

in the reforms which are instituted for the benefit of humanity. They fight the introduction of new methods that tend to facilitate economic production, and which ultimately will do good to the people at large. Thus I say they are holding back prosperity with their one-sidedness and hatred of innovations.

Let us consider lastly the bad influence which labour unions have on the individual man. The fact that a man is bound down to a union, is forced to do absolutely as he is told on matters over which he himself should have the right of exercising control, cannot but have a degenerating influence on those who have all their lives been used to freedom, to doing as they wish, not being forced to live up to certain rules but to work for whom and how long they please. When out of work, a unionist is a mere dependent, relying on a society for sustenance. This idea of surrendering one's interests to a society tends to destroy that individuality and responsibility which constitute two of the most valuable characteristics that a nation can cultivate in its citizens, and especially do we need this spirit of responsibility among the working classes, as on them, after all, depends the material success or advancement of the commonwealth.

There is another fact about labour unions which tends to make them an evil influence. As practically secret societies, with rules and regulations of their own, they have a tendency to turn men against all religion, and even if they do not absolutely do so, they produce in their members a kind of indifference and give them loose opinions on matters of morals and religion. It is certain that they are frequently so engrossed with the interests of their unions that they begin to disregard all others. Any allegiance that they may hitherto have owed to their religion, they now cast off. If man cannot serve two masters, some of them say that they cannot be ardent unionists and still attend to their religious duties. Here is the declaration of one unionist, a declaration which has been frequently reiterated by various members of the same class:

"My fidelity to the union shall in no sense be interfered with by any allegiance that I may now or hereafter owe to any other organization, social, political, or religious."

What does this say? It says that before the society of the state, before the government of this country, and, worst of all, before the church in whose doctrine he was reared, he places the interests of his union. Does this bespeak a law-abiding society which is doing its utmost for the poor people of the country, and helping