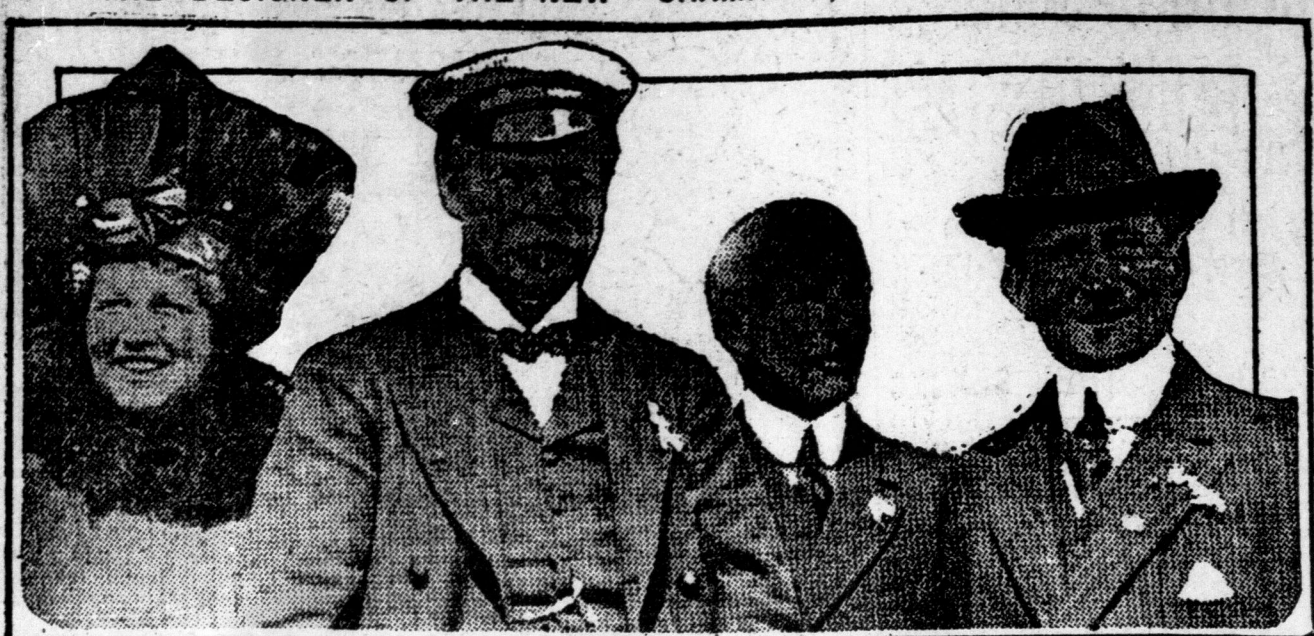


THE COUNTESS OF SHAFTESBURY, SIR THOMAS LIPTON, MR. C. NICHOLSON,
THE DESIGNER OF THE NEW "SHAMROCK," AND MR. MARCONI.



Photographed at Gosport after Shamrock IV, had been christened by the Countess of Shaftesbury and safely launched in Portsmouth Harbor. The new challenger is a big boat which will carry enormous sail, her mast being some 120 feet long and costing, so we are informed, £200. Sir Thomas is making yet another noble attempt to lift the cup, with all the disadvantages on his side as usual—the long trip over the Atlantic, for one, not to mention the fact that the Americans are at liberty to build two or three yachts and select the best, while Sir Thomas can only rely on one. Cup-lifting is a very expensive hobby, but shows a sporting spirit, and for that reason the public will wish the latest Shamrock better luck than her predecessors.—The Tatler.

CHESTERTON CHARGES THE FUTURIST CULT

[G. K. Chesterton in T. P.'s Weekly.]

Futurism first fell across our path, I think, in connection with the poet Marinetti. I rather like Mr. Marinetti; he, I think, is simply playing the fool. He wants to have a sort of carnival; and to do him justice, he has promised to be hors de combat when he is forty (or thereabout). If I remember the proclamation of "Poetica," and to surrender to young poets, who will come against him, "clawing the air with hooked fingers"—a vivacious Italian gesture perhaps. But certainly Mr. Marinetti, or was, vivacious, and I would wear a false nose at his carnival with pleasure.

When he suggests that the new drama should consist of calamities happening to the audience, and proposes (by way of a beginning) that the same set should be used several times over to persons selected for their punctiliousness or pugnacity, I quite agree that it would be devilish funny. But why the well-established institution called "a serious play" should have anything to do with new aesthetic canons I do not understand. What we call a practical joke has been pretty well known to most of the generations of Christendom; and Mr. Marinetti's only originality is in the dithyrambic and transcendental way in which he talks about it.

A Serious Practical Joke.

Thus, you or I might say, in the

casual course of our social custom: "Let's make a butter-slide for the bishop." But Mr. Marinetti would say: "The Priest laden with the age-long fatness and slowness of a blind and ewish past, shall suddenly change his plodding tread for one mad moment of the glory of speed. His legs shall aviate with an insane smoothness; he shall claw wrappings of the past; he shall find the impossible postures."

Or, suppose you or I were giving hospitality to some princess or peeress, we might say in our hospitable mood: "Let's make her an apple-pie bed." It might awaken her silvery laughter—or our silvery laughter anyhow. But Mr. Marinetti would not be content with laughter; he would want seriousness. He would say (speaking of the apple-pie bed): "Sleep is our foe! We have abolished night! We affirm to Italy, London, and the suburbs that we are a grave! The futurist bed, which, we announce, refuses admission to the subject applicant who asks from it the assurance of sleep. This seriousness is all that Mr. Marinetti has added to the good old Christian practical joke. But, when all is said, there is well a Latin lightness of touch in the way he does it, that makes it very hard for me to believe that he

embarrasses students of every race and language and clime, from Korea to the Balkans, and from Poland to the South American Republics.

Learning and Forgetting.

What the Student Movement does is not so easily stated; for there is no rigidity about its outward observances, which vary as a good deal with the circumstances of a particular branch and the temperament of its members. One annual evidence of vitality is the Swanwick conference, where men (in fannels and football shorts) and women (in rather less pronounced negliges), spend ten days in forgetting a great many things, and learning a great many more. What they forget are such things as the walls of partition between church and church or between this school of theological dogma and that. What they learn is a new expression of more or less probably not expressed at all. Father Kelly, who wrote a notable book a year or so ago on religious unity, ascribed the wide vision that came to him solely to his experience of a Student Movement conference; men increasingly influence the thought of the churches, like Mr. Glover, of Cambridge, who has written a radical book to the movement in equally unguarded terms, and what is true of them is many times more true in the case of the ordinary undergraduate whose sphere is for the most part in the making.

What, finally, does the Student Movement count for? Obviously a question admitting of nothing like a comprehensive answer. In the first place, it is an organized and cohesive international religious force enrolling in its ranks in every country men destined for the most part to enter the church, and whose influence in political or professional or business or religious life, it was a diplomatist of world-wide reputation who told Dr. Mott that he knew of no man whose influence was greater than that of the Student Christian Federation.

A Problem Solved.

Something which the movement is doing for religious unity has already been suggested. In the Student Movement itself the problem of unity has long ago been solved. For it is a movement consciously arisen, and already many who have been schooled in its ranks—men of names who would be easy but invidious—are arising to positions of leadership in their churches. Churches convinced that the spirit that animates the Student Movement has power equally to sweep away the divisions that separate church from church, and to bring to the knowledge to all who had any part in the preparations for the Edinburgh Conference of 1910—the outstanding example of religious unity in recent years—that it was the inspiration and application turned what might well have proved something like a fiasco into one of the most notable gatherings of a generation.

It is fitting enough, for the movement has always been intimately associated with foreign missions. It grew up with and finally comprehended the Student Volunteer Movement. Missionary work is now in vogue, and it is a (Swanwick) attracting no appreciable attention, though they are attended by some two thousand men and women students of every race and clime, and the foremost religious speakers of the day. What, then, is the Student Movement? What is its function and what is its place among the religious forces of today? What is its name implies clearly enough—an association, and the more elastic of religious organizations, of men and women students of every university and college and every Protestant denomination, from Oxford and Cambridge to the Borough Road Training College, and from High Churchmen to Quakers, if one may commit oneself to such periphrastic antitheses. So much is true of this country alone, but it must be remembered that the Student Movement is only one national branch of a world-wide organization, the World's Student Christian Federation, with perhaps the most remarkable of contemporary religious leaders, Dr. J. R. Mott, at its head, and a membership

FREE LAW FOR ENGLAND'S POOR

During the last three years various schemes have been promulgated by the rule committee of the high court to cope with the problem of rendering legal aid to the poor. The old system of enabling persons who were not more than £25 to sue in forma pauperis had for a long time proved unsatisfactory, and with abuse, and was severely criticised before the divorce commission. After several abortive attempts to remodel and extend the old practice, a final set of rules has been recently issued, and is now in force.

"Briefly, the effect of the new rules is as follows," explains a barrister in the "Manchester Guardian." "In place of the old and somewhat opprobrious term 'pauper,' the 'poor person' comes into being. A 'poor person' henceforth is one who satisfies the court that he is not worth more than £50 (excluding his wearing apparel, tools of trade, and the subject matter of the litigation in question) and who is unable to pay the costs of the proceedings. The new rules are under the personal direction of a judge the limit of £50 may be extended to £100.

"The poor person must make his application to be admitted as a 'poor person' in a prescribed form, a copy of which can doubtless be obtained at the district registries of the large towns. The applicant has to state his means, the names of the parties to the proceedings, and the nature of his own case, and must give the names and addresses of two persons to whom reference may be made. The application may then be left with the district registrar, or where the action is or is to be in London, with certain prescribed officials.

"It is at this point that the co-operation of the legal profession is called in aid. Solicitors and counsel are invited to send in their names in two separate and distinct categories—first, of those willing to undertake the preliminary work of inquiring into and reporting on the applicant's means, and secondly, of those willing to undertake the subsequent task of conducting the actual litigation on behalf of the poor person.

"The district registrar will keep two separate lists of the advocates willing to practice in his district in those two respective capacities. Having received an application from a poor person, he will choose—presumably in some fixed rota—a counsel and solicitor from list No. 1 to examine and report upon the case. These will have to inquire into the means and position of the applicant and into the merits of his case. Ultimately they will send in to the court, through the registrar, a confidential report as to whether or not the applicant is entitled to be admitted as a poor person. The court thereupon, if satisfied that the case is reasonable and fit for the aid of the law, will order the admitting the applicant to take or defend or be a party to legal proceedings as a poor person.

"The applicant is then entitled to have counsel and solicitor assigned to him to conduct his case. For this purpose the registrar will make his selection from his second list. But on no account may the applicant be allowed to act in the preliminary stages of reporting be assigned for the purpose of litigation in the same case."

"THE GREATEST THING IN THE RELIGIOUS WORLD"

STUDENTS' CHRISTIAN MOVEMENT.

[London News.]

It would be an interesting experiment to question a dozen or so of men in reasonably close touch with contemporary religious life as to what they regard as the most effective religious force in Great Britain today. Not that there would be any prospect of obtaining identical or even similar answers. About half, no doubt, would give their verdict for the Church of England and the Free Churches, according as their own preconceptions led them, and of the rest three or four would point to the brotherhoods, while those who were nearest to the truth would take command by the Student Christian Movement.

To say this is no doubt to dogmatize from a personal opinion, but at any rate there is no lack of corroborative evidence to call. Not long ago I happened to be discussing the Student Movement within the same week with a recent chairman of the Congregational Union, a High Church evangelist, and a tutor at a Wesleyan theological college. Each

of them gave his verdict on the movement in practically identical language—"the greatest thing in the religious world today." Public declarations to the same effect might be quoted by the dozen. A recent charge of the Archbishop of Canterbury, in which he gave his testimony to the Student Movement as "one of the most remarkable organizations which any part of Christendom at any time has seen."

What the Student Movement is. A society of which such language is every day being used is clearly worth a little careful examination, and the more so because this particular society is far less well known than it should be. It goes on its way with little noise or advertisement, and its annual conferences (this year's are now in progress at Swanwick) attracting no appreciable attention, though they are attended by some two thousand men and women students of every race and clime, and the foremost religious speakers of the day. What, then, is the Student Movement? What is its function and what is its place among the religious forces of today? What is its name implies clearly enough—an association, and the more elastic of religious organizations, of men and women students of every university and college and every Protestant denomination, from Oxford and Cambridge to the Borough Road Training College, and from High Churchmen to Quakers, if one may commit oneself to such periphrastic antitheses. So much is true of this country alone, but it must be remembered that the Student Movement is only one national branch of a world-wide organization, the World's Student Christian Federation, with perhaps the most remarkable of contemporary religious leaders, Dr. J. R. Mott, at its head, and a membership



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The Kick of the Atoms

[The Nation, New York.]

(Sir Ernest Rutherford, F.R.S., whose discovery of radioactive substances won him the Nobel Prize, has given two interesting lectures on the constitution of the atom, and the evolution of the elements, to the National Academy of Sciences, Washington. With brilliant experiments he showed the atoms at work so that the audience could count them and see them kicking.)

Flashes Perpetual Motion.

In the first lecture Sir Ernest described recent work on the nature of molecules and atoms, dealing first with Perrin's remarkable work on the Brownian movement. This is shown under a powerful microscope by very small solid particles immersed in a liquid which are seen to be in perpetual motion of an absolutely irregular kind. It has been conclusively demonstrated that the motion of these particles, one one-hundredth of an inch in diameter, is due to impacts against them of the molecules of the liquid. They strike them on all sides at random, and the result is a perpetual motion in a manner which, although irregular, conforms in so remarkable a way of the laws of probability that it may be calculated the number and size of the molecules.

Photographing Atoms.

Another discovery of the last two years is that of the law of reflection of the X-rays by crystals, investigated by the late Sir William Bragg, and by Bragg and his son. It has long been assumed that the properties of crystals are due to the regular arrangement of atoms, and molecules in simple geometrical order, and investigation of the geometry shows that there are over two hundred possible ways of arranging atoms. It is found that a beam of the invisible X-rays from a vacuum-tube produces on the photographic plate

a large number of spots distributed with great regularity around the central image. The assumption is that these spots are due to the setting in vibration of all the atoms which send off reflections in all directions. The rays cause an interference like that produced by ordinary light, so that from the measurement of the photographs may be determined not only the wave-length of the X-rays but now unknown, but even the distances by which the atoms are separated one from another.

Leading up to the subject of the electron, or particle, proved by Sir Joseph Thomson to be 1,800 times lighter than the lightest atom, that of hydrogen, Sir Ernest conducted the beautiful experiment of the beam of cathode rays, made luminous by a fluorescent screen. The beam, being deflected by a magnet held near, is shown to be composed of small particles charged with negative electricity.

The discovery of radioactive substances has made clear that these bodies emit radiations known as beta rays, which are found to be composed of small particles moving with great velocity, and to be identical with the negative electrons of the cathode ray in the vacuum tube. It was suggested that the atoms of all the elements are composed of these primordial electrons, but Rutherford's own work has demonstrated the corresponding importance of the alpha rays, composed of much heavier particles than the beta particles, travelling at a much slower speed, and "positively" charged. It is by means of these alpha and beta particles that the evolution of the radioactive elements, a series which now contains about thirty members, is explained. At intervals an atom explodes with

great violence, emitting an alpha or beta particle, and changing its atomic weight and chemical nature. These atomic changes are more violent than any known chemical reactions, and it is to them that the extraordinary properties of the radio-active bodies are due.

In spite of the enormous number of alpha particles emitted by second, Rutherford has accomplished the apparently impossible task of counting them, and the lecturer concluded with a brilliant experimental demonstration of this remarkable feat. A minute tube of radioactive gas, so powerful as to cause fluorescence in a crystal bright enough to be seen by the whole audience was held near a tube having a fine hole through which the alpha particles might enter, and affected by its electrical action a sensitive electrometer. This instrument, composed chiefly of a very thin fibre, projected by a powerful microscope upon a screen, enabled the audience to count the alpha particles entering the hole, one by one, each kick of the electrometer fibre.

A Brilliant Experiment.

In the second lecture Sir Ernest prefaced his own theory of the atom by showing the wonderful photographs of C. T. R. Wilson on which may be seen the actual tracks of the alpha and beta particles, made visible by their action on the droplets of water produced in a fog-chamber. These trails, though generally straight, show sudden angular changes of direction, which are explained as impacts with atoms. The changes of direction are so sudden that they must be caused by enormous forces, as observation which has led Rutherford to his conclusions, a series of very small nuclei, surrounded by rings of negative electrons, like planets around an infinitesimal sun.

A CRIME WHICH WILL TELL

A WARNING TO AUSTRIA TO SET HER HOUSEHOLD IN ORDER—THE DANGERS IN EUROPE'S POWDER MAGAZINE—CASE FOR THE SOUTH SLAVS

"A Serbian perpetrated a crime which has changed the course of Austrian, and perhaps of European history," says the Nation, referring to the death of the Austrian heir.

Race Hatred.

"The race hatred, to which this murder testifies, is terribly strong, and unless it is met with a counter force, it will grow," says the Nation. "So far the wrong has been all on one side. To-day it is the proud and overbearing empire of Austria-Hungary which is the cause of the Balkan wars. There are in Albania, Macedonia, in Bosnia, and in Galicia, causes and pretexts enough for trouble. There have been a number of recent groupings of the powers, and so unnatural and unfortunate. There never was a time when the three western powers had a duty to come together for the preservation of European peace."

HER LITTLE JOKE MAY COST HER MILLIONS



Mrs. Waldorf Astor, Jr.
[Special Correspondence.]

London, England, July 31.—Just because Mrs. Waldorf Astor, Jr. made a casual remark concerning the tightened strings of Lord Dundreary's money bags, the elder Astor, who is an ex-patriate American seeking a dukedom, threatens to disinherit her husband. Mrs. Astor was one of the four beautiful daughters of the late Lord Dundreary, who was murdered by the Charles Dana Gibson drawings.

ever that the assassination was the stupid, blundering, and cruel expression of the well-justified feeling that the South Slavs are an aggrieved race.

Bitterness of Serbia.

"Although we do not believe that Serbia has had any conscious part in the Bosnian plot, the racial bond between her and Bosnia and Herzegovina (which are to her 'lost provinces') is, of course, very strong," adds the Spectator. "The bitterness of Serbia against Austria has remained a terribly sharp thing ever since Austria coerced Serbia, while Germany stood by in shining armor."

During the Balkan war Serbia well knew that if she failed, and were left gasping and exhausted on the ground, she would pass into the hands of Austria. Her whole ambition now is to challenge, or at least handsomely to resist, Austria whenever the occasion comes. The report that Serbia and Montenegro intend to unite themselves is only an intelligent deduction—it is not based on fact—from the widespread consciousness that Austria has always been the chief enemy of the Slavs. It is very easy to imagine circumstances in which the Slavs of Bosnia and Herzegovina would spring the trap of Serbia. They would, after all, only be helping themselves.

"And then Roumania, the one state which was left free and secure after the Balkan war, will not forget that the Hungarians dominate territory which is for her Roumania, Ireland, and that she is strong enough to seize and hold something out of any general scramble. There are, indeed, more difficulties than we, as well-wishers of Austria-Hungary, care to count. Nor is it possible to say how most of them can be overcome, but at least there is one great and obvious cure for the perennial weakness, and the most crying scandal, of the Empire of Austria-Hungary. It is the fact that the South Slavs must not be allowed anywhere to remain the sport of a Magyar or a Teutonic domination."

No Lectures to Serbia.

"Lectures to the Government of Serbia on their diplomatic manners cannot possibly serve any useful purpose," says the Times. "The attitude of King Peter's Government has been perfectly correct hitherto, and we shall assume that it will continue to be correct until proof to the contrary is forthcoming. It is the right and the duty of the dual monarchy to make the best use of its investigation into all the circumstances of a crime. It is their right and duty, no less, to expect from Serbia all such reasonable and lawful service as investigation as one state owes to another."

Serbia Slab Problem.

"By far the most important thing," says the Spectator, "which emerges from the horror and disturbances surrounding the archduke's assassination is the fact that the South Slab problem, so far from being on the way to settlement, is more complicated and acute than ever. The archduke's assassination is the fact that the archduke murdered by an Orthodox Serb? We have no doubt what-

THIS COMMONER "FLOCKED ALONE"

Late H. R. Emmerson Was an Independent Within the Liberal Party.

WAS THOROUGH RADICAL
Opposed Both Laurier and Borden on Navy—Believed in Public Ownership.

[From Toronto Star.]

There are two kinds of men in Parliament. Of the one kind you can be sure, who they go up, they go down, they support their party. Of the other there is always a chance that they may "bolt." The latter are not always influential, but their speeches are always breath of fresh air. Yet there is always a certain curiosity when they arise; and if the issue is large, the House listens with interest to see what line they will take.

The late Henry R. Emmerson was of this second class. In his later years he was fond of comparing himself to Lord Dundreary's peacock, who flocked alone. One of the occasions on which he made this comparison, not very long ago, was the question of the second reading of that bill, Mr. Borden had moved his amendment for a grant of two battalions, and Mr. Monk had moved for a referendum.

"Having listened carefully to the speech of Mr. Emmerson then stated his position, 'and having seen that I have not been heard, I am conscious of being a lone peacock,'

that in many respects I do not concur either in the amendment to the amendment (Mr. Monk's), or in the amendment (Mr. Borden's), and that I am not wholly in accord with the original motion itself (second reading of the bill)."

"So emphatic is the realization," he continued, "that I begin to be impressed with the conviction that I shall be obliged, like Lord Dundreary's peacock, to flock all by myself alone."

His Declaration of Faith.

And then he went on to describe his relation to his party in language which is very characteristic of his attitude and of the conception he had of the Liberal party.

"For thirty-five years and upwards," he said, "I have been an active adherent of the Liberal party. I am so today, and I believe that I shall be so to the moment of drawing my last breath. For thirty-five years, I have served that party and I hope that a few years more at least will be permitted me to continue that service. One of the reasons why I have been associated with the Liberal party, and why I hope to be continued with it, is the liberty of conscience that is given to every individual."

WHO WANTED TO KNOW?

[Puck.]

Mother (sternly)—Young man, I want to know just how serious are your intentions toward my daughter.

Daughter's Voice (somewhat agitated)—Mamma, mamma! He's not the one!

BY ACTUAL COUNT.

[Boston Transcript.]

Willie—Mamma, I saw a dog today that had only three legs.

Mother—Weren't you awfully sorry for him?

Willie—No; he had one more leg than I had.

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past, and the moment that it deviates from that course, it will have ceased to be a Liberal party."

Mr. Emmerson may be added to this incident, took the ground that the Government should provide training ships to train men for a Canadian navy, and that that navy should be built up gradually. In the meantime he proposed that a fund of, say three or five million dollars a year should be laid as "Canada's Peace Fund."

It is a "notification" to the nation of Europe and of the world that Canada was determined to support the Empire in her hour of need, if that hour ever came.

Another big subject on which Mr. Emmerson showed his independence was the management of the Intercolonial Railway. He believed in the operation of that road by and for the people of Canada, and especially for the people who live along its rails. He opposed the proposal of the Hon. George F. Gurnham for the establishment of a board of management from the outset, and he continued to criticize the board of the Hon. Mr. Gurnham as it existed. He criticized also the management of the road under its present manager, Mr. E. F. Guellet. Nor was Mr. Emmerson alone in his criticism. He had in mind always the principle that the road should give good service to its patrons, and he feared that both the board and the manager were failing to do so.

Opposed Raising of Rates.

From the same standpoint he was opposed to the raising of rates on the Intercolonial. He believed that the Government road was a valuable protection for the shippers of the eastern part of Canada against higher rates on the other railways; and he was always up in arms at the suggestion that the I.C.R. should be handed over to any of the railway corporations.

"The very moment you discuss the question whether the Government of this country shall part with the Intercolonial Railway," he said on one occasion when this suggestion was mentioned in the House, "you are face to face with one great issue, whether you will have a Government-operated railway, or whether the people will tolerate a railway-operated Government."

Mr. Emmerson was not only an independent within his party. He was a radical as well. His protest this last session against the establishment of a royal family in Canada was not an isolated piece of quirkery. It was his radicalism that made him so faithful to Government ownership of railways. It was his radicalism that led him to dissent from the naval policy of both parties. It was his radicalism also that made him a free trader within the Liberal party—a radicalism which he expressed during the budget debate only this spring.

A NEW PICTURE OF TITLED BEAUTY



Richard's QUICK NAPHA
THE WOMAN'S SOAP
Viscountess Curzon, wife of the eldest son and heir of Earl Howe. She is the most remarkable instance of long life was that of the Countess of Desmond. This merry widow in 1684, having survived her husband the twelfth Earl, 70 years. She retained her faculties to the last, and she died at the age of 140, and according to the inscription on her tomb at Muckross Abbey, "that what she had lived for long pilgrim renewed her teeth twice." The Countess appeared likely to beat all records of longevity, when, relates Sir William Temple, "she must needs climb a tree to gather nuts; so, falling down she hurt her thigh, which brought fever, and that brought death."

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DIED AT 140.
One of the most remarkable instances of long life was that of the Countess of Desmond. This merry widow in 1684, having survived her husband the twelfth Earl, 70 years. She retained her faculties to the last, and she died at the age of 140, and according to the inscription on her tomb at Muckross Abbey, "that what she had lived for long pilgrim renewed her teeth twice." The Countess appeared likely to beat all records of longevity, when, relates Sir William Temple, "she must needs climb a tree to gather nuts; so, falling down she hurt her thigh, which brought fever, and that brought death."