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LABOR CONGRESS PLEGGES SUPPORT TO ALLIED ARMIES

Conference in London to
Bind Itself to do Utmost
for the Cause

By Courier Leased Wire
London, Sept. 18.—The American proposals to the Inter-Allied Labor and Socialist Conference declare "It is our unqualified determination to do all that lies in our power to assist our Allied countries in marshalling all their resources to the end that armed forces of the Central Powers may be driven from the soil of the nations which they have invaded and now occupy and that these armed forces shall be opposed so long as they carry out orders and respond to the control of the militaristic and autocratic governments of the Central Powers, which now threaten the existence of all self-governing people."
The fundamental principles which must underlie the peace treaty are declared by the American delegates to be as follows:
"A league of the free peoples of the world in a common covenant for genuine and practical co-operation to secure justice and freedom of peace in the relations between the nations. No political or economic restrictions meant to benefit some nations and cripple or embarrass others."
"No indemnities or reprisals based upon vindictive purposes or a deliberate desire to injure, but to right manifest wrongs."
"The recognition of the rights of small nations and the principle that no people must be forced under sovereignty under which it does not wish to live."
"No territorial changes or adjustment of power to be made in the furtherance of the welfare of the peoples affected and in the furtherance of world peace."
The proposals assert that the following basic principles should also be incorporated in the treaty of peace:
"In law and in practice the principle shall be recognized that the labor of a human being is not a commodity or an article of commerce."
"Involuntary servitude shall not exist except as punishment for which the party shall have been duly convicted."
"The right of free association, free assembly, free speech and free press shall not be abridged."

"Seamen of the merchant marine shall be guaranteed their right to leave their vessels when they are in a safe harbor."
"No article or commodity shall be supported or delivered in international commerce in the production of which children under sixteen years of age have been employed or permitted to work."
"The basic work day industry commerce shall not exceed eight hours."
"Trial by jury shall be established."
The American proposals favor a world labor congress at the same time and place as the peace conference, as direct official representation of workers in the official delegations of each of the belligerents formulating the peace treaty.

MINERS STRIKE IN PENNSYLVANIA Efforts of Authorities Slowly Bringing Them Back to Work

By Courier Leased Wire
Reading, Pa., Sept. 18.—There has been a reduction of many thousand tons of anthracite coal in the amount mined in the Schuylkill region recently, due to a strike of miners in twenty-six collieries. The men asked for a wage scale equal to that of the bituminous miners. The fuel authorities at Washington have the request under consideration, but Dr. Garfield is reported as having declared that he will not act upon the request while the mines are idle.
The workers are reported to be in a stubborn mood. Leaders are urging them to return to work, and it is believed that their judgment will prevail and that all of the idle mines will resume in a day or two.
Are Returning
Pottsville, Pa., Sept. 18.—The strike of anthracite miners in this section is nearing an end. Girardville, Ashland and Mount Carmel collieries are said to be working full handed and miners at Shenandoah are returning to work. Shamokin is the only place where a majority of the men are still out.
Meetings held in various anthracite centres make a resumption of work in the entire Mahanoy valley seem certain by to-morrow.
No Change in Halifax Strike
Halifax, Sept. 19.—There is no change this morning in the coal miners' strike at Pictou, where 2,000 men are out demanding an increase in pay. The normal output of coal is 2,800 tons daily, and the stoppage of this supply is serious for the railways, the Nova Scotia Steel Company and the munitions works. The companies say they are willing to pay wages equal to the Cape Breton miners, and they cannot pay more, as the price of coal is fixed.
The Anglican General Synod decided to permit the optional use of the Athanasian creed.



PILTSCHNER PEAK RENAMED AFTER PRESIDENT
The Star Spangled Banner on a peak of Mont Blanc, which for the future will be called Wilson Peak. It was formerly known as Piltchner Peak, named after a German explorer.

SYNOD DEBATED ATHANASIAN CREED Ruling Body of the Anglican Church Discussed Its Reading

By Courier Leased Wire
Toronto, Sept. 19.—The appointment of a war commission, comprised partly of members of the General Synod and partly from clergy and church people from all over the Dominion, is probably the result of a resolution adopted this morning at the session of the General Synod of the Church of England in Canada. The motion was introduced by the committee appointed and was to the effect that another committee be formed to discuss the whole question with the House of Bishops.
When the revision of the prayer book was taken up by the Synod in joint session, Right Rev. David Williams, Bishop of Huron, moved the adoption of the rubric that the creed of St. Athanasius be read on Trinity Sunday.
He referred to the wide divergence of opinion among members of the Anglican faith regarding the creed, and stated that the revision committee in recommending the reading of the statement of faith once a year, had endeavored to please all sections of the church.
There was a large element opposed to the recitation of the creed at any time, he said, and a large number—possibly a larger number—held the opinion that the creed should not be eliminated entirely from the services of the church.
It was the only creed with a positive statement of the Trinitarian faith, and he hoped that those who objected to the language used would restrain themselves and try to act charitably.
"Remember that in the creeds, it is not the individual that speaks," he said. "The statements are such as no individual might be justified in making, but they are the statements of the Lord Jesus, and as such the church as the body of Christ must stand."
"The retention of the creed on Trinity Sunday should be exceedingly appropriate, and I hope will not be turned down by the Synod."
Archdeacon Paterson Smythe declared that the creed should be left in the prayer book as a creed of the church without any rubric directing its use.
Rev. T. J. Stiles, Ottawa, recommended the adoption of the revision committee's proposal. It was promised that it should be accepted, he maintained.
Rev. Dr. Cayley, Toronto, strongly opposed the retention of the Athanasian creed, but he did not want the other clauses containing the majestic exposition of the Trinity expunged completely. He declared that the bishops of the House of Canterbury had ruled some of the statements were unscriptural, and went beyond what scripture warrants.
He said he was not going to utter a threat, but if the original proposition carried, he was afraid some of the priests and laymen might not obey the order of the church. It might result in a conflict between the ordination vows of some priest and their vows to be loyal to the ordinary. There were things in the document which were neither scriptural or true, he asserted.
He urged the Synod to adopt the creed without any of the minatory clauses and moved a resolution striking out verses 1, 2, 28, 29, 41 and 42.
Bishop Bidwell of Ontario asked how this could be done in face of article eight which provides that the Athanasian creed "ought thoroughly be received and believed."
Prof. Abbott Smith, Montreal, declared that the proposition of Dr. Cayley was impossible, while Bishop Hall of Kootenay announced for the withdrawal of the resolution.

The request to eliminate verse 29, which reads:
"Furthermore it is necessary to eternal salvation that he also believe faithfully the incarnation of our Lord Jesus Christ." He said was an insult to the Church of England.

Music and Drama

"THE MILLION DOLLAR DOLL"
Two of the funniest characters ever seen are to be found in Harvey D. Orr's production of "The Million Dollar Doll," which will be presented at the Grand Opera House on Friday, Sept. 20th. Mr. Nate Busby as Jasper Jackson, the colored servant, and Chas. Burch as the henpecked husband. These two fun-makers have won a host of admirers among the theatre-going public, and are given every opportunity to please their many friends. Mr. Busby is fast becoming recognized as one of the funniest black face comedians on the stage and as the "pecker" on board the ship is an irresistible laugh producer. Mr. Burch, the much abused husband, who goes to the Exposition in disguise, is another fun maker who is hard to equal, and this team of comedians furnish enough clean-cut, wholesome comedy to please the most exacting. They appear here one night only.
"A DAUGHTER OF THE SUN"
After the avalanche of deluge as it were, of such problem plays that have inundated the American stage the past seasons, what a rest it is to be able to go into the theatre without having to hush through an alleged sex play with a very questionable moral or lesson attached.
"A Daughter of the Sun" the story of an Hawaiian butterfly, a love

A Canadian Homestead

THE typical homestead of the Canadian prairie is open to the four winds of heaven. It is possible there is a road leading to it, but one should not rely upon that. The odular evidences of a thoroughfare are not everything in this great, level land. It would be safer to accept the friendly guide of a compass than to be deluded by the path which, now beaten, now dim, here wide and there meagring into the ploughed furrows of the "fields," may bob up again by a swamp, or else disappear altogether in the tender haze of the horizon line. The homestead can be seen miles away, a fixed though minute point; the "road," on the other hand, makes no pretense to constancy or permanency. The homesteader who built the house on the treeless, virgin prairie, or who intended to buy one, usually hires himself out to an established farmer in a kind of preliminary apprenticeship. This hiring is one of the essential steps in developing his qualifications. He has to get his hand in, to increase his wherewithal, to acquire the practical knowledge requisite for working his land. As a "homesteader," he has secured a tract of unappropriated land not exceeding 160 acres, on condition of settlement, cultivation and continuous occupancy as a home by him for a definite period, and the payment of certain sums. His initial task is to "break" the prairie, so that the soil can be penetrated alike by sun and frost and transformed into a light, friable mold. So one day, fortified by the hard experience which has helped him to adapt himself to his primitive environment, he gathers to himself some household goods, and probably accompanied and assisted by a wife, treks for the one spot on the lonely prairie which henceforth will be called upon to make his promised land. His other possessions, of the portable kind, have the same practical character, to say the least. He must have a wagon, and a pair of oxen or horses, and a load of bedding, baskets and lanterns ding like harnesses to the strange-looking "craft." The walls and roof of the new house may be slung by means of leavings, but the sides just above the springs, while the lowly domestic broom probably sticks up at a rakish angle above the litter at the rear, as if symbolical of that temper which has made a clean and triumphant sweep of all the social encumbrances of the past. For a number of years the homesteader will be called upon to make a sacrifice of almost everything he holds dear, for the sake of this great adventure. The teeming world, the humble acre, his wife and his loved ones, have been left behind, that he may win his birthright to the soil and gain what, after all, must at times seem to him like a phantom freedom.
A few weeks later his first crude home has arisen on the prairie. There is no architecture to speak of. The shelter is little more than a door and a window with some clapboards arranged rectangularly around them. Owing to the rawness of time and the hurry to conquer the earth, the ends of the clapboards are not squared off. The stovepipe now stands like a flagpole pole above the humble wooden roof. Water barrels and sacks are tilted about. There is a grinding wheel, and a bench. Probably there is a tent to relieve the solitude of the shack. There may be a hencock and a woodpile. A trail, nervy-made, may run left and right from the lowly threshold and lose itself in the field. But ploughed furrows are sure to be everywhere, to come up to the door and almost touch it, for nesting must run to waste. Wherever anything, the man, his cattle, his wife, must yield of their utmost, there is no room for such trifles as yards and gardens, or hives or dovecots, or lanes and trees. Is not the railroad only two hours' ride away, the schoolhouse a short twenty miles distant, the big town of the prairie a scant day's journey?
It will, of course, be two years before the first crop is garnered, another year, perhaps, before the first rude shanty, with some improvements, will give place to the comfortable farmhouse with its barn, machine shed, granaries, pig pens, and luxury of luxuries, the telephone and another five years after that? The homesteader rests for a moment over his plough as he pictures in his mind's eye the coming town with stores and churches, the paved roads and the political caucus, his election to a seat in the local Legislature and, it may be, his final return to the beloved beaten ways of life which he left when he set out in search of the heritage of the prairie.

REX Theatre
Vaudeville Pictures
Thursday, Friday, Saturday
NELL SHIPMAN
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Vitagraph Blue Ribbon Feature
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Novelty Acrobatic Trio
Fight for Millions
Roaring Lions and Wedding Bells
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DE MONT TRIO
—IN—
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In the Gorgeous Spectacle
Cleopatra

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40—PEOPLE—40 3—BIG ACTS—3
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A series of realistic scenes of startling loveliness, gorgeous costumes, and surprising electrical effects. Not a Moving Picture. Native Ukulele Players, Singers and Dancers.
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By Anabel Worthington.

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The miss' or small woman's dress pattern No. 8571 is cut in three sizes—16, 18 and 20 years. Width at lower edge of skirt is 2 yards. As on the figure, the 16-year size requires 4 yards 36 inch or 3 1/2 yards 54 inch material, with 3/4 yard 36 inch contrasting goods. Price, 70 cents.
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