

CHRISTIANITY IN POLITICS.

The temperance cause has suffered and every movement for the uplifting of humanity must suffer, as long as the sacred and serious duties of citizenship are neglected or evaded by men of high character and Christian principle.

Civilization has only progressed, and can only progress, by the working out of the great Gospel principle embodied in the divine mandate, "Thou shalt love thy neighbor as thyself," which is one way of expressing the duty that devolves upon every true man to consider the welfare of others.

This inspired and inspiring spirit of philanthropy must find its expression in legislative forms before it becomes fully effective. There will always be some men so indifferent to it, that law must be invoked to prevent their taking advantage of the weakness of others.

It is the Christian principle above set out that makes the social life of today superior to the barbarism of bygone times. If Christians carried their Christianity into politics then political organizations and methods, and civil government, would be as pure and ennobling as prayer-meetings or any other religious services.

The responsibility for political immorality, bad laws, and non-enforcement of law rests largely upon the right-principled men who are numerous enough and strong enough to control the politics of this land if they were unselfish enough to give the time and make the effort necessary to secure that control.

Is there not a good deal of what fairly may be called "cant" in the depreciation of the degradation of political affairs which we frequently hear from the men who have left the important matters of public affairs to the management of the baser elements of the community, and then whine because those baser elements do not manifest in their methods and operations the high principles which the complainers refuse to devote to these duties?

Is it not time that our religion was made practical as well as critical, and that good men took their rightful place and did their full duty in the influencing and controlling of the political as well as the social and religious life of the community?

Our failure to respond to the responsibilities imposed upon us in this connection is set out in a recent article by Rev. Dr. Crafts in the *Twentieth Century Quarterly*, in which he says:

"One of the most serious perils of our politics is that Christian citizens do not see, or see but dimly, that patriotism and piety both call to the polls the primaries, as loudly as patriotism every called to war, or piety to prayer. The supreme reform is to enlist the church in reform. The church must save society if only to make a safe place for saved souls. The church should profoundly ponder Gladstone's great saying, that it is

the purpose of law to make it hard to do wrong, and easy to do right.

"The most radical cure for political corruption is the exaltation of the ethical character of political action. A noble sentiment came into my life as a young man, from Gail Hamilton, who said, speaking of the sacredness of political duty, 'The eve before election should be a vigil; the election itself should be a sacrament.'

"Let us have not only an ideal of what government ought to be, but a very specific idea of what our part is in making it what it should be. A street preacher of London, taking for his text, 'They that have turned the world upsidedown have come hither also,' said: 'Firstly, the world was originally right side up; secondly, the devil came and turned it wrong side up; thirdly, it must be turned right side up again; fourthly, we are the chaps to do it.'

"Now that one-third of our men of voting age are church members, we have the ability and so the responsibility to insist that politics shall be loyal to the Ten Commandments and the law of the brotherhood."—*The Pioneer*.

THE COST OF CONSUMPTION.

Dr. Arthur J. Richer in a paper on "The Economic Aspect of the Tuberculosis Problem in Canada," read recently before the anti-Tuberculosis League, in Ottawa, estimates the total annual cost of consumption to Canada at \$72,000,000. He shows that 8,000 lives are lost every year from this disease and that 40,000 persons are invalidated by it every year. Calculations of the cash value of human lives always look more or less fanciful, but that human lives have a substantial cash value to federal, provincial and municipal governments, to communities and to families, is manifest; and there is no reason to think that Dr. Richer has exaggerated the amount of the loss in hard cash which Canada suffers through the ravages of consumption. Looking at the matter from no sentimental point of view but solely as a matter of dollars and cents, surely it would be a wise investment to spend whatever of public money may be necessary to reduce this awful waste to a minimum!

Here is one disease which costs the Dominion something like \$72,000,000 a year and which is to a very large extent preventable.

If eight thousand Canadian cattle were found to be affected with foot and mouth disease the Dominion Parliament would not hesitate a moment to vote a million dollars to suppress the disease. Congress had to place that amount at the disposal of its veterinary staff in the New England States the other day.

If the tuberculosis were among cattle instead of among human beings, and the annual loss therefrom footed up to \$72,000,000, the Government would spend all the money necessary to stamp out the disease—and perhaps a trifle more.

Nothing is more certain than that by a lavish and judicious expenditure of money the ravages of consumption

can be reduced to comparatively trifling proportions. The plague is not of a local character and nothing less than national treatment will deal with it satisfactorily. Dr. Richer has done a good service in discussing the question from a financial point of view.—*Montreal Star*.

NUNNERY CHARITY.

A serious business for the Roman Catholic Church in France is the expose given in the trial, now proceeding, of cruelty and oppression practised by the superioresses of the Order of the Good Shepherd upon girls taken into their establishments, professedly for charity, out of whose work they make enormous profits, and whom they stint shamefully in the matter of food, and treat abominably in other ways. The Bishop of Nancy is the prosecutor in the matter. In his report to Rome, the bishop said, "There is not to be found in the country an employer, even an atheist, who sweats his people as abominably as these nuns, who pretend to take the girls out of charity. These crimes are certainly committed in all the Good Shepherd establishments." Thirty thousand dollars of profit are said to be annually made by these nuns. Here is what one of the witnesses, Mlle. Laurent, testified: "In twenty-two years spent at the Good Shepherd, I never tasted roast meat; only meat boiled to rags. I often cried from hunger. At the age of 12, for not finishing my work, I used to be put on bread-and-water diet."—*The Guardian*.

THINGS TO THINK OF.

1. They never open a saloon with prayer.
2. You can never call a saloon a drug store, but you can call some drug stores saloons, and hit it.
3. A moderate drinker is worth a thousand times more to the devil for destructive purposes than an out-and-out drunkard.
4. To say: "I can drink or let it alone," is about as wise as to say: "I can drive nails in a lion's tail and get away before he can grab me." You can let it alone before you have formed the vicious habit, but afterwards you may find it impossible.

Of the 8,500 rural free delivery routes in operation June 30th last, Iowa led with 771. The other States having the largest number of routes were: Ohio, 741; Illinois, 706; Indiana, 654. The average number of pieces of mail handled on each of the routes each day was 132.

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