

of the social organism, and his purpose is to discover its extent and severity, in order that the most effectual form of relief may be applied. This has not to be repeated by every amateur dispenser of charity who comes along, and who may be moved by a recital which has become to the reciter a stock-in-trade, bringing in more or less remunerative return, or which may open afresh a fountain of sorrow deep and real, tearing apart a wound which those who open it are powerless to close.

It is under such a system possible to detect and deal with an impostor before he has had an opportunity of victimizing a whole town or neighbourhood before his deceit is discovered, or he has had the opportunity to go elsewhere to do the same thing over again.

There is also the possibility of applying the remedy most suitable to the case. With the strength of an organization there can be a genuine attempt to lift the fallen with a strong hand, which cannot be done by individuals as a rule. This also can be better done along the line of creating the spirit of self-dependence, and no charity should lose sight of that fact as the desired end to be obtained, for it may be taken as an axiom of all charitable relief that it should be at once abandoned if it does not lead to this, for otherwise it leads only to pauperism.

In the gathering of information by an organization the facts can be registered in classified order, and made available for future reference. The information so obtained may be disseminated for the purposes of comparison as well as information. It may come to be known what class of effects or circumstances produce certain results, and such knowledge obtained is half way to a cure. There can be gathered information affecting the family as a group, and the effects of heredity can be more

clearly shown, and information of this kind will in the future come to be a valuable adjunct to the dealing with social problems from an economic standpoint.

So far as the work of charity organization societies has gone up to the present time, there has not been any great attempt at social reforms. Their efforts have been confined in a large measure to dealing with individuals or families. This seems to be an approach to a more legitimate form of helpfulness, and may in an indirect way do more for the solution of many social problems than has hitherto been the case.

It may also assist in that direction by the creating of the truer spirit of charity, that of brotherliness, in the breasts of those who are so brought into contact with each other; and in the truer sense of the needs of the weak there may be stirred up the truer spirit of sympathy with the suffering without which charity even is dead.

There can be very little doubt in the minds of those who have been brought into active contact with charity distribution under an indiscriminate system that as a method it has largely failed to accomplish its desired end. It has been too often a giving without any definite object in view other than that of the response to an appeal for assistance from one whose antecedents are practically unknown, and whose worthiness and necessity are very largely a matter of conjecture. It is a relief ostensibly of a present necessity without any regard to the future of the individual relieved, and is a positive harm to the receiver. It opens up a way for the recipients whereby their self-reliance is destroyed, and they look altogether to others to provide for them that which they should provide for themselves. Their talents and energies are directed in the way of dissimulation and fraud. It is a