

science must furnish the method." Charity should not alone desire to help but should apply itself intelligently. It should seek to improve the condition of the dependent. It should build better houses and factories and provide better sanitation; look more carefully after the education of the children of the poor; "bring about such economic conditions as shall afford better opportunities for labor at living wages."

It is not so much material aid that is needed as it is doing what can be done to make the dependent more self-respecting and self-sustaining, and to insure to their children all the benefits of good schools and good government. We might go farther and say that it should be a part of the true charity to discourage in all proper and consistent ways, the marriage of those whose children will be only too likely to add to the army of incompetency and viciousness. Many a child is born of parentage and under conditions such that a life of ignorance, dependency and criminality is sure to follow unless it is rescued by removal from such adverse influences and subjected to those conducting to a higher and better life. If parents are found to be unfit or incapable of properly caring for their children and are disregarding or debasing parental ties, holy as such ties should be regarded, there should be a reserved right of interference—a sort of "imminent domain" on the part of the public to remove them from their pernicious surroundings. Many a child possessing the capabilities of usefulness and good citizenship, grows to adult age, subjected to neglect and evil associations, until they contribute more to criminal statistics than they do to reputable life and conduct. The true charity should be able to reach and reclaim such and give that care and those advantages that will replace the worthless life with one fitted to take a reputable part in the world's work. The causes of poverty, deformity and

criminality should be diligently sought for, and when found should be removed or at least rendered as harmless as possible. So far, we have got but little beyond the repressive stages of the work. We fine and imprison our criminals, give alms in various ways to our poor, and support our helpless and deformed in institutions. Yet most of the causes for such conditions remain undisturbed and are allowed to go on in their work; and our jails, asylums, etc., to be filled with increasing numbers of unfortunates. By and by, if we are faithful, we hope for that keener sense of divine love and that greater knowledge of the phenomena of life that will give the power to uncover the causes of helplessness and criminality and bring about a new order in our work and enable us to do much to purify the fountain and thus do work that will endure.

The Temperance Committee reports as follows:

In the temperance work there has not been the visible progress we would be glad to see, while on the other hand the havoc of the open saloon can plainly be seen if not blinded by party ties or business interests. We find those, however, whose faith is steadfast and who believe that "right is might" and must prevail.

The Anti Saloon League seems to be more active the last year and has succeeded in closing many saloons in the state, some counties being reported clear of them. The hope of much greater success is entertained and that the time will come when no places can be found where intoxicants are sold contrary to law. The League presents statistics to show that the inmates of the state prisons has increased eighty-five per cent. and of the asylums forty-four per cent. since the advent of the saloon under the Iowa Mulct Law, and that instead of putting money into the treasury, as promised by its advocates, this law increases the burden of taxation.

Through the W.C.T.U., we see each