

JULY 7, 1910

self with her ornaments for the sake of her husband—because she would please him with her beauty. And the Bride of Christ knows that she can give joy to her Lord by putting on "the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price.—1 S. Pet., iii.: 4, R. V.

Let us prepare to meet the Bridegroom when Death shall draw away the veil which hides His face, by pressing closer and ever closer to Him in the spiritual union which He gives us already, by coming to Him for daily, hourly cleansing, and by keeping our eyes fixed on the Vision of His Face so that we may become daily more like Him, because we see His perfect beauty of holiness. The Present and the Future are ours—the Past can be utterly forgiven. Let us be glad and press forward.

—While the world shall roll,  
To-morrows fresh shall rise from out the night.

And new—baptize the indomitable soul  
With courage for its never-ending fight."

DORA FARNCOMB.

## The Ingle Nook.

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### The Aims and Objects of the Women's Institutes.

(Written by a member of the Wilton Grove Women's Institute, Middlesex County, Ont.)

The purpose for which the Women's Institutes of Ontario were formed, was the self-education and advancement of the women in the rural districts of Ontario, it being recognized that women of other classes and conditions have opportunities for social intercourse and educational advantages which are impossible to those living outside of towns and cities. So let us recognize at the outset that these Institutes depend for their support on the loyalty of the farmers' wives and daughters throughout our Province, and I, whose ancestors have all been tillers of the soil, am very jealous for their success, feeling that it will be a vindication of our class, farmers' wives being looked upon by women in other walks of life as mere drudges, incapable of intellectual effort.

Now, if this is the prevailing idea concerning farmers' wives, there must be a reason for it. When I read "Gray's Elegy, Written in an English Country Churchyard," I think how applicable are these lines to the wives of the first settlers of Ontario:

"But knowledge to their eyes her ample page,  
Rich with the spoils of time did ne'er unroll,  
Chill penury repressed their noble rage,  
And froze the genial current of the soul."

The sacrifices of our mothers in the wilderness are almost beyond the imagination of the luxurious dwellers in cities. They lived in poverty and privation, far from the centers of life, toiling, that their children might enter the land of promise, the land of privilege, the land of comfort, the land that their eyes never rested upon. Don't let us forget that we are the daughters of mothers capable of such sacrifices for home and country. Let us vindicate their memories by taking advantage of the privileges of intellectual and social advancement placed within our reach, that the stigma may leave the name of farmer's wife, and that she may take her place on an equal footing with women of any other calling, and prove to the world that a skillful hand means a skillful brain, that labor is not degrading, but elevating to those who work wisely and well.

We are told by those who read the signs of the times, that ere this century closes, women will have received the franchise. Our hope is that through the educational influence of these Institutes, the votes of the farmers' wives of On-

tario will not, like the votes of their fathers, their sons, and brothers, be split in party politics, but that their voices may be heard in no uncertain tone along the lines of moral and social reform, and thus become a mighty and potent power for good in our land.

Following up the thoughts expressed in the Elegy, we find these words: "Their lot forbade nor circumscribed alone their growing virtues, but their crimes confined." Now that we have left the circumstances behind us that hindered the development of the former generation, I wonder if we will be found guilty of crimes.

Crimes, you say? Of what crimes are we guilty? The crime of selfishness; the crime of being self-centered; the crime of allowing self and self-interest to bound our horizon; of always keeping our eyes turned inward; of taking no active interest in the social welfare of our community. Our sins are mostly sins of omission, but we must bear in mind that for these we are held accountable as well as for actual transgressions. If the end for which our society was formed is to be accomplished, we must learn to deny ourselves. Nothing can be accomplished without steady, untiring effort by every member.

This is true in everything. "The heights by great men, reached and kept, were not attained by sudden flight; But they, while their companions slept, were toiling upward in the night."

The Institute's aim is to teach us to do our best in life. There is always a best way of doing everything, a best way of preparing food to nourish the body, a right way of living in the particular position in which we are placed, so that we may be blessed with contentment and happiness, for of this we may be sure, if life thus far has not yielded us contentment, the fault is in ourselves and not in our circumstances. Hear what Carlyle says:

"O, thou that pinest in the imprisonment of thy lot, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth, the thing thou seekest is already with thee; here or nowhere, couldst thou only see."

Does it seem to us a thing not worth while that we are given the opportunity to meet to uphold and discuss the highest ideals of home life, knowing that the home is the social unit, that the nation is either strong or weak, according to the strength or weakness of its homes?

Is it a small thing that we are given an incentive by meeting together to train ourselves to think and express our

thoughts, not only benefiting ourselves, but touching and influencing the lives of those about us, thus helping us to braver, better lives?

There has been among the rural population a misconception regarding the value of culture, refinement, and education. We have read a wrong meaning into the words of Burns, "The rank is but the guinea stamp, the man's the gold for a' that." We must remember that it is the polishing and refining that gives the gold its lustre; that it is the guinea stamp that gives the gold its face value; that, so it is with character. The gold, the true metal, cannot be dispensed with, but we should not forget that the more true education the more refinement and the more culture an individual has, the greater will be his influence and usefulness in the world.

Let us then gladly work together for our common good, loyal to ourselves and to our society, able truly to say, "That our object is neither to be known nor to be praised, but simply to do our duty, and to the best of our power to serve our fellow men."

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May we add a few words of appreciation of the foregoing paper?

Reading between the lines, you will see that the writer has, in the preparation of her article, traced pretty faithfully the general development of our country, from the perhaps inevitable semi-barbarism of the new land, to the respectable vigor of the present,—that she has, moreover, even looked on, with prophetic eye, to a possible danger of the future. At one moment you catch her smiling over the eccentricities of the old farmer, now almost a relic of the past, who "sloops" his tea and soup, wouldn't use good King's English if he could, and looks on all well-dressed citizens of cities and towns as personal enemies; at the next, you find her holding up a warning finger lest the balance swing too far the other way, and people begin to make a god of Self, a Be-all and End-all of fine houses, fine clothes, fine furnishing, and fine carriages, ad infinitum.

You know that she recognizes the advisability of paying a reasonable amount of attention to such things, but you realize, also, that she would point to things higher and broader than these, that she recognizes that, although it is a narrow mind which will pay no attention to trifles, it is a much more narrow mind which will permit itself to be enslaved by them. And, in the great scheme of things, what are fine houses, clothes, and

furnishings, but trifles? Self-development, the reaching out of a helping hand to others, these are so much greater, so much more permanent.

Don't you think this Middlesex writer has laid her finger on the very core of the matter?

### County Convention of Women's Institute for Grey.

The fourth annual convention of the Women's Institute for Grey County, took place in the hall of the W. C. T. U., in Owen Sound, on June 14th. Grey is one of the largest counties in the Province, being composed of sixteen townships, which are made up into three electoral ridings, North, South and Centre Grey, which aggregate, all together, over 1,000,000 acres of land. In each of these ridings there are district organizations of both the Farmers' and Women's Institutes, comprising many branches each. The county convention of the W. I. takes in the whole, and the gentlemen are always invited to the evening meeting.

To Grey belongs the honor of being the first county to hold a convention, with Waterloo second. In Grey, the railways are very scarce, and the mode of travel is generally across country by driving, but the ladies are very enthusiastic, and often drive 20 and 25, and as far as 40 miles, to an Institute Convention. Owen Sound, where the meeting was held this year, is a pretty town, romantically situated on both sides of the Sydenham River, where it enters Owen Sound Bay. Its population at present is 12,090, and its assessed value \$6,404,198.

There are a great many industries in the town doing a fair share of business, and many of its streets are prettily lined with maple trees.

The ladies of the town did their best to entertain the visitors, those coming from a distance being given a billet for the night.

In the morning, the North Grey Institute held their annual meeting, the time being wholly taken up with business.

At a quarter to three, the convention opened.

Why is it, I wonder, that meetings everywhere are hardly ever started on time?

Mrs. McCullough, of Owen Sound, lead the devotional exercises. She read the chapter in Corinthians on "Charity," and offered up a suitable prayer. This was followed by a very cordial address of welcome to the numerous delegates present, by Mrs. John McQuaker.



Canoeing Days.