

## FROM INFANCY TO LIFE'S SUNSET TANLAC BRINGS HEALTH AND HAPPINESS

Nature's Blessings Are Open to All, and  
It Seems Inexcusable for Anyone to Re-  
main a Miserable Weakling When  
This Great Medicine Is Restoring  
Vim, Vigor and Abundant Vital  
Hundreds All  
Around Them Every Day.



The foundation of health is laid during the early years of life.

From the tiny toddler with foot hesitantly placed upon the bottom-most step, to the venerable grandfather at the top of life's stairway, Tanlac is praised by all for the vim, vigor and abundant vital energy with which it blesses each step.

The earlier in life that one begins the use of Tanlac, the better equipped will that person be to cope with the vicissitudes of this existence. By preparing the digestive system of the youngster, Tanlac smooths the path and insures health and strength through all the years ahead. We cannot forget that the foundation for good health in our advanced years is laid during the early years of life.

How sad it is to see men and women by the thousands going through life with less than half of the vigorous health, strength and capacity for the enjoyment that is their birthright. And how much sadder it is to know that all their sufferings and lack of happiness are due to their own failure to take advantage of the blessings that Nature offers to all.

When one looks upon a weak, worn out, faded, devitalized man or woman and reflects that all this may be readily and satisfactorily changed merely by the use of Tanlac, it only that poor mortal knew it one feels like spreading the message of hope and joy that Tanlac brings in the sharpest and clearest handwriting that none may overlook!

Are YOU as strong and healthy as you should be? Have you that abundant vital energy that enables you to laugh at disease and to overcome the ever-present obstacles in the path of your happiness? Does your food give up to you its rich stores of vitality, or does it pass through your digestive system without supplying you with much beyond the poisonous fumes through its decomposition?

Take this under your serious consideration, and answer these questions for yourself.

Then, if the answers are unsatisfactory, go to any druggist and purchase a bottle of Tanlac, and you, too, may become strong and healthy with the energy and vitality to accomplish your desires, just as so many thousands of others have publicly testified were the results they obtained from taking Tanlac.

Tanlac is sold by all good druggists.

## TRINITY.

Some of the most interesting literature that dealt with the doings of Trinity during the past two hundred years, were the Letter-books of Lester, Garland and Brookings during the years of their business activities. These letters were of priceless value to the writer of history in these days; as they would also be deeply interesting to the general public. I could promise my readers a goodly number of interesting week-end articles, if I had access to those manuscripts. They, however, were never intended for the public gaze, and I have always understood that they were all put together many years ago, and weighted with iron and lead, and then taken out to sea on one of the homeward bound vessels, and sunk.

It was altogether different in respect of the Letter-books of Slade, and Slade and Kelson. They were not treated with the same respect, care, and they were left in the office when the premises passed by sale into other hands; and when the office was finally closed, those books were left there, still uncared for. Then as the building went to decay, they fell through the office floor, and were found saturated with sea-water on the beach below.

I found the majority of them in charge of Doctor Arthur White, when I came home on vacation one summer, and at his request I dried them and then published them in the Trinity Enterprise. Since that time they have gone into other hands, and they were published a second time, and given a wider circulation in the Evening Telegram by Mr. Shortis. I frequently hear them referred to by people who read them in these papers, and all agree that they contain information about the doings of those years, such as no other publication to date has done.

One is reminded of the interesting contents of the Lester-Garland-Brookings in the Church Register, to times tragic and otherwise, that happened during the years of their regime. For instance, in 1816 I find the following four consecutive entries in the Burial Register:

May 9th—"Interred Edward White, a youngster belonging to Mr. George Garland, who arrived here on the 2nd inst., in the 'Nelson', aged 19 years."

May 17th—"Interred James Garland, a youngster belonging to Mr. Geo. Garland, who arrived here on the 3rd inst., in the 'Nelson', aged 17 years."

May 21st—"Interred James Baker, a youngster who arrived in the 'Nelson' on the 3rd inst., aged 22 years."

May 23rd—"Interred Charles Birch, a youngster who arrived in the 'Nelson' on the 3rd inst., belonging to Mr. Geo. Garland, aged 16 years."

Here—in the old Church Register—we have the barest outlines of what were occurrences far beyond the ordinary, and with a thread of sadness running through them, the interesting details of which would be found only in the letter-report from Trinity to headquarters in Pool. They are interesting details, for we must remember that those young men who crossed the ocean only to die in a strange land, were not necessarily outcasts or without friends in the mother-land. The fact that they are referred to as "youngsters" does not imply that, when they were buried, they were summarily dismissed from the thoughts and love of everybody. There were often a halo of romance associated with those boys and young men, who, catalogued as "youngsters" had come out to Newfoundland to seek their fortune, and whose present and future were carefully followed by a mother's love and prayers. Doubtless there were some tales amongst the wheat, but the old fashioned, God-fearing, right living men that so many of those "youngsters" developed into, represented wheat of sterling worth—which clearly indicated early fundamental teaching in religious truths, such as in nine cases out of ten, was imparted by a mother.

I realize that in a sense I am digressing, but I do so (not so much to fill up space as) to supply the facts that some of the details in those old Letter-books would give us, and thus, in those far-away years, as I look back through the corridors of time—to pay a deserving tribute of praise to the old people, who brought out from Devonshire, Dorset, or Hampshire, an honoured name, and together with other good things, passed it on to us. May God be good to them, and help us to live as those who are additionally responsible for the revolutions of the past two hundred years.

### A Few Baptisms of Long Ago.

1776—A son and daughter of Wm. and Susannah Froude, named William and Judith—at Bay of Herbs (Bay de Verde).

1767—At Old Perlican, a son to

Stephen and Ann March, named William.

1771—At Trinity—A daughter to Jonah and Hannah Newell, named Grace.

1773—A daughter to Benjamin and Catherine Higden, named Honora.

1773—A daughter to Wm. and Honora Hefford, named Christian.

1774—A son to Benjamin and Catherine Higden, named William.

1774—A son to Patrick and Mary Ducey, of the Gooseberry Islands, named Lawrence Henry.

Ireland's Eye—My bump of curiosity that was fairly prominent in my younger days, has been developed by frequent use as I have grown older. The name by which a place is known has always interested me, and I have not been able to dismiss the subject from my thoughts, till I have found it possible, the meaning and the history of the name. For some time past I have been trying to find the reason why Ireland's Eye received its name; the date, and by whom the name was given. I have been told that it is not Ireland's Eye at all, but "Highlands High," as suggested by the highlands of the coast line. I don't think, however, that there is any doubt about the name Ireland's Eye. I find it referred to by that name in the Church Register of 1802, when a child of Thomas and Patience Verge, of Ireland's Eye, was baptized and named John. The date of this baptism, does not necessarily synchronize with that of the giving of the name to the island; and I mention it merely to show that it was known as Ireland's Eye 120 years ago. It is quite possible that the name is many years older than that. Who can give me some definite information on the subject?

English Harbor is referred to in the old Church Registers as far back as 1758. Rider's Harbor and Salmon Cove as far back as 1768. Bonaventure (Bonaventura) back to 1771. Fox Island 1768, Cuckhold's Cove 1786.

Some Burials of Long Ago.

1805—Charles Hodder, planter at Ireland's Eye.

1815—Thomas Verge, Sr., of Ireland's Eye, aged 62 years.

1765—Two Roman Catholic strangers.

1766—A Roman Catholic stranger.

1775—William Deyer, a Roman Catholic.

1775—William Kirby, a Roman Catholic.

1776—William Sweet, a Roman Catholic.

1776—Thomas Archer, a Roman Catholic.

1781—Dennis Griffin, a Roman Catholic.

1807—John Moroney, Private in the N. S. Fencibles, drowned.

1816—John Meagher (cooper) a long resident of this harbor, drowned near Mr. Slade's wharf.

The Lesters are referred to in the old Church Registers as doing business in Trinity till 1804. The name of a George Garland appears as their successor in 1810, James Pointer Garland in 1811. (He was married here in 1813). John Bingley Garland was here in 1830, though his name is not in the Church Register. There must have been two George Garlands, as the one referred to on the Mural Tablet in the Mortuary Chapel died in 1839, aged 40 years.

Wedding Bells—160 Years Ago.

1768—Married, John Allen and Mary Power, both from Ireland.

1774—Married, Stephen Hookey, of Christ Church, Hants, and Sarah Ivamy, daughter of John and Patience Ivamy, at Bonaventure. (N.B.—This is the Stephen Hookey, whose headstone I dug up a few weeks ago.)

When Mr. Whitfield Bannister, of Trinity East, was troutling at Salmon Cove a year ago—in addition to the big trout, that he lost, he also lost his gold watch, and not knowing just in what part of the woods he had got from his pocket, he took his loss as a man, and bought another watch. During a tramp around the same pond on the King's official Birthday, this year, Mr. Walter White, of the Royal Bank found the watch in a clump of trees. The hands were rusty, but in other respects it was all right, and it has now been restored to its owner, after a year's outing in the woods.

A neat and Christian like monument has just been erected in St. Paul's Cemetery in loving memory of Charles Morris and his children. Mr. Morris died in the hospital at St. Anthony some three years ago, and his boy Frank, died in the Great War, that others might live. R.I.P.

Mr. Joseph Morris's premises has been a busy place day and night during the past week or two. In getting fish ready for market the men have taken advantage of every hour of sunshine and good air, and in their busy activities they reminded us of the busy days of long ago. A cargo of fish in casks and boxes, and being in barrels will be made up for the Barbados market. We wish them good success.

Trinity is beginning to look its best again—and that means a good

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**SLOAN'S LINIMENT**  
(GAIN'S REMEDY)

GERALD S. DOYLE,  
Distributor.

by Canon Lockyer in St. Paul's Church, Trinity, Mr. Richard Ivamy, of Britannia and Miss Eva Ivamy, of English Harbor.

Little Joan Lockyer is full of mischief.

Schr. Lucille B. Crosser, Plaster, master, fish laden, left for Barbados on Wednesday.

Answers to Correspondents.

Anglican.—From 1750 (and probably many years before that date) down to the year (Circa) 1829 the only spiritual ministrations to the people of Trinity were those of the Church of England. The greater number of the Irish youngsters were Roman Catholics; but the Church of England shepherded them all. They were all married, their children baptised, and they and theirs were led to rest in the old Church-yard, with the same Christian burial that the Church gave to her own children. Every marriage, and baptism, and burial, is carefully entered in the Registers of the Church; and whilst only in connection with the burial of some are the words "Roman Catholic" added (see burials mentioned in this issue) yet the names of many of those in the Baptismal and Marriage Registers

clearly indicate that they were Roman Catholics. In the year 1838 permission was given by the clergy and vestry of St. Paul's, to the Roman Catholics, and Wesleyans, to officiate at the burial of their own people in the Church-yard till each had provided a cemetery for their own use. All this is mentioned simply as a matter of history.

June 30th. —W.J.L.

**Household Notes.**

To test jelly juice for the "jelly stage," let some of the juice drop from the side of a cold spoon. If it sheets or breaks off, the cooking should be stopped.  
Cut quilt blocks by a pasteboard pattern made double and creased in the middle. The goods can be slipped between the pieces of cardboard and held firmly.  
A brass harness strap is excellent used on a lower line of a pulley clothesline to keep it from sagging. It does not rust and is pushed out when half the line is used.  
If you wish to make buttonholes in material which reveals, work the buttonhole after cutting with stitches not very close together. Then cut with a sharp knife and work over buttonhole in usual way.

THAT CORN will vanish when STAFFORD'S CORN CURS is used. It is easy to apply. Price 15c. Postage 3c. extra.

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