

RETRIBUTIVE JUSTICE.

D. H. Ferrell, of Tarkio College, Missouri, Given Second Place.

The cave of the Furies is deserted. The daughters of night, those avenging spirits who scourge the wrongdoer, are out on their mission of punishment. Somewhere along the paths of life, among the haunts of men, criminals are being hunted and tormented by these personifications of the curses pronounced upon their crimes. Relentless is the pursuit and just the retribution.

Thus believed the ancient Greeks, and so ran their mythology in the magnificent years of the golden age. Advancing time has dealt severely with many a fable of the olden time. Modern science, with keen eye and smiling hand, has entered nature's temple, flashing the torch of reason into the darkness of superstition and breaking in pieces the throne of imagination where sat the capricious gods. The fantastic embellishments of this old legend has been swept away, but the principle which was its foundation defies the ravages of time and becomes more firmly established with the world's progress in civilization. Blind chance has no power to direct the workings of the universe. Law was the primal element in creation. It is the power that rules in the grassy meadow and preserves order and harmony among the countless stars. Law is the sustaining principle of all government, the essential constituent of animate and inanimate existence. Its uniformity and universality refute the arguments of the atheist and expose the willful ignorance of the agnostic. The divine protest against lawlessness is retributive justice.

Casual observation leads to the con-

gratify her love of power she made "live a bitter by hard bondage." But the wailing cry of mothers for their first-born, the mournful wail of the waves as they beat over the nation's lost army, was God's sentence of retribution. The pomp and glory of Babylon, a conqueror, attained by the prodigality of mercenary monarchs, stood in startling contrast to the misery of the conquered. But when the hand of God flashed forth in Belshazzar's hall of feasting and revelry, Justice gave the decree and the fate of Babylon was sealed, by the same hand is written the doom of every nation that forgets the laws of human brotherhood.

Passing to modern history, our own country furnishes an example of retributive justice. The signers of the Declaration of Independence held to a principle to be self-evident, that "all men are created free and equal." In direct opposition to this sentiment our constitution made provision for slavery. Our boasted equality and freedom was a mockery, as we posed before the world with millions of fellow creatures held in slavery, denied the rights that God intended they should have. Our action as a nation bore its fruit and as a result we endured the horrors of the civil war. Justice maintains the balance in human affairs. The cruel lashings endured by the black toilers in the southern cotton fields and rice swamps, the cry of anguish wrong from the slave mother's heart as she saw her babe sold from her, must be followed by the misery and death of both the prison and battle field, and by the mourning of both north and south for the loved ones who never returned. We had nursed the serpent and were compelled to endure its sting.

Spain has given the most recent illustration of retribution's law. This nation, the synonym of tyranny in

single blows" it witnessed the horrors of the Inquisition, the most revolting deeds committed in the name of Christianity. Now the eyes of the world turn to the western hemisphere, whose isles have been watered by Spanish butchery. The gloomy specter of banished people, the spirit army of a million martyrs, and the last curses of a patriot people, all combine to make more bitter the passing of the doomed nation. Justice cannot be cheated. The infinite God has spoken and the wheels of destiny are turning.



H. M. SAVAGE, SECY. TREAS.

Strikingly also does history illustrate the inflexibility of law in dealing with the individual. In the record of the heroes of 1776 the name of one has been erased. Dark shows the blot in the surrounding brightness and powerful the lesson it teaches. Forgotten is the genius of the successful leader; forgotten the fierce charges on hard won battle fields. Only the memory of his action and contempt for his baseness remain; a modern Judas who betrayed his country for gold and power because of a justly deserved reprimand. Few extenuating circumstances surround the deed. What was his reward? Wealth and position were the stake for which he made the cast and which were to be the price of his country's ruin. How shattered was his dream of greatness and how bitter the pangs of remorse! Most vividly has the story of his last hours been told. "It is night in a London suburb. On an attic couch lies a man—dying. A minister stands by his bedside and asks: 'Would you die in the faith of a Christian?' 'Christian!' echoed the dying man. 'Christian? Come with me far over the waters. Ha! we are there! Yonder is the church in which I knelt in childhood; yonder the green where I sported when a boy; and listen, old man, were I to pass along the streets as I passed when but a child, the very babes in their cradles would raise their tiny hands and curse me. The graves in yonder church yard would shrink from my footsteps and yonder flag would rain on my head a baptism of blood.'" Wrapping about himself the faded and moth-eaten folds of his old continental form, without a friend beside him, and refusing the comfort he dare not take, he passed away—Benedict Arnold, the soldier, patriot, traitor. A sad end to such possibilities, but a fitting climax for such infamy.

Through the storm of revolution, the continental armies marched to victory, and at the end the flag of liberty floated over a free and united people. More than a century has passed since America was enrolled among the nations. Her increase in wealth and power has been marvelous; the treasures of mother earth have been revealed and appropriated; the mechanical genius of the nation has produced wonders; and the intellectual advancement has kept pace with the material. But the continuance of our national life depends upon our obedience to the law of human rights which demands the "upward look to God and the outward look to man." As a result of the late war we are confronted with a problem of territorial expansion, and our responsibilities and opportunities have been increased. Our influence upon the moral life of the nations must now be felt. Our authority in extending the best forms of government must now be exercised.

O, America, into the future which opens before thee, mayest thou go with unflinching steps, having as thy guide and leader the God of Justice. May the principle of democracy never be forgotten in the grasping power of imperialism, but may the flag of freedom wave over the tomb of old world despotism, and may thy trumpet, proclaiming progress, sound the note of awakening to the slumbering east. Then, O Columbia, thy mission will be complete, for, in the dawn of liberty, God will be recognized as man's only King. Newer jewels will be added to thy crown of glory; thy power will extend wider and broader; thy institutions become firmer and stronger; the duration of time will be the limit of thy existence, and eternity will be the measure of thy influence.

One fare for the round trip, via the Union Pacific, to San Francisco, Cal., for National Baptist Societies anniversaries, May 25, 1899. For dates on which tickets will be sold, limits, and full information, call on E. B. Slosson, General Agent.

Have the "Evans" do your washing.

20TH CENTURY POLITICS.

S. M. Holliday, of Simpson College, Iowa, Captures Third Place.

Politics is a science. Introduced to the human race by God himself, its principles have ever engaged the minds of men, intensifying and determining their action. Christ advised that tribute be paid to Caesar and he with his apostles recognized political institutions.

But few acquisitions are of more importance to a self-governing people than an adequate individual knowledge of political principles. Amid the crashing of trades-unions and monopolies, industrial armies and concentrated capital, Christian duty and a heartless system of competition the thinking citizen is asked to determine his course of action. Taken in its broadest sense politics is fundamental in principle, vital in practice.

No English word has been so abused. Politest—visions of excited audiences, hotly contested party measures, wary, cunning, sagacious, unscrupulous and dishonest men! Politics!—municipal misrule, party bosses, demagogues, Tammany, the machine and a host of similar epithets are presented to the mind. Politics rightly defined is the science of government. It is the most comprehensive and intricate field of human activity. It touches all people in all times and places. It is fundamental, scientific, cosmopolitan.

Since such a science exists it must be studied and operated. Who shall manipulate the politics of our country? What their preparation? What their responsibilities? The twentieth century answers: Every citizen; his preparation, the righteous exercise of all his powers in a lifetime of research and practice; his responsibility, the destiny of a nation. Morality and religion are inseparable from the science of government. As well think to confine the human mind to some jeet of some perception, as to confine politics to the narrow boundaries of parties. Political principles are as inevitable and necessary today as when Mt. Sinai was glorified with power and authority.

In our constitution two great principles have been embodied, National union and local self-government. The first is the greatest bulwark of our



H. G. HARWARD.

national existence. It took three-quarters of a century to destroy all opposition to it. Hamilton launched it, Webster defended it, and a million of America's bravest sons, under Lincoln, fought it. Nineteenth century politics has placed it at the head of republican principles. Admired by all the world, it stands immutable, invincible.

The twentieth century find us with the details of the second great principle—local and municipal government—far from perfection. A spirit of unrest, numerous social organizations, and complicated economic problems are questions calling for the highest activity of brain and heart. The characteristics of the new century will be organization. As well attempt to roll back the tide of the great ocean as to check this spirit. Twentieth century politics must provide for the governmental and municipal control of a growing and expanding social organism, impeded, on the one hand, by a heartless system of competition, and hampered, on the other, by the power of concentrated capital in the hands of unpatriotic men. The success of this second great national principle depends upon the degree of unselfishness and patriotism exercised by each individual citizen in the execution of his duty.

The new commandment as applicable in politics as in any other sphere of life. Moral principles are inseparable from right political action. The sin of omission may be as great as the sin of commission. Good influence is sacred and its high crime to rob the public and the state by withholding it. The citizen who holds himself aloof from politics forgets that his highest civic duty is to strengthen, purify, and support the state; that those who win battles are found in the thickest of the fight; that "eternal vigilance is the price of liberty." Savonarola purified Florence because to a great intellect was joined an uncompromising spirit, challenging crime in high places. Gambetta became the greatest statesman of France

because he threw himself soul and body into vital issues. Cromwell turned back the tide of monarchical power, because, having discerned the right, he had the manhood to stand against creeds, precedents, aristocracy, superstition. "Divine rights and diabolical wrongs." Webster won the greatest forensic battle of modern times and left an imperishable legacy to the principle of national union because he threw a great soul into the torrents of a great issue.

Great evils require supreme efforts. Crime flourishes for lack of a strong Son of Man to cleanse the temple, using violent means. Crime becomes brazen-faced, a soft answer encourages it. The passive citizen testifies by his acts that if an institution is bad good men should leave it alone; if a church is corrupt, withdraw membership; if politics is evil, stay away from the polls. We hear the cry of perniculous laws and uncontrolled evils from the same citizen who, "has no time to attend primary and election."

Others regard it as their high mission to publish the crime of politics. It is dishonest and unfair to judge an institution by its offsprings. No statesman or prophet is needed to point out the recreant and worthless in any organization. As rightly might the physician depend upon advertising the condition of his patient to effect a cure. The importance of exposing evil is undisputed, but exhibition and advertisement alone will not remove it. A pure life is a rebuke to the saloon, but a million pure lives in America will not abolish that cursed traffic until their influence is exerted through the state.

The products of politics is the state, which Lieber says is the "greatest institution on earth." Churches work through and are protected by it; the family is guaranteed protection and rights; and free institutions flourish under its genius and power. Its greatest enemy is selfishness in the hearts of men, which produces pessimistic grumblers, morbid families, insane enthusiasts and ranking anarchists. Our civilization needs men, who will sacrifice themselves to the state, unselfish in all their dealings, and regarding the high ideals of true politics as deeper than party lines, broader than a nation, and beyond human invention.

The responsibility of local and municipal government rests upon the individual. The Greeks sacrificed organization to the development of the citizen. In a republic both must be emphasized. The unit of our social and political fabric is the individual. This is the point from which we build and also the point at which disintegration sets in. The energetic principles, the propelling power, the vital elements in the state emanate from the individual. The security and the growth of a nation do not depend upon its size, wealth, commerce, manufactures, or national resources, but upon the character of the individual citizen. Not in guns but in the men behind them, not in ships but in the men who manipulate them; nor in munitions of war but in the character of our people is found the stability of our nation. Education and Christianity are building a bulwark of safety to our nation which thirteen-inch shells will not pierce, tons of dynamite will not destroy, when the powers of Europe cannot shake. Every great attainment, every permanent reform has had back of it a man endowed with kingly power. Link a great man to a great idea and the consummate attainments of humanity may be reached.

Individual responsibility is the rock upon which local self-government stands; it is the vital attribute which makes a man. Mill sounded the keynote of a national greatness when he said: "The worth of a nation depends upon the worth of the individuals composing it."

Local self-government cannot be sustained and perpetuated without true patriotism. From an external point of view we are most patriotic. The recent war has demonstrated that a million of America's bravest sons could soon be marshalled to her defense.



A. C. NORTHRUP.

Not only in war but in more difficult times of peace is patriotism essential. While Fourth of July enthusiasm, Decoration speeches, and victorious armies justly proclaim our patriotism; while an extended press and great national exhibits advertise our resources; while charitable institutions and public parks declare our humanity, a canker eats at the vitals of our nation. Its name is Avarice. In the proportion that true patriotism asserts itself and is fostered in the hearts of men, to that degree shall



D. H. FERRELL.

clusion that "self-preservation is nature's first law," but a careful study of nature and society contradicts the first impression and formulates the law of "self-denial and service."

No part of man's physical being exists for itself alone, but each fibre acts in perfect harmony with every other, controlled and directed by a fixed law which is co-existent with life itself. Undue development of one part of the physical organization will always be at the expense of some other part; neglect of any part will result in loss of strength; abuse will produce disease, and finally death. The highest development of physical life is only attained when each organ renders to the completed whole its most perfect service. The same law which controls the physical being dominates also the social world. No man liveth to himself alone. If self be the limit of his endeavors, organized society becomes impossible and confusion and anarchy prevail. Society demands mutual aid, control of passion, and the sacrifice of individual interests for the public good. The safety of the individual and the continuance and prosperity obedience to that law of service which was given amid the thunderings and lightnings of Sinai's steep.

Wherever this law has been violated, wherever the law of mutual help and mutual sacrifice has been disregarded, there the onward march of Time leaves strewn in his path the ruins of once powerful nations. Egypt, the mysterious, the mighty, lying amid the fertile Nile valley, was enchanted with the vision of herself supreme among the nations, and in order to

government and intolerance in religion, has produced upon the stage of life one of the most sublime tragedies in the annals of men. Macaulay has aptly said: "Whoever wishes to be well acquainted with the morbid anatomy of governments, whoever wishes to know how great states may be made feeble and wretched, should study the history of Spain." For centuries her wealth was unbounded; the revenue of two worlds went to enrich the empire. Philip II, "at whose frown all Europe trembled," ruled an empire more vast than ever dreamed the Corsican adventurer. Religious fanaticism was a mark of nobility and of loyalty to country. The fame of succeeding monarchs vied with that of their predecessors in acts of cruelty and oppression. The expulsion of the Jews robbed Spain of her wealthiest and most intelligent people. When the Moors were banished, the builders of the Alhambra and creators of some of the most magnificent types of ancient architecture, Spain's glory was left crumbling. The expulsion of these peoples was unjust and only made more complete the dark record of the Spanish nation. Her proud position as ruler of the world, was becoming a myth; her power was gone, never to return; and well might her patriots lament the end which succeeding years were sure to bring.

The close of the nineteenth century is witnessing the last act in the dark drama which has lasted for centuries. The eastern world witnessed the condemnation of three million of Neerlanders by the tyrant who wished they had "one neck to be parted at a