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**FIRST ANNUAL REPORT**

OF THE

**Local Council of Ottawa**

IN AFFILIATION WITH THE

**National Council of Women  
of Canada**

. . . ORGANIZED JANUARY 18TH, 1894 . . .

WITH AN APPENDIX

February, 1895 . . . .

THORBURN & CO.  
PRINTERS, NO. 36 ELGIN STREET  
OTTAWA



# FIRST ANNUAL REPORT

OF THE

LOCAL COUNCIL OF OTTAWA

IN AFFILIATION WITH THE

## National Council of Women of Canada

Organized January 16th, 1894

*With an Appendix containing*

Address of Her Excellency the Countess of Aberdeen,  
President of the National Council.

Constitution of the Local Council of Ottawa,

A List of the Federated Societies,

Reports of Societies, and

Four Papers contributed by Members of the Executive

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FEBRUARY, 1895

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OTTAWA

PRINTED BY THOBURN & Co., No. 36 ELGIN STREET

1895

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# LOCAL COUNCIL OF OTTAWA.

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....OFFICERS....  
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**President.**

LADY RITCHIE, 285 Metcalfe Street.

**Vice-Presidents.**

MRS. R. W. SCOTT, 274 Daly Avenue.

LADY CARON, 251 Daly Avenue.

MRS. E. H. BRONSON, 75 Concession Street.

MRS. GWYNNE, 188 Metcalfe Street.

**Corresponding Secretary.**

MRS. TILTON, 37 Gloucester Street.

**Recording Secretary.**

MRS. EDWARD GRIFFIN, The Russell.

**Treasurer.**

MRS. O. C. EDWARDS, 127 Metcalfe Street.

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The Executive Committee is formed of Presidents and Representatives of all Societies federating in the Council, and the Sub-Committee is formed of elected Officers.

## FEDERATED SOCIETIES.

### BENEVOLENT AND PHILANTHROPIC—

- The Orphan's Home,  
Representative—Mrs. J. Thorburn.
- Home for Friendless Women,  
President—Miss Wright.
- Home for the Aged,  
President—Mrs. McLeod Stewart.
- Ottawa Humane Society,  
President—Honorable Mrs. Herbert.
- United King's Daughters,  
President—Mrs. H. M. Ami.
- Women's Christian Temperance Union,  
President—Mrs. Asa Gordon.
- Young Women's Christian Temperance Union,  
President—Mrs. Donaldson.
- Young Women's Christian Association,  
President—Miss Wright.

### HOSPITALS—

- The Children's Hospital,  
Representative—Mrs. Walker Powell.
- Ladies' Visiting Com. C. C. Gen. Prot. Hospital,  
Representative—Mrs. P. Larmonth.

### CHURCH GUILDS AND AID SOCIETIES—

- Ladies' Aid Society, Dominion Methodist Church,  
President—Mrs. Whelen.
- The Woman's Guild, Grace Church,  
President—Mrs. Crombie.

CHURCH GUILDS AND AID SOCIETIES—*Continued.*

- Ladies' Aid Society, St. David's Church,  
President—Mrs. W. R. Bell.
- Dorcas Society, St. George's Church,  
President—Mrs. J. M. Snowdon.
- Dorcas Society, St. John's Church,  
President—Mrs. H. K. Egan.
- Woman's Guild, St. Alban's Church,  
President—Mrs. Grant Powell.
- Ladies' Auxiliary, Emmanuel Church,  
President—Mrs. Witten.
- Young People's Association, Bank Street Church,  
President—Miss Braden.

## MISSIONARY SOCIETIES—

- Home Missionary Society, St. Andrew's Church,  
President—Mrs. Herridge.
- Woman's Auxiliary, Dom. and For. Missions, Ch. of Eng., (Ottawa Branch),  
President—Mrs. Pollard.
- Woman's Foreign Mission Society, St. Andrew's Church,  
President—Miss Harmon.
- Woman's Missionary Society, Dom. Methodist Church,  
President—Mrs. W. L. Scott.
- Woman's Foreign Mission Circle, First Baptist Church,  
Representative—Mrs. Link.
- Home Mission Circle, First Baptist Church,  
President—Mrs. R. O. Smith.
- Woman's Mission Circle, McPhail Memorial Church,  
President—Mrs. A. Tomlinson.

## EDUCATIONAL—

- The Harmon Home School,  
President—Miss Harmon.
- Coligny Ladies' College,  
Principal—Miss McBratney.
- Froebel Union of Ottawa,  
President—Miss Bolton.
- Girls' Model School Teachers' Association,  
President—Miss Shenick, B. A. B. Sc.
- The Aberdeen Association,  
Representative—Mrs. Gordon of Ellon.
- Women's Morning Music Club,  
President—Honorable Mrs. Herbert.
- Decorative Art Association,  
Representative—Miss Thistle.

The Roman Catholic Societies and Institutions in Ottawa are represented by six Roman Catholic ladies on the Executive, who are especially associated with the following Societies :—

- Convent of the Good Shepherd,  
Mrs. R. W. Scott.
- St. Patrick's Orphan Asylum,  
Mrs. F. McDougall.
- St. Patrick's Sewing Society,  
Mrs. John Gorman.
- L'Asile Bethélem,  
Mrs. McGarvey.
- L'Orphelinat St. Joseph,  
Madame Bauset.
- La Congregation de Notre Dame,  
Mrs. J. P. Brophy.

# CONSTITUTION

OF THE

## Local Council of Ottawa in Affiliation with the National Council of Women of Canada.

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### PREAMBLE.

Believing that the more intimate knowledge of one another's work will result in larger mutual sympathy and greater unity of thought, and therefore in more effective action, certain Associations of women interested in Philanthropy, Religion, Education, Literature, Art, and Social Reform, have determined to organize a Local Council in Ottawa, and to that end join in the following

### CONSTITUTION.

#### ARTICLE I.—NAME.

The Federation shall be called the Local Council of Ottawa, in affiliation with the National Council of Women of Canada.

#### ARTICLE II.—POLICY.

The aim of the Local Council is to bring the various Associations of Women in Ottawa into closer relations through an organized union; but no Society entering the Local Council shall thereby lose its independence in aim or method, or be committed to any principle or method of any other Society in the Council, the object of which is to serve as a medium of communication and a means of prosecuting any work of common interest.

#### ARTICLE III.—FEDERATED SOCIETIES.

SEC. 1. Any Society of Women, the nature of whose work is satisfactory to the Executive Committee of the Local Council, may become members of the said Council by its own vote.

SEC. 2. The women, of any organization composed of men and women, may associate themselves by their own vote and join said Local Council.

## ARTICLE IV.—OFFICERS AND EXECUTIVE.

The officers of the Ottawa Local Council shall consist of a President, one or more Vice-Presidents at large, ex-officio Vice-Presidents (Presidents of all Societies federating in a Local Council, or their authorized representatives), a Corresponding Secretary, a Recording Secretary and a Treasurer.

These officers shall comprise the Executive Committee, whose business it shall be to control and provide for the general interests of the Council

Any women representing various organizations, which by reason of internal regulations cannot affiliate, and which it is at the same time desirable to have represented, may be invited by the President and Executive to join the Committee.

Five members shall constitute a quorum of this Executive Committee.

## ARTICLE V.—MEETINGS.

SEC. 1. The Local Council shall hold an Annual Meeting for the Election of Officers and other business.

SEC. 2. At the Annual Meeting each Society belonging to the Council shall have three votes (exclusive of that given by the President).

SEC. 3. All other members of any Society belonging to the Council may have the privilege of participating in all discussions that may arise at the Annual Meeting, but may not vote.

SEC. 4. Other meetings of the Local Council may be held from time to time as may best promote the interests of said Council.

SEC. 5. All new business to be brought before the Annual Meeting of the Local Council must first be submitted to the Executive Committee as a notice of motion, three months prior to the said meeting.

SEC. 6. The elected officers of the Local Council shall form a Subcommittee for the transaction of special business.

## ARTICLE VI.—FEES.

Each Society Federating with the Local Council of Ottawa, or authorized representative of an organized community, shall pay an annual subscription of \$2.

## ARTICLE VII.—PATRONS AND MEMBERS.

Any person whose name is acceptable to the Executive Committee, may become a Patron of the Local Council upon the payment of \$5 annually, or \$50 at one time.

Any person whose name is acceptable to the Executive Committee, and who is not connected with any affiliated society, may become a member of the Local Council on payment of \$1 annually, and may take part in the proceedings and discussions of the public meetings of the Council, but is not entitled to vote. Such members shall receive free all literature published by the Council.

## ARTICLE VIII.—AMENDMENTS.

This Constitution may be altered or amended by a majority vote of the Local Council at any Annual Meeting, notice of the proposed change having been sent to each Society belonging to the Council at least two months prior to such meeting.



**FIRST ANNUAL REPORT**  
OF THE  
**Local Council of Women of Ottawa**  
IN AFFILIATION WITH  
**THE NATIONAL COUNCIL OF WOMEN  
OF CANADA.**

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YOUR EXCELLENCY, LADY RITCHIE AND LADIES :—

At the close of the first year of our existence as an organization it becomes our duty and pleasure to give an account of the progress made and the work done during that space of time. Before doing so, however, it may be well to take a retrospective glance at the causes which led to the formation of the Local Council of Ottawa.

It will be remembered that on the 8th of January, 1894, Her Excellency the Countess of Aberdeen, President of the National Council of Women of Canada, caused a circular to be sent to all Associations of women in Ottawa suggesting the formation of a Local Council, in affiliation with that body, and intimating that a public meeting had been called in the City Hall on the 16th of January, when the objects of the Council would be placed before the meeting.

On that occasion Her Excellency presided, and for the first time an Ottawa audience had the pleasure and privilege of hearing her voice in public, and listened with deep attention while she delivered a most interesting address dealing with the aims and objects of the Council.

At its close a resolution for the formation of a Local Council was moved by Lady Ritchie, seconded by Mrs. R. W. Scott and carried unanimously ; after which the following officers were duly elected : President, Lady Ritchie ; Vice-Presidents, Mrs. R. W. Scott, Mrs. Gwynne, Madame Taschereau and Mrs. E. H. Bronson ; Corresponding Secretary, Mrs. Tilton ; Recording Secretary, Mrs. E. Griffin ; Treasurer, Mrs. O. C. Edwards.

Subsequently, on January 29th, another circular letter, signed by Her Excellency, was sent to the Presidents and representatives of all Associations in the City, in which women are actively interested, calling

their attention to the date fixed for the first meeting of the Executive, Wednesday, February 7th, and requesting them to bring the matter before the members of their different Societies with a view to federation.

At this first Executive meeting, which proved in every way most encouraging, it was announced that 19 Societies had affiliated. The number now reaches 38, a list of which will be found appended to the report. These embrace Social and Philanthropic Associations, Church Guilds, Benevolent Institutions, Missionary Associations and Educational Organizations, the individual membership of which is very large. An effort has been made to collect the actual numbers, and as far as can be ascertained, the Executive represents a body of at least 3,000 women.

Eleven meetings have been held during the year, at eight of which Her Excellency has graciously presided. Two of these were public meetings, seven were meetings of the Executive and two of the sub-Committee.

The first business taken up was the revision and amendment of the proposed constitution for Local Councils in order to adapt it more especially to our own requirements, and several important additions and alterations were made.

It had been ascertained that for the present Roman Catholic Associations were not prepared to federate, but that a number of ladies could, with the sanction of the Church, represent them in the Council. For this reason Section 3rd of Article IV was added to the constitution and under it seven ladies who are connected with prominent Roman Catholic Institutions and Societies were elected members of the Executive.

In accordance with Resolution No. III, passed at the meeting of the National Council, a Committee of the Local Council waited upon the Police Commissioners and presented a memorial praying for the appointment of a Police Matron for the City of Ottawa. And although the Commissioners were not prepared at that time to make such an appointment, they promised regulations in future which would provide for the searching of female prisoners by one of their own sex; and with this courteous concession to their views the Council are, for the present, satisfied.

Resolution No. V, on the appointment of female inspectors for workshops and factories where women and girls are employed, is also being dealt with by a Committee, who are collecting information on the subject and will report to the Executive at an early date.

In connection with other Local Councils in Ontario we have signed a memorial to the Dominion Government signifying our approval of the recommendations of the Ontario Prison Reform Commissioners with respect to youthful offenders against the law; also a petition to the Hon. the Minister of Education for Ontario, praying that the Public School law and regulations may be amended so as to provide for an optional course of manual training in the schools.

At the two public meetings already held we have had the pleasure of listening to four papers, read by members of the Executive, not only of great practical benefit but of a high order of literary merit. That of Mrs. Erskine Bronson on Associated Charities, read on the 28th of March, 1894, is full of valuable information on the working of these Associations in England, the United States and elsewhere, and led to a Committee being at once formed to take into consideration the feasibility of establishing a Bureau of Associated Charities in Ottawa. After careful consideration of the matter the Committee reported that they did not feel the time was yet ripe for the establishment of such an enterprise in this definite shape in Ottawa, but suggested that the Ottawa Humane Society, which had been relieved, in a measure, of its charitable work by the formation of the Children's Aid Society, might be induced to make a beginning in this direction. When appealed to, the Ottawa Humane Society most kindly and cordially agreed to undertake the initiation of a work, similar in character, but on a more modest scale than that at first proposed, and therefore perhaps better suited to our comparatively small population. They had already taken steps towards organization when a notice appeared in the City papers signed by His Worship the Mayor, asking for a conference of the clergy and those connected with the various Charitable Associations to devise a more systematic method of dealing with cases of need. At this meeting, which was held on the 6th of February, the Mayor presided, and amongst others who attended were the Hon. Mrs. Herbert, President of the Humane Society, and Lady Ritchie, President of the Local Council of Ottawa. Mrs. Herbert explained to the meeting what had already been done by the Humane Society towards the attainment of the object in view, but signified the desire of the Society to co-operate with the City Council in any scheme which would be for the common good, at the same time offering to place at the service of His Worship any information they had collected which might be useful in furthering his plans.

Miss Bolton's able paper on Free Libraries, read at the last public meeting of the Council, was received with hearty approval by the large audience present and promises valuable results. At its conclusion the following resolution was moved by Miss Bolton, seconded by Miss Shenick, B.A., B.Sc., and unanimously carried :

"Whereas the Local Council of Women of Ottawa, feel that the establishment of a free Library would be a benefit to the City, resolved : That this Council recommend that the subject be brought prominently before the public through the medium of the press, and that a petition to the City Council in accordance with the terms of the Free Libraries Act be prepared for circulation by the Women's Council. •

The petition has been prepared and is now ready for signature, and we trust that success may crown the effort about to be made, and that Ottawa will soon be able to boast not only of the splendid Parlia-

mentary Library of which the whole Dominion is justly proud, but of another, free to all her citizens, an important factor in their educational development and an unfailing source of pleasure and enlightenment.

The report of the year's work would not be complete without some mention of our connection as a Local Council with the exceptionally interesting and successful meetings of the National Council held in this City last April. Three of our members contributed papers on that occasion which were most favourably commented on. Miss Shenick, B.A., B.S.c, on "Literary Clubs and their Influence on Canadian Literature;" Mrs. Frechette on "Difficult Children and How to Understand Them;" and Mrs. Edwards on "Temperance Work." Another of our members, Miss Harmon, prepared a resolution on the "Promotion of Patriotism" which was sent up to the National Council and provoked an interesting discussion at one of the meetings.

At the election of officers for the year, although Lady Ritchie acceded to the strongly expressed wish of her friends that she should become President, it was understood that she did not at that time feel able to take a prominent part in the proceedings of the Council. Her Excellency therefore kindly offered to assist her by presiding at meetings and in other ways initiating the work in Ottawa.

Since Her Excellency has been amongst us we have found that one of the many gifts with which she is endowed, is the gentle tact which smoothes away difficulties and promotes harmony and good feeling, and to her gracious presence at so many of our meetings, and to her wide experience and ever ready assistance and encouragement must be ascribed, in a great measure, the success which the Local Council of Ottawa has already attained. All organizations, however, require time for development, and it is earnestly hoped that those societies which have already affiliated, will remain with the Council and identify themselves yet more strongly with its aims and aspirations, and that others will join and thus aid in augmenting its already wide sphere of influence.

A note of sadness comes into the record of the year with the recollection of the loss the Council has sustained in the regretted death of one of its members, Mrs. Mackay, wife of the Rev. R. R. Mackay.

We are under a debt of gratitude to Dr. MacCabe, Principal of the Normal School, for his courtesy in placing rooms in the building at our disposal for meetings, and desire to thank him most cordially.

To the City press our thanks are also due for many kindly notices of the work of the Council.

All of which is respectfully submitted.

MARIA GRIFFIN,

*Recording Secretary L. C. O.*

Ottawa, February 16th, 1895.

The Ottawa Local Council of Women in Account with  
the Treasurer, Henrietta Muir Edwards.

*Receipts and Disbursements for the year ending Feb. 16, 1895.*

RECEIPTS.

|                                   |         |
|-----------------------------------|---------|
| By 31 Affiliation Fees.. .. .     | \$62 00 |
| " 6 Representatives' Fees.. .. .  | 12 00   |
| " 1 Associate Member's Fee.. .. . | 1 00    |
|                                   | <hr/>   |
| Total.....                        | \$75 00 |

DISBURSEMENTS.

|                                            |         |
|--------------------------------------------|---------|
| To Postage.....                            | \$ 5 98 |
| " Printing.....                            | 18 65   |
| " Advertising.....                         | 12 50   |
| " Affiliation Fee to National Council..... | 5 00    |
| " Expenses for Convention.....             | 17 75   |
|                                            | <hr/>   |
|                                            | \$59 88 |
| Cash on hand.....                          | 15 12   |
|                                            | <hr/>   |
|                                            | \$75 00 |

Certified to be correct,

OWEN RITCHIE,

*Auditor.*

Feb. 15th, 1895.

## LADY ABERDEEN'S ADDRESS ON THE WORK OF THE SOCIETY.

LADIES : I suppose that the members of our Council have had to answer a good many times during the year such questions as this: What is this Women's Council going to do? What does it mean? We have heard that question very often, but I think we have heard the answer this afternoon. (Applause.) No one who has come here and listened with care, first to the admirable report presented to us by our recording secretary, Mrs. Griffin, as to the work of the Council as a body, and then to the reports which have been read by the ladies representing the different sections, can go home and say truthfully that they do not know what use the Council is or can be. (Applause.)

I do not think I shall be far wrong if I say that there has never been such a meeting as this in Ottawa, representing all classes, nationalities and churches, representing all sorts of work for the promotion of a pure, a righteous, a cultured, a Christian life in Ottawa, and all voluntarily united together by a common bond. (Applause.) And this in itself is no small thing to say.

I think that the meetings of our Council have some resemblance to those of a Medical Congress. There different physicians having different specialties meet together and discuss all the latest discoveries as to the treatment and prevention of certain diseases; and we know that medical men are more and more giving their time to the study of specialties. But although they do this, they each in turn give to the medical world in general the results of their experience, and they do not think that they can treat their patient properly without due consideration being given to the general health as well as to the treatment of the special disease from which he is suffering. We know that when we call in a physician for some disease of the eye or of the ear or whatever it may be, certain instructions are given and certain prescriptions are recommended; but then it is generally said: You must also consult your own doctor as to the treatment so far as the general health is concerned, because this has a great deal to do with the matter,

### REASONS FOR WORK.

Ladies, I think that the mere fact of the existence of these different organizations and institutions and associations amongst us shows that we realize that there is something to be improved amongst us, something to be prevented, something to be cured. In various directions, in whatever way these different organizations in which we are connected are working, whether for the education of the mind, or for the cultivation of a right musical or artistic or literary taste, or for the relief of distress, or for the reclamation of the erring, or for the promotion of true religion amongst ourselves or others—in all ways we recognize that there is some need which

requires to be met, something which we can do in order to help on the attainments of an ideal which we have put before ourselves, or which has been put before us, in these different relations of life. Like the doctors, we cannot take up everything, and each of us feels drawn to one sort of work or the other, and we give our time principally to that special work which our church or our society gives us to do.

But I think we are all more and more realizing that it is not wise to let all our attention be concentrated simply on that work of our own.

That is a natural temptation, and the more earnest we are in the matter the more likely we are to run in a groove and get engrossed in our own particular work. But surely it is just as unwise to do this as it is for a mother to devote herself during the nursery days of her children, so entirely to their immediate needs that she forgets the future and loses touch with all outside interests, so that when the children emerge from the nursery, she is not in a position to be their friend and counselor and guide, because she is not *en rapport* with that life into which they have to enter, and in which they will find many temptations and difficulties in which she ought to be their chief adviser. And the same thing applies to us in any of our work, philanthropic or social, or whatever it may be. For instance, take the case of the educational work which is carried on either by parents at home, or by Sunday school teachers, or by those in charge of the different institutions and organizations and Guilds and Young People's societies of which we have heard to-day. The work of education is going on in some degree in all these different associations, and those who are taking the charge of them are moulding the lives of those who come under their influence, and striving in some way or other to prepare them for their future career. What is our object in going in for this educational work? Is it merely that those under our care should be fitted to follow some trade or profession, or to shine in society, or should possess accomplishments of one sort or another? No, that is not the aim of those who have been represented here to-day. The watchword "For God, Country and for Home" is the one to which all those here to-day connected with the Council respond.

#### A WIDER KNOWLEDGE.

But if that be the object of all this work which we are striving to undertake in these various ways, whethcer it be secular or religious, how wide the work to which we put our hands! How much we need to know and to realize concerning all the different sides of life and all the different influences which sooner or later will be brought to bear upon those that are now under our influence! If it is children with whom we have to do, we cannot if we wish to be true to our aims, devote ourselves merely to seeing that they gain so much knowledge, that they make so much progress in their

studies, or whatever work it is that they are undertaking under our care. If we take this wider view of what our responsibilities towards them are, we have to think of other things. We have to think of what will be best for their physical development. Perhaps seeds of mischief may be sown in some way which we might prevent, but from our want of knowledge we allow them to enter and so perhaps ruin those children's lives. Or again there may be some slight defect of sight or of hearing which we are not sufficiently acute to observe ; we want knowledge again in those ways to enable us to detect the first beginnings of evil. Or again, we want to know about nursing in sickness. Or there is some special taste which might be developed for music or art or literature, and we may not know how to develop it, or the quarter to which to go to get it developed, and so a great deal may be lost, both to the children and to the community and to the country. Or again, the child may have a taste for reading ; we perhaps do not know how to direct that taste ; we need to learn how to encourage the taste for good literature and the avoidance of what is bad. And there are scores of different things that we want to know. Then we also want to know about those things which will be a temptation in the lives of those children, how temperance and purity may best be promoted, and what has been found to be most successful in those directions, so that we may adopt it, or at least put those under our care under its wholesome influence.

Now you see, we cannot possibly find all these things out for ourselves, but we can come into touch with such knowledge by being connected with such a movement as this. At least that is a way in which I would fain hope that these Councils will be of use to the members of the various associations. Each will learn where to get the help which she may not be able herself to give ; each will learn where to put her hand upon the assistance that she needs in the development of her own special work. It applies again in the many forms of

#### WORKS AMONGST THE POOR.

That is a subject which needs study from many different quarters, and which I hope will be taken up in our Council more and more. Again in missionary work, I think some missionary associations are inclined to say, but what good can the Council be to us ? We have to exert every effort to get the funds we need and we have not the time nor the money to devote to this Council. I think that is putting things a little upside down, because we do not ask them to come in on those lines ; we are asking every association which exists with the aim of in some way benefitting the community to come forward and give their assistance to a common fund. We want help from them ; but in their giving of that help I believe they will undoubtedly get help back again and that applies to missionary societies as well as to others in which perhaps the help is more clear. But everything that tends to produce a broader, fuller life in the country, must react again on the power for

usefulness of the organizations which exist in it. The concentration of ourselves simply on our own work tends to cramp that work itself; whereas if we keep in touch with others whose work varies widely from ours, and perchance whose faith also varies widely from ours, our views of life are enlarged and we realize, though perhaps unconsciously, that not to grow means not to live, that progress and often change in the course of progress is a condition of life, and we learn to look out for good and for help from all sources, and to be also on the outlook for some message from our Master from all quarters, even from quarters where in former times we should not have thought of looking; and in so doing life becomes a different thing to us, far more rich and far more beautiful, as we realize in our own experience that every good and perfect gift comes from the Father of Light, and therefore that every good and perfect gift on all sides must be cherished and improved in every way.

#### THE YEAR'S WORK.

But to leave for a moment the indirect good of our association together as a Council, and to come to the more tangible results of our year's work, I think that Mrs. Griffin's report is a sufficient proof of its value, and that no words are needed to emphasize it. Although our Council in Ottawa has only been in existence for one year, there are at least four distinct movements for the public good in which we have taken part, and as to which we have produced some impression. (Applause.) You will remember in the first place that Mrs. Griffin reminded us of the movement to secure a police matron which the President and others associated with her took in hand, and approached those in authority upon the subject. Now, although what was asked for was not gained altogether, yet a considerable deal was gained, and progress was made in the matter, and those in authority feel that the attention of this dread Women's Council is upon them. (Laughter.) We may, I think, believe that there will be a distinct advance in that matter, and so in the report we say that we are satisfied, with two little words added to that, "at present." (Laughter).

Then the next step arose out of one of our first meetings, when Mrs. Bronson read that admirable paper on Associated Charities, and that has been taken up during this week. (Applause). Those who remember that paper will feel that it did much to initiate the movement. We have to thank one of our federated societies for taking the matter up further and for pressing it forward to the happy conclusion which it has now reached. A scheme for carrying on these amalgamated charities is now partly framed and a committee has been appointed to develop it still further. If it were not so late I should like to have said a little more upon that subject, but I would beg the members of this Council to remember that they are in fact responsible for the initiation of this movement, and therefore we hope that they will

all co-operate in supporting the movement in all ways in their power, for it is one of those movements which must depend upon the co-operation and support of the general public if it is to be of real use to the community. That is the second thing which has been carried through, I think I may say successfully so far.

#### PUBLIC LIBRARY.

The third is the Public Library movement, upon which at our late meeting Miss Bolton read a paper which put the advantages of such an institution very clearly before us, and which resulted in the passing of a resolution that we should urge forward the matter, that a petition should be prepared, and that copies of that petition should be available at this meeting for any members of the Council to take charge of for signature. Those who were present at our last meeting will remember that what is required is to get a hundred signatures to this petition to the town council before the town council can move in the matter. We have fifty copies of that petition ready, and we depend upon our ladies here, and indeed upon any other lady members of the public, to take those papers as they go out, and to obtain signatures to them. That I think we may therefore consider as also done, because we could not have this meeting here to-day and not be sure of getting a hundred signatures from electors. (Laughter.) I think we may feel sure that we have in this case too the feeling of the community with us; I gather that both from speaking with various people and also from the notices which have appeared in the public press. But we should not relax our exertions in the matter; we should press it forward in all ways we can, and in addition to getting up this petition, some of us might know friends who might be willing to assist in forming such a library. A gentleman who is very experienced in these matters told me that so far as the actual books are concerned, he would consider that eight or ten thousand dollars would be ample to start a very good library. Any one who cares to go further into the matter and would like to look at the reports of the Public Libraries at Toronto and Hamilton will gain much information upon the subject. There is one objection that is very often urged against these public libraries, and that is that they will tend to the reading of a large amount of fiction. Now no doubt there always will be a good deal of fiction read through the medium of these public libraries; but it rests in the hands of the authorities of the libraries to provide that it shall be good fiction, and possibly it will be better than that which is obtained in the present state of things. If we look at the report of the Toronto Public Library for last year they had a distinct encouragement in this direction, for they tell us that whereas the proportion of fiction was sixty-five per cent. in 1885, it was only forty-six per cent. in 1894. (Applause.)

## MANUAL TRAINING.

The fourth matter is the representation in which Ottawa has joined with the other Councils in Ontario in pressing upon the Provincial authorities the desirability of introducing manual education in our public schools. I do not think there can be any two opinions upon the advisability of this, and it is one of those matters which is at this time occupying the attention of a great many of our Local Councils. In passing through the country lately I have been much struck with the interest which the women of our different Councils have shown in the matter. At Victoria it was the main object that they were going to take up to begin with. There the minister of education had a bill on the subject which was going to be brought before the Local parliament. Circumstances have necessitated its withdrawal this year, but it is to be brought forward again next year. At Vancouver, at Winnipeg and at Montreal this matter has also been discussed, and great interest has been shown in it. I trust that the representations of our Local Councils in Ontario will have an effect, and I believe from what the minister of education has said that they will be successful. (Applause.)

That then is what has been done by our Local Councils. Mrs. Griffin has reminded you of what was done by our delegates at the National Council meeting which was held here last year, and of the valuable contributions given by the members of the Ottawa Council. I very much hope that at our next annual meeting at Toronto we may look for more such papers from Ottawa.

## SOCIAL BURDENS.

I may here perhaps throw out a suggestion, and I do it with some diffidence; but it has been suggested to me from various quarters that both the Local Councils and National Council might be of use in one particular direction affecting our social life. I have been told by many ladies, not only here, but in different parts of Canada, that there are certain forms of social etiquette in the way of calls and leaving cards and so forth, which are apt to become a very serious burden to those whose lives are already full of burdens, and that possibly some discussion on the matter, especially when it is carried on by those who are the leaders of society (and we count them among our members) might have a very helpful effect in many ways. (Laughter and applause.) It has been said that the present practices takes up so much time as to have a serious effect both upon the health and upon the opportunities for self culture and for helping forward useful work; and that without any relaxation or neglect of the courtesies of life, or of real friendships, or of all those different social ties, there are formal matters in which the burden might be lightened. As I said before, I feel some diffidence in mentioning this. It is one of the very great advantages of being the wife of the Governor General that there are no cards to leave

(laughter), and therefore I feel that I have a somewhat unfair advantage in the matter. (Laughter.) But I only venture as president of the Council to throw out the suggestion which has been made to me again and again, not only here, but in other parts of Canada. If this body of women representing all sections cannot deal with this matter in a way which will relieve them of this incubus, I shall be surprised. (Laughter.) Therefore, I would venture to ask the new executive of the Ottawa Council to consider whether it would not be wise to have a discussion on this matter. Perhaps we might have one in Ottawa first. It is a matter in which, if Ottawa leads, no doubt the other cities of Canada will follow; and therefore we might have a discussion and then send up a paper to the National Council upon the matter. (Applause.)

#### A BOND OF UNION.

I must draw to a close, but I claim that I have not yet recited all our good deeds for the year. I have not spoken of how strong my impression has been in going from one part of Canada to another, and in being present at meetings of the councils in different parts of the Dominion, of the great possibilities before this Council. We have now sixteen local councils between Victoria and Halifax (applause); in Nova Scotia Halifax, Yarmouth; in New Brunswick St. John, Quebec and Montreal; then Ottawa, Toronto, London, Hamilton, Kingston and West Algoma, which is represented here to-day by one of its officers; then Winnipeg, Edmonton, Victoria and Vancouver, and this morning I received notice of the formation of a new local council in the district of West Kootenay, in British Columbia, (applause); and I do think that our plan of putting all local councils upon the same footing is very advantageous to those out of the way districts. When we arrived at Edmonton a number of ladies met me on the platform and said, "We have organized a local council; will you come to the meeting?" They had a president, a secretary and a treasurer and all complete. I said, "Are you ready?" O yes they said, they were quite ready. "Do you think that movement will succeed?" "Well we know that we are very far out of the way, but that is the very reason why we want to go in for it. We shall be much helped if we feel that we are in touch with the women in the great centres who have so many more advantages than we have. Perhaps they will send us down information that will help us with the work that we have here and we will tell them what we are doing." Thus there is a stretching out of hands to one another, and a feeling of delight that there is something that can unite the workers of all the different provinces. That too has already been shown by two or three matters that have come before the Council as a whole. The local council of Victoria sent up a resolution about the entrance of opium upon which they feel very strongly and upon which they desire the sympathy of the various councils in Canada. That has gone

around to the different executives. Again, there was a report to be made as a result of the Women's Congress at Chicago, as to the condition of women throughout the world, and as to what women have done in various ways—charity, art, education and so forth. These questions have been sent out to the various Councils in Canada, and a very valuable report as to what women have been instrumental in doing in various ways in this country will be the result.

With self control I will stop, although there is much more that I could say on the matter of the formation of these Councils and the good that we may expect from them ; but I should like to close with reading a few words spoken by one of our friends in Nova Scotia at the end of the Halifax meeting : "This Council might be likened to a wonderful resounding chord of music. We all may be of such different ways of thinking that one or two together might produce discord, but in unison they sound a magnificent chord, meaning that the women of Canada are turning themselves to high standards of thought. We are too provincial in this province, and we forget the duty we owe to the rest of Canada ; perhaps because we are too well satisfied with ourselves. We do not seem to have felt the great heart-beat of the Dominion as we should. This Council is going to bring us into touch with other parts of the Dominion, and we shall be the foremothers of a great nation. Every woman attending here to-day has something to do with the destinies of Canada. As we build now, so will the national life of the future be the better or the worse for us. Shall we not keep that inspiring thought in view, and forgetting all differences and looking to our common Father and God, go forward in every way he points out to us, from the lowliest to the highest duty ?" (Loud applause.)

## ROMAN CATHOLIC INSTITUTIONS AND ASSOCIATIONS.

Presented by MRS. MCGARVEY.

Prefaces, like dentists, are necessary evils. We have to bear with them, putting the best face on the matter that we possibly can. In this case your patience will not be tried.

My preface, as well as my synopsis of the different subjects, must be brief. Otherwise my pen could depict much of our educational establishments—of interest—and recall to many of us scenes of our Alma Mater that never can be obliterated. Of that "Grey Nun," ever with us in its Angelic "Sisterhood," be it repeated, "Not perfect, but full of tender wants. No Angel, but dearer, being all dipt in Angel instincts, breathing Paradise, interpreter between God and man." Then at the Hospital, the Orphan Asylum, the Infant's Home, and the Refuge of poor friendless creatures—what worlds of devotion and tender care.

Owing to the limited time a mere sketch of the principal of these institutions. First in rank, owing to its generous years amongst us, is the Grey Nun's Convent, it being a pioneer. Arriving in the early days when Ottawa, or Bytown, as it was then called, was merely a wilderness, in 1845 the Grey Nuns began their educational work. This year they celebrate on the eighth of May their Golden Jubilee. Their first school was free and largely attended. It has since expanded into nine parochial schools, including Hull and Gatineau. The Select School, for young ladies and children of families anxious to secure a refined and accomplished education, began in 1849. Several who entered then are happy mothers of daughters who enjoy the benefits derived from their Alma Mater. The average attendance is between two and three hundred. The staff consists of twenty-four teachers. The grading is based chiefly on language studies, though the elements of natural and mathematical science are cleverly inculcated. Many pupils have been sent out with high distinctions in literary and musical ability.

A course of literary and historical lectures with semi-weekly talks on hygiene—these are an important feature of this school.

The Congregation de Notre Dame stands in this city on Gloucester street. It is noted as an educational establishment of the first order, a branch of Villa Maria, of Montreal, which dates from the 17th century. It was founded by Marguerite Bourgeoys, a native of Troyes, in Champagne. She having no other resources than courage and confidence in God, crossed the seas to establish schools in Montreal for the education of young persons of her sex. How perfectly she has succeeded is proven by several hundreds of pupils all over Canada and the United States, who have been fitted to take their place in the highest ranks of society, already graced by some whose historical names are prominent in the annals of our young country.

In the Congregation de Notre Dame greatest care is given to the

formation of the heart and mind of the young girl. She is taught a love of work, Christian devotion, habits of economy, simplicity of manners which assures the happiness of home and the future.

The French and English languages are equally used in familiar conversation, and the best literature carefully studied ; all foreign languages taught at the request of the pupil.

The *Catholic Truth Society* was founded by Cardinal Vaughan, and commenced active work in England 11 years ago. The Ottawa Branch is three years old and had for its first President the late lamented Rt. Hon. Sir J. Thompson. The objects of the Society are as follows :—

1. To disseminate among Catholics small and cheap devotional works.
2. To assist the uneducated poor to a better knowledge of their religion.
3. To spread among Protestants information about Catholic truth.
4. To promote the circulation of good, cheap, and popular Catholic books.

These objects are carried out chiefly through the circulation of literature, which at the same time is good and cheap. Among them are books of devotion, daily meditation, "Lives of the Saints," selections from Scripture intended to dispel prejudice, and to afford accurate information as to Catholic belief and to Catholic practice. The lady members of the Society afford valuable aid in furthering its objects in distributing this literature to the poor and sick.

St. Patrick's Orphan Asylum dates its foundation from the 16th of January, 1866. At the close of 1865 public meetings were held by the Irish Catholics to devise some means for the establishment of a house of refuge for the poor, young and old. A sufficient amount of money was subscribed to warrant a beginning on a very small scale. A good number became regular subscribers and a committee was appointed to carry out the scheme. A small frame building was rented in Church street at ten dollars a month. To it was transferred the orphans and four old persons. Two Sisters of Charity, Grey Nuns, were placed in charge. This building became too small ; the good work progressed, new quarters had to be obtained. Collections, bazaars and per capita annual grant of the government (Ontario), mingled with the zealous work of the Ladies' Association, which as an auxiliary has labored for over a quarter of a century, most steadily. In 1873 a new building on Maria and Kent streets replaced the old one. A wing was built in 1877.

There is an average of 300 persons admitted yearly, directed by eleven sisters. In passing a word of tribute to the generosity of all denominations who have contributed to this institution, and still continue their benefactions. This is a public institution, its existence is in the public interest.

The orphan girl is taught to sew, knit, and mend her clothing. Some have been adopted by worthy and responsible citizens. Many are holding respectable and responsible positions in the community.

The President is Mrs. Frank McDougal, who represents the home at the "Local Council of Women."

The St. Joseph's Orphan Asylum, the only orphanage for children of French descent in the Province of Ontario, was founded in Ottawa in December 1865, by the late Sister Thibaudeau, one of the first Grey Nuns who came to Ottawa in 1845. During the past 29 years upwards of 2,567 children have been admitted; the present number is 134, and the capacity very limited. The source of revenue of the orphanage is chiefly public charity. The Ontario Government allows 2 cents per day for each orphan, and the Municipal Council \$40 each year. Testators have donated some generous sums. The Sisters are aided in this charitable work by two committees of ladies and gentlemen, Mrs. J. O. Cote, being the President. Mrs. Bauset represents this orphanage at the "Local Council of Women."

L'Asile Bethelhem, or Home for Foundlings, was founded in June, 1879, by the Grey Nuns. Three sisters are engaged in the work. The principal of this home, as it were, is "Sister Jane," whose name signifies in every household charity in a very broad sense. She it is who nourishes and soothes with tender hands those little creatures whose lives seem but a blank, and whose eyes may open every day to holy and Christian lives in the future. Supported by public Charity. Many are adopted. Their home is too small for the required work, but means are wanting. The President is Mrs. Heney.

"The Friends of the Poor" Society, formed for the relief of the poor, founded in Ottawa by Miss Francis Scott (I feel that she is the foundress.) It is she who responded first to the call, and has remained faithful until now. The object of this Society is general relief of the poor, without regard to religion or nationality. Supplying them with cast-off clothing, which is collected by members, and also with new boots (paying for the latter is the largest item of their expenditure). They also give relief in supplying food, paying rent, etc., etc. Membership at present is fifteen. Meetings are held every Monday afternoon, from November to May. The supply of underwear is supplied by sewing done while business is being discussed. Funds are raised by giving concerts and entertainments.

|                                  |          |
|----------------------------------|----------|
| Sum paid for boots, 1893-94..... | \$ 79 70 |
| Clothing, rent, food, ".....     | 88 59    |
| Total.....                       | \$168 29 |

Members of families to whom boots were supplied, 41; pairs of boots given, 85; families to whom clothing were given, 27; articles distributed, 173.

Roman Catholic General Hospital, founded in 1845. The first hospital was opened in a wooden structure in St. Patrick street on the 10th May, 1845. In 1861 the present was started, and on the 19th

March, 1866, the hospital was formally opened by His Lordship Bishop Guigues. The medical staff consists of Drs. St. Jean, Robillard, Provost, Valade, Freeland, Chevrier and Chabot. The doctors give their services free and are very devoted to the patients. There are twelve sisters in charge, twelve servants, 76 beds, 718 patients treated in 1894. The per capita grant from the Ontario Government is the only income of the institution, consisting of 21 cents per day. From 200 to 300 outdoor patients are treated at the hospital; 102 patients received and treated in the Contagious Disease Hospital, which is a branch of the Roman Catholic General Hospital.

The Refuge of Our Lady of Charity, known as the Good Shepherd Convent, was founded April 3rd, 1866, by Mother Mary of St. Jerome Tourneaux, assisted by three sisters from the Monastery at Buffalo, N. Y. The first house was on St. Patrick street, where they remained until the present Monastery was built in 1874. The object of the institution is to provide a home for friendless women. There they are taught sewing of all kinds, fancy work, weaving, tailoring, and church ornaments; others are employed in the laundry. The revenue consists of a grant from the Ontario Government of 7 cents a day for adults, 2 cents for children. The other sources of support are derived from the different industries above named. Number of inmates in the Refuge at the present date is 107 adults, 40 children. Represented at the Local Council of Women by Mrs. R. W. Scott.

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REPORTS OF BENEVOLENT AND PHILANTHROPIC INSTITUTIONS, ALSO OF SOCIAL SOCIETIES, FEDERATED WITH THE LOCAL COUNCIL OF WOMEN OF OTTAWA.

Presented by MRS. ASA GORDON.

BENEVOLENT.

*Home for Friendless Women.*

This Home was opened in 1888, with a view to affording a temporary shelter and employment to any homeless, friendless woman, without reference to creed, nationality, age or condition, at any time, night or day, the only condition of a mission being to forsake a life of sin and a willingness to comply with the rules of the Home. That this object has been fully met will be apparent from the fact that since the organization of the work 816 persons have been cared for, and during

the past year 113 have had a home. It is almost impossible to classify the endless variety of unfortunates who have found shelter under this roof, but it might be interesting to speak of one or two cases. A poor, imbecile girl was brought to the Home by a sister, bearing marks of the brutal treatment of a cruel father and mother, who had undertaken to "thrash the stupidity out of her." A poor, deformed, helpless French woman, who could not speak a word of English, was received from the street late one night when the thermometer registered 30 degrees below zero.

The Home is supported by the returns from the laundry, a government grant, and by the free-will offerings of God's people. An estimate of the work done by the inmates might be gathered from the fact that 89,447 pieces passed through the laundry in 1894, bringing in a revenue of \$3,155.84. The chief end and aim is the salvation of each individual inmate, to bring them to a realization of their lost condition and point them to One who *came* "to seek and to save the lost."

#### *Orphans' Home.*

The Orphans' Home was founded in the year 1864. In 1865 a small brick cottage was rented for the reception of inmates, the first being a matron and one little child. Two years later a property was purchased on Albert street, the Home for nineteen years, and in 1886 they were removed to the present fine new building on Elgin street, of which the city may well feel proud.

The object of this charity as expressed in the Act of Incorporation is, "the relief, support and education of orphans and other destitute children, the relief and support of destitute widows, and the affording of temporary refuge for female servants out of place."

Over one thousand destitute women and children have been cared for, and there are usually about 20 old women and 50 children in residence. In the building there is an excellent school, where the children receive a plain education.

The aged women are kept entirely separate from the children, in the south wing known as the "Refuge Branch." This department is always full.

The institution is supported by voluntary subscriptions and donations, assisted by grants from Ontario Government and the County of Carleton Council.

#### *Protestant Hospital.*

Number of members in Committee, 30; average attendance at meetings, 20. Two ladies visit the Hospital every week. Out-going patients are provided with necessary clothing, if they are without friends; also flannel and cotton garments for use of patients. This Committee is working faithfully, following the blessed injunction of the Master, "I was sick," etc.

*Protestant Home for the Aged.*

This Institution was established in 1887 by a number of gentlemen impressed by the urgent need of a refuge for indigent old men of the Protestant faith. The work began in rented premises with 10 inmates, but the Board of Management had so many applicants that it was found necessary to provide increased accommodations. In 1889 the present premises on Bank Street road were purchased, and this place, by the liberal contributions of friends, aided by a generous bequest, is now entirely free from debt.

By crowding a little 35 beds have been arranged, but constant applications are being refused and the house is almost continually filled. In consequence of this the directors intend enlarging the Home by adding a wing, which they hope to do during the coming summer.

The assistance rendered in the maintenance and management by the ladies of the auxiliary is simply invaluable. Since the establishment of the Home little money has been solicited, and a systematic canvass has not been resorted to. When need was felt friends came forward to supply that need, and the blessing of God has been bestowed upon it.

## PHILANTHROPIC.

*King's Daughters.*

The International Order of King's Daughters and Sons in Ottawa, which has 250 members, was organized in 1886 for the purpose and aim of developing spiritual work and stimulating Christian activities.

The work is Christian, but not denominational. Any person may become a member whose purposes and aims are in accord with its objects, and who holds herself or himself responsible to The King, our Lord and Saviour Jesus Christ. The badge of membership is the small silver maltese cross with the initials I. H. N.

Ottawa counts eight Circles, "The Willing Workers," the "Faithful Circle," the "Helping Hand Circle," "King's Messengers," the "Emmanuel Circle," the "Whatsoever Circle," and the "Love One Another Circle."

The work is in four directions:—First, in our own selves; next, in our homes; third, in the church to which we go, and lastly, in the world.

They meet for mutual help and encouragement, they work amongst the poor, needy and distressed in the city, and make useful and fancy articles for sale. The proceeds of the last sale furnished the reception room of the Y. W. C. A. This comprises the practical work they have tried to do in *His Name* during the past year. At the Triennial Convention held in Montreal in 1894, it was unanimously agreed that the Order in Canada do affiliate with the National and Local Councils of Women in Canada, wherever Circles exist.

*The Ottawa Humane Society.*

This Society is steadily carrying out its object of relieving suffering and distress in the city, and has every reason to feel encouraged with the progress made from year to year in Humane work.

The Society's Inspector, Mr. Bell, is unremitting in his labors, not only in preventing cruelty to animals, but in reporting cases of "HUMAN" need and suffering. These cases have been inquired into and as far as possible relieved by the Society. The Ottawa Humane Society is an affiliated branch of the Royal Canadian Humane Association, and has assisted in the formation of Humane Societies in other cities of the Dominion.

WE NOW COME TO SOCIAL WORK.

Under this head we beg leave to report, first, The Ottawa Woman's Christian Temperance Union. This Society was organized by Miss Frances Willard, the President of the World's W. C. T. U. and the queen of orators.

The object of the organization is to meet together for prayer and conference ; to devise means to relieve the suffering of the needy, especially the victims of intemperance, and to use all legitimate means to secure total prohibition. What work are they doing? The Ottawa Union has thirteen departments of work, viz :—

Evangelistic—employing a Bible reader ; Legislation and Petition, Distributing Literature, Encouraging the use of Unfermented Wine in Churches, Scientific Temperance Instruction in Schools, Hygiene and Heredity, Narcotics, Visiting the Prison, Work among the French, Supplying Lumber Camps with Literature, Scrap-books, etc., Juvenile Work, Exhibition Work, and a Newsboy's Club. It seems the question might be reversed and not ask, "What is this Society doing?" but "What are they not doing?"

*Ottawa Young Woman's Christian Association.*

This Association was formed in 1892, and has for its object the advancement of the Spiritual, Intellectual, Social and Physical welfare of young women, without reference to social or denominational distinction. The Association met with the hearty support of the public, and now are in possession of one of the finest Y. W. C. A. buildings in Canada. It is formed on the evangelical basis of membership. Only those in full communion with some Evangelical Church are eligible for active membership. Those not members of churches may become associate members, and are entitled as well as the active members to the use of the reading room, classes in vocal culture, English branches and plain needlework, also to the monthly conversazione.

The work is comprised under four heads, viz :—Religious, Educational, Social and Physical.

The first includes Evangelistic Meetings, Bible Classes and Training Classes for Christian Workers.

The Educational includes classes in any branch of mental culture, as well as classes in cooking, sewing, mending, millinery, dressmaking, etc.

The Social work includes the reading-room, boarding department, employment bureau and entertainments.

The Physical Classes in Physical Culture.

The meetings, however, are so arranged as not to interfere with any church service.

The spiritual work cannot be estimated nor tabulated. Only our Heavenly Father knows. Our duty is to work, and the earnest prayer is ever ascending, the kind hand is always outstretched, the sympathetic ear is ever open, and none who come to the Association for help and counsel ever seek in vain.

*The Young Woman's Christian Temperance Union.*

This Society is known as the "Y's," and is composed of young women ranging from 14 to 60, who are banded together as total abstainers, to use their influence in this reform work.

The "Y's" Unions are the training grounds for the W. C. T. U., where parliamentary methods of conducting meetings are taught. Branches of work such as Newsboy's Clubs, Bands of Hope, Sewing Schools, Kitchen Garden and Flower Mission are carried on. The most important is the spiritual training, which results in a deeper consecration of time and talents to the Master's service. Under the efficient President's care the membership is now 200.

One of the brilliant successes was an exhibition of Kitchen Garden in the Opera House in 1885, when Lady Lansdowne presented the prizes, and the house was packed with a most sympathetic audience. Many of the earnest members of the Union of the present day once belonged to us. Miss Tilley, daughter of our good friend, Sir Leonard Tilley, has been the means of starting and sustaining the "Y" work in Toronto and London. To the Ottawa "Y" we owe the training of such workers as Miss Wright and the editor of the Woman's Journal. When the Y. W. C. T. U. began there was not the multiplicity of societies there is now, and there was a greater scope for its efforts, but if the branches of work are fewer, the interest is none the less, and under Mrs. Donaldson's motherly sway the fire will be kept burning and every effort made to make this corner of the world more home-like.

On the occasion of the twenty-fifth anniversary of the consecration of Cardinal Gibbons as bishop, Archbishop Ireland said:—"Steam and electricity in religion co-operating with divine grace will win; old-fashioned, easy-going methods mean defeat." Let us, dear fellow-workers, in our various work of the Council, whether the work be benevolent, social or philanthropic, have the power and light of steam and electricity and all the love and sympathy of divine grace.

All of which is respectfully submitted,

A. E. GORDON.

## REPORTS OF CHURCH GUILDS AND AID SOCIETIES.

Presented by MRS. GORDON OF ELLON.

The ladies representing the different Guilds and Societies connected with the churches in this city have evidently been so afraid of taking up too much of the time of the meeting that their reports give but a very general idea of the work they accomplish.

The chief object with one and all is, however, shown by these reports to be identical, for while some devote part of their energies to the more immediate needs of their own church, the main work of all alike is the systematic, unostentitious relief of distress in every form, carried on quietly and patiently week after week, and month after month, laboring all together "in the service of man, for the love of God."

The Societies include all denominations. I will read the reports in the order in which they reached me :—

*The Ladies' Aid Society* of the Dominion Methodist Church was organized in 1864. Its object is "the cultivation of friendly relations amongst the ladies of the congregation and the prosecution of such work in the interests of the church as they from time to time may deem expedient." Our membership last year was 69.

The officers of the Society, which are elected annually, consist of President, three Vice-Presidents, Corresponding and Recording Secretaries and Treasurer. These officers form the Executive Committee.

There is a Parsonage Committee, whose duty it is to ascertain what is required in furnishing, or keeping in proper repair, the furnishings of the Parsonage.

There is also a Poor Relief Committee, composed of ladies who meet regularly during the winter months and carefully investigate, as far as possible, all cases requiring help which may be brought under their notice and devise means of assistance by providing work for the unemployed, as far as they can, and also clothing, provisions and fuel, where deemed expedient, according to the needs of the different cases.

These Committees report at the regular monthly meetings of the Society, the history of which shows that it has been very successful in carrying on the different branches of work for which it was formed.

L. M. WHELEN,  
*President.*

*The Young People's Association* of Bank Street Church has been in existence over 12 years. It consists of all the young people of the church who sign its constitution. Its chief object is to develop the spiritual life of its members, who are supposed always to be ready to engage in any benevolent or missionary scheme proposed by the Executive committee. The Social, Musical, Visiting, Prayer Meeting, Lookout and Missionary Committees have the oversight of the various

departments of the work. There are about 100 members, two-thirds of whom are ladies, who, of course, have a vote in matters concerning the welfare of the Society, and are a strong motive power in every good work.

N. BREDEN,  
*President.*

*The St. Patrick's Sewing Society.*

The ladies of this Society meet every Friday afternoon in the reception room of the St. Patrick's Orphan Asylum. The attendance, though not large, work with such good will that a great deal is accomplished. So far this season 16 boy's suits of Canadian frieze and 217 articles of clothing have been distributed. The yearly subscription, which is optional, is \$1.00. Many friends send donations of money and clothing. Some ladies who do not find it convenient to attend the meetings do the work at home.

ELIZABETH B. GORMAN,  
*President.*

*The Women's Guild of Grace Church.*

A great deal of work has been accomplished by this Guild since its formation about four years ago. This year it was decided to adopt what is known as the "Talent Scheme," in order to pay off a balance due on the organ. Every woman of the congregation was asked to take \$1.00 and increase it, and as this met with a very hearty response, it is expected a large sum will be realized at Easter, when the returns are to be made. It was also decided that the different Guilds connected with the church, seven in number, should be united, and that at a monthly meeting a representative from each organization should be present and give a report of their work. In this way there is more sympathy aroused, and a personal interest is excited in all the branches of the church's work. The District Visitors have done a great deal among the poor, visiting and assisting them with fuel, food and clothing. Over 40 families have been assisted thus during the winter.

ELISE CROMBIE,  
*President.*

*Benevolent Society of St. John's Church.*

This Society has now been established over 20 years. Its objects are, making clothes for the poor of the parish, and also sewing for the different charitable institutions of the city, such as the Protestant Hospital, the Home for the Aged, etc. Orders for wood and food are given out to the poor when required, and two or three aged persons who are unable to provide for themselves receive a small pension from the funds.

The Society consists of a President, two Vice-Presidents, a Secretary and a Treasurer, and some members who do the necessary sewing and district visiting. The funds are provided by an annual member's fee of \$1.00 and voluntary donations from the congregation generally. The annual collection at the Harvest Thanksgiving Service is also devoted to the poor fund. The annual receipts and expenditure vary each year, but they average about \$250.00.

*St. George's Church Dorcas Society.*

The ladies composing this Society hold weekly meetings, at which clothing is made for the poor of the parish. Orders are taken for plain sewing or knitting. Two bales of clothing are sent to Missions every year. Clothing is made for an Indian girl living in one of the Indian schools. At present the members are working for one of the city institutions. In order to establish systematic giving the Dorcas Society have undertaken a monthly collection of 5 or 10 cents from every woman in the parish, two-thirds of which is to be devoted to Missionary work and one-third to parochial purposes. After each meeting the President holds a Bible class for women.

C. SNOWDON,  
*President.*

*The Ladies' Guild of St. Alban's Church* meet to work for three hours weekly, during the winter months, from October to April. The proceeds are devoted to any object which may be decided upon. This year they have been given for the debt and interest fund of St. Alban's Church. Besides this, the ladies of the Guild relieve cases of distress from poverty in the parish, providing clothes, food and fuel for urgent cases, and endeavoring to procure work for those who may be in want of it. A Christmas dinner is given to each poor family in the parish. The number of dinners given last Christmas being 25.

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REPORT OF MISSIONARY SOCIETIES FEDERATED INTO  
THE LOCAL COUNCIL OF WOMEN, OTTAWA.

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In the preamble of the constitution recommended to Local Councils by the National Council of Women of Canada, we read:

"Believing that the more intimate knowledge of one another's work will result in larger mutual sympathy and greater unity of thought, and therefore more effective action, certain Associations of women interested in Philanthropy, Religion, Education, Literature, Art and Social Reform, have determined to organize Local Councils."

To that end a constitution was submitted for the working of these Councils. By many this constitution was adopted as a whole, by others, with some amendments.

This first annual meeting brings prominently before us the resolution passed in January, 1894, to organize under the constitution referred to a Local Council of Women for Ottawa.

The result of the general work for the year has been laid before this meeting in the Recording Secretary's report. Reports from the Philanthropic, Educational and Social Reform Associations give us a more intimate knowledge of their work in Ottawa, and I trust a large mutual sympathy will be aroused in the seven federated Missionary Societies, the reports of which it is my pleasure to lay before you:—

These reports are submitted in the order which the respective Societies federated, and for convenience of reference the date of federation is given.

February 3rd, 1894.—1st. The Home Missionary Society of St. Andrew's Church reports as follows:—

“Number of members 40. The Mission field is in the Lake Dauphin District, Manitoba, about 75 miles from a railway station. The present missionary is an ordained minister, with a salary of \$800 per annum, our Society paying one-half. The amount is obtained by voluntary contributions, such as members' fees, collections and thank-offerings, the last thank-offering was over \$200. This field has grown in 12 years from one station to six,—a church at Dauphin and school-house at Cumberland, the other four hold services at the houses of the settlers. The stations are from seven to ten miles apart, and though at times the mercury stands 39° below zero, the meetings are well attended. They have established a reading room, where literature is sent, and clothing is also provided by the Society for the Mission.”

February, 1894.—2nd. The St. Andrew's Church Auxiliary to the Woman's Foreign Missionary Society of the Presbyterian Church in Canada.

“This Auxiliary has been in existence for a year, with a membership of 37. The amount contributed was 203.78. This money aids the Board in carrying on its work in the North-West Territory, among Indians, Central India, China, Formosa Island and the New Hebrides Islands.”

February 7th and 19th, 1894.—3rd. Woman's Foreign Mission Circle and Home Mission Circle, First Baptist Church.

February 19th.—The Woman's Mission Circle, McPhail Memorial Baptist Church.

“In the Baptist Mission Circles in Ottawa there is a membership of 150. The funds during 1894 amounted to over \$300. This money was sent through the General Board to Teluga Missions in Eastern India, to the French Institution at Grande Ligne, and to needy churches in Canada.

The meetings are held monthly, when the members work, give and pray for the success of these fields.”

February 7th, 1894.—Women’s Missionary Society, Dominion Methodist Church.

“This Society has for its aim and object the assisting of Home and Foreign Missions, and by special contributions of clothing, bedding, etc., to places in need. The membership is 62.”

February 7th, 1894.—The Woman’s Auxiliary to the Board of Domestic and Foreign Missions of the Church of England in Canada.

“This Auxiliary was organized in April, 1885, and embraces seven parishes in Ottawa, with a membership of 288. Its contributions are voluntary, which, together with the membership fees, constitutes an annual fund to aid Missionary work in the North-West, among Indians and the settlers, Mission work in China and Japan. The meetings are held monthly. Readings on Domestic and Foreign Missionary work are given, and often a paper of interest, contributed by a member.”

It is evident from these reports that these organizations of Missionary workers exist to extend the knowledge of God and of our Lord Jesus Christ, and by means of intercessory prayer and sympathetic effort to diffuse Missionary intelligence and increase Missionary activity among women, and may this Council of Women in Ottawa, when it bows the head in silent prayer, say from the heart :

“Grace be with all them that love our Lord Jesus Christ in sincerity.”

R. E. TILTON,  
*on behalf of the Missionary Associations  
of the Local Council of Ottawa.*

## EDUCATIONAL REPORT.

Presented by MISS CURRIE.

## THE HARMON HOME AND DAY SCHOOL.

The Harmon Home and Day School for Young Ladies received its charter from the Ontario Government in 1892. Since September of that year it has been in successful operation, with an average annual attendance of ninety-nine pupils. A high standard of scholarship, requiring faithful study and a clear understanding of the subjects pursued, is the constant aim of the School.

The curriculum provides a thorough training in English studies, with mathematics and Latin, enabling those pupils who desire it to prepare for matriculation. There is a staff of twelve teachers. Native, French and German masters have charge of the Modern Language's Section, and in the Music Department there are two competent masters, with an assistant for the pianoforte and violin. In the Art Department drawing and painting from objects, still-life and casts. For the resident pupils each Friday evening is devoted to the very necessary art of darning, mending, cutting out simple garments and plain sewing. They also receive throughout the year careful instruction in gymnastics or del-sarte, in order to promote their health and secure ease of manner.

## COLIGNY COLLEGE.

Coligny College, Ottawa, formerly the Ottawa Ladies' College, controlled by a local board, but now the property of the Presbyterian Church in Canada, entered on the sixth year of its work in September last. With an attendance of over one hundred pupils, thirty-eight of whom are in residence, and with the continually increasing interest in the Institution, manifested by friends not only in this city but also in many other parts of Canada, the College looks forward to a future more and more successful.

The course of study in English, mathematics, modern languages and classics leads up to matriculation in the Universities. In addition to these the special branches of fine art, music, stenography, type-writing and calisthenics have important places in the curriculum. A well equipped Kindergarten is also one of the features of the College. The teachers, with the exception of the Kindergarten teacher and one of the music teachers, are all in residence, and have the supervision both of the studies and of the general conduct of the pupils.

Any report of the College, however short, would, it is felt, be lacking in two of its most essential particulars were no reference made to its religious and home life. A thoroughly pleasant and helpful meeting is held in the Assembly Hall every Sunday morning from 9:30 till 10.

Though not formally connected with the body of Christian Endeavour, these meetings are conducted largely after the Christian Endeavour plan. Another half-hour on a week evening is somewhat similarly spent, though this is more particularly, while not exclusively, a meeting for prayer among the girls themselves. There is also a system of weekly offerings for missions. In this way the Missionary Society was able last session to give the sum of thirty dollars to mission schemes. It is confidently expected that this session will see that amount doubled. In the household it is firmly believed that the old saying, "all work and no play makes Jack a dull boy," should have its counterpart to save Jack's sister from a fate so little to be desired, and, so, it is no unusual thing to find during free times heads together discussing ways and means for "At Homes," "Ingenuity Parties," or even a quickly devised "Fancy Dress." Thus in work and in play the College's motto, "They helped everyone his neighbour and everyone said to his brother, be of good courage," finds daily fulfilment to a greater or less degree.

#### GIRLS' MODEL SCHOOL ASSOCIATION.

All the ladies of the staff of the Provincial Model School are members nominally. Since 1880 meetings have been held weekly to discuss the work and the means of helping those confided to their care. In 1894 they gave themselves a name, in order to unite with the Women's Council, and thus contribute their mite to woman's noblest work, "doing good to others," and thus to have the added strength which the wisdom and sympathy of noble women can give, so that through time they may come into touch with the mothers. The mother can aid so much by a word and a little care on her part that the child may do heartily and cheerfully the various duties of school; and that by regular and punctual attendance she may acquire such habits that her physical, moral and spiritual development may go on to perfect womanhood. Although results cannot be given in figures, several former pupils have been or are now students in Universities, many are filling responsible positions in the Civil Service, and many others are happy wives and mothers. This Association is small in numbers, but broad in influence, reaching not only the many young girls in Ottawa, but extending to all parts of Ontario through the Normal School students, 120 or 150 of whom go out from our Institution each year to continue work in other fields of usefulness.

The many-sided work of the members of the Council will surely help every girl and woman to feel there is some work for which she is fitted and some niche which no other can fill. We wish to continue in affiliation, and every member of our Association will gladly give what assistance she may to the good work. We are glad to have the opportunity to bring before the Council and public generally any matters pertaining to the welfare of girls.

## THE FROEBEL UNION.

The Froebel Union is a society of Kindergarten teachers, who meet monthly for mutual improvement in Kindergarten methods and for further study of Froebel's philosophy (as presented by Dr. Barnard, Miss Blow and others). There are twenty members in this Society.

## THE ABERDEEN ASSOCIATION.

The Aberdeen Association has for its object to collect such magazines, weekly papers and books as can be spared by those who have already perused them, and to pass them on in monthly instalments to settlers who make application for such literature.

The Association was started four years ago in Winnipeg; it was suggested by Her Excellency the Countess of Aberdeen and has been ably carried out by a number of ladies there. The Government Immigration Agents, at first, supplied names of persons likely to appreciate any grants of literature that could be made to them, but very soon the difficulty lay, not in attaining names, but in supplying the numbers who applied. The fact that such a society existed became known, and eager requests poured in from settlers, new and old, who felt that the chief privation of life in the remoter parts of the Northwest was being shut off from any opportunity of culture and knowledge of what was going on in the world. The Winnipeg office soon found it impossible to supply all the applications made to it, and a branch was started at Halifax by Mrs. Montgomery Moore, and another in Ottawa by Mrs. Gordon in June, 1894. This latter branch began by supplying 34 applicants; the number has, however, rapidly increased, so that this month 70 parcels have been despatched, and fresh applications are coming in every week.

The work of the Association has been greatly facilitated by the kindness of the Postmaster-General in giving free postage to the parcels sent out by it, a privilege which enables it to extend its operations further than would otherwise have been found easily practicable. That the literature thus sent out is eagerly welcomed by those who receive it is very evident from the letters received in acknowledgment. The larger number of parcels are sent to single men or families, many of whom live at such a distance from church or school that these are practically out of their reach during the winter months.

Some go to lumber and cordwood camps, while some go to clergymen or others who apply chiefly that they may circulate the literature in their neighborhood. It is the endeavour of the Association, as far as their supply will admit, to send in each case reading suitable to the special needs of the applicant. The greatest demand is for fairly light reading, such as the illustrated magazines and papers and stories, with some reading for Sunday, but a certain number prefer reviews, scientific, theological, literary, and political history and such solid reading.

Seven ladies undertake the work of this Association, one of whom acts as Secretary and another as Treasurer.

Any contributions of literature will be gladly received at the office of the Association at Rideau Cottage, or (by kind permission of His Excellency) at the Governor-General's office in the Parliament Buildings.

#### WOMEN'S MORNING MUSIC CLUB.

The Women's Morning Music Club was formed with the objects of promoting in Ottawa the best class of music and of developing latent talent.

Weekly concerts are held, and frequently at these the works of a special composer are considered, and in order to put the audience fully in sympathy with what is to follow, a paper is read at the beginning of the meeting on the life and work of the artist chosen for the day. The Society aims at the highest standard of musical art, the members feeling that it is better to aim too high than too low, and the experience has been, that although labouring under many disadvantages in the way of not having proper instruments, suitable voices, etc., yet there were always those who would give their hearers an intelligent rendering of the musical thought of the composer.

#### DECORATIVE ART SOCIETY.

The objects of the Decorative Art Society are to create a centre and spread a knowledge of this art and give employment to Art Decorators. Its work, which is largely educational, is strengthened by union with the Women's Exchange, which is philanthropic in its aim. Although a very young society, the membership numbers one hundred or over, the fee being five dollars a year for each member. China painting and art needle-work are taught, and in the latter forty-one pupils have been instructed since October last. There is also a free class for instruction in art needle-work, with an attendance of fourteen pupils. With competent teachers and enthusiastic officers, this laudable enterprise is on the road to success.



## ASSOCIATED CHARITIES.

Paper Read by MRS. E. H. BRONSON at the Ottawa Branch of the Council of Women.

We are divinely enjoined to bear one another's burdens. Differences in mental and physical endowment, in opportunity for early education and training manifest themselves in the character and capacity of each individual and furnish us with an equipment more or less effective for fighting the battle of life. The more feeble the equipment, the harder goes the battle, until some of us fall behind or fail altogether in the struggle. Then in obedience to the Divine injunction, does it become the duty—a duty which, if rightly viewed, becomes a privilege of those who are more strongly armed for the fight to extend the helping hand to the weaker brother. While that duty may be said to be Divine, Divine wisdom alone could perfectly discharge it, hence he or she, who would make the nearest approach to the Divine standard of helpfulness, must make the heaviest drafts upon the Divine wisdom. "The best charity is that which helps the needy to help themselves." Aid indiscriminately given pauperizes the recipient and does more harm than good. True charity must do five things, viz. :—

- (1) Act upon your knowledge by thorough investigation.
- (2) Relieve worthy need promptly, fittingly and tenderly.
- (3) Prevent unwise alms to the unworthy.
- (4) Raise into independence every needy person where possible.
- (5) Make sure that no children grow up to be paupers.

This work can only be done by such co-operation as shall unite the little each can give in time and money, and direct them into strong and effective streams of benevolence, in other words, by the organization of some form of Associated Charity. The work of Associated Charity was first begun in London some years ago. A number of cities in England and Scotland followed. In the United States, Buffalo, Philadelphia, Boston, Brooklyn, Baltimore, Chicago, Portland, New Haven, New York have followed and are vieing with each other in this noble beneficent work, resolved to do all that money and many workers and well studied plans of work can accomplish, not merely to relieve suffering tenderly, but to prevent men and women from sinking into paupers, and to make sure that no boys or girls grow up to be paupers.

The need of organization in the work of aiding the poor, so that the result shall be the lessening of the sum of human misery, and the curse of pauperism, is one that is obtaining general recognition. I think the best way of doing good to the poor is not by making them easy in poverty, but by leading or driving them out of it. With these words of Benjamin Franklin, the Charity Organization Society of New York prefaces its report of two years ago very aptly, for better doctrine the nine-

teenth century has not been able to advance. The report goes on to state that the time has come for every city and town to organize its charitable energies so as to prevent the increase of pauperism. The simple, old-fashioned ways of charity will no longer work. In spite of all we do the great fact stares us in the face that pauperism is steadily gaining ground. More paupers each year, more money wanted, larger alms-houses building or to be built.

You know how difficult it is to be wisely charitable ; to do good without multiplying the sources of evil. You know that to give alms is nothing, unless you give thought also ; and that, therefore, it is written, not "blessed is he that feedeth the poor," but "blessed is he that considereth the poor." And you know that a little thought and a little kindness are often worth more than a great deal of money. We also believe with another, that it is "disastrous when the condition of the idle and thriftless pauper has been rendered easier than that of the industrious, self-supporting taxpayer ;" and we see clearly that too much of the ready alms of the benevolent goes to the idler and the thriftless. Therefore, our continued contention is that the poor most needs "not alms, but a friend, and the Charity Organization Society seeks above all things to secure that friendship."

The Charity Organization of London is the pioneer of many like societies, which in England and this country are devoting their energies and thought to the work of representing pauperism and raising the needy into independence. Thorough investigation, careful registry, wise decision and faithful execution—these are the four corner-stones of scientific charity. Article 11 of the Constitution of the New York Society defines the lines upon which its work is carried on as follows :—

#### ARTICLE II—PRINCIPLES AND OBJECTS.

Section 1.—This Society shall be conducted upon the following fundamental principles :—

- (1) Every department of its work shall be completely severed from all questions of religious belief, politics and nationality.
- (2) No person representing the Society in any capacity whatsoever shall use his or her position for the purpose of proselytism or spiritual instruction.
- (3) The Society shall not directly dispense alms in any form.

Section 2.—The objects of the Society shall be—

- (1) To be a centre of intercommunication between the various churches and charitable agencies in the city. To foster harmonious co-operation between them, and to check the evils of the overlapping of relief.
- (2) To investigate thoroughly, and without charge, the cases of all applicants for relief, which are referred to the Society for enquiry, and

to send the persons having a legitimate interest in such cases full reports of the results of investigation. To provide visitors, who shall personally attend cases needing counsel and advice.

(3) To obtain from the proper charities, and charitable individuals suitable and adequate relief for deserving cases.

(4) To procure work for poor persons who are capable of being partially or wholly self-supporting.

(5) To repress mendicity by the above means and by the prosecution of impostors.

(6) To promote the general welfare of the poor by social and sanitary reforms, and by the inculcation of habits of providence and self-dependence.

This Society is in most respects like societies which are in successful operation in other cities of this country and of Europe, and will therefore not be strange to the many persons who have given earnest thought to those problems which will be solved more or less completely at this, or a similar society shall be more or less successful. It will be observed that the Constitution forbids the Society to "directly dispense alms in any form." None of its funds therefore are used for this purpose. It acts only as an intermediary between the needy and charitable societies or individuals. Its rule is that investigation by experts should precede the bestowment of charity in all but exceptional cases. We believe that if the same amount of money given each year for charity were given wisely it would suffice to relieve all need. But much is really squandered, and there is deserving want which does not know where to go for advice or help. This ought not to be, need not be, would not be, could the purpose of this Society be carried out. We ask the sympathy and earnest co-operation of all churches and charitable societies of whatever creed or nationality they may be, as well as that of all patriotic men and women in New York. The Society asks help and membership from all intelligent men and women who approve its objects, to enable it to establish and maintain a certain office, to form district committees, to make a complete registration of the charity societies of the city and of the objects of their care and bounty; in short, to set on foot, in all its departments, a work, the need of which is felt and asserted by every one who has thought about the questions which underlie the relations of wealth and poverty in great cities, hard questions everywhere, in New York perhaps more so than in any other city, and which, with every day's neglect, grows harder.

The Society is based upon two germinal principles:—First, that its work shall be entirely dissociated from all questions of creed, politics or nationality; second, it will not directly administer alms in any form. Thus it covers a platform as broad as humanity, upon which Jews and Gentiles, Catholics and Protestants may combine. And while all proselytism is strictly forbidden, it will be the rule that all cases shall be put as speedily as possible under the care of their nearest religious affilia-

tions, because not only there will they be brought directly under the purest and highest influences, but the obligation to see that their material wants are provided for, will be most speedily recognized. Thus the Society, while necessarily prevented from doing any work directly in the interest of any creed, becomes a messenger of religion to prepare the way before her. Nor will the Society in any way hinder or conflict with any relief-giving agency, but will be the help-meet, protector and servant of all. It aims at nothing less than the moral and social elevation of the poor, by bringing into closer and more friendly contact the prosperous and the depressed, the refined and the degraded, by a thorough system of personal visitation. And then there are always the children, and for childhood there are vast possibilities. "To make sure that no children grow up to be paupers," is one of the cardinal objects of the Society, and is quite within the bounds of possibility, with united earnest effort on the part of all charitable agencies.

"Never forget that the most hopeful work that can be done is in saving the children from beggary and vice, keeping them at school while of fit age, making sure they find places and work as soon as old enough. The age may vary, for while boys should study till 15, work at 11 or 12 is much better than begging. One of the best aids towards saving the children would be to make the instruction given in our public schools more practical. He was indeed a sage who said, "Teach your boys," and I suppose he meant to include the girls as well, "that which they will practice when they become men." As far as possible the boys should be taught so as to fit them for useful work, and the girls should receive instruction in sewing and cooking. Thus, and thus only, will our boys know how to provide the means, and our girls know how to use them in the making of the true home, which after all, with the blessing of God, gives the best and surest guarantee of the safety and perpetuity of our free institutions. After three and a half years of work the Philadelphia Society reported as follows:—"At the end of its third year it had upon its record over 1,100 families of not less than 4,000 persons, who, having been chronic paupers, with all the debasement the name implies, had been, by the friendly ministrations of its men and women, raised into conditions of self-respect and self-support. Moreover, that city has become comparatively free from street begging, and the blind application of charity has been greatly reduced. The Society has been able to influence improvements in the administration of the city charitable and correctional institutions.

Charitable activities of all kinds have been stimulated, and the community has been aroused to study the true principles and best methods of charity. A yearly saving of the \$50,000 to \$75,000—previously expended in out-door relief by the city authorities has been secured to the tax-payers, while the saving to the public in the reduction of mendicancy and the improvement in its charitable administration, is variously estimated at from \$250,000 to \$500,000 yearly. It required three

to twelve years to cover that city entirely with the Society's district branches. The corresponding Society in Boston—Associated Charities—has effected a very widespread harmony and co-operation of the charities of that city, and their uniform testimony is in recognition of its efficient and wise work. Many of these find it so much to their advantage to avail themselves of its help that they contribute to its support. Street and door-to-door begging is but little known, and much has been done in making those heretofore confirmed in habits of dependence dissatisfied with so low a plane of life, and in enabling them to take care of themselves. This Society registered last year over 8,200 cases, and it reports that among those who have been visited six months or more, few fail to show an improvement in morals, cleanliness and providence, and that the good influences spread from family to family. This Society gives no alms. The Charity Organization Society of Buffalo, the pioneer in this phase of social reform, reports the most entire suppression of street and house-to-house begging, an improved condition of the worthy poor by means of friendly visitation and by the employment of over one thousand applicants, and the reclamation of a large number of paupers from lives of idleness and beggary into conditions of self-support and self-respect, and it had reduced the cost of public out-door relief from \$123,000 in 1877, to \$48,000 in 1881, or a total saving to the taxpayers in this single item of \$133,500 in four years.

It cannot be too often stated that the distress of the poor comes more from poverty of character than from misfortune, and that what they supremely need is, not our money or material gifts, but the far more merciful ministrations of moral helpfulness, the fellowship which recognizes in each one the "brotherhood of man." There is no power on earth so potent as this touch of the Friendly Visitor, to start hope and ambition for better lives, or (to quote the words of Edward Denison) "to give a push to struggling energy, to guide aspiring intelligence, or to break the fall of unavoidable misfortune." Much of what may be called the ordinary every-day suffering of the poor comes from causes which can be dealt with and abated by the poor themselves. It is of vital importance that they should themselves deal with them and abate them. They will not do so whilst the distress arising from them is dabbled with and palliated by unreasoning benevolence. This is why charity needs nerve—nerve to stand by and see the pain endured that shall help to work the cure. The registration office continues to do its admirable work, surpassing all other cities, so far as we know, in the method and promptness with which it collects and preserves information from agencies of relief, as well as from benevolent persons, and sends to all inquirers full and prompt replies.

Since the movement for the organization of Charity took root in New York, there has grown up a realization of the perils, both physical and moral, which attend the impulsive outlay that formerly stood in the

public mind for Charity. It is now more clearly seen how reckless gifts degrade the manlier poor, tempt the weak to abject conduct, and entice to new degradation the dissolute pauper. It is also more and more realized that the waste of effort and means is enormous, particularly in large communities where the benevolent are without that union which is strength.

In an address delivered in New York by Robert Treat Paine, President of the Boston Society, the following noble words occur: "I have failed utterly in what I have tried to say, if I have not made some of you feel deeply that this work, now, before it is too late, calls in tones, not broken with despair, but tinged with immortal hope, not for a fragment of your time nor for a portion of your money, but for you yourselves; you in a supreme devotion to an infinite need; some of you, not for an hour or day, but all the rest of life. Some of you women who have made home radiant with joy, to fill this work with the same patience and tenderness, of love; all of us praying with Solomon for wisdom that we may guide our work aright, ready with Paul to ask, 'Lord, what wilt Thou have us do?' And as the thought grows strong that we are to have this life on earth only once, eager to make the best use of it before it is too late. What use of it can, on the whole, compare with devoting it to making the world around us brighter, happier and purer?"

Can any nobler work than that I have been trying to describe, engage the Local Council of Ottawa, in affiliation with the "National Council of Women of Canada?"

"A woman? Yes, I thank the day,  
 When I was made to live  
 To cast a bright or shining ray,  
 To love to live to give;  
 To draw aside from paths of sin,  
 The halt, the lame, the blind;  
 A woman, glorious, noble, grand,  
 A woman I would be,  
 To live, to conquer, to command,  
 To lessen misery—  
 To glorify in word, in deed,  
 The Maker I adore;  
 To help, regardless cast or creed,  
 The sad, the lone, the poor."

## THE FREE PUBLIC LIBRARY, ITS USES AND VALUE.

Paper Read by MISS E. BOLTON at the Public Meeting, February 2nd, 1895.

YOUR EXCELLENCY,  
MADAM PRESIDENT, LADIES :

At your request, I have attempted the preparation of a paper on the subject of Free Public Libraries, with what success I must leave to your judgment ; had I fully understood the importance and extent of the subject, I should most certainly have left it to some one more competent to deal with it and having more leisure to study the matter in detail. From my point of view, there can only be one answer to the question, Shall we have a Free Public Library in the City of Ottawa ? judging from the experience of cities in the Old World, in the United States and in Canada. One is led to conclude that no city can hope to keep pace in the onward march of enlightenment without a good Public Library. It seems to be very generally conceded that the Free Public Library is supplementary to the Public School. The Public School of to-day cannot do much more than lay a foundation, teach how to read and suggest what to read. The majority of children leave school on or before the close of the Public School course ; every one must admit that they have not sufficient information and mental training to develop their powers and fit them for the best work of which they are capable.

The final end of education is, I think, to give the individual such training as will enable him to make the most of himself, or as Herbert Spencer has it, "to prepare us for complete living." There can be no doubt that the ideal state of society can be reached only in this way, and we, as citizens of Ottawa, should welcome all agencies that aid and guide us towards this end.

Reason and experience have combined to convince all thoughtful educators that the highest office of the Public School is to teach a child to read, and implant in him a desire for knowledge. Sir John Lubbock says : "The important thing is not so much that every child should be taught, as that every child should wish to learn." Just here the Public Library steps in and gives opportunity for self-development by supplying material in the form of good literature. Quoting again from Sir John Lubbock : "A boy who leaves school knowing much but hating his lessons will soon have forgotten all he ever learned; while another who has acquired the thirst for knowledge, even if he has learned little, would soon teach himself more than the first ever knew." Dr. Harris, Commissioner of Education in the United States, says : "The school is set at the task of teaching the pupil how to use the library in the best manner."

In places where the experiment has been fully tried there is no

longer any question of the ample returns made by a Free Public Library. It is absolutely necessary that the Library be free to all, as by experience it has been shown that a fee, ever so small, is a bar.

The necessity of Public Libraries to the life and progress of civilised communities is not a new idea. The earliest collections of which there is any record is in ancient Nineveh; chambers were discovered, the floors of which were covered to the depth of a foot with tablets of clay covered with cuneiform characters, in many cases so small as to require a magnifying glass. These tablets formed the library of Assurbani-pal, the greatest patron of literature amongst the Assyrians.

Of the libraries of ancient Greece we have very little record. At Cninelus there is said to have been a collection of works on medicine. Plato is known to have been a collector. The library of Aristotle was bequeathed by him to his disciple Theophrastus. It is said that Aristotle was the first person who collected a library, and that he communicated the taste for collecting to the Sovereigns of Egypt. At all events, it is certain that the libraries of Alexandria were the most important, as they were the most celebrated of the ancient world. Amongst the numerous projects entertained by Cæsar was that of presenting Rome with Public Libraries. It seems rather doubtful whether any steps were actually taken towards its execution; however, we find that Rome had more than one Public Library. The honor of founding the first Public Library is said by Pliny to have fallen to Pollio. This was followed by the Public Library founded by the Emperor Augustus. Altogether, in the fourth century there are said to have been twenty-seven Public Libraries in Rome, and that "It was one of the principal maxims of those who were most affected to the publique good to enrich many of those Libraries and to bequeath and destine them afterwards to the use of all the learned men."

The limits and purpose of this paper forbid further investigation into the history of the subject, but I must take a few minutes to trace briefly the growth of the Free Public Library of to-day. Neither the ancient nor the modern Englishman prior to this century had any conception of the Free Library as it exists in the principal cities of Great Britain, Canada and United States. Down to recent times libraries were usually collected by an individual, and by him devoted to the limited use of the select few, under certain restrictions. One of the earliest and most famous of modern libraries, the "Bodleian," was opened in 1602. When Selden's collection of 8,000 volumes was presented to this library the gift was accompanied by this condition, "that the said books may be, within the space of twelve months next ensuing, placed and chained." The custom of fastening books to their shelves by chains was common at an early period throughout Europe; even at the present day chained books maybe found in some of the parish churches in England,

I am pleased to have to say that the chain tax is being gradually taken off books in Canada.

But herein lies the difference between ancient and modern mediæval Public Library and the Free Public Library of to-day. The Library of to-day is for all, with no conditions or restrictions except those designed to secure the greatest good to the greatest number.

The British Museum ranks in importance before all the great libraries of the world with the single exception of the *Bibliothèque Nationale* at Paris, and far excels that institution in the management and accessibility of its contents.

Evelyn writes in 1680 lamenting that "this great and august City of London, abounding with so many wits and lettered persons, has scarce one Library furnished and endowed for the public." To-day London contains thirty Libraries that are public in a broader sense than Evelyn dreamed of. Free to all people, without cost, distinction or difference, and issuing over three million volumes annually. The City of Manchester has a system of Free Libraries which last year issued to the people of that city, young and old, rich and poor, one million five thousand volumes in round numbers—one million to read in their homes and five thousand for reading and consultation within library rooms. The City of Boston has the most perfectly equipped Library that it has ever been my pleasure to see. Chicago is not far behind. Coming to our own cities, we find Hamilton very proud of her handsome and commodious building, which was opened for public use by Their Excellencies the Earl and Countess of Aberdeen in October, 1889. To quote from Mr. J. Edwin O'Reilly, chairman: "Their presence gave an eclat to the occasion which largely contributed to bring the Library prominently into public notice." Quoting again from the report of 1890: "Since the opening of the Library in this building the number who have availed themselves of the privilege of taking out books has far exceeded the expectations of its warmest advocates, over 800 books having been issued to borrowers in one day." In the report for 1893 Mr. Samuel Lyle says: "The growth of the institution has been steady; a better class of books asked for in 1893 than in former years." This he thinks due largely to University extension lectures, Ladies' College, Literary and Scientific clubs, etc. The increase in numbers of volumes in three years is very gratifying; in 1890, total volumes, 14,597; in 1893 19,823. These accessions have been from various sources; I notice a great number by gifts.

Toronto Free Library—I received from Toronto the tenth annual report and find that library to be doing great work. Mr. William Ward, chairman, gives a short review of the growth in ten years. He says: "In 1893 the Library and Reading Rooms were commenced in what, at that time, seemed large and commodious quarters, being the old Mechanics' Institute, but the continually increasing number of readers has forced us step by step to add to our accommodation and to part

with all our tenants, until the Circulating and Reference Libraries and Reading Rooms now occupy the entire building, with branch Libraries in different parts of the city." A point which I think worthy of note is the advantage to men out of work. I will quote again from Mr. Ward's report : "During the winter season a considerable number of unemployed persons, glad to obtain shelter and rest, frequent the reading rooms, occupy the halls, and prevent legitimate readers from obtaining that free and ready access to the periodicals which they should have. To meet this required want and to afford a resting place for this class of persons, it has been resolved to open for the winter months a special room for their accommodation." This phase of the work seems to have been felt in all large cities. In the report of the Manchester Free Libraries the writer says : "It would seem that these rooms, in times of great social pressure, become potent factors in the prevention of absolute idleness and evils arising from time mis-spent in places of evil repute."

From these reports I glean that the Free Public Library has been in the past and is now a great factor in the prosperity and progress of the people wherever they have been formed.

Sir John Lubbock, a practical politician as well as a scientist, believes that money expended for Free Libraries is more than returned by the reduction in poor rates and police rates, and that it is much more satisfactory to spend money on school and books than on prisons. In short, it is the almost universal opinion of those who have given thought to the subject that a Free Library is just as indispensable to the mental health of a city as are pure water and good sewers to the physical health.

Time precludes my going into the subject more fully. In the many reports which I have looked over I find there are more savings banks, greater prosperity all round, in cities in which there are Free Libraries, and as an adjunct to the Free School it is indispensable. To my mind, this is the strongest point in its favor, but to go fully into this part of the subject would require a paper in itself.

At a meeting of the Trades and Labor Council of this City it was resolved to place this matter before the citizens of Ottawa.

In last year's report from Toronto of the Public Library I noticed that the circulation of books has increased 93,349 over that of 1893, and that works of fiction average 46 per cent. of the whole.

It is intensely interesting to note the influence of "the one man" in the growth and development of this great movement. The last quarter of the 19th century will go down in history as the age of Electricity and Free Libraries.

Who among our wealthy men, some I believe, millionaires, will immortalize himself by founding the first Free Public Library in the City of Ottawa ?

THE MORAL EFFECT ON CHILDREN AND YOUNG GIRLS  
TAKING PART IN PUBLIC ENTERTAINMENTS.—(From  
a Mother's Standpoint.)

IS IT INJURIOUS OR OTHERWISE?

Paper prepared by MRS. EDWARDS and read by LADY RITCHIE at the Public Meeting on February 2nd, 1895.

Before we can decide this question we must have clearly defined in our own minds our aims and ideals for our girls. What is it we are educating and developing them for? We all acknowledge how important this question is in regard to our boys—our responsibility to decide early and direct their education with a certain aim in view. One of the first questions asked about our son is "What are you going to make of him?" This question is not asked of our daughter and perhaps for a good reason. It is taken for granted that we intend her to be a wife and mother. If we are careful to give our son an education that will best qualify him for his vocation in life, ought we not to be as careful about our daughters, and cultivate in them that which is most necessary for their probable career.

It is just a little over a hundred years ago since Sir Walter Scott sang of the ideal woman of his day.

"Oh woman in our hour of ease  
Uncertain, coy, and hard to please,  
And variable as the shade  
By the light quivering Aspen made,  
When pain and anguish wring the brow  
A ministering angel thou."

This had been the ideal woman for centuries.

Tradition, romance and education taught the young girl three things at least she must *not* be.

She must not be learned,  
She must not be strong minded, and  
She must not be useful.

Innocently ignorant of everything but her own charms. She *must* be attractive. Her whole education was conducted to make her so. The sun must not spoil her complexion, work must not soil her hands, she must be accomplished that she might be entertaining, she must be helpless and clinging, like the ivy round the oak. Being beautiful, accomplished and feminine, she might be as unreasonable, as helpless, as capricious as a child.

The other picture of the ideal young woman of the past was angelic. She was one to be adored, one whose approval was worth

fighting and dying for. A ministering angel in an hour of pain, not one who could give any real, practical help, but a beautiful delicate creature, whose sublime pity was the solace of woe. Such was the ideal young woman of chivalry and song.

Our meeting here to-day in the capacity of representatives and delegates to consider questions relating to the welfare of young girls, illustrates what an immense distance there is between the girl of to-day and the one of last century. She is like a hot-house plant or some shrub under the artificial care of a gardener, cut and clipped to suit his fancy, being placed out in rich soil and left to develop as it will in the free air of heaven.

From the sheltered convent, from the home school-room our girls have stepped out into a freer life, into the atmosphere of a larger education. In the gymnasium and out-door sports, they are taught pride in their own physical strength, and in schools and colleges they learn confidence in their own reasoning powers.

A hundred years ago when the mother trained her daughter to the ideal of the time, it was with the hope that some day she would be the wife of a good man and have the care of a good home. The mothers of to-day have still that same hope. Is it not our ideal for our girls, the ideal of every good mother, that her daughter shall attain to the highest destiny of woman, to the divine ideal, the destiny of wifeness and motherhood? Is there any other career so noble, so fruitful in good results and that pays so well?

If therefore our aim in the development of our daughters is to fit them for good wives and good mothers, we should have some very definite ideas of what is necessary to cultivate in them. A healthy body, a clear intellect and a noble character she will require to fill all her various duties. In what way will the participation in public entertainments effect the development of these? It is especially on the latter requisite, a noble character, that the question of this paper has to consider.

If we would have our daughter able to be a good wife and mother she absolutely must be helpful and unselfish, especially the latter, unselfish, able to put aside self; this is the highest attribute, wise and loving unselfishness. This is what we need to cultivate most in our children-if we wish them to make good mothers. Only those who have made a study of human nature know how difficult a task it is to accomplish, either in ourselves or others, this eradication of self. It needs the greatest care on the part of the mother to see that self is not appealed to as a motive in the action of her children. It is often done because it is the most effective. A mother urges her child to study that she, rather than another, may be head of her class, the mother may wish it for the knowledge that the child will get in such close study, but has she put the value of knowledge as an incentive to study before the child, the child may not value knowledge but readily respond to the

idea of being head, of being *thought* clever rather than of being clever. Anything that tends to fix the mind of a growing girl upon self is detrimental to the formation of an unselfish character. Does participation in public entertainments do this? Our child may be beautiful, the knowledge of it will not harm her unless she is taught that that beauty entitles her to favour and attention. She may be clever, the knowledge of it will not hurt if she is taught it is a gift to use, not a claim upon the admiration of others. She may be gifted in many ways but if she is taught it is her duty to excel and develop for use the gifts of mind and body that are hers, the mere exercise of any talent in any place can never be detrimental to character. If the motive for exhibition or exercise is based in self, the applause she will receive, the becomingness of the attire she may wear, or any of the hundred different motives that are often urged on children by fond but foolish parents to influence their children to do their best in public entertainments, the result to character is most disastrous.

In deciding the advisability of allowing our young children and growing girls to take part in any public entertainment, we have two questions as mothers to answer. First, will it hurt their health? That depends on many circumstances, robustness of her constitution, the sanitary condition of the place, the hour and length of time required of her.

The second and I think the most important, is, will it effect her character? What will it develop in her? Some one says, self-confidence and ease of manner. Yes, that is only on the surface, but what in character? If it engenders pride of self, love of applause; If to get the children to take their part, we have to appeal to the lower instead of the higher motive, the moral effects upon their characters will be detrimental and for the little gain to benevolent or church work we will have paid too big a price.

In the larger and freer atmosphere of to-day, in which our girls are growing up, there is a danger that we had not to fear the old methods. A danger of their losing that gentleness of manner and sweet humility that is pre-eminently a young girl's greatest charm, and acquiring instead a self assertive or aggressive manner. We hear a good deal of the "Future Woman," and by that term is meant the aggressive woman. Aggressiveness of manner looses none of its offensiveness by being feminine, it is rather worse. This tendency to self assertiveness is to be carefully guarded against in the training of a young girl, for self abnegation is a woman's highest privilege as it was God's greatest act.

Let us then gather for our girls all the good that there is, in the larger life and broader education of to-day, but watch with jealous vigilance any thing which might tend to hinder the growth of gentleness, modesty and unselfishness in their character.

If each mother has this high aim before her, and decides the question as to allowing her child to participate in any public entertain-

ment according to the *pros* and *cons* of the advantage to her child she can make no mistake.

The future woman of Canada is the girl of to-day. Upon us as mothers rests the responsibility of what that woman will be.

Let us guard her from anything that might hinder her from having a healthy body, a well balanced mind, and above all, a high appreciation of the nobleness and responsibility of her divine calling as a woman,—that other half of God's image of Himself.

### THE MORAL EFFECT ON CHILDREN AND YOUNG GIRLS TAKING PART IN PUBLIC ENTERTAINMENTS.—(From a Teacher's Standpoint.)

#### IS IT INJURIOUS OR OTHERWISE ?

Paper Read by MISS HARMON at the Public Meeting on February 2nd, 1895.

No child can succeed as a scholar unless both body and mind are kept in proper tone. This cannot be done unless each has the requisite amount of exercise—not injured by lack of training, nor taxed beyond the power of healthful action. There must be a judicious care of the body, the muscles developed and inured to the service required of them, and the nerves strengthened and invigorated.

There is no need in our land of children's suffering from want of out-door exercise, for there is ample space, the purest of air, and a favorable public opinion about the importance of physical culture.

Walking, skating, tobogganing, playing ball and tennis are delightful amusements, intended to give grace of movement, and, strength to both body and mind; but they are sometimes unwittingly made injurious by the child who does not know the ill-effects of over-exercising one set of muscles to the detriment of the others, or of fatiguing the body with long-continued repetitions of one kind of movement.

Many girls are injured for life in this way. They skate hour after hour, day after day, and generally in covered rinks, unblessed with sunlight or pure air, until finally their nerves are unstrung, and exhausted by this serious drain upon their system they succumb to some form of nervous debility, which, through the remainder of life, will exist as a depressing thorn in the flesh. The same state of body is induced by excessive dancing.

What was a most graceful and health-producing exercise among the ancient Greeks, who practiced the art in the open air, in the daylight, in ample unconfining clothing which allowed freedom of action to the whole body, and consequently produced a symmetrical development,

has become, to some of our young people, a harmful pastime. Indulged in to excess, in hot, close rooms, night after night, in hours which Nature intended should be given to sleep and rest and renewal of the forces; and, frequently in an environment of unhealthful excitement, it has been followed in many instances by baneful consequences.

Dancing was designed to produce grace and ease of movement, to give an added charm to the courtesies of life. What can be said of some of the exponents of the "latest methods," for example, the so-called "high kicking," which is without one claim to artistic effect, and has many objectionable features.

No longer does the Curve reign supreme—the rounded line of beauty—the perfection of motion—the quiet, gliding grace so attractive in a woman. The Angle is trying to usurp its place, and we have a deplorable exhibition of angularity, and a stilted, martial bearing with hands on hips, and a man-like tread that threatens to do away with our sweet, graceful girls, and introduce a race of Amazons.

Mental work makes large demands upon the nervous system, and all guardians of the young should see that the supply of healthy, physical force *largely exceeds* this demand, so that regular, continued study will be a pleasure, instead of a toil.

The good old-fashioned doctrine of "a sound mind in a sound body" is worthy of our belief and should influence our management of children. If these conditions are necessary in order to secure the success of a student, what can be expected of a scholar whose guardians totally ignore the laws of health and the principles of mental growth?

For the past few years in our cities a questionable system has been adopted of getting up public performances, *ostensibly* for the purpose of raising money to augment the funds of certain charitable institutions and churches.

Possibly this method of raising money for such purposes, debatable as the question may be, would elicit little criticism, if it were not that the interests of the children are involved in it. The promoters of these schemes are naturally anxious to secure as many attractions as possible, and, understanding human nature, they seek the co-operation of parents who have pretty, bright, attractive children. Then an enrolment is made, from the "wee tots" in the nursery and Kindergarten, to the boys and girls in their teens. The little ones whose winsome sweetness and bright intelligence ought to be the treasured possession of the family alone, are paraded before the public, and their names, which ought to be known only in the home circle, are the common property of the street.

It may not occur to the promoters of a scheme which depends for its success upon the attractiveness of children, that school children *are* generally earnest workers, time-fillers, and not time-killers, and that time is therefore precious to them. Scholars who were studying earnestly with laudable ambition up to the time of the interruption, have their

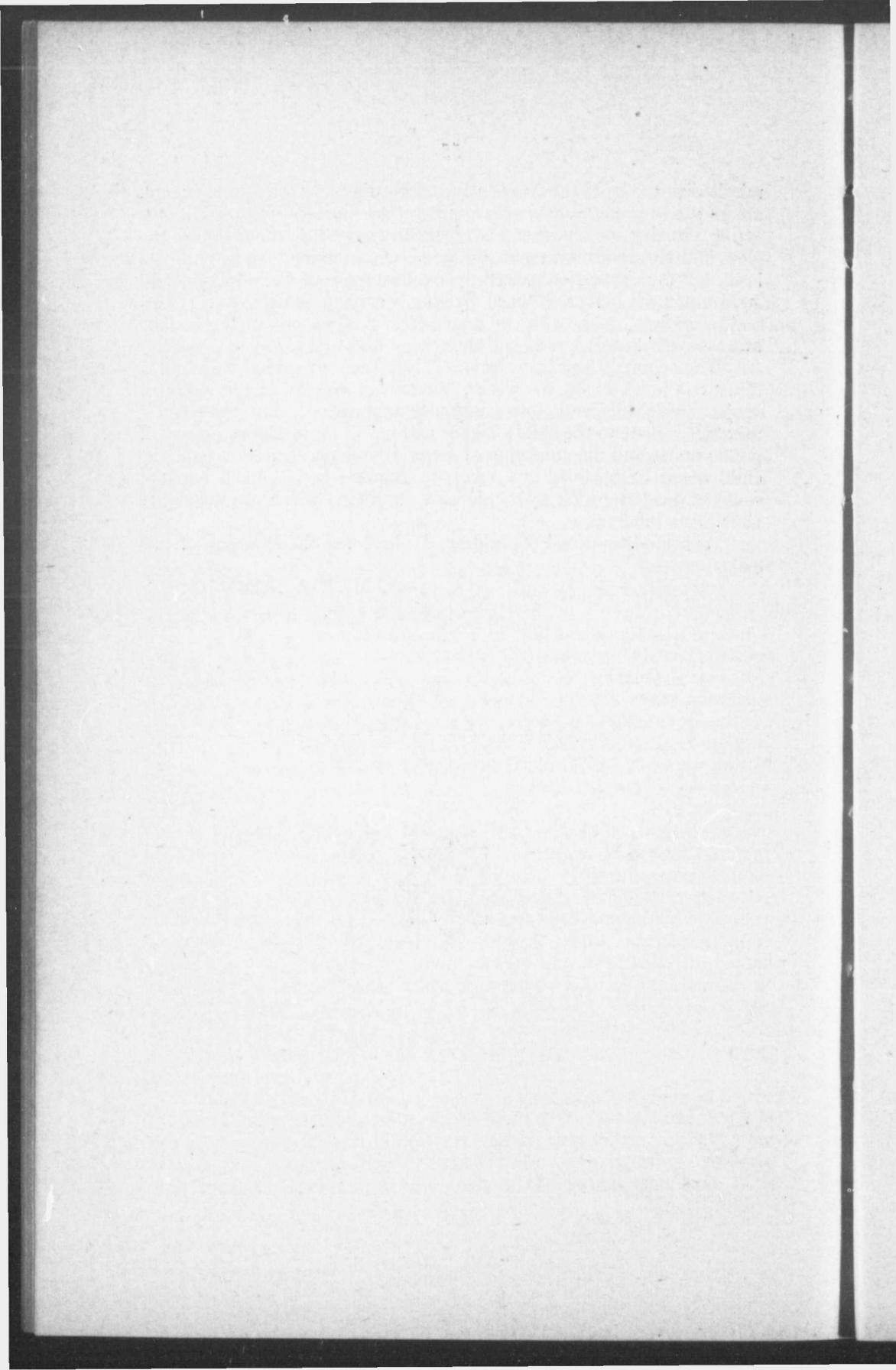
minds diverted from their work ; and, according to their temperament, are affected in one or two ways, either they become absorbed in the acting, dancing, or whatever the diversion may be, to the complete neglect of their school duties, or the more conscientious ones try to do both, but the exhaustion caused by over-exercise of the muscles, and strain upon the nerves, induced by long, wearying rehearsals in close, badly ventilated halls, with late hours, loss of sleep and rest, soon take away all energy and spring, and there is an end to good mental work.

The scholar's legitimate business has been interfered with and a disastrous break made, for weeks, sometimes months, in the study of subjects which demand close, continued application. But the greatest mischief is done to the child's higher nature. The insidious poison of public praise and the contagion of harmful influences, from which the child would be shielded in a carefully guarded home, creep into the soul and deaden or destroy the delicate intuitions which are the child's God-given inheritance.

As a life-long friend of children, I plead for the removal of this evil.

A. MARIA HARMON.





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