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LEOPOLD AND HIS CRITICS

King of the Belgians Makes Denial of the Charges of Cruelty in Congo.

In a recent statement in which King Leopold of Belgium denied categorically the reports of atrocities in the Congo, asserting that self-interest would forbid such cruelties if humanity did not, and declaring further that he, himself, had no financial interest in the territory, he took occasion to make some remarks for the benefit of his critics which are lacking neither in truth nor poignancy. "It is a curious fact," comments this cynical monarch, "that when one country seeks to produce a local millennium it always seizes on territory belonging to some one else for the experiment."

The recent history of Europe and the United States abounds in instances of this vicarious international morality, some of which makes the same impression upon the disinterested as did that famous vicarious patriotic sacrifice of Artemus Ward, who held his own wife's relatives not too precious to be immolated on his country's altar. Nations, like individuals, find it easy and sometimes profitable to be virtuous at another's expense. "Bulgarian atrocities" were rebuked by Russians, who coveted Turkish territory, though they could not have forgotten Poland, and, of course, not foresee Kishinef, almost as sternly as by the British, also with an eye fixed on Turkish preserves, though with misery and massacre in Ireland and India fresh in their minds. The United States, too, boiled with indignation over Boxer outrages in China which were hardly more atrocious and perhaps more excusable than those of which Chinese in our own Northwest had been the victims not many years before. Still later the vials of our national wrath were poured out upon Russia for permitting the anti-Semite riots, though before and since in this country mobs were doing unchecked at the time and unpunished afterward, much the same barbarous work on a smaller scale.

King Leopold is not lacking in worldly wisdom, though he may or may not be the blackguard or savage that he is popularly depicted. He did not altogether miss the mark when he recalled for the benefit of his critics the proverbs of the mote and the beam and of the dwellers in glass houses, and so clearly intimated that a nation's conscience should prick first and most acutely for its own sins. Nevertheless, human wrongs in other lands at least serve to remind a nation that it has a con-

science. But no nation is stirred to its depth by its neighbor's crimes. It needs only to recall the past and to observe the present moral awakening in this country to show that we are not blind to our own defects, and to suggest that there is no conscious hypocrisy in our occasional momentary resentment of injustice abroad.—Daily Union, Walla Walla, Wash.

Wanted: A Man.

By the Rev. Charles Stelzle.

A man who can see things; who can feel needs; who can be stirred deeply by lacks; who will refuse to be complacent where chaos reigns; who suffers when good causes suffer; who says it is too bad about bad conditions and who means to his heart's cockles what he says; who believes with all his might that bad things and dead organizations and lame methods and indifferent people and languishing enterprises and untouched opportunities need not remain such; who never despairs over any situation where what ought to be is not; who hopes, always; who has insights; who sees the way out, or is out seeking the way; who dares to say, I know, on the basis of his faith; who is always sure, though never cock-sure; who spreads a contagion of hopefulness wherever he goes.

Wanted. A man to see and feel and believe in things.

A man who can do things and does them every time he gets the chance; who, having seen a worthy end works towards it though it be ten thousand miles away; who cannot stand the reproach upon himself of good things left undone; who believes that anything worth believing in is worth working for; who marshals forces and produces the forces where they are not at hand; who has a knack or is hunting for one; who, charged with energy, charges others; who puts ginger into all he sets at, and leaves out the mustard and vinegar; who is all on fire and never scorches people; who is humble enough to accept nobody's business as his business; who is lordly enough to set the universe to rights, or at least to try; who criticizes people for their indolence and who frankly believes that he is the people; who says, come on, let's do it; when anything needs being done, and then does it whether anybody comes or not; who takes hold, and lets go only to spit on his hands for a new hold; who undertakes all he ought, neglecting to ask whether he can.

Wanted: A man to do things, to do them hard and long and today.

One such man or something like him in each labor union and in each church. What could not be accomplished? The coming of the Kingdom of God waits upon the discovery and sanctification of such a man. One is a host. Only one would make his own organization the wholesome-

est, healthiest thing in God's world. Only one. If it had been such a man he would, by God's grace, have saved Sodom all by himself. There is no institution so dead that one such cannot bring it to life and set it upon a divine ministry. Just one man charged with sanctified intelligence and push.

How is it in your organization? Perhaps the ranks are not so crowded but that you yourself might slip in to this place.

Social Event.

Freighthandlers' Local No. 334, at its last meeting on the 23d inst., elected its officers for the ensuing term. The list is as follows: President, J. Slater; vice president, J. M. Blake; financial secretary, Ed. Saub; recording secretary, P. McDonald; treasurer, John Buckley; marshal, Chris. Kelly; guard, Fred Rutto; trustees, Wm. Hayes, Chas. Herr, and John Curtin.

After the business session was ended the doors were thrown open to visiting brothers and friends, and a social entertainment was carried out to the delightful satisfaction of all who were so fortunate as to be present.

The feats of jugglery and club-swinging by the three Colyer boys were certainly a new feature in Union entertainments and won the hearty applause of the large gathering.

The prominent visitors expressed their high appreciation of the manner in which they were entertained—Messrs. Sutton, Baneroff, Wehtje, and Gilkey pledging their attendance on all similar occasions in the future. The stock of refreshments did credit to the committee having the matter in charge.

The next demonstration in behalf of this organization is a dance to be held in Armory hall on the evening of the 21st of February, 1920. Come, everybody come. Tickets, 50 cents a couple, extra lady 25 cents.

To whom does the honor belong for the shorter hours which men and women work today than twenty-five years ago? What class of men was it that secured for you better wages, better sanitary conditions, child labor laws and payment in money instead of store orders? The employers did not do it, and neither did strike breakers. These reforms were brought about by union men and union women. The non-unionists stand in the way of all progress, and they must be brushed aside so that civilization may not be retarded.—Buffalo Progress.

Christianity sprang from the Jewish church, and the Jewish church had its origin in a strike—the strike of the Hebrew brickmakers in Egypt—and Moses and Aaron were the first walking delegates.—Ernest H. Crosby.

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