

labor, or by solace to the mind crushed with calamity. Many well-meaning people make a great mistake in addressing harsh rebuke to persons of this class. This is only adding to the intolerable weight that already oppresses them; and although there is a low condition of humanity in the inebriate, yet when sorrow or hardship is the cause, there is still a sensibility to kindness—sympathy will do much even unaccompanied by any other gift; but of course the ills of poverty require additional relief. It is reported that in the English factories intemperance is largely prevalent. It is because the operatives are overworked and hopeless of any change for the better. Religious appeal is of little avail without some other aid—or if effectual at all, will be so only as it is addressed to those expecting soon to die. Christian consolation is best administered to sufferers of this class by those who have been subject to like hardships—*the poor are the best alleviators of the poor*. The general habit of mind induced by poverty and hard work, is disbelief of divine goodness and distrust of human ostentation of benevolence. Modern civilization has developed charity for the destitute, as is shown by *hospitals, asylums*, and even by our *prisons*,—but the evils to be contended with are also vastly increased by the overcrowding of population—especially in large cities. * * *

3. Another class of men have a sensitive organism, the usual adjunct of an emotional temperament, or have great intellectual power which constantly overtasks the bodily capacity. The first is the case of genius in poetry, music, and the like—there must be reaction after great *exaltation*—call it *effort* or *inspiration*. There is a collapse—a sense of feebleness—which is unendurable. A stimulant will rouse energy—who will be so rigid as to say there is not some excuse for resorting to such artificial aid? That it is exhaustive and will in the end be fatal to the natural powers of the mind, is well enough known by those who judge by statistics—but no amount of proof will convince one who is in a *syncope* and can get *present* relief even if it be in a mode prohibited by hygienic science.

There is a tradition that Shakespeare died prematurely from the effect of convivial habits; this is not sufficiently proved—in fact we know little of his private life at any period, and more especially after his retirement from the stage.

We may follow this out in men of great intellectual power in other pursuits. An ardent devotion to science is exhaustive. There is no alternative but entire abstinence or