

TRINITY.

Although the effects of a century of peaceful life in many of the settlements of Newfoundland, have resulted in the removal of several things, which to our forefathers were only daily reminders of battles with the Indians, and which preceded their settling down to a quiet life; yet some few things here and there remain, as silent witnesses to the treatment on one side, and treachery on the other. These things, in and around Trinity—such as some ring-bolts embedded in the rocks on the shore of Trinity Pond; a mound on the Fort Point from which a human bone is occasionally washed out by the tide; a cannon-ball embedded in Spence's cliff—these and other things of a like nature, now and again arouse the curiosity of the rising generation, as to what part they played in the struggles of bygone years.

The history of Trinity, since the year 1583, when it was referred to by the courtly knight Richard Whitbourne as "the beautiful land-locked harbour of Trinity" where he "first saw the natural inhabitants, the Beothics or Red Indians." From that date, I say, the history of Trinity is fraught with accounts of incidents in Indian life and action. Here, where the waters of three beautiful arms meet, forming a harbour safe and secluded, the Indians had lived, and hunted, and fished for generations. The appearance of a sail in the offing, followed by the landing of some men, who erected a few rough houses, fished during the summer and left again in the fall, were the first indications to the Indians that their quiet life was soon to be disturbed, and their possessions disputed.

From a careful investigation of those houses, after their owners had gone, the Indians realized that those men intended to return. They did return in the spring, bringing others with them; and before ten years had passed, groups of wharves, stores, houses, etc., had been built. These structures constituted the beginning of an ever increasing trade between Poole, England, and the harbour known as Trinity. The Indians, however, were shrewd enough to see, that, in spite of the many intrusions into their hitherto undisturbed life, it was wiser for the present, to pocket their pride, and to live on peaceful terms with the ever increasing and insulting intruders.

Fifteen years passed, and one fine day in September witnessed some fifty Indians (led by their chief "Pea-ey") wending their way up the mountain side which led westerly from the settlement, through some wooded country, to a chain of ponds, leading to the level deer country in the near interior. They were sullen and sad, and it was evident that something more than usual had happened. Alas! they were the sole representatives of a once large and powerful tribe of Beothics, who for years lived in undisturbed possession of the beautiful village of Three Waters.

The great cause of a series of disasters that had come to them of late years, was the continuous influx of "youngsters" from Devonshire and Limerick; who not only interfered with the Indian's rights and privileges, and who spoke a language that was neither good English nor had Indian, but who also by their introduction of pea soup, hard bread, sweet oil, and rum had upset the Indians' digestive organs, with several fatal results. These "youngsters," however, were apprenticed to fishermen along the coast, and for a few years no "chairs had come out. Then the Indians were glad, and they began to hope they had seen the last of them; that their old manner of living might be restored, and that they might be spared the pain of moving away.

Such were their hopes! Then it was rumored that the Brig George was on her way from Poole, loaded with youngsters, peas, blunders and molasses—and the Indians grunted, looked sad, and shook their fists seaward. When the Brig entered the harbour, old "Pea-ey" and some of his men wended their way to the Nudick Point. As the vessel passed in, it became very evident that the rumors were, only too true. There were the youngsters' sure enough, and the odour of molasses, which was quickly detected by the Indians' sensitive organ of smell, did add insult to injury. Turning to his men the chief was heard to say: "hookum, shukum ogo la," which in English meant—boys, that settles it, and we must go.

Within an hour the camp was struck, and the sad procession, before-mentioned, was moving westward up God's Cove pinch, towards the interior. They had not much of this world's goods, and hence, their only burdens—besides the papooses—were a few cooking utensils, four large and rusty guns, some shot, and several large and well filled powder horns. There was a sameness about the dress and actions of the men. One, however, was clothed more scantily and more fantastically than the others; but what he lacked in clothes and dignity, he made up by noise, and dramatic performance. His weird

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and piercing shrieks were accompanied by the rattling and flourishing of two large ring-bolts that he had stolen from the dock-yard, and appropriated as fitting symbols of his office—he was the Doctor—the Medicine Man of the tribe.

(To be Continued.) Looking over the Marriage Register of old St. Paul's, I find that from 1758 till 1810 it was not the custom for either the persons married or the witnesses to sign their names. The entries were as follows: "October 21st, 1760. Married Joseph Lusk and Mary Irvy." This marriage was solemnized by Rev. Benjamin Lindsay; and as it was the last marriage on his part, it is followed by the note: "This was the last couple the Rev. Benjamin Lindsay married here. Now succeeds those who were married during the four years vacancy of the mission." During those four years, eighteen couples were married by the Church Clerk in the Church. Then on June 3rd, 1764 is the entry: "The following marriages were celebrated by James Balfour, M.A., present Missionary to the Society for the Propagation of the Gospel in Foreign Parts." On August 18th, 1810, the following entry was made: "Married, Joseph Stickland, Dorset, England, and Sarah Chapman of this Harbour." This entry is the first to be followed by the signatures of the persons married and those of the witnesses, and this has been continued till the present day, together with the signature of the officiating priest.

From 1810 down to the days of Rev. Benjamin Smith, the officiating priest was satisfied with two witnesses to the marriages solemnized by him; but Mr. Smith insisted upon all the bridesmaids and girls signing—plus the "father-giver." This, of course, was unnecessary, but it is the unnecessary parts of the entries by the old parish-clerk, and those of Mr. Smith that have added a sentimental value to the entries. I have frequently been told of the pleasure it has given to people, in their being able to read in my notes, the names of the witnesses, either to their own marriage, or of their fathers and mothers or friends.

I know enough of human nature to understand the fullness of this source of pleasure, and that is one reason why I so often publish the names in my notes. I know that they are of very little interest to strangers; but I also know that many of my readers are Trinitarians, to whom the names I give are familiar, and to whom the smallest details in connection with those entries are deeply interesting—bringing back, as they often do, memories of the happiest hours of their lives, or the lives of others.

Let me give a proof of this. Some time ago, upon the death of an old citizen, I published a copy of his marriage entry in the old book, together with the names of eight witnesses. He and his wife had been married sixty years. A friend who called on his widow during the week after her husband's death, knowing how fond they had been of each other, expected to find her sad and disconsolate. To her surprise, however, she found her reading the Saturday Evening Telegram, and her face beaming with happiness. Conscious of her visiting friend's surprise she said: "I have just been reading about my wedding in the old Church, and of the boys and girls who witnessed it. They are all gone now but myself; but I can see it all now as if 'twas then, when we were all so happy, and I would not have missed the reading about it for anything." Then the tear mingled with the smile, but

often reads over that marriage entry, and it never fails to give pleasure.

Let me give two of such entries and names:— White-Clunn. 1855. Married, Robert White to Caroline Clunn. Witnesses: Sarah Clunn, Emma Pittman, William Pittman, John Delaney, John Stewart. N.B.—These were the father and mother of Bishop White. Ash-Field. 1864. Married (Capt.) Francis Ash to Mary Sibella Field. Witnesses: William D. Cross, Mary T. Buchanan, Joseph Ash, Margaret Crocker, Andrew Tavernor, Elizabeth Mahorn, Alonzo W. Earle, Margaret Pittman, Patrick Crocker, Maria Ivamy.

The following extracts from the old Church Register, of marriages and baptisms, are chiefly of people who lived in, and whose descendants are still living in Salmon Cove (Champanny) district of Trinity: Shinox-Hone. 1787. Married Jas. Shinox of the parish of Lobeth, County of Dorset, and Silence Hone, daughter of Robert and Mary Hone of this district. The marriage was read by Thomas Clifford in the Church, between 9 and 10 o'clock in the morning.

Goldworthy-Haley. 1792. Married Edward Goldworthy, of Salmon Cove, to Elizabeth Haley, of Bonavista. Sprague-Wells. 1798. Married Richard Sprague, of Salmon Cove, to Catherine Wells, of English Harbor. Hooney-Stivey. 1799. Married Stephen Hooney, Jr., to Mary Stivey, of Salmon Cove.

Ennis-Hone. 1801. Married William Ennis, of Dublin, to Mary Hone, of Salmon Cove. Dea-Stivey. 1801. Married Thomas Dea to Joan Stivey, both of Salmon Cove.

Stivey-Dea. 1802. Married Richard Stivey to Ann Dea, both of Salmon Cove. Hiseock-Hogarth. 1808. Married Edward Hiseock, of Fox Island, to Elizabeth Hogarth, of North Side.

Barnes-Pottle. 1806. Married William Barnes to Sweet Pottle, both of English Harbor. Stivey-Hiseock. 1806. Married Thomas Stivey to Martha Hiseock, both of Salmon Cove.

Sprague-Rix. 1806. Married Edward Sprague, of Salmon Cove, to Ann Rix, of Ship Cove. Bloomfield-Rix. 1818. Married Jas. Bloomfield, of Salmon Cove, to Elizabeth Rix, of Ship Cove.

Stivey-Hiseock. 1814. Married Benjamin Stivey, of Salmon Cove, to Mary Hiseock, of Trinity. Freeman-Rix. 1828. Married Geo. Freeman, of Salmon Cove, to Elizabeth Rix, of Ship Cove.

Moody-Stivey. 1826. Married Jas. Moody to Elizabeth Stivey, of Salmon Cove.

Baptized, October 17th, 1830; Elizabeth; May 29th, 1832; John; June 26, 1836; George; children of George and Elizabeth Freeman, Salmon Cove.

Freeman-Randell. 1838. Sprague Freeman, of Salmon Cove, married to Mary Ann Randell, of Ship Cove.

Miss Hudson, the new teacher for the Methodist School at Dunfield, came last week. She has not taught before; but she looks forward with pleasure to her vocation.

The tern schooner Marguerite Ryan left Trinity last week for Labrador to load fish for the European market.

Miss Alice Miller, of St. John's, is visiting her cousin, Miss Stella Lockyer, in Trinity. (Sept. 8.)

I desire to thank the Whitbourne correspondent of August 31st, for her kind expressions of interest in my welfare, as well as for her appreciation of my efforts to keep Trinity in the lime light.

Messrs. O'Leary and Doyle registered at Garland Hotel last week. Mr. O'Leary represents Mehan & Co., and Mr. Doyle represents Dr. Chase.

Mrs. A. Tulk (nee Eme Morris) wife of the new rector of Portland Cove, is visiting her parents, Mr. and Mrs. Joseph Morris, in Trinity.

Rev. H. E. Kirby, of Lamaline, registered at Garland Hotel on Friday last, on his way to visit relatives and friends at King's Cove and Open Hall.

Rev. W. R. J. and Mrs. Higgett, of Harbour Grace, are the guests of Mr. and Mrs. William White, Trinity. They will spend a fortnight with us.

Miss Field, sister of Canon Field St. John's, came by Friday's express, and is the guest of Doctor and Mrs. Fitzgerald, at Trinity East. (Sept. 7.)

Miss Rachel Fowles, telegraph operator, at Trinity, is spending her holiday in St. John's. Her sister, Mrs. O. Morris has charge of the office during her absence.

Mrs. E. Grant and Miss Florence were passengers by Saturday's express from Humbermouth on their way home to Trinity from Blanc Sablon.

Mr. and Mrs. R. A. Parsons are spending a holiday with Mrs. Parsons' parents in Trinity. Mrs. Parsons was Bessie Somerton. Mr. Parsons was a teacher in the Church of England school in Trinity some years ago. Since then he has taken the course in Law at McGill University, Montreal, and was graduated a

Bachelor of Civil Law with honors last year. He is now practicing Law with Mr. J. Fenelon, one of the leading lawyers in St. John's, and present conditions point to a brilliant future.

Mrs. Forster is spending a few days in St. John's with her sister, Mrs. Baird.

In "rejoicing with those who do rejoice," we offer Sergeant Ryan our congratulations upon his promotion to the position of Head Constable.

As the Sebastopol remained in Trinity Saturday evening and night, owing to stress of weather, we were given the privilege of extending to Rev. H. Gordon, of Sandwich Bay, the hospitality of the Garland Hotel Dining Room (as Mrs. Jenkins' guest) and the social pleasures of the rectory, thus making a joyful break in his tedious journey to Labrador.

Mr. James, of Brigus, North, registered at Garland Hotel on Monday. He is travelling in the interests of the "Catholic Record."

The Editor of the Diocesan Magazine will kindly accept my best thanks, for his kind references to me and my work, in the September issue.

A local football club has been formed at Trinity, and some friendly games have been played with the club at Trinity East. The field used for practice and games is the old Collis garden, just under the ridge of Rider's Hill. It is a poor substitute for athletic grounds, but the best that can be secured. At a practice match between the married men and the bachelors, the married men went down to defeat, which they attribute to the fact that a bachelor had lined up with them. In future every man will have to deposit his marriage certificate with the goal keeper, before he will be permitted to take part on their side. Three bottles of Minard's Liniment per man will be supplied free on application.

—W. J. L. Trinity, Sept. 10th.

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