

I wish I could sufficiently impress upon all thoughtful people throughout the Province, the danger to society of allowing these poor creatures to go at large. We have them with us and should care for them. Besides this, it is our duty to do more, we should see that they be not allowed to project themselves through future generations.

Here is a field for the exercise of pure philanthropy.

Thousands of dollars are expended, and sea and land encompassed, to make converts to Christianity and civilization. This is perhaps as it should be. But right here in our midst, there is an opportunity for the exercise of the noblest qualities of woman's heart and mind. Those who will undertake to see that their unfortunate sisters are properly guarded and cared for, must be contented largely with negative results, for the work will be chiefly preventive. Let us hope that the day is not far distant when we shall see in our midst an institution which will meet the requirements of this class of our defectives, whether it be the result of philanthropic endeavor or of state endowment.

There is a trinity of evils, lying near the border-land of crime. Poverty, Ignorance and Intemperance, which act and react upon each other as cause and effect and in most cases give evidence of degeneration. With our splendid equipment of educational institutions, ignorance as a source of evil should be unknown. Ignorant masses, under free government such as we have in Canada, are inimical to the welfare of the state, as they are at the mercy of every demagogue who may choose to play upon them. Not only is education necessary for the intelligent discharge of citizenship, but it is also necessary for the ensuring of industrial success. It has been said that "men cannot in these days, especially in this country, be industrially strong or even industrially free without education. Knowledge, which used to be a power, is now a necessity. Ignorance is the parent of prejudice, bigotry, sectional animosity, racial antipathies and debasing superstition."

Some one in a rough and ready fashion has divided the poor into three groups, viz ; the Lord's poor, the devil's poor, and the poor devils. The first are poor through untoward circumstances—misfortunes of various kinds or the general environment contributing to their sad lot. Such cases are nearly always remediable by a change of conditions and do not constitute a menace to society. On the other hand, when poverty is the result of indolence and general shiftlessness, together with vagabondage as