

it is firmly established, there, they can attend to the rest of it. After fighting the length of time they did, and seeing that the entire organization is going to be involved, we did not go to them and say: "We want you to vote on the proposition and see if you will accept it." No, hundreds of them were willing to continue the fight when the money from the International would be cut off, if they could get a bite to eat any other way. We went to them and told them we could not justly expect this organization to carry on our fight another six months or a year, when the men over here would be fighting for their rights. They accepted the proposition and went back to work, knowing it was the best policy to pursue."

Now comes E. S.'s turn. It will be noticed that he still maintains there was a settlement, in fact a contract. Some have with tears been seeking for a sight of that contract, and they are still seeking though alas now with tearless eyes.

E. S. McCullough (page 517.) "After that settlement was made a condition arose in Nova Scotia again when the companies were failing to comply with the terms of the contract. It was said E. S. McCullough made a bad settlement and got out of there. Well, I went back, and the coal companies were told if they did not comply with the terms of the contract the men would be ordered out. The terms of the contract were complied with."

#### A FULL PROGRAMME.

The General Assembly of the U. S. Presbyterian Church has given a statement of belief which is as comprehensive as any radical could desire. Witness:—1.—We declare for the acknowledgment of the obligations of wealth.

That the getting of wealth must be in obedience of Christian ideals, and that all wealth must be held or administered as a trust from God for the good of fellow-men, from whatever source acquired. We emphasize the danger, ever imminent to the individual and to society as well, of putting material welfare above righteous life. The church protests against undue desire for wealth, untimely pursuit of gain, and the immoderate exaltation of riches.

2.—For the application of Christian principles, to the conduct of industrial organizations, whether of Capital or Labor.

3.—For the more equitable distribution of the wealth.

We hold that the distribution of the products of industry ought to be made such that it can be approved by the Christian conscience.

4.—For the abatement of poverty. We realize that much poverty is due to vice, idleness or imprudence; but on the other hand, uncompensated accidents, lack of proper education, and other conditions for which society is responsible, and which society ought to seek to remove. We believe that Christianity requires that adequate provision be made to relieve from want those who, by reason of old age or incapacity, now suffer the burden of losses incurred in the service of society as a whole.

5.—For the abolition of child-labor—that is, the protection of children from exploitation in industry and trade, and from work that is dwarf-

ing, degrading or morally unwholesome.

6.—For such regulation of the conditions of the industrial occupation of women as shall safeguard the physical and moral health of themselves, the community, and future generations.

7.—For adequate protection of working people from dangerous machinery, and objectionable conditions of labor, and from occupational disease.

8.—For some provision by which the burden imposed by injuries and deaths, from industrial accidents, shall not be permitted to rest upon the injured person or his family.

9.—For the release of every worker from work one day in seven.

The church holds that in a Christian society these things should prevail:

(a) One day of rest for every six days of work secured to every worker;

(b) This one day of rest made to be, whenever possible, the Lord's Day;

(c) The pay of every worker for six days work made sufficient for the needs of seven days of living.

10.—For such ordering of the hours and requirements of labor as to make them compatible with healthy physical, mental and moral life.

11.—For the employment of the methods of conciliation and arbitration in industrial disputes.

12.—For the removal of insanitary dwellings and the relief or prevention of congestion of population, so that there may be the proper basis for Christian family life.

13.—For the application of Christian methods in the care of dependent and incapable persons, by the adequate equipment and humane and scientific administration of public institutions concerned therewith.

14.—For the development of a Christian spirit in the attitude of society toward offenders against the law.

We hold that a Christian society must seek the reformation of offenders, and that it must endeavor to prevent the commission of crimes by furnishing a wholesome environment, and by such education as will develop moral sense and industrial efficiency in the young."

#### HEROES OF THE MINE.

On account of the awful mining disaster at the Hulton Pits, near Bolton which appeals to the pity of every Englishman, once more the admiration of the world has been excited by the heroism of the miner. If anything were necessary to refute the taunt that the old spirit of devotion and sacrifice is dead, and that men are no longer capable of great enthusiasms, a brief narration of the high endeavour and heroic enterprise exhibited after the catastrophe will show the fallacy of such an accusation. From the hour of the explosion large bodies of colliers stood near the pit waiting, at their own charges, to face the peril underground in search of possible survivors, or to aid the work of exploration.

Stories of mingled pathos and bravery might be put on record. William Turton, who joined the first rescue brigade in the hope of saving his helpless fellowmen entombed in the pit of death,