Society as these women see it is not a matter of preferment and pedigree. It is the whole well-being of the community and the nation. In this welfare of the commonwealth the women may still consider themselves at many points the better half. Women have a finer intuitional sense of what is good for the community than men have. As legislators, as parliamentarians they may not yet be the equal of men. As moral reformers they are superior because they do not hesitate to go the limit when working for any needed reform.

Furthermore, women believe in plain speaking. The National Council discussions were frankness itself. The problems presented ranged over the entire gamut of social welfare. They were handled by women who know how to build up a case and how to give it a humanizing aspect. Women do more than half the world's reading. They are beginning to do much more than half the world's thinking along some lines. At present we are not disposed-if the National Council is a fair example of the interest women are taking in public affairs—to set any known limit to that thinking.

Now, to begin with, there are some questions on which women are the best authorities in the world. These questions naturally begin in the home. The National Council does not sidestep that. In a wellregulated State most questions get back to the home somehow. Much depends on how the State is managed as to just how these questions get back to the home. In Germany, for instance, the State is so much managed that the home counts for very little. Women in the home are not a parliament in Germany. Had they been considered of much relative importance except for the breeding of children there might have been no world war. But the German women were trained to rear men who would be the slaves of the State. The German women are not free women. The women of Canada are free, democratic-sh! we don't intend to take this back. The National Council was as democratic in its discussions as a cross-section of an average street car. In their homes we don't know just how far this democracy might work out. But even there we imagine there is a great change from what used to be the case some years ago in Canada when the drawing-rooms of the well-to-do were small imitations of something seen or read about in England.

The presence of the Marchioness of Aberdeen herself bears eloquently on this. The Marchioness is a



S OCHETY women of New York indulge in hippodromic methods on the streets of New York as a public share of the Macdougal Alley Festa. Mrs. W. K. Vanderbilt, Jr., and Mrs. Chas. B. Dillingham in the tonneau, and a Hippodrome girl on the hood. What is the M. A. F.? Why here is the story:

Macdougal Alley, the narrow lane of studios inhabited by famous artists and sculptors, located in lower New York, has been transformed to look like the main street of a small Italian town on the occasion of a festa. The

of a small Italian town on the occasion of a festa.

studios have been turned into Italian restaurants, cabarets, booths, and shops. More than 10,000 persons crowded into the little street in one night when it was formally opened by New York's Mayor. The Alley was one line of monasteries, churches, beflagged roofs, and spaghetti and chianti stores; red peppers, organ grinders, street singers, flower girls, vendors, and soldiers of the Allies in New York. The proceeds of the sales made at the Festa will be devoted to various war charities.



ALARGE number of the National Council of Women, photographed in session at Winnipeg. In the centre the Marchioness of Aberdeen, President of the International Council; at her left Mrs. Torrington, re-elected President of the Canadian National; then in order Mrs. Willoughby Cummings, Mrs. John E. Sanford and Lady Gibson. To the right of the Marchioness sit Mrs. Boomer of London, Prof. Carrie Derick of Montreal, and Mrs. George Watt, Treasurer, Brantford.