

typified in the tramp, it is a source of danger to the State. Not so much actually as potentially. A harmless tramp, or one of the devil's poor, may be at the worst only a burden on the community. His offspring, however, will not ask, and be refused, but will put out his hand and take by stealth or force. In this way vagabondage leads to demoralization—a Bohemian being a dead weight on civilization.

The best disposition to be made of the third division of the poor is one of the most difficult problems in the elimination of pauperism. These are poor because they are both physically and mentally incapable of being otherwise. Through insufficient nutrition or from other causes they lack the physical stamina necessary to the struggle for existence. They form a portion of the weaker, who go to the wall. The capacity to do a full day's work is wanting, much less can they perform six days' work in a week. They are very ready to take up the responsibility of a household, at an age when the prudent and industrious would not think of it. The time may come when society will find it necessary to interfere to prevent the multiplication of these incapables. In helping the impoverished a careful discrimination should be made. The causes of poverty should be considered before assistance is given—indiscriminate alms-giving only fosters the disease.

On the subject of intemperance and its remedy, there is little for me to say; it has not yet reached the region of calm philosophy; it is still in the storm region. Whether it is the cause of nearly all the misery in our land, or whether it is an effect of some other cause or causes, or whether it may not be both cause and effect, are questions that are being continually discussed on the platform, in the pulpit and press. A perfect panacea for the cure of the abuse of an otherwise natural appetite is not to be expected in the near future. It may be the desire is inherited from a long line of ancestors whose very heaven, Valhalla, was a scene of strife and debauch.

This much, however, as a student of society in a small way, I may be allowed to say: If the death of a drunkard ended all with him as far as this world is concerned, we might look on with some complacency while relentless nature was gradually removing him from this sphere.

But it does not. No more terrible legacy is left to society than the offspring of an inebriate. He may be the first weak link in a long chain, but those who succeed him increase in weakness in a geometrical ratio. In his train there follow insanity, im-