

Large congregation at both services greeted Rev. William Beattie, D.D., C.M.G., at his first appearance in the pulpit of the First Presbyterian Church Sunday.

Dr. Beattie endeavored, he said, to "not whitewash, but to characterize, not only his relationship with the congregation, but the latter's attitude to the community in which its influence is exerted. At both services the pastor urged upon his congregation the importance of the social service.

Taking his morning text, Galatians, vi., 2, "Bear ye one another's burdens, and so fulfill the law of Christ," he referred to the splendid working out of this principle by the army of workers in the In stress and turmoil of war a real spirit of service was most evident among the men, he asserted.

Quoting as an illustration Baxter's story of Montague, the rich, luxurious young fellow, who enlisted in a battalion of rough, big-hearted workmen, the pastor related how the spirit of comradeship and service prevailed, and how eventually the young man's conversion of mind and life constituted a gentleman underwent a radical change.

"The rough, uncultured chaps," he said, "with whom he mingled, were the very ones who went to the front in the war, and were wounded in No Man's Land, two of them giving up their lives in the attempt. In this bearing of one another's burdens on the battlefield you have an example of service that may well be emulated by this congregation."

There are millions today leading "lives that should be leading men," declared Dr. Beattie during his evening sermon, based on Exodus, ix., 2, "What is that to me thy hand?"

"The rod in Moses' hand was his staff," the pastor continued.

"It was not only the symbol of the daily occupation, but token also of the accumulative experience of the life's work. Because Moses led well the sheep of Israel, a shepherd's staff became a sceptre by which he would lead men."

Dr. Beattie spoke of the ethical wrong of the principle of a minimum output, and warned young men and women against the principle of giving as little as possible in return for the contents of their pay envelope that such an attitude would only result in their remaining at the bottom of the ladder.

"There are many today," he pointed out, "who hold inferior positions who should be leading. If they had made full use of the rod in their hand, their rich experience, their varied life's work, they would be doing something different at this moment."

In the Catholic churches of the city Sunday petitions similar to that published in Saturday's Advertiser, dealing with the separate school demand for the revision of school tax divisions, were handed in signed.

This is in furtherance of the movement of the Catholics of the province to have separate schools share in taxes paid by corporations, utilities and railways.

The drive was launched some time ago at a gathering of the Catholic bishops of the province, and is being backed by the hierarchy of Catholic societies. The latest move has as its objective the bringing in line of the weight of the Catholic voters of the Province, male and female.

At the time the drive was launched in London Bishop Fallon started for Peterboro, where he spoke Sunday.

Father Herman Pocock was the speaker at the different masses at St. Peter's Cathedral Sunday, and he spoke at length on the object of the petitions.

He said that the position which the Catholic schools find themselves in today is manifestly unjust.

"Before Confederation Catholics were in the minority in Ontario and Protestants in the minority in the West. At that time the rights of these minorities a school law was adopted, whereby the minorities in each province was to receive no injustice from the majority.

"The point was that the minority was not to be asked to contribute to or support the schools of the majority."

That act of 1867, continued Father Pocock, was the fundamental principle of Confederation, and since that time Catholics have lived up to the letter and spirit of the British North America act in Quebec.

The Protestant minority has always received justice from the Catholic majority.

"When the bishops approached Premier Drury on the matter his first question was as to whether or not the Catholic people of the province desired the law. He asked me assurance that the question be proven to be a live one."

And so, declared Father Pocock, the petitions are being circulated for signature.

The priest pointed out after reading the heading of the petition that not privileges but merely justice was sought.

Monsignor D. O'Connor, vicar-general of the London Diocese, Sunday night in St. Peter's Cathedral began a series of sermons which he will deliver at 7 o'clock each Sunday evening in October.

There will be five in all.

His first sermon was on hearing the Word of God, and dealt with the duty of Catholics to be just to all men. God and obtain the advantages to be derived therefrom.

One of the largest congregations in the history of Knox Presbyterian Church attended the communal service Sunday morning. A feature of the service was the presentation of a letter of appreciation received from Rev. Major Charles Gordon of Winnipeg, moderator of the General Assembly. The letter read as follows:

"The forward movement committee of the church to prayer on October 1st was the first step in the program for this year. It is a joy to be able to write to you in Detroit, from Dawson to the north, with one accord we should give ourselves to prayer that day."

This was wise. His plan for that first many of ours when He saw their need. And desperate was their need, most despicable group, in that the discipline of the people of the land. Desperate, chiefly because they did not hope desperate it was. Listen to their babble: 'Lord, is this the time?' And 'What for?' 'And step with Christ, after the heart-breaking passion of the Cross, after the resurrection dawn—that vivid happy dawn: after all that and more—that silly ques-

tion was the best they could do! 'The Kingdom of Israel, forsooth! 'Poor souls! Poor desperate souls! and a world waiting for their answer."

"But that! Christ! With a hand on Peter's shoulder we see Him stand 'Wait.' He says, a pitiful patient smile on His face:

"How like is our case today! How like our need! Listen to our silly question: Is this the time? Is this the plan? Is this the way? And a world waiting our message in dark, dumb appealing silence."

"What was their need? What is ours? For the need is one. For this is our time, at least, our time for men, for money, for plan, for method, and let us concentrate upon our one need, our sole desperate need—the need for the unspeakable—the first word, and worse, the disappointment of a hopeless world."

"With the same smile of patient, pitiful love He speaks to us. 'Wait,' He says: 'Wait for Me!'"

"What for, Lord Christ? What for? We ask, heart-sick with our failure, heart-sick with our futility, heart-sick with our weakness, we wait for Him, waiting our message. 'Wait for what,

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Oh Christ! In all our poverty, what hear "we know that the Son of God has come— we know if we ask anything He heareth us." And into the hopeless eyes there steals a new light, the light of abiding trust. For waiting is confiding.

"When on October the third they meet in the early dawning, or at noonday, or at midnight, what shall they wait for? What? The thing they waited for in the upper room, yes, and got, thank God! 'Wait.' And 'my spirit.' Ah! And is that all of all light, and of power, and of courage, and of passion, and of life? No! All that is not. Nothing less will do for us. Nothing else is needed. The Living God in the living heart of man!"

"And now—"

"Follow them upstairs. They are all there: Peter and John and Thomas and Matthew, and the Magdalene and His mother—all waiting, and have been waiting—no easy toiling upon couches, no passing of the weary hours in light conversing. Look at the faces, tear-stained, deep-lined with agonizing. This is a dread thing, this waiting. What means? Yonder Peter on his face, 'What waiting these broken cries of his? He is purging his soul, he and all of them, by this waiting. And reaching deep, deep, there is a clattering, we ask, heark! with our failure, heart-sires, a burning, cleansing fire sweep- ing these souls. Oh, a terrible and awful thing this waiting! It is the surrender of the soul and all its fabled idols, a tearing out of foul de- nishments to the living God."

"Which—"

"Once more look in upon them in that upstairs room. There by himself sits Thomas. He too is 'waiting,' yes, for the worst. For others there may be hope, for him there is none. When one goes to him with face serene and heart glad and John breathes into the doubter's

"It is the Pentecost morning. With weary waiting, and with heart purged clean of vain ambition, earthly desire, of foolish opinion and with faces resolutely expectant, they turn toward the dawning light. Then the wind comes, and the tongues of leaping flames of fire. He comes, and, opening their glad hearts they take Him in, for waiting is accepting. Then they go forth to win the world."

"So, then, the Christ, can we. On that day set by our church let us begin with one accord as they to "wait," and so continue till to our God we have come, confiding and accepting the living God Himself will come. Faithfully yours,

CHARLES GORDON."

At the evening service the pastor, Rev. T. S. Venable, gave as the subject "The Household Foe," from the text, "And a man's foe shall be those of his own household."

He emphasized the idea that each man's greatest enemy or struggle must be fought and won from within. The deepest cuts he said are often received from friends and all through history's great men have been betrayed by those whom they regarded as friends and trusted.

Caesar was stabbed by Brutus, and Christ was betrayed by one of His own disciples. He gave many other instances of a similar nature.

The pastor drew the lesson that if a man has the right attitude toward God and trusts in Him he can survive and come forth with a finer and nobler character.

When the clouded sun sank below the horizon Sunday, a new year, according to the ancient law of the Jewish race, was ushered in; and in obedience to that law the children of Israel everywhere, gathered in their synagogues to greet the birth with prayer.

The day marked the 5682nd anniversary of the earth's creation.

No feasts or joyful celebrations enliven the Jewish new year. To them it bears a deeply religious significance for from Sunday evening until the setting sun on Monday marks the close of the Jewish week, a day spent in contemplation and in praising God for blessings and forgiveness.

In the middle ages the day was probably given over to feasting to a greater extent than at the present time, for it is recorded that in France and other countries the Jewish tables of Jewish homes were laden with apples, grapes, figs and calves' heads or other meats new and easily digested.

This bountiful food stood as a good omen to all Israel and as a symbol of faith in prayers.

Throughout the modern world the Israelites believe in yearning for eating sweet apples and honey. The custom is not based on law but on the belief that the act is an omen of good fortune and a symbol of the sweet ness for which everyone prays.

Light food as a rule is consumed while evening fasts are kept, and thus were barred in the belief that things were being offered to distract the worshippers from his contemplation.

Some time during Monday afternoon the Jews in this city, complying with an old and world-wide custom, will pray on the banks of the river. It is expected that several hundred will visit the banks, and that the prayers for their sins be carried away by the waters, while it is quite probable that as a symbol several of the more orthodox will cast crumbs upon the stream.

The New Year is an occasion for an effective change of friendly greetings. Throughout the western world cards are exchanged, while in many places the columns of the press are used to express good wishes. In this city the Jews resort chiefly to cards.

The Hebrew "Shanah Tikkuteh," a greeting to the Israelites akin to the "Happy New Year" of the Anglo-Saxon race. Translated it means "Mayest thou" be inscribed for a good year."

The Jewish year commences on or immediately after the new moon following the autumnal equinox.

The new year may begin on any date of the Christian calendar between Sept. 4 and Oct. 21, but it is always on the first and second day as Tishri, the first month of the Jewish calendar.

The other months in order are, Heshvan, Kislew, Teveth, Shevat, Adar, Nisan, Iyar, Sivan, Tamuz, Ab and Elul. Ve'adar appears only in each embolismic year.

The calendar dates from creation, which is considered to have taken place 3760 years before the modern era, and the commencement of the Christian era.

Harold Jarvis Heads Council
At London Collegiate.

prizes most precious always unfold themselves to the most reverent seeker.

"This may have a four-fold meaning, and involves first the secret of the spiritual knowledge of God. Even the mental knowledge of God is secured by the earnest and reverent search for it. The spirit and higher knowledge of God is obtained the same way.

"The second secret of God may be adoption into the family of God. The third, the secret of confidence in God, which is marked off from the adoption into the family of God. The fourth is to co-operate with God.

"Spencer told of his own experience in his belief in the being of God. He said that he became a full believer in the Christian God after persevering a year as a student under Prof. Bowen in a big American university.

The students of the London Collegiate Institute have just completed a most successful election, carried on with the same energy and on the same principles as a political election, the Collegiate Institute staff taking this method of election. The students along the lines of practical civics.

For the past week election speeches have been the order of the day, and it is reported that many lessons in electioneering might have been learned had the students elected candidates for public offices been there to hear.

Some students were enterprising enough to get out printed election cards to distribute among the voters. All the officers had posters prominently displayed.

There were poll clerks, returning officers and scrutineers in every sub-division, all according to Hoyle.

Nearly 100 per cent of the students

At Salvation Army Barracks, No. 1, Sunday evening, Mr. and Mrs. Lewis, two missionaries from India, delivered inspiring sermons on the "Call of God."

Mr. Lewis deplored the fact that millions of people still walk in darkness in China and other countries of the Far East. "China," he declared, "has 400,000,000 people, of whom but 2,000,000 have heard the Gospel of the Lord. It is our own country," he continued, "where many who profess to be followers of Christ who do not heed the call."

Mrs. Lewis said that she was born in Sweden, where she came to live when she was but eight years of age in her home land—far-off Sweden. She explained that the English language was not familiar to her, but that she could speak several other languages. During the evening she sang "Christ For Me" in the Mahattarian language.

of the Students' Council, the most important executive body at the school.

Mrs. Dorothy Silverwood is vice-president. The English department is headed by W. Young, J. White, E. Barbour and A. Tennent are councillors.

J. H. Cameron is president of the Boys' Officers' Association, and the Girls' Officers' Association president.

W. H. T. Mooney; honorary vice-presidents, N. C. Hunt, A. A. Langford, W. T. Lawrence; vice-presidents, W. Lawrence (Central school), M. Buck (Alexandra school), J. T. Tait (North Roberts' school), Campbell Edwards (North Building); secretary, Albert Lawrence; treasurer, Harry Tambling; counsellors, B. Foot, George Sessions, J. Silverwood, J. Bowden (Central school), C. Barbour, J. Foulkes (Hunter and K. Ross (Alexandra school), R. Brenner, W. Pitt, B. Elliott and J. Mackay (Lord Roberts), R. Dawe, J. C. Hart and S. Barrows (North Building).

corner of Edward street and Robinson
avenue, Sunday. The altar service
for senior gifts was held during the
morning service, and the junior gift
service took place during the after-
noon. In the evening a salvation
service was held.

TORONTO, Oct. 2.—Results announced here of the mechanical drawing competition held at the Canadian National exhibition show that apprentices of the Grand Trunk Railway system carried off seven of the ten prizes offered, taking first and second place in each of the following categories: Electrical, structural, hydraulic and pneumatic drawings.

The Grand Trunk apprentices carrying off prizes were: W. Grandison, C. Taylor, K. Murray and H. Bailey of the Stratford shops; W. Hinton of the Montreal shops; F. Gooch, Toronto shops, and R. Harvey, London Car shops.

The Grand Trunk Railway has been the pioneer in the modern development of apprenticeship training. There are more than eight hundred apprentices in the motive power and car shops of the Grand Trunk.

Misses C. Jones, A. Bolton, V. Cook and H. Chapman (North Building); secretary, Miss Louise Wyatt, and treasurer, Miss Kitty Brooks.

A. R. McMASTER RENOMINATED.
Sherbrooke, Que., Oct. 3.—At a rally held in Knowlton on Saturday afternoon the Liberal delegates of Bromfield County again nominated A. R. McMaster, M.P., to represent the party in the coming election. The choice was unanimous.

Cuticura Soap
—The Healthy—
Shaving Soap
Cuticura Soap shaves without soap. Everywhere.

Orchestra in Attendance—Get Your Tickets at Exchange Desk—Second Floor.

There is no admission price for these entertainments tomorrow, which will be repeated Wednesday and Thursday in order to give all an opportunity to see and study the new autumn and winter fashions from a perfect stage setting. Programs will be distributed, and the models numbered that you may follow the parade, each garment being briefly described on the program, by which you may make notes of the styles you prefer, by number, and the same or similar garments may be seen in Ready-to-Wear Section on Second Floor.

TICKETS FOR EACH PERFORMANCE.

In order to avoid confusion, tickets are being issued for each show, morning and afternoon, and as floor space will accommodate only a limited number (about 400) we advise securing your tickets ahead for the show it will be convenient to attend, as no tickets will be given out after seats are all taken. Morning performances will be the least crowded, and therefore the best to attend. Orchestra morning and afternoon. Tickets ordered by mail will be held for out-of-town customers. Tickets good only for performance stated thereon.

We are showing this week a very clever variety of youthful styles for ladies and misses. The smart, new touches give them an individuality all their own. See these on Second Floor.

Colors in jade, gold, copen, navy, rose and sand. Prices	
.....	\$10.00, \$10.50, \$11.75 to \$15.00
Navy Tricotine Jumper, embroidered in sand chenille.	
Price	\$15.00
Wool Jersey Dress in tunic or plain straight lines, em-	
broidered in silk or wool. Prices	\$18.50, \$22.50, \$23.50 and \$25.00
Navy Serge Dresses, one-piece style, with smart	
touches of wool or silk embroidery or braid. Prices	
.....	\$10.50, \$11.50, \$13.95, \$15.50 and \$16.50
Misses' Dresses of fine serge, in navy, straight lines	
with string girdle, three-quarter sleeve, vest, sleeves	
and cuffs embroidered in white and henna. Price	\$22.50
Misses' Dresses of tricotine, in navy or black, one-piece,	
straight lines, with string girdle, sides trimmed with	
three rows of silk fringe, in panel effect. Price	\$29.00
Misses' Dresses of fine Botany serge, in straight lines,	
wide sash girdle of moire ribbon, vestee, sleeves, front	
and back of dress trimmed with Oriental embroidery in	
henna, silver and gold tinsel. Price	\$37.50



AFTERNOON TEA

After the fashion show visit the tearoom on the fourth floor where special dainty tea is being served each afternoon this week, and where prices are very moderate. Specials every afternoon.

A black and white line drawing of a woman with short, wavy hair. She is wearing a light-colored, long-sleeved top with a high collar and a dark, vertically striped vest over it. She is holding a long, thin, decorative cord or necklace with tassels at both ends, which is draped across her chest. The drawing is enclosed in a simple rectangular border.

Surprisingly substantial for a blouse of such apparent airiness is one of Georgette, trimmed with tucks and frills. These and other much demanded blouses are found in variety here moderately priced.

Smart Blouses of georgette, trimmed with fine tucking and frilled cascades down front, dainty lace-finished collar and cuffs, in flesh or white. Prices\$10.50 to \$17.50

Dainty Overblouses in white or flesh georgette, these are daintily finished with wide lace and ribbon ties, fine pin tucks also add a dainty touch. Prices\$9.50 to \$12.50

Georgette Blouses, beautifully braided front and back and on sleeves, in henna, brown, jade, navy, black and white. Price\$13.00

Smart Combinations in georgette. These are smartly embroidered in front and back, in silk or wool embroidery.

Prices	\$9.75 to \$22.00
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Blouses of Crepe de Chine, smart slip-on styles finished with fancy stitching or embroidery, in light and dark shades.

Prices	\$7.75 to \$12.50
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Appear To Have Patched Up Schism
Between Factions.

No date was set for nomination day by the local Conservative whips in session Saturday evening, definite announcement being deferred until Monday evening or Tuesday at latest.

Seemingly all differences said to exist between the two factions in the Tory ranks have been patched up, and from present indications the National Liberal-Conservatives do not intend to allow London to go by default.

"You may say," explained a member of the executive committee "that we intend to have a strong candidate in the field and we promise you a good fight."

Statistics show that the folks who marry young are the most successful 50 per cent of the time. Safety first, though, buy the Perfect Blue-White Diamond from John A. Nash, My Jeweler, 182 Dundas street, "where you will eventually buy."

The Technical School evening classes will open tonight for the fall term with

The largest advance registration in the history of the school. Everything is in readiness for the term's work. Much new machinery and equipment has been added since last year. The commercial classes have also been transferred to the Technical School building. The classes cover almost all forms of technical work represented in the local industries. The commercial classes are very complete and domestic courses for women and girls including dressmaking, millinery, cooking, etc., are also provided. New classes will be opening each evening this week. Students may register any afternoon or evening until all the

London, Oct. 3.—A dispatch to the London Times says that reports from Bari, Italy, are to the effect that several trainloads of troops of the former Russian anti-Bolshevik leader, Gen. Wrangel, have passed through Ragusa, Dalmatia, on their way to the Albanian frontier. The dispatch adds that many of the Wrangel forces have been killed or wounded in a railway accident near Ragusa.

Correct Glasses are not so much a matter of price as "brains" and experience in the fitting. Back of complete facilities for eye examination and a stock of quality goods to choose from is the experience of sixteen years in scientific examination and careful fitting. As a part of our service, we try to give you something more than just a pair of glasses. We study each customer's requirements, and then recommend the style that is most suitable both in appearance and comfort. Try us for your next glasses and get absolute satisfaction.

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GARA FALLS, Oct. 3.—J. Fred Baxter, the 16-year-old son of and Mrs. Joseph Baxter, while feeding rabbits with some other boys, fired a charge of shot in his body and a twig caught the trigger of his gun and he expired later in the hos-

'Redmac'

The Great Tonic will build you up