AN IRRELIGIOUS MOVEMENT.

The leaders of the union labor movement during the past year have made an appeal to the sympathies of the church. With this end in view they designated the Sunday of Labor Day as "Labor Sunday" and re-quested that all clergymen preach sermons on labor topics. From head-quarters of the American Federation of Labor in Washington there were sent to the clergymen of the country suggestions for these sermons. It is needless to say that in these "reg-estions" sent out by the Federation there was no statement but would reflect credit upon the clergymen. All the objectionable features of unionism were eliminated - the charitable work of the labor movement was exaggerated until the gentlemen of the cloth, not greatly differing in any respect, were the subject, and their partizaners who listened to the discourse. The "beneficent features of trade union-ism" were led to believe that the union labor movement is actually some sort of charitable organization. The fact is that the labor movement as a whole has absolutely no use for the church or religious people. The teachings of the church and the principles and practices of trade unionism are diametrically opposed to each other, and this scheme of the union leaders is to estab-lish friendly relations between the church and unions is simply an effort to get the church to industrialize the labor move-ment with a view to creating a public sentiment in favor of the movement even in the event of trouble.

Too many clergymen and religious folk have allowed themselves to be deceived by this latest campaign on the part of the unions, and we see the hope of bringing about industrial peace some of the churches have tradi-tionally espoused the cause of the unions. To such would-be religious people, the unions do not want peace. The unions are only using the church in their campaign in order to drive the vicious fight they are making against law and order in the type of, say, with the church on their side, to away public opinion to such an extent that it will enable them to legally and peacefully wage the fight against those who are struggling to emancipate the wage-earners and the employers of labor who have for so long time been en-slaved by the unions.

Quite recently in a neighboring city a clergymen from the same source had already informed the system of boycott and picketing carried on by the unions. This encouraged the unions to pursue such vicious means that in a short time the firm was tem-porarily put out of business. The strange part of it was that the owner of the business was a member of a Christian church, close to the church, he was laid off on Sunday, and paid more than union wages to his employees, who employed by such abuses. The unionists were not recognized the unionists.

Such tactics on the part of repre-sentatives of the church are not likely to help but widen the breach between labor unions and employers. We have no doubt but what the church could and should do much to hasten the dawn of industrial freedom. Above all, the church should under-stand the church It is the duty of its representatives to come to the aid of all individuals wherever it is found and to warn the people against the em-barrassing injustice. The church could do a noble work in exposing the sins of the unscrupulous union bosses and grafters whose only object is to ride up streets and distress the wage-earners. The church should advise the working people that the employers have rights which they are bound to respect. The church should advise the peaceful settlement of all industrial disputes. The church should preach the doctrine of fair treatment to employees and employers alike and in this way, and only in this way, can the church do the greatest service in advancing the cause of in-dustrial equity.

We are pleased to see that certain denominations have voted the same decided stand against the tactics of the laborite agitators who are advokating socialism as a solution of the industrial problem. The Catholic church in particular has attacked the wage-earners against anarchistic laborites who force violence and who give us to trust that it will not be long before all the churches will ordain to their responsibilities and commit themselves to stand in the midst of both employers and employees the teachings exemplified in the life of Him whose mission was one of peace and good will and fair play.