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Talks by Tiberius.

"THE POOR."

"The Poor ye have always with you," and it seems as if we shall always have them with us. We are bound by all the laws of humaneness to do all that lies in our power to alleviate the condition of the poor, but when we have done all, there will still be the Poor. Chas. Lamb wrote: "Shut not thy purse strings always against painted distress; act a charity sometimes. When a poor creature, outwardly and visibly such—come before thee, do not stay to enquire whether he 'seven small children,' in whose name he implores thy assistance, have a veritable existence. Take not into the bowels of unwelcome truth to save a halfpenny. It is good to believe him."

There may be, and there are, fake cases of poverty, but that is no reason for lacking or for failing to exercise the sweet grace of charity. Of all graces, that of Charity has ever ranked very high. However, it is not so much our individual relation to the poor which is the objective of this article, as the relation of the State to the Poor. Whatever any individual may do by way of indiscriminate assistance to the poor, or whatever he or she, in sheer cold blooded indifference may do for those in need, the problem of State Charity is one yet to be faced by most Governments in General, and by the Newfoundland Government in particular. We will dismiss this phase of our subject by quoting:—

"Let Be, Beloved—
 will taste somewhat this same poverty:—
 Try these temptations, grudges, gnawing shames
 For which 'tis blamed. How probe an unfeeling evil?"
 Wouldst thou be the poor man's friend?
 Must freeze with him."

Test sleepless hunger—let thy crippled back
 Ache o'er the endless furrow."

That is true individual charity; to suffer with the other fellow.

POVERTY AND DESTITUTION.

There is a difference between Poverty and Destitution, a difference, may be, of degree, but also a difference with a distinction. We will draw an imaginary line; we do in geography, many an one, why not in sociology. Our imaginary line will be drawn round the world, and through the Social conditions which prevail in the world. To really define it, it is necessary to tell you what lies above it and what below it, and lo! you have your line. Just above it is the lack of sufficient food, clothes and shelter to maintain life at the level of physical efficiency. That is what we mean by the Poor. People who live in need daily, who are honest, sober, even thrifty, but who are always below the line of efficiency, physical efficiency, because their bodies are not efficiently and sufficiently fed and clothed. They even live in nice houses and pay good rents, but they are poor.

The Destitute are those below the line; they are extremely poor. They have sounded the depths of misery and they need immediate help. They are not paupers, of necessity; "A Pauper is one who depends upon public or private charity for sustenance. A man may be in utter destitution and may even die of starvation, but he may not be called a Pauper until he has applied for and received charitable relief." Destitution is an individual condition, except in times of widespread distress, such as that brought about in Belgium and Austria by the war; or that in the United

States of America brought about by unemployment. With such exceptions we are not dealing. Apart from them, Destitution is individual and is met by individual cases of relief. On the other hand poverty is a social evil brought about by social conditions, a group of circumstances over which the individual has no control. The present High cost of living is beyond the control of any human individual, it is a social evil, we all suffer from it and feel our sufferings, (except the profiteers, and the rich). Some feel it very keenly, very keenly indeed; respectable people, well dressed people; respected people, are poor and some of them very poor. Such a condition is a challenge. It challenges the activities of all Social and Religious workers and organizations, and, what is more to the point, it challenges the best brains and ability of all statesmen, economists and industrial captains and managers.

Being different and distinguishable, Poverty on the one hand calls for different and distinct treatment from Destitution on the other; there is a fundamental difference in dealing with them, i.e. difference of method. What that difference is, we shall not try to fully explain here and now, only to point out that destitution is largely a matter for individual philanthropy, while poverty is a matter for the State. We will now point out ways in which the State is responsible for poverty and in which the State can cure poverty, if such can be cured. I believe it can. I believe poverty to be a disease, a social disease, and demanding social and effective treatment, by State law.

THE CHURCH.

Before passing on to the consideration of the "State" a little attention should be given to the attitude of the Church. The church at least is supposed to be sympathetic. The modern world needs to learn to treat the Poor Man as a Brother: not as a "case," or a delinquent; but as a member of

the family. One Modern type of the Pharisee is the prosperous business man who thanks God that he is not as these sinners who need his help. He makes no allowance for differences in opportunity or environment. He will throw alms, but will not give Brotherhood. That is not the way out of the problem though. The Poor man in many cases has become the anarchist, because he has been treated with contempt and not with sympathy. The church must be sympathetic, and endeavour to create an atmosphere of Brotherhood, and sympathy. The church should also be efficient. If there is one institution that is expected to stand four square against all the abuses of our civil economic and industrial world, it is the Church. She represents the Master Mind that lays all forces level on a just and righteous basis, and where there is civic economic or industrial wrong, she must speak in firm rebuking tones. Only in this way can she justify her existence. She may, and does, relieve cases of destitution by means of her Charitable Organizations in co-operation with those of the State, but when we come to the question of the causes and cure of Poverty, her truth is more mighty than her organizations; her pen is mightier than her methods of relief. It is to the State we look in our final analysis for the cure. She is the cause and she has the remedy.

THE STATE THE CAUSE.

Low Pay and Bad Health. It does not matter whether you say, "Low Pay and Bad Health," or "High Cost of living and Bad health;" you mean the same thing. What is meant is this, the sufficient food; good food; good hygienic clothes, etc., and so on; is, as we have affirmed before, a matter of money, and to most people is a matter of wages. When people are compelled to live, as some people have to live in the poor sections of our modern cities, it is not to be wondered at that disease abounds among them. Take

a concrete case for example. A man works in St. John's for \$2 per day, and is a hard working man with wife and four children. His \$2 per day means, at the most \$12 per week; \$50 per month, i.e. if he works a full day every working day for the month. Out of the \$50 he pays House Rent, about \$15; he cannot pay more. Here is his budget:—

Rent \$15, a poor house; wet.
 Coal \$3, ½ ton at \$16 per ton.
 Other fuel \$2, oil and wood.
 Flour \$8, \$16 per barrel.
 Sugar \$6, 24 pounds at 25c.
 Meat \$4, 2½ pounds per week at 40c.
 Footwear \$7, 1 pair cheap boots for one of family.—Total \$50.

What does that budget mean? No clothes renewed; insufficient variety and quantity of food, not enough warmth for body; no vegetables; a cold, damp, dark, dismal, unsanitary house. The inter-relation and inter-dependence existing between Bad Pay and Bad Health is very evident. It may be answered that not many men work for two dollars per day. I think that the city of St. John's would be shocked to know how many there are living within the bounds of the city, who work for that amount or thereabouts. There are dozens of professional men who are to-day working for only just a few cents per day above \$3, and they try to meet their extra ordinary demands; yes working in Newfoundland. But suppose you give the workman a minimum of \$4 per day; look again at his budget, give him a home, decent clothing and enough food; and he is still in debt each month. The aim is to show that the interdependence of poverty and disease, i.e. low pay and disease, is a fact, and makes a vicious circle. In the individual life, low pay means bad air, poor nourishment, lowered vitality, and industrial inefficiency. But industrial inefficiency means low pay. Out of this vicious circle the individual sometimes escapes upward, but many drop down

into destitution. Looking at the larger social issues, there is the same struggle. Sickness causes destitution. Poverty causes and increases sickness. Disease causes Poverty, and out of this vicious circle a large group continually drops down into the social swamp of extreme and helpless misery. The circle cannot be broken by eliminating one segment. If you take out the poverty and leave the sickness, or take out the sickness and leave the poverty, the circle starts all over again. A joint attack must be made upon both. Poverty and disease are twin evils and each plays into the hands of the other. From each springs crime and vice. Diminish poverty and better health results. Diminish sickness and poverty is better met.

The State is the Cause, for the State should demand for the Workman a living wage; sanitary homes; an honest business deal; a law of Brotherhood, of equality, fraternity, and equity; and does not. There are problems admitted, but the cursed fear of losing a rich man's vote, renders statesmen and states, weak and helpless, and inefficient.

The State has the cure for she is the cause. Let her prescribe for the disease.

Minard's Liniment Co., Limited.
 Gentlemen.—My daughter, 13 yrs. old, was thrown from a sleigh and injured her elbow so badly it remained stiff and very painful for three years. Four bottles of MINARD'S LINIMENT completely cured her and she has not been troubled for two years.

Yours truly,

J. B. LIVESQUE,
 St. Joseph, P.O., 18th Aug. 1900.

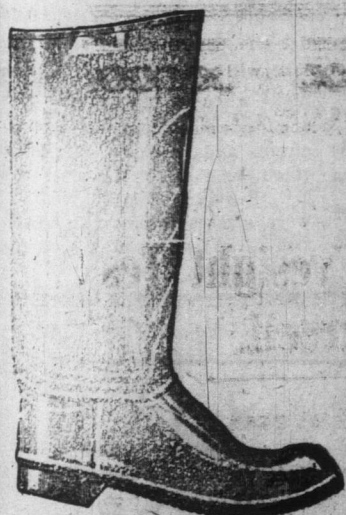
Stafford's Liniment for Neuralgia, Lumbago, Rheumatism and all kinds of Aches and Pains. Price 20c. bot. For sale everywhere.—Feb. 21st

The Week's Calendar.

MARCH—3rd Month—31 Days.

- 1.—MONDAY. St. David's Day. Massacre of the Mamelukes, 1811. Weights and Measures Act introduced in Newfoundland, 1834. Gladstone introduced Irish Disestablishment Bill, 1869. Metropolitan Club formed, St. John's, 1884. Bank Fishermen's Insurance Act, 1889.
- 2.—TUESDAY. St. Chad. Rev. John Wesley died, 1791. Roderick McLean attempted to assassinate Queen Victoria, 1882. German-Bolshevik Treaty of Brest-Litovsk, 1918.
- 3.—WEDNESDAY. Mechanics' Society instituted 1827. Three mile skating race in City Rink for Silver Watch, won by Irving. Time: 12 min., 20 secs., 1887. Daily News registered by the Proprietor, J. A. Robinson, 1894.
- 4.—THURSDAY. Full Moon. Inauguration Day, U.S.A. First steamer (Bloodhound) ever cleared from St. John's, 1863. Forth Bridge opened, 1890. Sir R. Bond protests Royal assent to Reid Bill, in Assembly, 1898.
- 5.—FRIDAY.—Mary March captured at Exploits by Mr. Peyton, 1819. Six mile race in Parade Rink between Jansen, of Denmark, and N. Snow, St. John's. Snow won in 23 minutes, 1888. Spain demanded that United States recall Consul-General Lee from Cuba, 1898.
- 6.—SATURDAY. Ninety-five vessels cleared for sealfishery from St. John's, 1847. Colonist, newspaper, started, 1886. John Redmond, Irish Nationalist, died, 1918.
- 7.—SUNDAY. 3rd in Lent. St. Perpetua. Queen Alexandra entered London, 1863. J. R. Green, English historian, died, 1883. One man killed in dynamite explosion on board s.s. Walrus, at Greenspond, 1894.

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- 1ST—THE ENTIRE BOOT IS CURED UNDER STEAM PRESSURE, MAKING IT A "ONE" PIECE BOOT.
- 2ND—IT HAS AN 8-PLY DOUBLE SOLE OF HEAVY RUBBER RUNNING ALL THE WAY UNDER HEEL.
- 3RD—IT HAS A SNAG PROOF VAMP, TO WITHSTAND THE HARDEST KIND OF WEAR.
- 4TH—IT HAS A 6 PLY REINFORCED INSTEP, WHICH RELIEVES STRAIN, PREVENTS CRACKING AND WRINKLING.
- 5TH—IT HAS A REINFORCED 5 PLY LEG, MAKING IT STAND UP UNDER THE HARDEST KIND OF SERVICE.
- 6TH—IT HAS A 4-PLY TOP TO INSURE EXTRA WEAR.
- 7TH—IT HAS A HEAVY DUCK LINING, WHICH PREVENTS MOISTURE, KEEPING THE FOOT COOL AND DRY.

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