

But there was no experience to prepare her for a trouble that struck in the early years of her married life. Her first baby died when he was eighteen months old, and she felt that if she had known more about how to take care of a baby she might have saved him. Also it was discovered, too late, that the milk delivered to her house was not safe for babies, and she felt she should have known about that too. Out of her grief came the resolve to try to save other women from suffering like her own. So she headed a campaign for clean milk in her city and she began her crusade for home economics education for girls, — "domestic science" they called it then. And for women, whose school-days were over, she started the Women's Institutes, one of our first Canadian ventures in adult education. In laying plans for the women's institute, it is to be noted that Mrs. Hoodless, over fifty years ago, followed adult education principles that are approved by the experts of today. Her subject "the home and the family" was of vital and almost universal concern to women. Study was combined with sociability — the women held their meetings in one another's homes, and there was always a teaparty afterwards. As far as possible everyone had a part in the program and because they prepared their own papers and gave their own demonstrations they "learned to do by doing". They were organized for action as well as study. — they not only had talks on recreation and good books, they provided community skating rinks and libraries.

Modern adult education tries to break down social barriers and cultivate tolerance. it was understood from the beginning that the women's institutes would favor no race, creed, class or political party.

And how timeless the original homemaking objectives were; how adaptable to progress. "A better understanding of the economic and hygienic value of foods" as it was written in the constitution, now covers the most up-to-date knowledge of nutrition, but of food prices and distribution. "The scientific care of children" takes in not only the pediatrician's rules for feeding but also the whole field of child psychology. It is not surprising that, after a year or two, there was added to the study of homemaking in the institute program, "the carrying on of any line of work for the uplifting of the home or the betterment of conditions surrounding community life"; for we notice in copies of Mrs. Hoodless' addresses that she almost invariably linked together a woman's responsibilities as a homemaker and as a **CITIZEN**. So it is entirely in keeping with her plans that the institutes now have standing committees on such things as "Social Welfare and Citizenship", running from a woman's part in the local school section, right up to international affairs. And if Adelaide Hoodless could know that the Ontario Institutes have asked the Government — 1950 — for a course in **CULTURE**, I think she might say, "That's the sort of thing I had in mind for the "uplifting" of the home?"