

example; that what works no harm in him may be the ruin of another of different temperament. Surely if these and many other effects of alcohol (none of them beneficial) were fully understood by the public, the temperance movement would gain ground even more than it does. Were intoxication utterly unknown, and indulgence in alcoholic liquor unpractised, the dangerous class might be largely diminished.

V. A fifth cause is the *very multiplication of benefit societies*. We suffer from an *embarras de richesses* in this respect; for every association requires a constitution, an executive committee, a large membership and a large subscription-list in order for it to be really beneficial. The well-known satire, "Ginx's Baby," shows how in the thickly populated city of London, a large number of the best-intentioned people can, by forming separate associations and appointing committees of management, defeat the very intentions for which they came together by taking up time in discussing points of order, &c. Again, often the field of one society's operations clashes with that of another's, occasioning much difficulty from this cause. Further, the treasures of the petty societies will not contain as large a sum as the treasury of one large society whose membership is the same as that of all the small societies taken together, *i. e.*, presuming the same subscription to be paid. The present age is a curious one, characterized both by integration of scattered societies—whether social, political or religious—into a few well-defined large masses, and also by the converse differentiation from older societies often without sufficient reason; this latter step only tending to impede the useful work of the small differentiated societies. Too often, too, one society relegates the work of well doing to another, and so between one and all it is left undone.

Another reason why the dangerous class is not reached by the repeatedly

made, honest efforts of beneficiary societies, is that the class referred to are more frequently recruited from the ranks of the genteel poor than from those of what might be called the "known poor." At the present day more than ever. "An empty pocket's the worst of crimes;" and for a person to succeed in life, he or she must appear to be rich at all hazards,—unless, indeed, it be well known that one is wealthy, when all sorts of eccentricities may be tolerated. It is well known that nothing conduces to poverty more than the appearance of being poor, and that too often one's friends can condone for any offence except want of the "filthy lucre," which, perhaps, these very friends will assert to be "the root of all evil." In order to keep up the fictitious and factitious style rendered necessary, we must resort to all sorts of intrigues and subterfuges in order to save our credit in the world. The result must be exposure and degradation, for the person who is obliged to live in this manner can be considered already a member of the class alluded to. Now it is a notorious fact that benefit societies of all kinds have never had sufficient regard for the "respectable poor." "I was hungry and ye gave me no meat; I was naked and ye clothed me not," can be only too often said by the refined and high-cultured who are too proud to beg and too honorable to steal. Why cannot they receive some attention? While requiring a great deal more tact to assist them than the lower classes, surely it is not an impossible task; and even if impossible to man *per se*, can we not obtain aid and direction from God? Surely by making them a study, and by the help of divine providence, something may be done for them. This is a work most imperatively necessary, and much now dissipated in folly would be usefully employed in rescuing many a worthy family from what is at best a great temptation to sin.