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Talks by Tiberius.

MORAL CAUSES OF POVERTY.

It is not for Kings, O Lemuel, that I drink and forget the Law, nor for Princes to say, 'Where is my strong drink?' Let them drink and forget the Law, and pervert the justice that is due to the afflicted. Let them drink and forget the Law, and pervert the justice that is due to the afflicted. Let them drink and forget the Law, and pervert the justice that is due to the afflicted.

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Secretary.—Yes it is a big factor, but you know that Charlie did not drink or smoke, and to-day he has not a suit of clothes fit to go in because he is trying to keep his two boys at the High School.

Here are two facts: The workingmen would be better off if they did not waste their money in drink and needless pleasure seeking; on the other hand, for the most part their wages are not enough to secure for them adequate provision for body or mind, such as reasonable desire and ambition would secure. The latter phase of this question we have dealt with before and will deal with it another time; the former now claims attention. Workmen would be better off if they did not waste their money in needless pleasure seeking and drinking.

In this latter case, Poverty becomes a moral as well as a social question. It is not always and only a matter of the individual will, and delinquency, but it is so very often. Social organization may be and should be blamed for a great deal, but personal vice and improvidence share largely in the responsibility.

MORAL DELINQUENCY A CAUSE.

A delinquent is one who fails to do his duty; a transgressor a criminal. Moral delinquency is one of the most prolific causes of poverty. Sickness and unemployment go with it, alongside it. It is possible that one creates the other. A man who is a dipsomaniac, who has an abnormal craving for alcoholic stimulants, he renders himself both inefficient as a workman from the viewpoint of steady nerves, and thus makes himself liable to dismissal from em-

ployment; he also renders himself unfit for work since his physical health is shattered thereby. Thus, moral delinquency causes sickness and unemployment. Sometimes the love of alcohol has placed a man in jail. Being a breadwinner, the stay in jail reduces the scanty income of the family affected, and brings on poverty and destitution.

In these days, the cost of living being what it is, if a man can scarcely live on all of his wage, surely, if he spends one-third of his wage on intoxicants and pleasure generally, the problem of living is intensified at least 33 p.c. A man needs a very good salary these days if he is to bring up a family and give to each member thereof such food, clothing, home, accommodation, education, etc., as a modern and reasonable sense of right and proper would lay upon him. But if he spends one-third of his time and money in smoking, drinking, pleasure seeking, and the consequences of the same, he fails by so much in his duty to his family. But if a man cannot do what a reasonable sense of right and proper would demand of him for his family because of inadequate wages, surely the use of alcohol, tobacco, or any other means and source of unnecessary expenditure, becomes a greater injustice. There are times and cases in which even the use of such harmless and innocent looking things as good cigars become occasions of sin, in the sense that the money spent on cigars, should be better used, and belong to a man's family rather than himself.

"DRINK."

One of the main causes of poverty, so far as the workingman goes, is strong drink. When a man has only five cents to spend, the free lunch and the drink that has some "kick" in it, appeals to him. The crowded unkempt home increases the attractiveness of the company which bring

the "joys of bestial inebriation." The liquor traffic produces the conditions of slumdom which again drive the poor man to the "drink," and in turn creates one of those vicious circles which are the insoluble problems of statesmen and the despair of reformers. Remove the drink traffic, in toto, dope and all and in all, give us real prohibition, make it impossible for men to squander hard earned dollars in that which but creates a thirst, and the first and foremost cause of poverty is removed. When that is gone the others are more easily dealt with.

The fight against alcohol has shifted to new ground in recent years. The wreckage of the drunkard's home, the increase of crime, the desolation and misery of man, these and other factors are still behind the scene as baneful effects of the use of alcohol, but the economic factor is the one



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which is coming to the front; the former mentioned things are viewed more from the economic than the individual standpoint. Judged by the standpoint of economics, the liquor traffic is an unprofitable business. It delays the immediate productive efficiency of the worker. Alcohol permanently lowers the productive capacity of the nation because of its effects as a race poison in reducing vitality. A man cannot work as well or as long with the poison in his blood, he is less efficient as a producer both mentally and physically. A nation of drinkers of intoxicants is compelled to live on a lower economic level. It will always have an army of misery and a still larger army of low income.

These statements need to be made in Newfoundland. A strong temperance, educational campaign is needed right here. We have prohibition on the Statute Book, but not in actual fact. Ye Ancient Colony possessed one devil; she was cleaned and garnished by prohibition. Now we are cursed with seven devils and our last state is worse than our first. We need a strong educational temperance campaign; and a more vigorous application of the Prohibition Act.

"GAMBLING."

It is possible for a community to develop habits of loose moral tendency, almost unconsciously. To slide and glide imperceptibly downward, until the law, which the State carries in its Legislative Assembly one day, is, by the same state which carries it, ignored if not violated the next. As with the nation so with the individual. A man who in his boyhood days was given a good religious training, whose conscience was so tender as to feel the least approach to sin, whose early days were passed in a prayerful and pious mood; finds himself to-day a prey to the passion of gambling. How did he get there?

Not necessarily by the deliberate and terrific break from the past, which a moment of Devil-possessed experience involved and ensured; but more probably by a gradual decline, so gradual in fact that he did not know the tendency of his own life. First a game of whist for 10 cents, then a 10 cent sweepstake on a sealer, etc., and so now a daily passion to stake all to gain more. What result? In the great majority of cases—abject poverty. No man, except a very wealthy man in these days can afford to throw away any part of his hard earnings, in a gamble; he needs all that he earns for legitimate requirements. Any part that he loses in a gamble renders him so much in need and reduces his family to poverty. The practice of gambling is one more factor in reducing the income of the wage earner. The existence of lotteries, sweepstakes, raffles—all of which are contrary to law—are a menace to any people. Poolrooms are moral death traps for our young men and prolific sources of poverty and crime. The I.W.W., an organization about which even the churches have a doubt, have an inflexible rule against gambling in their "jungle camps"; the basis of the rule is simple economics. Money tied up in gambling is unproductive, it simply passes from one hand to another. The wide extent of gambling under the name of business, in this country means a serious loss to our productive efficiency and consequently in our economic welfare. Remove the evil of gambling, let every man be a producer, and the trend of events will be towards greater wealth on the average, and less poverty and destitution for all.

THE NEW BROTHERHOOD.

When men forget to be selfish. When the true Brotherhood of man is an accomplished fact; when justice and fair dealing are generally and

universally practiced; when the law and love of the "Master Christian" become the law and love of all men. Then the strong will bear the infirmities of the weak, and the noble spirit which occasioned such laws as the anti-lottery, anti-smoking by juveniles; prohibition, etc., shall become a universal experience, and men will love men as brothers and for their sakes, the said laws shall be vigorously enforced, and all men shall have a better chance to live in peace and comfort, and in a tolerable degree of material completeness, consistent with spiritual efficiency.

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Frederick William Hohenzollern the former Crown Prince of Germany, is much in the open on the little island of Wieringen in the Zuyder Zee. He is walking or motor cycling all day long. He is in excellent health and says rather sadly: "I have to be very, very good here."

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