

## Kidney Disease

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## TRINITY.

In the most ordinary walks of daily life, and in the daily life of the most ordinary people, places, things, often change from the common-place, to places of reverence and veneration, because of their new association with some person, or with some event of more than ordinary importance. Thus, a photograph, or a lock of hair, is a very ordinary thing when the person it represents, or to whom it belongs is alive; but when the person has passed into the unseen world, it becomes a sacred thing, and it is treated with such loving attention as was unknown before.

The same change often takes place in connection with a house. The house itself would attract but little attention, nor would it be regarded as other than a distinctly common-place. But when you are told that Shakespeare, or Milton, or Longfellow, or some other great person was born in it, it becomes at once, and for ever, a very different place in your estimation—because of the association; because of the something that happened there. It was so with a little Cove on the Bonaventure side of Bonaventure Head. So far as we know, till about a hundred years ago, it was too insignificant to be known by any particular name. It has, what the old people would refer to as an "indraght" of some twenty yards, with a perpendicular cliff on either side rising to the height of, at least, one hundred and fifty feet. To the fishermen along the coast, it was known as a good temporary shelter for a small boat from a northeaster, and nothing more.

About one hundred years ago, when Parson Bullock lived in Trinity, and was priest, and doctor, and coroner, etc., etc., to people on both sides of Trinity Bay, two persons from Apey Cove, Smith's Sound, decided to get married, and due preparations were made to go to Trinity for Parson Bullock to "tie the knot." It was early spring, and as several other persons had need of things that could be got only in Trinity, a large, open boat was fitted out, and with the bride and groom came as passengers, to Trinity they came—only to find, however, that Parson Bullock was then visiting his flock at Bonaventure.

They waited patiently for some time, but as he had not returned, and a northeaster was springing up, they decided to go back home again. About the time they had left Trinity to go west, a crew of men had left Bonaventure with Parson Bullock to come east; but finding the wind too strong to face around the Head, they went into this little Cove for temporary shelter. They had not been there very long when the boat from Trinity came scudding along before the wind, and keeping as near to the shore as it was safe to do. When they came opposite the little Cove, they were surprised to see a boat and crew in the shelter. Parson Bullock was a man with a physique beyond the ordinary, and sitting alone in

the stern of the boat he was quickly recognized.

The skipper in charge of the bridal party changed his course, and ran in alongside of the other boat, and acting as spokesman for the groom elect, he told the Parson where they came from, and what they had gone to Trinity for—"and now, Parson," he added, "What are we going to do about it?" Parson Bullock was equal to the requirements of any occasion, and he replied: "Let us go ashore on the beach, and I will marry them there." The Parson and his vestments were quickly landed, and far behind him, and there, on the rocky pavement of the beach, with the perpendicular cliffs towering high on either side of them; with the sky as a roof above them, and the screaming gulls as a choir—there in surprise and staid, in the quietude of a calm that was in marked contrast with the howling northeaster outside the sheltering cliffs, and with the two crews in the boats as witnesses, James Walters and Joanna Matthews were officially declared man and wife together, and the blessing of Holy Church was pronounced upon their union, as they knelt on the rocky beach. During the ceremony the wind went down, and taking advantage of it, the Parson and the newly-married couple went on board their respective boats, and with cheers exchanged, and "fish ee mach joy" to the bride, the Parson left for Trinity, and the bride party for Apey Cove, and "lived happy for ever afterwards."

The Cove remains to-day the same as it has been since. Its formation centuries ago—the same, but not the same, for since that memorable marriage ceremony in it, the common-place, nameless cove in the face of that rugged cliff, has been known, and is known, and will continue to be known as THE CHURCH.

It is no longer passed by as unthoughtful of notice. The fishermen sometimes lift their caps as he passes it; and the officers of the "Petrel" call passengers' attention to it; and tell the interesting story that is associated with it. I am going to ask Capt. Day to toot the whistle as he passes it. Thus the story will be handed down to future generations with renewed interest, for surely it would be a pity to have it forgotten. If I were an artist, I would immortalize it on canvas, and I can think of no marine subject more worthy of such treatment, than that marriage in such circumstances, and with such strange and sublime surroundings.

By the courtesy of Mr. Edwin Grant, I have been shown a photograph of the machine for splitting codfish, to which I referred in my outline history of Mr. Grant. The machine is manufactured by the Smith Canning Machine Co., Seattle, Washington, U.S.A. The two "Iron Splitters" (as they are designated) manufactured for Messrs. Job Bros., are the only two of the kind yet built. One is intended for Blanc Sablon, and the other for St. John's. A trial machine in operation was exhibited in St. John's, and Gloucester, last year in the presence of Mr. Grant and other fish experts. At that time the work of the machine was not quite satisfactory, and Mr. Grant was in a position to point out the defects, and to suggest the necessary improvements.

Those defects have now disappeared, and the improvements have been embodied in the machine, and at a public demonstration of it a few weeks ago in Seattle, before seventy representative men, the machine did fine work and gave general satisfaction. The machine stands about six feet high, and is driven by a gasoline engine. The heading, splitting and removal of sound bone, are effected in regular order, and then the fish is carried along through a tube by an endless chain, and deposited in a wheelbarrow under the end of the tube. The pressure on the fish as it passes through the machine, and over the drum, is regulated by springs under the plates, so that all sizes of fish are dealt with in the same way, and come out of the tube in the same finished condition.

The number of fish thus treated in a given time, depends upon the qualified activity of the two men in attendance, as the machine will operate just as fast as the men can place the fish in position on the table, and

in connection with the revolving plates on the other side. The sound bone is removed through a hollow tube (that dips its end under the end of the sound bone) and by a saw-knife in the end of the tube, revolving two thousand times a minute, as the tube advances.

The inventor is now working on a model of this machine for use on fishing schooners. This will embody all the features of the larger machine, but will be only forty-eight inches in height over all. It will be driven by a two-cylinder, four cycle gasoline engine, built integral with the machine. Probably next year will find every American and Lunenburg banker equipped with one of those machines. To Newfoundland, however, will belong the honor of introducing, and operating the first of the larger machines, and to Trinity, in the person of Mr. Edwin Grant, belongs the honor of suggesting practical improvements, such as have been helpful to the inventor in making it a success. The larger machine at present is worth about \$6,000.

I have just read in the public press of the recent passing, in St. John's, of two persons, who, years ago were numbered amongst our citizens, and who in their day and generation contributed towards the home life of our town. These two persons were Mrs. Sarah Bugden, widow of Mr. George Bugden, and Mrs. Lydia Thorne, widow of Mr. Joseph Thorne. Each had been living with one of her children in St. John's, for several years, but she never lost her deep interest in the doings of Trinity. Though each was well known to me in my boyhood days; yet it is to the home of Mr. and Mrs. George Bugden that my memory takes me back particularly, for they never lost an opportunity to be kind to me, and I spent happy hours, either in Mr. Bugden's coopershop, or in the home close by. May they rest in peace. In the old Church records I find the following entry: "Married, December 15th, 1860, by Rev. Benjamin Smith, George Bugden to Sarah Welchman. Witnesses: George Stoneman, Elizabeth Wells, Henry Hewitt, Sarah Hewitt, Elias Hodde, and Fanny Fleet, all of whom have long since passed to their eternal rest."

Rev. Hugh Blackledge has given notice to the public of an auction at the rectory, Trinity East, on Tuesday, March 22nd. At this auction all his household furniture, etc., will be offered for sale.

The Valentine that took first prize last month, read: "Your cheeks are red; but the times are blue; Sugar is dear and so are you."

Mr. H. Fraser, representing the White Clothing Co. of St. John's, registered at Garland Hotel on Monday last. He is the first of the brotherhood of commercial travellers to visit us this year, and we are glad to see him again.

During Lent, to date, daily morning and evening prayer, (with meditation) has been said at 10 and 5 in

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Don't stay bilious or constipated, with your head dull, your stomach sour, gassy, upset. Take one or two Cascarets to-night sure for your liver and bowels and wake up clear and fit. Children love Cascarets too. No griping—no inconvenience. 10, 25, 50 cents.

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## Sunday Services.

C. E. Cathedral—8. Holy Communion; 11. Morning Service; (no children's service); 6.30. Evening Service. Story of the Cross will be sung at close of Service.  
St. Thomas's—Holy Communion, 8; Intercession Service, 10; Morning Prayer and Sermon, 11; preacher, the Rector; subject, "The Dark Lines in God's Face"; Sunday Schools and Bible Classes, 2.45; Mission Service and Sermon, 6.30; preacher, the Rector; subject, "John Macdonald's poem, 'The Everlasting Mercy, or the Fact of Repentance.'"  
St. Mary the Virgin—8. Holy Communion; 11. Matins; 2.30. Sunday School; 2.45. Classes; 6.30. Evensong.  
St. Michael's Church—8 and 11. Holy Communion; 6.30. Evening Service.

## METHODIST.

Gower St.—11 a.m. Rev. T. B. Darby, M.A.; 6.30 p.m. Rev. E. W. Forbes, B.D.  
George St.—11 a.m. Rev. E. W. Forbes, B.D.; 6.30 p.m. Rev. D. B. Hemmison, B.A.  
Cochrane St.—11 a.m. Rev. W. B. Bugden, B.A.; 6.30 p.m. Rev. G. J. Bond, LL.D.  
Wesley—11 a.m. Rev. D. B. Hemmison, B.A.; 6.30 p.m. Rev. W. B. Bugden, B.A.

Congregational Church—11 a.m. Rev. G. J. Bond, LL.D.; 6.30 p.m. Rev. T. B. Darby, M.A.

St. Thomas's—The services for tomorrow are detailed elsewhere. The second week of the Lenten Mission begins, and the preacher, both morning and evening, will be the Rector. This week's mission services have all been very largely attended, and the devotion and inspiration observed has occasioned great thankfulness. The quartettes rendered during the week by Misses Olive Major, Eva Jones and Messrs. C. Hammond and T. Seymour were musical features at once delightful and helpful. Rev. Mr. Moulton also contributed to this important portion of the mission services. During next week the services will be continued along similar lines, at the same hours; but in addition, there will be a mission service for children every afternoon at 4.15. A cordial invitation is extended to any who would like to attend.

Congregational Church—Men's Bible Class every Sunday at 2.30 p.m. Special speaker to-morrow Rev. Dr. Bond. Men of all ages cordially invited.

C. M. R. C.—The Class will meet at 3 p.m. The series on the History of the Church with a view to further information on the questions of Intercommunion and Revision will be continued. All members are particularly requested to be present. Subject: "Efforts and Suggestions."

Gower St.—9.45 a.m. Men's Class-meetings; 2.30 p.m. Sunday School and Bible Class; 6.30 p.m. Men's Public Worship. The preacher will be Rev. T. B. Darby, M.A. The Pastor will preach in the evening. Subject: "What would you do, if you were free to do as you liked?" A cordial welcome to all strangers and visitors.

Wesley United Prayer Service—tomorrow morning at 9 o'clock. And at 10 o'clock the Victory Class meets. The leader would like to see a large number of members present at that meeting as he has to make further arrangements for Easter service. Out-pourings of devotion will be cordially welcomed at either of these meetings.

The Gospel Mission will hold an Evangelist's Service in Adelaide St. Hall on Sunday afternoon and night. Hours of meeting, 2.45 and 7. Speaker, the Rev. R. Moore. A collection will be taken at both services for the poor. Come and help. Week night service Monday, Tuesday, Wednesday and Thursday, 7.45.

Adventist, Cookstown Road—Song Service at 6.15. Come and join in the singing. The Pastor will speak on "The Seventy Weeks of Daniel, Nine (9)." This subject is an exposition of

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If your skin has the habit of continually getting oily and shiny—you cannot begin too soon to correct this condition.

A certain amount of oil in your skin is necessary to keep it smooth and supple.

But too much oil not only spoils the attractiveness of any skin by giving it an embarrassing shininess—it actually tends to promote an unhealthy condition of the skin itself. A skin that is too oily is constantly liable to infection from dust and dirt, and thus encourages the formation of blackheads, etc.

You can correct an oily skin by using each night the following simple treatment:

With warm water work up a heavy lather of Woodbury's Facial Soap in your hands.

Apply it to your face and rub it into the pores thoroughly—always with an upward and outward motion.

Rinse first with warm water, then with cold—the colder the better.

If possible, rub your face for thirty seconds with a piece of ice.

Get a cake of Woodbury's today, at any drug store or toilet goods counter—give your skin its first treatment tonight. A 25-cent cake of Woodbury's will last for a month or six weeks of this treatment, and for general cleansing use. The Andrew Jergens Co., Cincinnati, New York and Perth, Ontario.



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## Side Talks by Ruth Cameron



## WHY FIDGET?

Did you ever hear a more expressive word than the word "fidget?"

It is one of those words that just make you see the thing it describes.

And don't you dislike that vision it brings to mind?

Why do people do it?

I have seen the prettiest girl almost spoiled by a habit of fidgeting, and I have seen a plain girl acquire dignity and charm from the habit of restfulness.

It doesn't seem like much of an art to be able to sit perfectly still on a chair in an easy, relaxed, graceful position, and to keep one's hands quiet. And yet it must be, since so few people, comparatively, possess it.

Hands the Worst Offenders.

Many people, women especially, even if they do not keep shifting their bodies from this position to that, or moving their feet, are apt to fidget with their hands.

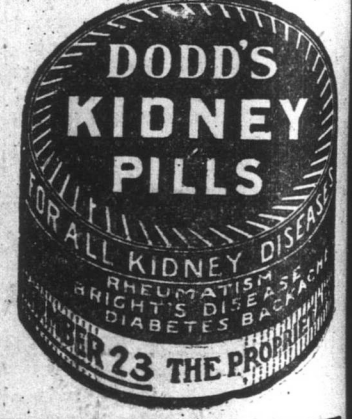
Either they raise the hands to the face, often obscuring the mouth and making it difficult to hear what they say, or they are constantly arranging and rearranging their hair, or they play with a chain or a handkerchief or the arms of the chair.

The hand seems to be about the hardest part of the body to relax. They are the part we work with and they don't seem to know how to stop doing something—especially we restless Americans.

Some People Fidget With Their Faces.

People also fidget with their faces, biting the lips twisting the mouth up, and screwing the face into exaggerated expressions of one sort or another.

Bracelets, especially those for the upper arm, are being worn.



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