a velvet lined bolero coat, and velvet straps in a yoke design for a coat trim.

Dorothy Coutear has used velvet with printed dresses, and many volume houses are using velvet trim for suits, ensembles and blouses.

Hartnell and Hollywood are using velvet combined with crepe for spring for hostess gowns and for evening. Summer velvets are working up through their third year in a popularity the price does not prevent, because two important things have happened. Summer velvet is a little less expensive and the consumer is considerably less price minded.

You will find that the cost of clothing has gone up all over the U.S.A. due to three factors—labor costs, the rising cost of both fabric and workmanship, and the third is that women are sick and tired of badly made cheap fabrics. They are buying more expensive suits and expensive hats, shoes and gloves. The answer probably is fewer clothes and better.

Millinery is again millinery, and velvet ribbons, flowers, crowns, brims as well as bonnets, cloches, tiny berets and turbans always flourish when women are wearing "hats as is hats," and not just a body that might be No. 1 to 1000.

Fashion is doing all it can to create individuality in dresses and more and more women are not only encouraged to dress their type but are able to find the type of clothes necessary.

"You" of this month suggests that women who like rich fabrics may wear tailored velvets for country, if it suits their taste and type. We have suggested this for some time. We even have a new wool velvet that will be just the thing to wear for football games, for weekends, for train wear and for any occasion where a woman wants her suit to give her "life, lustre and lure"—velvet can do all of that and more—it also gives service.

The new dull velvets now cast their shadow before. Next fall you will have them, and at a proper

INVADERS ATTACK WOMEN IN CHINESE TOWNS; MANY KILLED

Eyewitnesses Describe Brutal Atrocities Carried On By Nippon Troops

HANKOW, China—The bestial conduct of Japanese troops, under the leadership of their officers, in Nanking is beginning to shock the civilized world. Foreign correspondents and missionaries all agree on the unspeakable crimes being committed by the brutal invaders.

Their reports describe wholesale killings, attacks on women, and looting. The missionaries estimate the number of Chinese slaughtered at 20,000, while thousands of women and young girls have been outraged.

Sickening atrocities have been committed in full view of the Japanese embassy staff. Five weeks after the first Japanese occupation there are dead bodies in every street.

Other witnesses describe similar atrocities on a vast scale. Persons in high standing who claim to have seen the things of which they write tell about hundreds of murders and attacks on women and girls.

"Droves of Chinese are herded into houses to be burned to death," says one report. Husbands are slain while protecting their wives; nunneries have been scenes of indescribable outrages; hospitals and bible schools have not been spared.

In the midst of the reign of terror, with Japanese soldiers making systematic searches from house to house for women, starvation is torturing the populace. "It is a scene of wholesale slaughter," says a missionary.

The American chairman of the Nanking university emergency committee writes: "The situation is pitiful. Repeatedly soldiers come to the university, where refugees are sheltered, demanding women and money at the point of bayonets. One of our staff was bayoneted. Many women were outraged in the library and the night watchman was beaten for not having women ready. American men

of the staff were struck by officers. I was pulled out of bed by a drunken soldier.

"Last night," the chairman said, "a frightened child was bayoneted to death, and eight women assaulted in the university buildings. My writing is interrupted by soldiers doing inspections—which means selecting women. They will return for them tonight."

"I was told by a Buddhist nun," reported a Daily Telegraph correspondent, "that Japanese soldiers rushed into a temple, killed the mother superior and an apprentice nun eight years old, and bayoneted another aged 12. I know of one 11 year old girl who was criminally assaulted, and of a 13 year old girl attacked by three soldiers."

One American missionary says the Chinese were marched off and shot in droves. "Some 300 were taken to a pond and shot as they stood in the icy water. Another big batch was forced into a shed ringed by machine guns. The shed was then set on fire and all inside were burned to death. The soldiers have looted to their heart's content. All property has been sacked."

John M. Allison, third secretary of the United States embassy in Nanking, had his face slapped while investigating the outrages. Accompanied by Chas. Riggs of Nanking University he went out with a Chinese woman to try to identify Japanese soldiers who the woman said had raped her thrice. The woman had been taken from the agricultural shop of the University by Japanese troops.

Mr. Allison was escorted by Japanese gendarmes. They advised Secretary Allison and Mr. Riggs not to enter a building into which they had agreed to take the Chinese woman so that she might point out the rapists. They pushed her roughly through the gate, and as Allison and Riggs impulsively moved to follow, a Japanese sentry shouted in English, "Back! Back!"

"I backed up slowly," says Secretary Allison, "but before I had time to get out of the gate he slapped me across the face and then turned and did the same to Mr. Riggs."

The U. S. government cabled a protest to Tokio over this incident.

The Japanese invaders are still being held up in their attempts to advance on Suchow, vital railway junction of the Tientsin Pukow railway. For every inch of territory they gain they must pay heavily in lives. Frontal resistance is meeting the Japanese advance on Suchow while guerilla attacks are demoralizing and defeating Japanese detachments in other parts of China.

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