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a "ton" of Nature's own herbs and roots—the finest laxative and blood purifier you can get. It gently cleanses the system of all impurities, banishes headaches, etc. 50c and 60c packages, at druggists.

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brings dread to the mother's heart. For safety's sake, keep a bottle of Shiloh, the old time remedy, at hand. A very few drops makes the cough easier at once, and taken regularly gives complete relief. 30c, 60c and \$1.20. All druggists.

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Sunday Services in Churches

St. Paul's—Morning prayer, 11 o'clock, preacher, Canon FitzGerald, M.A.; Sunday school, 3 p.m.; Evening prayer, 7 o'clock, preacher, Canon FitzGerald, M.A.

Bethel Church—Barrie and Johnson streets—Pastor, A. Sidney Duncan. Armistice celebrated 10.45 a.m. Please come early. Short Thanksgiving service 7 p.m.

St. Andrew's Presbyterian—Rev. John W. Stephen, minister. Services, 11 a.m. and 7 p.m., conducted by the minister. Students, soldiers and visitors cordially welcomed.

W.C.T.U.—The regular meeting of the Women's Christian Temperance Union will be held in the Y.W.C.A. parlors, Johnson street, on Tuesday, Nov. 13th, at 3.30 p.m. All ladies welcome.

Calvary Congregational Church—Corner Charles and Bagot streets. Pastor, D. K. Faris, till further notice. Sunday, 11 a.m.; 3 p.m.; Sunday school; 7 p.m.; Monday, 8 p.m.; Christian Endeavor, Wednesday, 8 p.m.; prayer meeting.

Cooke's Church, Brock street—Rev. T. J. S. Ferguson, minister. 11 a.m. Armistice service; 7 p.m. Thanksgiving. This service will close at 7.50. 11 a.m. Kindergarten Sunday school; 3 p.m. Sunday school and Bible classes. Everybody welcome.

Salvation Army Citadel—10.45 a.m. Armistice service. (Two minutes silence at 11 a.m.) 3 p.m. Thanksgiving service; 7 p.m. Salvation meeting. To be conducted by Ensign Porter. Monday, Nov. 12th. Thanksgiving programme by band and songsters.

Sydenham Street, R. H. Roll, minister—11 a.m., sharp, Two Minutes Silence. Public worship. Preacher Rev. R. P. Mackay, D.D., secretary for missions, Presbyterian church. 7 p.m., preacher, Rev. A. E. Armstrong, M.A., assistant-secretary. Usual social hour. Come and join us.

Queen Street Methodist Church—Special Thanksgiving services. The pastor will preach, 11 a.m., anthem, Gloria in C (Mozart); solo, Mrs. Crawford. 7 p.m., anthem, "Rejoice for Blessings Round Us Fall" (from "Ruth"); male chorus, "Who Are These?" Sunday school and Bible classes at 3 p.m. Seats free, and you will be welcomed.

St. James' Church, cor. Union and Barrie streets—T. W. Savary, pastor, The Rectory, 152 Barrie street. 8 a.m., Holy Communion; 10.45 a.m., Morning prayer and sermon; Two minutes' silence at 11.30 p.m. Sunday school; 7 p.m., Evening prayer and sermon. Rev. W. E. Taylor, M.A., Ph.D., Wycliffe College, Toronto, will preach at both services.

St. George's Cathedral—Twenty-fourth Sunday after Trinity. Armistice Day. 8 a.m., holy communion; 10.45 a.m., specially arranged service for Armistice Day. Preacher,

the Dean. Service at 10.45 so that two minutes' silence at 11 o'clock, can be observed. 3 p.m., Sunday schools; 4 p.m., holy baptism; 7 p.m., evensong. Preacher, Rev. W. E. Kidd. Monday, 10 a.m., holy communion.

First Baptist Church, Sydenham and Johnson streets—Rev. J. S. LaFlair pastor. 10.30 a.m., prayer service in school room. 11 a.m., sermon theme, "World Peace," an Armistice day message. 2.45 Bible school. 7 p.m., sermon theme, "The Spirit of Thanksgiving." Services conducted by the pastor. Thanksgiving day, union service in Chalmers church at 10.30 a.m.

Christian Science, First Church of Christ Scientist, 95 Johnson street—Services, 11 a.m. and 7 p.m. Subject, "Adam and Fallen Man." Wednesday, 8 p.m., testimonial meeting. Public reading room open every afternoon except Sundays and holidays from 3 to 5 p.m. and on Thursday evenings from 7.30 to 9.30 p.m. All are cordially invited to the services and to the reading room.

Princess Street Methodist Church—Rev. John K. Curtis, B.A., minister. Thanksgiving services morning and evening, 11 a.m., "The Duty and Joy of Thanksgiving." 7 p.m., An Armistice-Thanksgiving service—a tribute to those who won the war, and our gratitude for this and other mercies. Special music morning and evening. Primary dept. worship with the congregation at 10 to 11. Other Sunday school depts., 2.45 p.m. Visitors cordially welcomed. The morning service opens at 10 minutes to 11 o'clock to permit the silent tribute to the dead.

St. Luke's Church, Nelson street—Rev. J. dePencier Wright, rector. Twenty-fourth Sunday after Trinity. (Thanksgiving Sunday). 11 a.m., morning prayer. Music—Te Deum (Woodward), R. Alcorn and choir. Solo, "In Flanders Fields" (Deane Wells), D. Couper. 2.30 p.m., Sunday school and Bible classes; 4 p.m., holy baptism; 7 p.m., evening prayer. Music—choral psalm. Magnificat and Nunc Dimittis in G. (Maunder), Mrs. A. Hinks and choir; anthem, "Great and Marvellous" (Turner); solo, "Consider the Lilies of the Fields" (Topler), H. Birchall. Seats free. Strangers, students and visitors cordially welcome.

Chalmers, Barrie and Earl streets—Services, 11 a.m. and 7 p.m. Silence prayer for two minutes in the morning Rev. A. E. Armstrong, M.A., asst.-secy., F. M. B. In the evening, Rev. R. P. Mackay, D.D., secy. For. Mission Br. Prof. MacLennan's student Bible class, 2 p.m.; Prof. MacLennan's Young People's Bible class, 2 p.m. Sunday school, 3 p.m.

Monday, 10.30 a.m., Chalmers church, joint Thanksgiving service. Rev. J. K. Curtis, B.A., Princess Street Methodist church will preach. Rev. A. S. Dunoon and J. S. LaFlair will take part in the service. A liberal collection is asked in aid of the Armenian sufferers.

"FREEZONE"

CORNS lift right off



Doesn't hurt a bit! Drop a little "Freezone" on an aching corn, instantly that corn stops hurting, then shortly you lift it right off with fingers. Truly!
"Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or call between the toes, and the calluses without soreness or irritation.

When outsiders attempt to kill the church, the efforts of the insiders become all the more strenuous. But a church which has merely a narrow, selfish purpose cannot long survive as a useful organization. It will become a mere shell—without life or vitality. Who cares whether such a church lives or dies? And who will assert that anybody can secure any real satisfaction from the maintenance of such an enterprise?

There is one chief reason why the church continues to survive, aside from other reasons, namely man is "incurably religious." John Fiske, not a churchman nor a theologian, but one of the foremost scientific investigators, said of religion: "None can deny that it is the largest and most ubiquitous fact connected with the existence of mankind." Professor James has a thick volume on "The Varieties of Religious Experience."

But here is an important fact in this connection: Religion is life. It isn't manufactured by priests and ministers. It is born in the hearts of men. Now lie produces organisms. There is no life anywhere without organization. The inorganic is the lifeless.

Sometimes men say: "I believe in religion, but I don't believe in the church." You cannot have real religion without organization. Not necessarily the form of organization that we find in the church today but some kind of organization must result from religion. For true religion is a social force; no man can be religious alone. There must be a God and a neighbor.

Now that church is man's expression of his religious life and instincts. It is the organization which he has formed to permit him to serve best. For true religion means service. When the church ceases to serve then it will undoubtedly be superseded by some other religious organization, or at least one with the religious motive.

The success of the church is not indicated by its great wealth. Sometimes the great wealth of the church is a serious embarrassment. It is more important for the church to win the mechanic than the millionaire. A high church once remarked: "We can no longer say with Saint Peter, 'Silver and gold have I none.' 'True,' was the reply; 'neither can you say, 'Take up thy bed and walk.'"

Neither is the success of the church gauged by its enormous membership. The real character of the church is determined by the quality of its membership. Are these people like the master whom they profess to serve? Are they actually carrying out the will of God for the redemption of the world? A handful of disciples, true to Christ's principles, "turned the world upside down." Are the millions upon millions of church members fulfilling their tasks to the same degree? Does anybody imagine that they are doing it even to a fraction of the devotion found in these pioneers? Frankly, if the men in the churches of America were to determine that the evil in their cities must go—what and who could stand in their way?

Let me repeat, the church, in order to make good must direct religion so that it will be of social value. It is the business of the church to save the world—not itself. The church is simply a means to an end and not an end in itself.

It is not the business of the church to advocate any particular social system. The church is to preach the fundamental principles of Jesus Christ, but it must apply these principles courageously and specially to the great social problems that perplex the people. The church has been telling working men that it has the only solvent that can cure the social evils of our day. And the working man is asking the church to apply the cure. It will not suffice to say that if all working men were to become members of the church, then the labor problem would be settled. No doubt this would help—but what about the other man?

It has been the custom of the church to inaugurate special movements in behalf of working men, and this is good. Why not have somebody start a movement in behalf of the employer? Is it assumed that the employer doesn't need the same gospel that the working man is asked to accept? If the church is to make good, it must preach a gospel that is world-wide. If there is a child in the heart of Africa that is suffering unjustly, the church must demand justice in its behalf. And by the same token, if there's a woman in your city that isn't getting a square deal, the church cannot be satisfied. The mission of the church must be to the whole man—physical, mental, moral and spiritual.

and desire to save this working man's soul from hell.

The day has gone by forever when the 'social spirit' of the church may be truly represented by an evangelist standing before a prison cell with a basket of food, especially posed for the newspaper photographer. It is now a question of social and economic justice—not charity. The working man who hasn't had a square deal in industrial life, and the child who has been ground down in the scramble for wealth, should be given justice—nothing short of this. How this is to be accomplished is a question for the economists to determine. The church need not work out the plan in detail. It must nevertheless speak in the tones of the prophets, definitely and concretely, against those who "sell the needy for a pair of shoes."

WHY THE WEATHER?

DR. CHARLES F. BROOKS, Secretary, American Meteorological Society, Tells How.
The Pressure or Wind.
The pressure of wind as one feels it fanning the face or in the struggle against the gale, increases in a ratio very much more rapid than the increase in miles per hour. Mathematically it is reckoned in ratio of the square of velocity. For example, the pressure exerted by a 10 mile breeze as compared with a 50 mile gale is not as 10 to 50 but as 100 to 2,500, which are the squares of the velocities. Thus, a breasting a gale a person receives 25 times as great an impact as that of a 10 mile breeze which is sufficient to snap out a flag flying from a pole.

The pressure of a 10 mile breeze at ordinary air density is only 0.36 pounds to the square foot, while that of the strong gale is nearly 10 pounds. The average adult, garbed for out-of-doors when a gale is blowing, presents a considerable area to its violence, and a great force smites him. No wonder the natural impulse is to turn the shoulder to the blast and reduce the area against which the pressure can act. Wind pressure also varies with the nature of the air itself; the icy gale of winter is heavier and exerts a greater force than one of equal velocity in summer.

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are fresh fruit juices combined with tonics into the finest remedy for stomach, liver, kidney, and skin troubles. 25c. and 50c. a box—at all dealers.
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when you have ABSORBINE JR. handy in the medicine cabinet.
If the younger Children develop Toothache, Ear-ache or Sore Throat in the night, a little ABSORBINE JR. will soothe and relieve and send the sufferer off to sleep.
If accidents happen—a cut finger, burnt hand, sprained ankle, bruised arm, wrenched shoulder or bleeding cut—apply at once
Absorbine Jr.
THE ANTI-SEPTIC LINIMENT
It prevents infection, soothes the pain, starts healthy healing, and is a dependable "first aid" for any injury.
It does not grease or stain bandages—has a clean, aromatic odor that freshens up a sick room.
\$1.25 a bottle at most druggists or sent postpaid by
W. F. YOUNG INC. — Lyman Building, Montreal

Heard a Good Lecture.
Louise School and Home Club held its regular monthly meeting in the school, Thursday evening, Nov. 8th, at eight o'clock, with a very good attendance of parents and teachers. The president, Mrs. A. W. Richardson, was in the chair. After the business of the club was transacted Mrs. Richardson introduced Dr. Lake who had kindly consented to give a talk on the Rideau River showing by lantern slides the many beautiful places between Ottawa and Kingston. The lecture was much appreciated and the only regret was that more parents were not present. After this refreshments were served by the convenor and her assistants. The meeting closed by singing "God Save the King."
Notes from Pittsferry.
Pittsferry, Nov. 7.—The rains were welcomed by everyone as they were greatly needed. John L. McMaster lost a valuable horse this week. Mr. and Mrs. John Reid, Athens, spent a few days this week with their daughter, Mrs. Gordon McFadden. Mr. and Mrs. Wm. Graham and daughter, Doris, motored from Enterprise and spent the week-end with Mr. and Mrs. B. Orr and relatives here. Mrs. Wm. McMaster is with her daughter, Mrs. H. McCormick, Point Road, who is ill. A number from here shipped fowl to Montreal this week. Miss Hannah Orr, Simcoe Island, is visiting with her cousin, Miss Elva Orr.
Nothing is so contagious as example and we never do any great good or great evil which does not produce its like.
Absence of occupation is not rest. A mind quite vacant is a mind distressed.—Cowan.

DO WE NEED THE CHURCH?

By the Rev. Charles Stelzle.

The other day a group of intelligent men—every one of them church men—seriously debated the question: "Is there any further need for the church?" It is being said by honest students that the church is a failure, a waning power, an effete institution.

To be sure, men have always been criticising the church, prophesying that it has seen its best days and that before long it will have sunk into oblivion. Somehow, it has managed to survive in spite of those doleful predictions. One of the hardest things in the world to kill is a church—an individual church. Ask a church extension committee which, for the time being, has resolved itself into a church "extinction" committee. There's always a company of people who will hang on to the end, no matter what the ecclesiastical authorities may decree. And

stitution, and I became utterly discouraged. "But two years ago the Tanlac treatment put me right on my feet, entirely relieving my stomach—and nervous trouble, and increasing my weight sixteen pounds. Now, I sleep like a tired school boy, and can do a bigger day's work than ever before. I will always praise Tanlac." Tanlac is for sale by all good druggists. Accept no substitute. Over \$7 million bottles sold.
Take Tanlac Vegetable Pills.

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T.R.C.'s banish the tortures of Rheumatism, Lumbago, Sciatica and Neuritis by striking directly at the root of the trouble. These diseases are caused by poisonous impurities, brought on by cold or chill. By expelling these noxious matters, T.R.C.'s promptly and permanently free you from all pain. You can be sure of relief if you use T.R.C.'s. For more than twenty years they have been the standard remedy for rheumatic and neuralgic pain. Send us five stamps or coin for a generous sample. Give the coupon we enclose with each sample to your Druggist and he will give you a full size \$1.00 box of Templeton's Rheumatic Capsules. TEMPLETONS, 122 KING ST. W. TORONTO

Kingston, Nov. 10th, 1923.

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Commanding a broader field than other Bread, the MILK MAID LOAF has adequately filled the requirements of more discriminating housewives than any other Bread.

It being more generally accepted that Quality, uniformly maintained, is always worth the price.

The consequent steady improvement in the quality of DOYLE'S BREAD is bound to effect a still greater consumption of our product.

As a fitting acknowledgement of your loyal support we renew our pledge to zealously watch over every process which goes to make DOYLE'S BREAD the Bread of Quality.

We beg to remain,
Yours very truly,

Doyle's Bakery