

the best manner, with regard to intemperance, that which it is her high appointment and prerogative to do for every form of human misery and sin. Faster than ever would the golden wheels of the gospel chariot revolve—swifter than before would it speed around the world—if avowed christians everywhere appreciated their catholic sphere of religious obligation and operation. True religion sympathizes with, and assists, every movement which develops and diffuses brotherly love—which relieves the wants and improves the condition of humanity. The Great Brother and Friend of man has set his disciples an example immaculate and complete. How sublime his conception of religion!—but not more sublime than his exemplification of it; for he “went about doing good”—“*healing all manner of sickness, and all manner of disease among the people.*”—*Temperance Chronicle.*

### Pauperism—Its Cause and Cure.

BY WILLIAM TWEEDIE.

The great question of the present day is, How are we to deal with our pauper population?

This question involves not only the welfare of that unhappy class themselves, but it involves the prosperity of the State and the happiness of the community at large.

This question has enlisted the attention of the politicians, and the sympathies of benevolent men, in every age and in every country. In rude times the poor were provided for—and civilization has at least shown a disposition to mitigate their wretchedness. But at the present time the question presses itself more importantly than it ever did before. Agencies have been at work, and are now at work, which rivet the attention of all thinking men. The appalling consideration, that one in every ten of the population is reduced to the wretched state of a pauper, forces reflection, and calls for instant action; nay more, we must not only act, but we must be careful how we do act. When we look at the complex and gigantic machinery at present at work to mitigate this evil, we are startled by the little good their action has achieved. We are taxed by the Government for the support of a poor-law; and we voluntarily tax ourselves an equal sum to mitigate sufferings for which that law cannot provide. Yet in spite of poor-laws, and private benevolent enterprises, this unhappy portion of our race still hangs round our neck like a millstone, and must continue to do so, until we are prepared to deal with causes instead of with results. If one-half of the machinery employed to do for the people was employed to make the people do for themselves, we should save ourselves a deal of trouble, and the world be a thousand times better in consequence.

By facts and figures we could show that strong drink is a fruitful source of pauperism, and not only could it be shown to be a fruitful cause, but it could be demonstrated to be the cause of causes. At present we shall merely show how strong drink frustrates the higher feelings and promptings of our nature, in reference to poverty. Among the important aspects of the temperance question there is not one of greater importance than this, that the use of strong drink in society banishes from our nature true charity, and steals the heart against all sympathy for our fallen brethren. There are very few, indeed, who at some period of their lives have not had experience of this withering fact. We

meet a poor person on the street, we hear his piteous tale, and our first impulse is to relieve his wants, but we bethink a little bit, and we suspect him, we think him an impostor, and with buttoned pocket and hard heart feel glad that we were saved from imposition. Is this as it should be?

We meet another, our heart melts, our conscience tells us we formerly did wrong, the man might be deserving, so we spare a mite, and feeling happy we go on our way. We look back, we miss him, and wonder where he is gone; we return, and a short distance from where we relieved him we find him in a gin shop spending the charity we gave. Our hearts are steeled, and our pockets are buttoned more closely, and we feel determined that we shall believe no tale of distress for the future; many of us have been cheated in this manner at one time or another. And what is the result: the fountains of charity are dried up, and the poor are left with only two alternatives—starvation or the workhouse. Every drunken beggar, whether he be a real cadger on the street or on the road; or whether he pretends to be a tradesman out of work, or in ill-health; is robbing the deserving. He is a robber, he is as much a thief, as the burglar or the highwayman. The real sufferer knowing the amount of imposition which obtains—knowing that he will be suspected of fraud and cunning, hides himself and his misfortunes from the public eye—and in a short time he dies from starvation, a victim to the drinking system, although he might himself be a sober man. There are many a hungry brother and sister at this very moment in our cities, our towns, and even in our villages, who, by feelings the most honourable, are kept from seeking relief because they fear they will be suspected. While the good starve the bad thrive, for their thorough impudence gains a hearing when shrinking modesty cannot. What is the effect of all this? It is self evident. 1st. We lose the happiness of being the ministers of God's bounty to the needy and the distressed. We have to delegate this happiness to others, though this would be of little importance could it be delegated, but it cannot. Charity is of too subtle a nature to be retained by any one at a yearly stipend; charity shrinks from public gaze; and although you may Christianize your large establishments as charitable institutions, depend upon it is a misnomer. Public charity is a solecism in our language. Charity cannot be made a public thing; it consists in doing good by stealth, and blushes to find fame; it is acting towards our fellows in such a manner that the right hand knows not what the left provides. It blesses both the giver and the receiver. Are any of these definitions of charity applicable to public charities? Can the charity which Christ taught be administered in a workhouse? Does the rates you grudgingly pay for the support of these establishments bless you or the recipient of the bounty? No. No man in his senses thinks it does. But while strong drink reigns in society, State pauperism must be his giant son. Banish strong drink, and the warm sympathies of man will so expand, and so germinate, and private benevolence will so act upon the ills and calamities of life, that workhouses will be closed, and the poor will be provided for by the spontaneous generosity of a sober people.

2nd. If the poor laws relieve a case of distress, they do so at the price of the individual's self-respect; but private benevolence awakens a new tie in the breast of every recipient of its charity. It awakens new hopes,