

they are essential. But what about a bureau to study children, to utilize all the knowledge of mothercraft and to teach mothercraft? We could if we would save the lives of thousands of children in Canada every year. Is there not to be an organization to promote the training of girls for home-making and the care of children? The Home and School Council may develop in this way. Who was the controlling factor in food saving? Why not then one of the controlling factors in the production and consumption of food and in the controlling of food prices? No one but the consumer can carry out the duties of the consumer. If we understood, practised and taught the laws of health, what effect would this have on the community? One of the most colossal businesses in the world, if one can call anything a business which is unorganized, is buying carried on by women. Do any of us know what national or communal effect our buying has? We teach ourselves gradually to select what seems good to us and what we think we can afford to buy, but there ought to be some fundamental knowledge of this business which it is possible to acquire from instruction. What effect has the nature of our expenditure on the well-being of others? Housing is at least half a woman's problem. These are not questions which we can leave altogether for the woman of to-morrow; because the war has helped to teach us to think about them, and the women of to-morrow may never think of them at all. How do we know that they will? Over the bridge of organization, employment, and the franchise something that we do about better living will have to go.

These social advances cannot be made successfully unless women contribute their full share of expert study, thought, and effort. There is no substitute for a woman in child welfare, in the use of food, or in many other things. I do not know of any employment in the world

with wider horizons or greater possibilities than may be found in the study, investigation, the laboratory work and practice of the home employment. It is a question of retarding or advancing the well-being of the race. I do not suppose that praise was meant to have any part in this brief survey. But for my part, I am not afraid to trust the future, judging by what we have learned of the men and women of our own day. We are eager for the people of to-morrow to do better; but if the future is to excel the finest men and women, the boys and their sweethearts we have known, it will have to do its best.

Is there a reward that women as women may hope for through organization, employment, the franchise, and in taking up their work in a way which will make the world better? There should be an increase in individuality. There should be also a greater number of individuals of remarkable quality, of whom already we have a few examples in this country—comparatively brief history—Becker, Laura Secord, de Vérehères, Sarah Maxwell, and others whose names you will remember, who by being themselves did so much for all of us. How much we need this increase in individuality and these remarkable individuals, who can put into words! But by making a steadfast attempt at the greater work of the race, by trying to fill the need for the existence of these benefactors, we do make their coming more possible. It is not the people who talk about what may be done, but those who take an active part in the affairs of life, working out idealism—what we may call the better life—in practical concrete plans who merit our support and allegiance. Meanwhile, in preparation for the coming of these great people, what we have to do is to refrain from merely talking about the future, so that we may devote ourselves to concrete and practical