

TRINITY.

(Bonavista)
In the Bonavista Church Register, under date of February 12th 1893 is the following entry:—"Elizabeth Butler aged 84 years was found dead in her house. An inquest sat on the body. Verdict: that the deceased came to her death by violent hands, and supposed by her grandson who is lunatic."

The old Churchyard at Bonavista, like that of Trinity, is an interesting spot to those who have a reminiscent turn of mind. The names and epitaphs on the stones, as well as the designs of many of the stones, take one back to a generation of people who saw death and its surroundings from a viewpoint, different in several respects from what we see it to-day. The cross, as the emblem of our salvation finds little or no place on the stones; whilst the hour-glass, the gull, the coffin, the urn, the broken shaft, and other emblems of mortality, etc., indicate the trend of thought of the people of those days.

Here and there we find a skull on the right side of the face of the stone, and a cherub-head on the left side, representing, I presume, mortality and immortality respectively. Then again, the epitaphs of those days are largely local in their poetic make up, lugubrious in their setting; egotistical in their intention; and more or less false in their doctrinal teaching. This, to a large extent has changed, and is changing all the time for the better; and in a dozen different ways, the gloom of death is being dispelled, and the brighter side is being revealed and welcomed. The earliest burial in the Bonavista Churchyard, that is marked by a headstone, has on the stone the following inscription:—

"Here lieth the body of
WILLIAM DARE,
who departed this life
August 23rd 1725."

This is antedated by a year on the stone of Thomas Newell at Trinity East, that bears the date of 1724, to which I have already referred.

The top of the upper concrete step leading to the South East entrance of the Bonavista Church, is an old stone from which the lettering has all but disappeared. Upon close and critical examination of the partial outlines of a few faintly remaining letters, I found that it once marked the grave of Felix Bland, who was born in 1804, and was a son of John Bland, Esq., of Bonavista. Though the churchyard in Bonavista—like that of Trinity—has for many years been officially closed to burials, its surface just inside the fence, along the public street has been fittingly used, upon which to erect stones to perpetuate the memory of some of those men of Bonavista, who during the Great War, died that others might live, and whose dust commingles with the soil of a foreign land.

Amongst the Marriage entries in the Bonavista Register, we brought back such a flood of happy memories as the following:—

"1845. Married, Robert Tilley of Bonavista, and Katherine Newhook of New Harbour, Trinity Bay."
Mrs. Tilley's brother, John Newhook, lived in Trinity. She, and her children after they grew up, frequently visited here. During those visits, lifelong friendships were formed, and those of us who were privileged to be invited to the Tilley home at Bird Island Cove, forty five years ago, have not yet forgotten the many enjoyable features of his visit, and the beautiful home life that we were introduced to. Though the family, and the family name are still represented at Elliston, yet death, and removals have wrought those usual changes and separations; and we await the knitting up again some day of the severed friendship in that home, of which every true home on earth is a type and forerunner.

Whilst at Bonavista I was shown Mr. Abraham Akerman's family Bible, by his daughter, old Mrs. Ryder. I had no means of weighing it, but it is a very heavy book, and some idea of its size may be got from the fact, that it measures eighteen inches long, thirteen inches wide, and six inches thick. It is printed in the clearest possible



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type, has been often used, and cost nine guineas.

In response to my inquiries of last week about the base of the Bonavista Church Choir of Captain Gaylor's time, I have been informed that it was used in the Bonavista Church, and played by Sergeant Bailey, when, a few years ago the stringed instruments were used again to lead the praises. It is still, I am told, the property of the church, though used by a churchman in an outlying part of the parish in connection with a private band. I am glad to hear that (unlike the two belonging to Trinity) so far it has escaped being burnt.

A reader of my items has noticed that, in my references to burial places, I sometimes use the word Churchyard, at other times Cemetery, and yet again, God's Acre; and he wishes to know if those words have different meanings. I answer No, and Yes. No, inasmuch as they all refer to the place where the bodies of the dead are buried. Yes, in reference to the location of the burial ground, etc. A churchyard is a cemetery; but technically, a cemetery is not a churchyard. A burial-ground in connection with the church-building is known to us as the Churchyard. A burial-ground apart from the church building is known as the Cemetery. "God's Acre" is the German name for it. Here, however, acre only means field, not a measure of that name. I am not in the habit of using German names; but I like "God's Acre" or "God's Field" as a name for a burial ground.

The population of Goose Cove, Trinity, has been increased by a baby boy to Mr. and Mrs. Llewellyn Bartlett.

On Wednesday, August 9th, the Erikson House at Trinity was bedecked with flags, and other festive arrangements; and in the evening it was specially illuminated with electric lights; one feature of which was a large letter M, made of evergreen and outlined with miniature electric bulbs, over the main entrance. Passers-by wondered, who was "getting married," and the small boy stood with open mouth, hoping that whatever was going on, he may be privileged to share it. The letter M, however, was the key to the mystery. It stood for Mary, and Mary was Mary Pittman, and it was Mary Pittman's 58th birthday. So there! For the first time it was not celebrated in the old house. The children and personal friends, and the ever increasing number of grandchildren who foregathered on the occasion, had outgrown its space, and the celebration was transferred to the Erikson House, which barely provided the necessary table space. Twenty seven persons sat down to tea with Mrs. Pittman. Five of those were Mrs. Pittman's children. Four were either their husbands or wives. Twelve were her grandchildren and six were personal friends of the family. Three sons, fourteen grandchildren, and two great-

grandchildren were prevented by distance from being present.

The toast to Mrs. Pittman's health was proposed and spoken to by Canon Lockyer, and responded to by Hon. Alex W. Mews. This was followed by the toast "to the host and hostess" (Mr. and Mrs. Erikson) which was proposed and spoken to by Doctor Sinclair, and responded to by Mr. Erikson. After the testables were removed, the boor space was given up to games and dances till midnight, and a delightful all-round pleasant time has been reported. The telegraph office did a good business; for messages of congratulations and good wishes poured in steadily during the evening. From friends far and near, which, plus birthday cards, presents, and letters full of happy memories of the past, and good wishes for the future, attested the largeness of the circle of friends and the fulness of affection that the circle enclosed. Hon. Alex W. Mews, arrived on the eve of the birthday, and returned to St. John's immediately after the festivities.

Mr. Whitefield Bannister and Miss Louisa Jones of Trinity East, were married at St. Michael's Church, St. John's, by Rev. E. J. R. Nichols, and returned to their future home at Trinity East, by the Prospero on Thursday.

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KEARNEY'S.

(who like myself) have known Mr. Chaplin for nearly fifty years, his presence in our midst was a real pleasure, and we are glad to know that he and Mrs. Chaplin enjoyed us and ours. Come again.

Mr. A. B. Morine and Mrs. Morine registered at the Garland Hotel this week, and from there as a centre, they went out on an enjoyable and successful fishing expeditions to Trouty and Salmon Cove Brooks, and the ponds near seven-mile-camp, etc. This was not their first visit to Trinity but with the beautiful weather and freedom from responsibility that marked their visit this time, they were able to see Trinity as they had never seen it before, and to them (as to others in the same circumstances) has come the realization that it is an ideal place for rest of mind and body, and above the ordinary as a trout fishing resort.

Mr. and Mrs. Mark Chaplin came to Trinity by the Prospero last week, registered at the Garland, and spent a delightfully quiet holiday. It was Mrs. Chaplin's first visit to Trinity, and whilst she returns to St. John's with good impressions of "the only Trinity," we shall not quickly forget her distinct intellectual and enjoyable personality. Mr. Chaplin, though not here since forty odd years ago, needed no introduction to the older people of Trinity, the majority of whom have been comfortably clothed year by year by the "King of Tailors." To those

Judge Oke of Harbor Grace, in taking his first real holiday, wisely put Trinity on his itinerary; came to us from Bonavista and registered at the Garland. This was the Judge's first visit to Trinity; but he found a goodly number of old friends here who were more than glad to see him, and to prove it by their actions towards him. He has seen Trinity from every vantage point, and during exceptionally beautiful weather, and he has gone back to home and duty as a giant refreshed, ready and willing to talk and write about the natural, and other beauties of Trinity. We were all glad to see you, Judge. Come again.

Mr. Gus Parsons, of the Law firm of Fenelon & Conroy, St. John's, spent the week at Trinity, and (together with his wife and child who preceded him) has thoroughly enjoyed all the good things that Trinity offers in fine weather. Glad to see him.

I thank a friend in Bonavista for a piece of black oak that was taken from the make-up of an old French bateau, that has been found embedded in the bottom of O'Dea's pond, Bonavista.

An appropriate monument, surmounted by a cross, has been placed in the Church of England Cemetery, to mark the graves of John Woodbridge and his wife Louisa.

Mr. Gent intends to place his boy, Willie, at the King's College, Collegiate School, Windsor, N.S. He will go with him in time for the opening of the Michaelmas Term on September 13th. This school has a fine reputation, and is beautifully situated on the outskirts of the town of Windsor. Amongst the one hundred and twenty boys that usually attend, Newfoundland is always represented. We believe that Willie

will do credit to himself, Newfoundland, and Trinity.

Mr. Johnson, the Methodist Probationer of the district, conducted service at Trinity last Sunday.

Mr. Hatton, representing Davis and Lawrence was at the Garland, and called on his customers on Wednesday.

Miss Taylor of the Royal Bank staff, St. John's, came in by Wednesday morning express, and is staying at Garland Hotel. She will spend her annual two week's holiday with us, and those who met her last year are pleased to meet her again, and to do all in their power to make her visit a pleasant one.

The Trinity football team have asked the Catalina team to come to Trinity on Tuesday next and play a friendly game together. They have agreed to do so, and we shall be glad to extend to them the freedom of the town, and any other privilege that will give

them pleasure. Mr. Hussey has kindly given his grounds for the match, and though it lacks several features that go to make up an ideal field, yet the disadvantages will be shared in common, and the better team will win.

The Morine-Chaplin party are at Garland Hotel and with friends brought a delightful week to a close by a boating party and picnic, returning by Prospero for home. Cheerio.

ANSWERS TO CORRESPONDENTS.

S.T.—The broken-column is a poor emblem of the life that we believe never breaks off; the life that goes on in unbroken continuity after what we call death. It is a poor emblem to place in a Christian burial place, and at the grave of a Christian. Its silent teaching is in direct conflict with the teaching of God's word, and that given from Christian pulpits. The urn is all right if you believe in cremation, and intend to have it carried out instead of burial. If not, however, why

should you place it on the monument you intend to erect at your grave? I would advise you to take your theology from the Church, rather than from the monument maker. Better Christians than either of us have not been ashamed to use the cross for this purpose.—W.J.L. August 19th, 1922.

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