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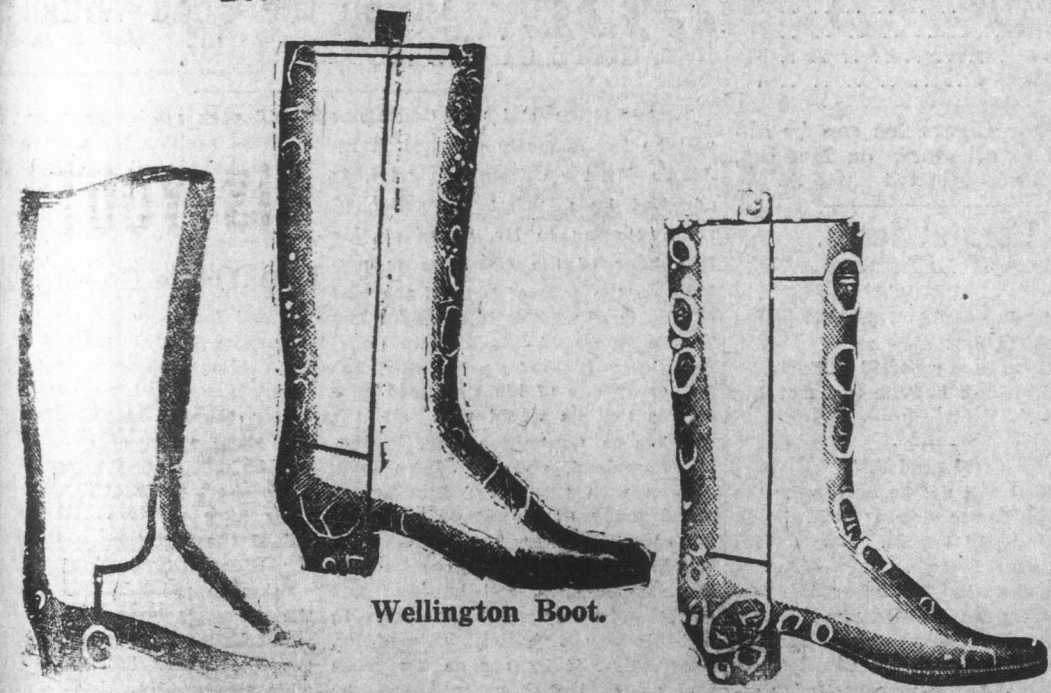
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## TRINITY

The first Sunday after Easter 1923, was a day that will be remembered in New Bonaventure for many years to come, owing to the special services that were held in the church there, and the fact that they were the last services to be held in it. This church was built some sixty years ago in the days of Rev. Benjamin Smith, and it was consecrated by Bishop Jones during his first official visit to that part of the parish of Trinity. During the last few years the building had been showing signs of weakness, such as are common to buildings without a stone foundation. The men of the congregation have been preparing the necessary timber for a new church during the last three or four winters, and the women have been working quietly and comely by, and as a result, all the material for the building is on the spot, and some hundreds of dollars are in the Bank to provide such things as cannot be got in the place. Plans for the new building have been prepared, and, (as I write), are in the hands of the Executive in St. John's, for official examination and approval.

In the meantime permission having been given by the Executive to take down the old building, the Rev. Chas. Stickings, arranged to emphasize the services of the Sunday by features such as would be in keeping with the special occasion, and would long be remembered, and otherwise fruitful in the teaching. At 11 o'clock the Saviour's own and only service—the Holy Communion, (preceded by Matins as a preparation) was celebrated, and every communicant (85) that could be present was there for their last Communion in the old church. It is always a beautiful service; but the reality of the Saviour's presence there, of which the people are ever conscious, was never more reverently and devotedly recognized, than by those people at the Last Supper with Him in those sacred surroundings. The absent members of the congregation out in the different parts of the world; the souls of the faithful departed; the sick and the aged of the parish were all remembered. In other words, as we are taught to pray in this service:—"That we, and all thy whole church may receive the remission of our sins, and all other benefits of His Passion." Yes, it was a beautiful service, beautifully rendered, and fraught with blessings to soul and body, such as only Eternity will reveal.

At 3 o'clock the church was filled again (with about 400 people) for the last evening. It was the same service that they and their fathers had closed the Sundays with ever since the coming of the first settlers to Bonaventure; but special lessons, hymns, and pages had been selected. It was the same service, but there was an intensified quiet solemnity about it, and an occasional tremor in the voice, as the people realized that it was the last rendering of it in the old church—the church in which they had been baptized, confirmed, and married, and to which the bodies of those called to rest had been brought, before being committed to kindred dust.

The lessons of the sermon were based on St. John's words: "Little children, it is the last time." The preacher tried to show the different effects the same word, or deed, or event always have upon us, when it has been uttered, or gone for the last time. For example, we value every word of our Blessed Lord; but especially His last words on the Cross. Every thing that our Lord has left us is very dear to us; but especially the last supper. The mother whom her boy has kissed so many times, especially treasures the memory of the last kiss of that boy who went away and never came back. How we love to talk over the last words of the dear old mother, or father, whom God has called to rest, etc. etc.

After the sermon, the hymn "Onward Christian Soldiers" was sung as a recessional, and at the first refrain the rector went to the Altar, and taking the Altar-Cross, led the people from the church, "With the Cross of Jesus, going on Before." The procession from the church to the Orange Hall (which has been kindly offered and accepted as the place to hold the services until the new church is ready) that procession was unique in the history of the parish. The rector, with the Cross, was followed by the Wardens with the Altar Lights. Then came six young men (communi-

cants) bearing the Altar itself. Then followed the Lay Reader and others with the Prayer Book, Lectern, etc. Then the President of the Women's Guild bearing the Lectern Bible. Then four men with the Organ, etc., etc., and then the members of the congregation with their prayer and hymn books, etc. It was all reverently done, "With the Cross of Jesus going on before," and placed in safe keeping in the Orange Hall, to be put in proper places by the Sexton for the Sunday and other services. Then followed the hymn "O God our help in ages past"; special prayers, and the Benediction; then a verse of the National Anthem, and the congregation wended their way to their homes, to talk over the doings of the day, and the lessons those doings were all intended to teach. The building has now been taken down. The concrete walls and pillars will be placed in position as soon as the work can be done, and in time for the Bishop to lay the corner stone, during his official visitation in May next. The building will cost about \$8,000. This will be provided for by the eighty men of the congregation, who will each endeavour to give \$100 in cash or labour, or cash and labour. They hope to have the building free of debt when it is finished, and thus ready for consecration; and if they continue to evince the same spirit of love and zeal as was evident on the Sunday of the last services they will do it all right. We wish them good luck in the name of the Lord.

## SERVANT'S AGREEMENTS IN 1840.

As I write I have before me the book containing the "Servant's Agreements in the Fall of 1840 between the Executors of late Robert Slade" to us in Trinity, though they have long passed to their rest. I have often referred to some of those men in a general way; but those agreements indicate their occupations, wages, etc., etc., such as may be interesting to persons other than myself. The printed agreement, with the necessary blanks to fill in, is from bound and copper fastened in its binding powers over the employee. Written in the margin of the printed form is the following: "Christmas Day and the two following days, Candlemas Day and St. Patrick's Day to be the only holidays allowed throughout the year." At the bottom of the document the following clause is inserted: "Wages to be paid in cash or bill at the option of the Executors, and if paid in bill a premium of twenty-five per cent. will be charged thereon." I give the outlines of a few representative forms: "John Flinn, in the capacity of blacksmith. Wages, thirty pounds currency, and he to take his meals in the cooper shop."

"John Mills in the capacity of sail-maker, rigger, etc. Wages, thirty-six pounds currency. He to take his supplies from his employer's stores, at the current harbour prices and to find himself in everything."

"James Lundrigan, in the capacity of Master Cooper and Gauger. Wages, thirty-one pounds currency, he engaging to keep himself perfectly sober." (A note in the margin indicates that he hurt his arm whilst intoxicated and his wages were docked accordingly.)

"William Wiltshire, in the capacity of schooner master. Wages, thirty-three pounds currency, and 1/2 a day extra for such time as he may be required to diet himself. (He was one of the crew of the Brig William and was lost near Tor Bay, Jan. 30th, 1842.)

"Elizabeth Newhook, in the capacity of housemaid, cook, etc. Wages, eight pounds currency, and one pair of fine shoes."

"Richard Maidment, in the capacity of gardener and helper in dwelling house, carter, etc. Wages, twenty-seven pounds, and 1/2 a day additional for his diet, and to find himself in everything."

"Richard Ash, in the capacity of agent at Heart's Content. Wages, sixty pounds currency."

"George S. Field, in the capacity of master of the brig 'Robert and James.' Wages, six pounds fifteen shillings a month. He to find himself in everything." (When Slade broke in 1861, Capt. Field lost his money that was on the books, lost his position, and not long after lost his house by fire.)

"Giles Smith, Sr., in the capacity

of cook on board the brig 'William.' Wages, eighteen pounds, and one canvass frock."

**FOUR INTERESTING MARRIAGES.**  
1794. Married, John Randall, of Simons-bury, in the County of Dorset, Great Britain, and Patsy, daughter of Absalom and . . . Phillips, of Kerley's Harbour, in this district.  
(These were the great grandparents of Captain Robert Randall of Port Rexton.)

1791. Married, Thomas Fowling and Elizabeth Dowry, both of this Harbour.  
1784. Married, George Outler, of Fordingbridge, England, and Sarah Wamel, of Trinity. (This name has died out in Trinity.)

1788. Married, Edward Maghar, of Tipperary, in the Kingdom of Ireland, and Patsy, daughter of David and Patsy Bayly of Bonaventure in this district.

## THOMAS AND MARY HURDLE.

Trinity.  
I have been asked if there are any references to the Hurdle family (now living in Dunfield) in the old Church Books. Yes. The Hurdles were amongst the earliest families who lived in Trinity. John Clothier married a daughter (Mary) of Thomas and Mary Hurdle in 1764. The other children of Thomas and Mary Hurdle were: John, Elizabeth, Thomas, William, Susannah.

In 1802 Thomas Hurdle Jr. was married to Mary Hunt.

In 1808 a daughter was born to them, and baptized Susannah.

In 1807 a son was born to them, and was named Samuel. This entry is marked "Cuckhold's Cove," and indicates the date when the first Hurdles went there.

Thomas and Mary Hurdle, Sr. never left Trinity. Mary died in Trinity in 1802, and her husband Thomas Hurdle, Sr. died in Trinity in 1810, aged 103 years.

Hurdle is still an old and respected name in Devonshire. Some of the descendants of Thomas and Mary Hurdle, in Dunfield, have, however, repudiated it, and have adopted the name "Earle," to which they are not entitled.

Thanks.—Thank you, Capt. Spracklin and Mr. Ladley for sending me the English translation of those Portuguese words in George Garland's Prayer Book; and also for kind words re my week-end notes.

## ANSWERS TO CORRESPONDENTS.

R.S.—Your grandfather came to Trinity, Newfoundland, about 1790, from the parish of Pinhoe, in Devon. He married Mary, daughter of Isaac and Dorothy Hogarth in 1794.

J.B.—Thomas Leonard came to Trinity from Tallow, County Waterford, Ireland, about the year 1800, and married Sarah, daughter of John and Martha Bannister of Trinity in 1804. (I presume the Leonards of British Harbour are descendants.)

Inquirer.—Yes, the name Mitchellmore is found in the old Church Books in the following connection:—"1814. Married James Mitchellmore of the parish of Newton Bushell, Devon,

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England, and Catherine McGrath of Trinity." This entry is signed by Mr. Mitchellmore, and his signature indicates a man beyond the ordinary. The marriage is witnessed by George Skelton and Charles William Pittman. I have not seen the name in any other connection.

## ST. GEORGE'S DAY IN TRINITY AND TRINITY EAST.

St. George's Day having been appointed as Nomination Day, brought many people into Trinity, and this was responsible for the ignoring of the festival of the patronal Saint of England. All the business places and the Telegraph office were open, and harring the display of flags by private citizens, the day was not observed. At Trinity East it was marked by the usual attendance of the S.U.F. and the L.O.A. Societies of Trinity East and Port Rexton, at Christ Church at 3 p.m. The service was conducted by the rector, Rev. F. P. Law, who also gave the men some plain and practical advice on the subject: "Honour all men." The church was filled with a devout and attentive congregation. The procession of the united societies to and from the church was led by the Port Rexton Brass Band.

An Anglican Club made up of members of St. Andrew's Church, has just been organized at Trinity East, and will be known as "the Garland Club." We wish it every good success.

Mrs. Noah Miller of New Bonaventure was called to rest on Sunday last, after a short illness caused by influenza and pneumonia. R.I.P.

The members of Girls' Friendly Society at Trinity, gave a varied and successful entertainment and tea in the Parish Hall on St. Mark's Day, April 25th. The proceeds were in aid of Church work in the parish.

April 28th. W.J.L.

Turquoise, jade, Egyptian blues, golds, bead grays and white are leading colors for the season.

## THE PERFECT DAY.

This seems to me a perfect day, a day beyond compare, although the skies are bleak and gray, and dank and raw the air; for I have got a volume gay, a pipe, an easy chair. The water falls with ghastly thud upon the window pane; I see men tolling in the mud, and cussing as they strain; the rivulet's become a flood, a wide morass the plain. The rooster is too tired to crow, and will be till he's dry; the seasick cattle sadly low, their backs humped three feet high; the landscape is a scene of woe, beneath a weeping sky. But I have found a gorgeous book that tells of blooming maids, of noble knights in arms who cook men's plain and practical advice on the subject: "Honour all men." The church was filled with a devout and attentive congregation. The procession of the united societies to and from the church was led by the Port Rexton Brass Band.

## Fads and Fashions.

Silk mousquetaire gloves have their long tops adorned with embroidery tucks and ruffles. A one-piece slip-on dress has a novel feature in its girle and panel made in one piece. A flat square purse of black moire silk has a large square clasp of Chinese white jade.

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