

She had made an excellent beginning, however, when an act was passed to prevent practitioners from the United States coming to establish themselves in Ontario. Unfortunately for Dr. Stowe, the time that had elapsed since the commencement of her regular practice was too short to entitle her registration under the new regulations, without a period of further study, which would have involved much trouble, expense and interruption to her practice. But it chanced that she had at one period acted as assistant to Dr. Lancaster of London (who was one of the first doctors to give electrical treatments) and she was allowed to date the commencement of her practice from this time, with the result that her name was duly inscribed on the roll of legally qualified physicians.

At this stage in her career the temptation that often besets clever and successful women may, in all probability, have presented itself to Dr. Stowe. What so delightful as now to rest upon her laurels and take up the self-flattering rôle of "the exceptional woman," drawing scornfully away from her struggling sisters? If such a temptation came, it was thrust aside. Dr. Stowe had no wish to be raised upon a pedestal. Rather she felt that the fight had only begun, for the disabilities, which had made her own way hard, still rested heavily on other women and needed breaking for all women. Especially she was determined to gain for women entrance to the University, and to lift them from their too lowly position of political non-entity, with all it involves of social and economic injustice.

In this fight, she knew that she would have to face the prejudices of men and women alike (excepting only the far-sighted few) so she went to work "discreetly and warily," as the Prayer Book has it. She strove to educate public opinion by lectures while she gathered about her a few kindred spirits, for the deepening of

their convictions, in a society bearing the innocuous name of the "Toronto Women's Literary Society".

For several years, Dr. Stowe continued to be its president, and amongst its members were Mrs. Sarah Ann Curzon, Mrs. Anna Parker, Mrs. D. McEwan and other women of earnestness and intelligence.

In looking over the minutes of the club, it is interesting to note the range of subjects discussed. From time to time the president gave illustrated talks on the eye, the ear, and other organs of the human body; and members read papers on notable women; on fern-culture, dress, food, etc., etc. The club was influential in obtaining seats for shop-girls and improved sanitary arrangements in stores and factories, and, though the problems were stated in slightly different terms, it seriously debated many questions which still occupy public attention, such as the provision of boarding-homes for business girls and the need of vocational training for women. Before it was three months old that larger question of "Women's Enfranchisement" came to the fore, with the result that, after some half dozen years of usefulness, the Toronto Women's Literary Club resolved itself out of existence, or rather merged itself in a new organization, under the name of the "Toronto Women's Suffrage Club".

This new club signalized its coming into being by a bold attempt to secure publicity. The City Council was asked to allow the use of the Council Chamber for the holding of a *conversazione* in the interests of women's suffrage. The request was granted. The Mayor and other influential men attended the meeting, and some came out timidly, others boldly, in support of "votes for women".

But the forward movement was very slow. In 1884, widows and spinsters, who were ratepayers, were given the right to vote at municipal elections. In 1889 Attorney-General Mowat received a great deputation of