

branch.

It might be interesting to those of our readers who have not been in touch with the affairs of the Red Cross Society to know that the Canadian Red Cross Society was organized in 1896 by Colonel George Sterling Ryerson, M.D., with the consent and approval of the National Society for Aid to the Sick and Wounded in War, as by letter of authority, dated at London, England, December 2nd, 1896.

The objects of the Canadian Red Cross Society are to collect funds and material and provide assistance in time of war, such aid and assistance to be supplementary to that furnished by the Official Naval and Military Medical Departments. The Society examines, systematizes and co-ordinates all offers of help in order to prevent waste and overlapping and render them of the utmost possible value, and, in time of war, co-operates with the Department of Militia and Defence of Canada or the British Red Cross Society. The Canadian Red Cross Society was the first colonial branch established in any country and tendered its services to the belligerents in the Spanish-American War. The Society was also in the proud position of being ready for active work when the call came to Canada to assist in supporting the empire in the war in South Africa.

#### A Proposed Confession of Faith.

The proposed new Presbyterian confession of faith, as outlined by the Moral Reform Board during its recent meeting in Toronto, declares in part:—

(1) For the acknowledgment of the obligations of wealth.

The Board declares that the getting of wealth should be in obedience to Christian ideals, and that all wealth must be held or administered as a trust from God, for the good of humanity. The Board emphasizes the danger, ever imminent to the individual and to society as well, of setting material welfare above religious life. The Board protests against undue desire for wealth, untempered pursuit of gain, and the immoderate exaltation of riches.

(2) For the application of Christian principles to the operations of industrial associations, whether of labor or capital.

(3) For a more equitable distribution of wealth.

The Board holds 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 abolition of poverty.

The Board realizes that some poverty is due to vice, idleness or imprudence; but, on the other hand, holds that much is due to preventable disease, uncompensated accidents, lack of proper education, unemployment, and other conditions, for which society is responsible and which society ought to seek to remove. The Board believes in the maintenance of a standard of living, so that every person shall have sufficient air, light, food, shelter, comforts, and recreations to make the conditions of his life wholesome. The Board believes that, whenever possible, he should be led to earn these for himself and those dependent on him; but that when through old age, accident, sickness or any other incapacity, the family or individual is unable to become self-supporting, society should make adequate provision for them.

(5) For the protection of childhood.

(6) For such regulation of the conditions of the industrial occupations 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; for such ordering of the hours and conditions of labor as to make them compatible with healthy physical, mental and moral life.

(8) For provision by which the burden imposed by injuries and deaths from industrial accidents shall not rest upon the injured person or his family.

(9) For the release of the worker from work one day in seven.

(10) For the employment of the methods of conciliation and arbitration in industrial disputes.

(11) For proper housing.

The Board believes that all dwellings should be sanitary, that overcrowding and congestion of population should be prevented, and that tenements and apartment blocks should be so constructed as to allow a proper physical basis for Christian family life.

(12) For the application of Christian methods in the care of dependent and defective persons, by the adequate equipment and humane and scientific administration of public institutions concerned therewith.