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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 this year asked the Government 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.'"

The Spirit of Homemaking

In her own homemaking, Mrs. Hoodless must have been closely in line with home economics' present trend toward simplicity and an appreciation of the intangibles. A daughter says:

"As a homemaker she was an inspiration. Our old home was open house and she was the gracious centre around which everything revolved. Mother had travelled widely and there were always interesting people coming and going—she had a stimulating and lovable personality that drew young and old alike. Yet she seemed to have time for everything. She used to say 'Women must learn not to waste valuable time on non-essentials', and I think much of her success was due to her wise choice of essentials and her concentration on them".

In the early days of MacDonald Institute there was some little controversy over Mrs. Hoodless' determination to have "Ethics in the Home" included in the course of study. She argued that more attention should be given to the "spirit" of homemaking. And her family remember that once, after she had addressed the students of a college in the States, the president said: "I would give a very liberal salary to any woman who would bring into my college the spirit which you have introduced into the education of women in regard to homemaking". Perhaps in her work in her own country this "spirit" was her greatest contribution of all.

An Educationist Ahead of Her Time

As an educationist Mrs. Hoodless was years ahead of her time. Fifty-five years ago, in an article on New Methods of Education, she wrote:

"The traditional idea of emphasizing the classics as a basis of all culture has been a difficult one to combat. At the present day there is conflict between the idea of personal freedom and the organization of the social life. Our writer says: 'The ultimate development of personal freedom leads to anarchy, and the final development of organization to socialism.' What must be done is to develop to the fullest extent the two great social forces, education and organization, so as to secure for each individual the highest degree of advancement."

Without doubt, Adelaide Hoodless had the far-sighted vision of the pioneer. She had also the pioneer's hardships. Speaking at a celebration of MacDonald Institute's twenty-fifth anniversary, her son mentioned this in a very moving tribute to his mother. He said:

"After a bitter fight Mother succeeded in having domestic science introduced in the Hamilton schools. Today one can hardly conceive that the attacks made upon her could have occurred. She was derided in the press and from the platform as one of those despised 'new



cc of
"Founder of the
Women's Institutes"

"Adelaide Hoodless"
AHO



First place
The
A big
Da
sun



Dunblane Presbyterian Church
in Laugren Town
Built of logs in
the year of 1859.

(Written History)
Underneath this sheet.

