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## ROOSEVELT GIVES NOBEL LECTURE

As Recipient of Peace Prize He Talks in Christiania.

### ENDING OF WARS HIS TOPIC

Treaties of Arbitration, Development of Hague Tribunal and Check on Growth of Armaments Urged by the Ex-President.

Christiania.—Col. Theodore Roosevelt, former president of the United States, lectured on "International Peace" Thursday, May 5, before the Nobel prize committee which awarded him the peace prize for his successful efforts in ending the war between Russia and Japan. The great hall where the lecture was delivered was filled to the doors, many distinguished persons being in the audience, and Colonel Roosevelt's words were heartily applauded. His lecture follows:

**Need of Industrial Peace.**  
It is with peculiar pleasure that I stand here today to express the deep appreciation I feel of the high honor conferred upon me by the presentation of the Nobel peace prize. The gold medal which formed part of the prize I shall always keep, and I shall hand it on to my children as a precious heirloom. The sum of money provided as part of the prize by the wise generosity of the illustrious founder of this world-famous prize system, I did not, under the peculiar circumstances of the case, feel at liberty to keep. I think it eminently just and proper that in most cases the recipient of the prize should keep for his own use the prize in its entirety. But in this case, while I did not act officially as president of the United States, it was nevertheless only because I was president that I was enabled to act at all; and I felt that the money must be considered as having been given me in trust for the United States. I therefore used it as a nucleus for a foundation to forward the cause of industrial peace, as being well within the general purpose of your committee; for in our complex industrial civilization of today the peace of righteousness and justice, the only kind of peace worth having, is at least as necessary in the industrial world as it is among nations. There is at least as much need to curb the cruel greed and arrogance of part of the world of capital, to curb the cruel greed and violence of part of the world of labor, as to check a cruel and unhealthy militarism in international relationships.

**When Peace May Be Evil.**  
We must ever bear in mind that the great end in view is righteousness, justice as between man and man, nation and nation, the chance to lead our lives on a somewhat higher level, with a broader spirit of brotherly good will one for another. Peace is generally good in itself, but it is never the highest good unless it comes as the handmaid of righteousness; and it becomes a very evil thing if it serves merely as a mask for cowardice and sloth, or as an instrument to further the ends of despotism or anarchy. We despise and abhor the bully, the brawler, the oppressor, whether in private or public life; but we despise no less the coward and the voluptuary. No man is worth calling a man who will not fight rather than submit to infamy or see those that are dear to him suffer wrong. No nation deserves to exist if it permits itself to lose the stern and virile virtues; and this without regard to whether the loss is due to the growth of a heartless and all-absorbing commercialism, to prolonged indulgence in luxury and soft effortless ease, or to the defilement of a warped and twisted mentality.

Moreover, and above all, let us remember that words count only when they give expression to deeds or are to be translated into them. The leaders of the Red Terror prattled of peace while they steeped their hands in the blood of the innocent; and many a tyrant has called it peace when he has scourged honest protest into silence. Our words must be judged by our deeds; and in striving for a lofty ideal we must use practical methods; and if we cannot attain all at one leap, we must advance towards it step by step, reasonably content so long as we do actually make some progress in the right direction.

Now, having freely admitted the limitations to our work, and the qualifications to be borne in mind, I feel that I have the right to have my words taken seriously when I point out where, in my judgment, great advance can be made in the cause of international peace. I speak as a practical man, and whatever I now advocate I actually tried to do when I was for the time being the head of a great nation, and keenly jealous of its honor and interest. I ask other nations to do only what I should be glad to see my own nation do.

**Treaties of Arbitration.**  
The advance can be made along several lines. First of all there can be treaties of arbitration. There are, of course, states so backward that a civilized community ought not to enter into an arbitration treaty with them, at least until we have gone much further than at present in securing some kind of international police action. But all really civilized

communities should have effective arbitration treaties among themselves. I believe that these treaties can cover almost all questions liable to arise between such nations, if they are drawn with the explicit agreement that each contracting party will respect the other's territory and absolute sovereignty within that territory, and the equally explicit agreement that (aside from the very rare cases where the nation's honor is vitally concerned) all other possible subjects of controversy will be submitted to arbitration. Such a treaty should insure peace until one party deliberately violated it. Of course, as yet there is no adequate safeguard against such deliberate violation, but the establishment of a sufficient number of these treaties would go a long way towards creating a world opinion which would finally find expression in the provision of methods to forbid or punish any such violation.

### Work of Hague Tribunal.

Secondly, there is the further development of The Hague tribunal, of the work of the conferences and courts at The Hague. It has been well said that the first Hague conference framed a Magna Charta for the nations; it set before us an ideal which has already to some extent been realized, and towards the full realization of which we can all steadily strive. The second conference made further progress; the third should do yet more. Meanwhile the American government has more than once tentatively suggested methods for completing the court of arbitral justice, constituted at the second Hague conference, and for rendering it effective. It is earnestly to be hoped that the various governments of Europe, working with those of America and of Asia, shall set themselves seriously to the task of devising some method which shall accomplish this result. If I may venture the suggestion, it would be well for the statesmen of the world, in planning for the erection of this world court, to study what has been done in the United States by the Supreme court. I cannot help thinking that the Constitution of the United States, notably in the establishment of the Supreme court and in the methods adopted for securing peace and good relations among and between the different states, offers certain valuable analogies to what should be striven for in order to secure, through The Hague courts and conferences, a species of world federation for international peace and justice. There are, of course, fundamental differences between what the United States Constitution does and what we should ever attempt at this time to secure at The Hague; but the methods adopted in the American Constitution to prevent hostilities between the states, and to secure the supremacy of the federal court in certain classes of cases, are well worth the study of those who seek at The Hague to obtain the same result on a world scale.

**Undue Growth of Armaments.**  
In the third place, something should be done as soon as possible to check the growth of armaments, especially naval armaments, by international agreement. No one power could or should act by itself; for it is eminently undesirable, from the standpoint of the peace of righteousness, that a power which really does believe in peace should place itself at the mercy of some rival which may at bottom have no such belief and no intention of acting on it. But, granted sincerity of purpose, the great powers of the world should find no insurmountable difficulty in reaching an agreement which would put an end to the present costly and growing extravagance of expenditure on naval armaments. An agreement merely to limit the size of the ships would have been very useful a few years ago, and would still be of use; but the agreement should go much further.

Finally, it would be a master stroke if those great powers honestly bent on peace would form a league of peace, not only to keep the peace among themselves, but to prevent, by force if necessary, its being broken by others. The supreme difficulty in connection with developing the peace work of The Hague arises from the lack of any executive power, of any police power to enforce the decrees of the court. In any community of any size the authority of the courts rests upon actual or potential force; or on the existence of a police, or on the knowledge that the able-bodied men of the country are both ready and willing to see that the decrees of judicial and legislative bodies are put into effect. In new and wild communities where there is violence, an honest man must protect himself; and until other means of securing his safety are devised, it is both foolish and wicked to persuade him to surrender his arms while the men who are dangerous to the community retain theirs. He should not renounce the right to protect himself by his own efforts until the community is so organized that it can effectively relieve the individual of the duty of putting down violence. So it is with nations. Each nation must keep well prepared to defend itself until the establishment of some form of international police power, competent and willing to prevent violence as between nations. As things are now, such power to command peace throughout the world could best be assured by some combination between those great nations which sincerely desire peace and have no thought themselves of committing aggressions. The combination might at first be only to secure peace within certain definite limits and certain definite conditions; but the ruler or statesman who should bring about such a combination would have earned his place in history for all time and his title to the gratitude of all mankind.

## Growing Hatred To Jesus

Sunday School Lesson for May 15, 1910  
Specially Arranged for This Paper

LESSON TEXT.—Matthew 12:22-23, 25-32. Memory verse, 41.

GOVERNMENT TEXT.—"He that is not with me is against me; and he that gathereth not with me scattereth abroad."—Mark 9:40.

TIME.—Probably in the autumn of A. D. 28.

PLACE.—Some where in Galilee; very likely in Capernaum.

Suggestion and Practical Thought.

A Wicked Charge Against Jesus.—Vs. 22-24 "What gave rise to this charge against Jesus?" The healing of "one possessed with a devil, blind, and dumb" in the similar event recorded in Matt. 9:32-34 the demoniac was dumb only. This case, though described so briefly, was "a striking miracle; in truth, three miracles in one"—Rev. David Smith.

Dumb Devils.—Many, even of Christians, are troubled with dumb devils without realizing it. Our speech is a Godlike faculty, given us to be used for God, in prayer to him—private prayer, family prayer, public prayer—in telling others about his goodness, in kindly praise of what is worthy and in bold condemnation of all that is evil.

What was the result of the miracle? As always in such cases, it was a savor of death to death and of life to life. On the one hand, "all the people" (the common folks that saw it done, or afterward saw the happy man seeing or heard him speaking) "were amazed," as well they might be, "and said, is not this the son of David?"

But, on the other hand, the Pharisees had an unfavorable interpretation. In their hatred of Christ they had come all the way from Jerusalem (Mark) to get material for some charge against him. "He hath Beelzebub," they asserted shamelessly (Mark).

Why did the Pharisees make this abominable charge? They were jealous of Christ, and envious of his power over human hearts and lives.

The Crushing Reply.—Vs. 25-30. "The way in which Jesus dealt with these men is among one of the most wonderful features of the Gospel. It sheds light upon many things, but it sheds a peculiar light upon him, and upon the spirit that was in him."—Horton.

What was Christ's first argument? The argument of the divided house. "Every kingdom," said Christ, "divided against itself" in civil war "is brought to desolation;" and every city or house (household) divided against itself "by quarreling factions and family strife, shall not stand."

What was Christ's second argument? The argument ad hominem. "If I by Beelzebub cast out devils," urged Christ, "by whom do your children," the Jewish exorcists, "cast them out?"

What is Christ's third argument? The argument of the castle, or palace. "Now how," Christ asks, "could I enter the castle unless I were stronger than Satan? And how could I regain the spoil that Satan has stolen, the rich spoil of health and character and happiness, without proving myself the enemy of Satan?"

What was Christ's fourth argument? The argument of the two sides: "He that is not with me is against me."

An Awful Warning.—Vs. 31-37. The foregoing was a terrible warning, but Christ did not deem it severe enough.

What was Christ's warning for such men? That there is an unpardonable sin; blasphemy against the Holy Ghost.

What, then, is this blasphemy against the spirit? "It is no sudden, angry blasphemy. Whoever fears that he has committed it and prays for pardon is worlds away from it."—W. Robertson Nicoll, LL. D.

How did Christ himself illustrate these truths? By three condensed parables (vs. 33-37). The parable of the tree and its fruit; the parable of the viper, and the parable of the treasure.

Christ's Sufficient Attestation.—Vs. 38-45. The scribes and Pharisees answered Christ's declaration that he was of God and they, in their wicked opposition, from the devil, by demanding a sign, that is, some miracle that would confirm these tremendous claims.

Why was this, as Christ called it, a wicked demand? Because Christ had given them signs in great plenty.

What was the sign of the prophet Jonas that Christ offered? Christ's resurrection. As Jonas was three days and three nights in the body of the sea monster (for the word translated "whale" means "sea monster" in general) so Christ would "be three days and three nights" in the grave and then would rise from the dead.

Why was this a sufficient sign? It was the greatest miracle possible—greater than to raise others from the grave. It was the crowning evidence that our Lord was the divine fountain of life.

How Men Reject Christ.—They do not reject him immediately and consciously. They draw away from him by degrees and without realizing what is happening in their lives. Like the Pharisees, they gradually form the habit of pride and selfishness. Like Judas, they come insensibly to love money more than God and Right. Like Pilate, they grow away from the love of truth and become devotees of popularity and power. Like Herod, they lose their purity and manliness day by day, and sink inch by inch into the pit of sensuality. Like the demoniac of Christ's parable, they simply fail to fill their lives full of what is noble and pure.

**How He Expressed It.**  
Every small boy—the right kind, anyhow—thinks his own mother the symbol of all perfection. Few, however, have the ability to express their admiration as prettily as the little hero of the following anecdote:  
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"Am I?" he answered, quickly. "Well then, you're heaven and the north pole to me!"—Youth's Companion.

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