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THE CANADIAN NORTH-
WEST.

Homestead Regulations.

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 3 and 10, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 16 years of age, to the extent of one quarter section of 160 acres, more or less.

ENTRY.—Entry may be made personally at the local land office for the district in which the land to be taken is situated, or at the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, provided application for same has been made in writing to the local agent, and a fee of \$10.00 in charges for a homestead entry.

HOMESTEAD DUTIES.—A settler who has been granted an entry for a homestead is required to pay the provisions of the Dominion Lands Act and the amendments thereto, to perform the conditions connected therewith, under the following plans:

(1) An entry for a homestead is made upon and cultivation of the land is commenced during the term of three years.

(2) If the settler (or settler, if the land is in the hands of a company) is unable to make a homestead entry under the provisions of this Act, reasons upon a form in the vicinity of the land entered by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to be substantially true.

The provisions of a second entry is restricted by law to those settlers only who have completed the duties upon their first homestead to entitle them to patent on or before the 2nd July, 1905.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for settlement under the same township, or as adjoining or cornering township.

A settler who wishes himself of the provisions of clauses (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with bullocks for their accommodation, and have pasture.

APPLICATION FOR PATENT.—Should be made at the end of the three years before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

INFORMATION.—Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, time, cost and mineral laws, as well as respecting Dominion lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories.

W. W. COLE, Deputy Minister of the Interior.
B. B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

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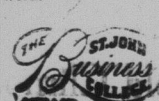
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A NOTABLE EXHIBITION.

The annual festival in honor of Wil-
liam of Orange was celebrated in the
usual fashion last week, Sir Wilfrid
Laurier's Autonomy Bill lending some
additional zest to the occasion. In
this connection it is interesting to
note what is thought of the patron
saint of Orangeism by some twentieth
century English Protestants. A few
weeks ago, an exhibition of objects
gathered from all over England illus-
trating the history of religion in the
Kingdom was opened at St. Alban's
by the bishop of that town. The cat-
alogue of the exhibition is an elaborate
work, giving besides the names of the
objects some historical comment upon
them. When it comes to certain docu-
ments showing the strained relations
between William III and the bishops
and clergy of the Church of England,
the hero of the great "Protestant
Revolution" is described as "a Cal-
vinistic Dutchman, of foul life and dis-
agreeable manners." Upon this the
Athenaeum remarks, "If the catalogue
had been issued at Belfast instead of
St. Albans, whole cohorts of police
would have been necessary to prevent
the Town Hall and its contents from
being wrecked."

The St. Albans' Exhibition gives
valuable testimony to the use of the
Holy Scriptures in the churches and
monasteries of mediæval England. We
quote from the Athenaeum's report:

"A notable late twelfth century
Bible, in three great volumes, comes
from Winchester, where it was
written; Lambeth sends a splendid Old
Testament of the same date with illu-
minated letters and pictures. . . .
Hereford sends a glossed Psalter which
is also late twelfth century. . . .
To pass to the next century, there
are a Gospel Book (Hereford), a
Psalter, two Vulgate Bibles of the
time of Henry III. . . . Sidney Sussex
College, Cambridge, sends a finely il-
lustrated Bible, in double column, of
the opening of the fourteenth century

"The Bishop of Truro contributes a
highly interesting connecting link be-
tween the MSS. and books printed
from movable types; it is a Bible
Pauperum, about the year 1420, hav-
ing on each page a New Testament
picture between two appropriate Old
Testament pictures, printed from
wood blocks."

Scholars knew all this before, of
course; but the exhibition will tell
many Englishmen for the first time
that the Bible was read by the
Reformation.—Casket.

THE PIAZZA PEOPLE IN VACA-
TION TIME.

By John Robertson, in Dominion's for August.

The piazza plays too large a part in
many a vacation. Some guests rarely
venture beyond it; conjectures in re-
gard to the menu of the coming meal,
or criticisms of the preceding one, to-
gether with desultory comment on
dress, or mild gossip about the cir-
cumstances of other guests fill in their
daily program. They are in their
chairs when the carriage goes to the
station and when it comes back, and
can report on every arrival and de-
parture. Between times the women
knit zephyr shawls, and the men read
aloud from papers that are at least a
day old. Occasionally there is heated
discussion, but as a general rule in-
ertia reigns. There is always mild ex-
citement over anything that promises
to lead up to an engagement, but this
diversion is becoming more rare as
young women grow in independence
and the art of providing for them-
selves. The mail furnishes engrossing
occupation, between writing letters
and receiving them. The exchange of
home news and the explanation of
home conditions necessary to put a
stranger in touch with one's interests
while away the hours agreeably. And
then there is usually one guest whose
peculiarities afford conversation for all
the other. At one hotel the woman
who whined over her health attracted
much attention. She complained of her
doctor and the restricted diet he en-
forced—and ate everything, in such
large quantities that the waiters
fought over serving her. She al-
ways wore her hat, and when she
wasn't eating examined her compan-
ions at table, on their religious be-
lief.

AN UNHAPPY OCCURRENCE.

All Catholics take an interest in
those who are converted to the
Church. The more prominent the
worldly position of the convert, the
greater is the interest taken in the
conversion.

In one week the daily papers have
recorded the baptism into the ancient
faith of two ladies well known in their
social spheres. One is the daughter
of a former Vice-President of the United
States. The other is the sister of the
Protestant Episcopal bishop of
New York and the widow of a distin-
guished artist. Both are women of
large wealth and of wide influence.
Both have been for years earnest seek-

ers after truth, and have at last found
peace for their troubled hearts.

But the joy which Catholics feel over
these conversions is not wholly with-
out alloy. Conversion and perversion
seem to march forward with an even
step. In the same week the dispatches
told of the open apostasy of the
daughter of the best of fathers. John
Boyle O'Reilly was the highest type of
Catholic Irishman. He loved the
Church as deeply as he loved his na-
tive land, and for either he would
have willingly laid down his life.
"There is no other Church," he used
to say; "they are only way stations."
Last week the child of this gifted poet
and patriot abandoned her father's
faith in order to change by marriage
his honored name into the unspeak-
able and cacophonous cognomen of
Hooking.

There is the usual moral in the story
of these three women. The two con-
verts had nothing to gain by embrac-
ing the Catholic faith. Wealth and so-
cial position are already theirs. They
may even lose the friendship and es-
teem of some who are near and dear
to them. But they were ready to
make the sacrifice in order to follow
whither the light of conscience led.

It was different with the unhappy
pervert. She cannot be said to have
wealth. By the marriage for which
she apostatized she improved her
worldly condition. She also won the
favor of the wealthy classes of Protestant
society in Boston. Since her fa-
ther's death his younger children have
lived and moved entirely in this en-
vironment. They were educated at a
non-Catholic college, and sought to
avoid the people of their own race and
faith.

There is no use in seeking to assign
responsibility for this unhappy oc-
currence. But it has its lesson for
ambitious and worldly mothers. If
these wish their daughters to remain
faithful to the Church, they must be
careful in choosing their associates
and the place of their education. The
Protestant or the non-sectarian col-
lege is always dangerous to faith and
frequently to morals. Prudent non-
Catholics send their daughters to our
convent schools. If all Catholic
mothers were zealous to guard their
children's faith from worldly contam-
ination, there would be no need of re-
cording many an apostasy.—The Lead-
er, San Francisco.

ETIQUETTE.

Reader, B. C.—Wedding announce-
ments are issued in much the same
form as invitation to a wedding, the
wording only being slightly different.
They are usually engraved on heavy,
unruled cream laid paper, wider than
ordinary note paper. The announce-
ment appears on the first page of the
sheet only, and is as follows:

Mr. and Mrs. Arthur Blank
have the honor to announce the mar-
riage of their daughter,
Emily Louise,
to

Mr. John Edward Dash,
which will take place at the Church of
St. John the Evangelist, on Thurs-
day, July 27th, at 2.30 p.m.

Two sets of envelopes are used for
wedding announcements. The inner
envelope is left unsealed, and bears the
names of those members of the family
to whom the announcement is made,
thus, "Mr. and Mrs. Brown, the Misses
Brown."

The outer envelope, which is just a
size larger, is sealed and addressed to
"Mrs. Brown" only, as an ordinary
letter would be.

The wedding stationery should be or-
dered a full month before the time.
Make out a list of those to whom an-
nouncements are to be sent. Allow a
margin of twenty or so additional in-
case of accidents, or new names sug-
gested. Write to a first-class station-
er or engraver in the nearest large
city, and ask for samples and prices.
An engraved form would also be sent
as a sample. The announcements
may be written, if economy is an ob-
ject, as engraving is expensive. Print-
ing should not be resorted to, as it is
not considered good form for social
purposes.

Little Woman. I. When introduced to
a lady, if seated at the time, she should
remain seated and bow, or half rise
from her seat when making the bow.
If a conversation ensues, and the lady
to whom she has been introduced can-
not seat herself by her side, but re-
mains standing, she should then rise and
stand also, while talking to her. This
refers to an impromptu casual intro-
duction, but if it is an intention in-
troduction—that is, if a lady is
brought up to her for the purpose of
being introduced—she should rise on
her approach and remain standing a
few minutes with her. When this
kind of introduction is made it is
usually to a relative or great friend of
the one who makes it, and in that
case to rise and shake hands is the
correct thing to do. Thus "Yes" or
"No" cannot be said in reply to this
question, as it depends upon the na-
ture of the introduction and the cir-
cumstances under which it is made.

2. When a gentleman is introduced
to her, if it is only a question of bow-
ing in acknowledgment, she should re-
main seated; but if she is expected to
shake hands, as aforesaid, the intro-
duction being a special one, to rise
would be correct for the purposes of
so doing. It would be either patron-
izing towards him to shake hands
when seated or over-familiar. Thus
in this case also circumstances must
regulate the course followed. Generally
speaking, a bow is sufficient recog-
nition of an introduction under ordi-
nary conditions, but very many intro-
ductions do not come under the head
of ordinary ones. If unacquainted
with her, or but just introduced to
her, do not rise when the visitor
takes leave of the hostess.—Montreal
Star.

SYMPATHY IS ALWAYS WELCOME.

Said a young woman in my hear-
ing: "I never know just what to say
to people who are in sorrow, so I
never say anything if I can help it.
And the more I feel the less I can say.
I can write a note of condolence quite
easily, for the stilted phrases slip glibly
from the pen, even when I know
that they are useless, for they never
comfort the least little bit. But when
I am face to face with bereavement I
am dumb, although my heart may
ache. Still, it makes little difference;
words can't help people in grief. And,
if they did, all I could say would be,
'I am sorry.' As if that were not
the best thing to say. That simply
phrase carries with it more true sym-
pathy than dozens of stilted expres-
sions. When we were in sorrow, and
felt as if we were numbed by the aw-
ful loneliness of our grief, that seem-
ed ours and ours only, what did it
mean to us when our friend came, and,
putting her arms about us, sobbed:
'Oh, my dear, I am so sorry! so sorry!'
That genuine, unpremeditated
outburst brought sympathy that soft-
ened grief, although nothing could less-
en it. It is a mistake to think that
so-called letters of condolence do no
good. Of course they cannot relieve,
sorrow, but, to the grief-stricken,
there is great comfort in knowing
that somebody cares; that the
thoughts and prayers of friends are
with her who walks in the Valley of
the Shadow of Death. And to one in
sorrow the world in general seems
such a heartless, careless place. Let
us not feel that, because dozens of
other people have written letters or
spoken phrases of pity to the bereav-
ed friend, our little note or word is
unnecessary. It may be just the
touch of sympathy that will soften
the rebellious grief and bring much
needed tears; it may be just the drop
of sweet in the cup of bitterness that
but for that tiny drop, would be intol-
erable.—Exchange.

SELECTED RECIPES.

Swiss Pancake.—Beat the yolks of
four eggs light and then beat in gradu-
ally half a pound of confectioner's
sugar, quarter of a pound of sifted
pastry flour, and fold in the white of
the eggs beaten to a stiff froth. Line
a shallow baking dish with oiled or
buttered paper, sift powdered sugar
thickly over it and turn in the batter.
Sift more sugar over the top and
place in a quick oven. Bake about
seven minutes, until firm in the centre
when touched lightly with the finger.
When done spread quickly with warm
jam, roll up and serve in slices, hot
or cold. When served cold whipped
cream or vanilla ice cream is some-
times served with it.

Plain Omelette.—Beat four eggs very
light. Have ready a pan of hot butter
pour the beaten eggs into it, and fry
it until it is of a fine brown on the
underside, then lap one half over the
other, and serve hot. Just before you
lap it, sprinkle a little salt and pep-
per over the top. Chopped parsley
or onion may be mixed with egg be-
fore it is fried.

Fruit Cake.—One pound of raisins,
the best and well cleaned, one pound
of citron cut one, one pound of cur-
rants, ten eggs, one pound of butter
beaten to a cream, one cup of the
best molasses and two cups of light
brown sugar, one tablespoon of inna-
mon and one-half of cloves and all-
spice with a grated nutmeg, one cup
of sour cream, two teaspoonfuls of
soda, about five cups of flour well sifted.
Steam four hours and bake one
hour. This will make three loaves.

Hominy Waffles.—To one cupful of
boiled hominy freed from lumps add
one pint of milk which has been scalded
and cooled, one tablespoonful of
butter, one-half of a teaspoonful of
salt, one tablespoonful of sugar, one
pint of flour and one-third of a cake
of compressed yeast dissolved in a
little warm water. Beat well, cover
and let rise over night. In the morn-
ing add two eggs, the whites and
yolks beaten separately, and bake in
hot, well-greased waffle irons.

The general Intention recommended
to the associates of the Apostleship
of Prayer for the month of August is
"Christian Goodness."