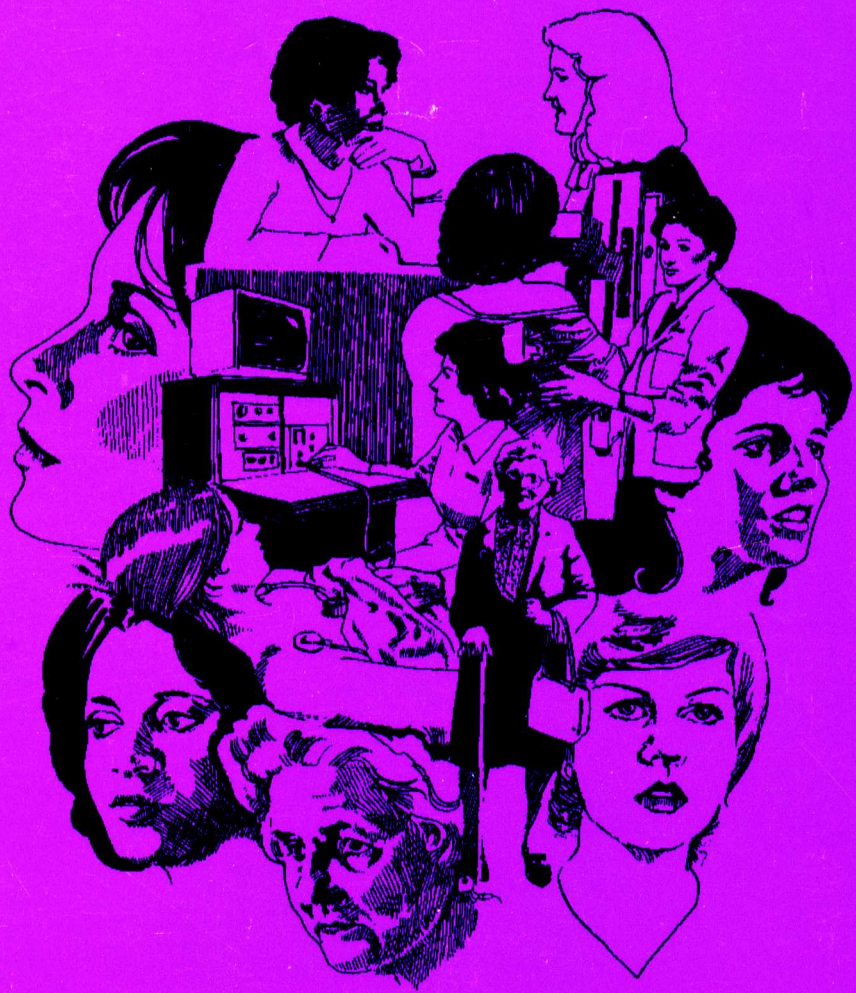
Gifts and Graces

PROFILES OF CANADIAN PRESBYTERIAN WOMEN



Edited by John S. Moir

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PROFILES OF
CANADIAN PRESBYTERIAN WOMEN

COMMITTEE ON HISTORY
The Presbyterian Church in Canada
1999

Published by the Committee on History
81 Cloverhill Road, Hamilton, ON L9C 3L8

Printed by Eagle Press
Burlington, Ontario

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Foreword

HISTORY HAS BEEN DEFINED as "the essence of innumerable biographies," and when the Committee on History resolved to mark both the 125th anniversary of The Presbyterian Church in Canada and the millennial year 2000, it decided to produce two volumes of biographies. The first would be Volume 4 in the series *Called to Witness* and the second a book profiling Canadian Presbyterian women, all recently or currently active in various walks of life rather than "historical" figures in the popular sense.

To prepare this second volume various people were asked to suggest women deserving of inclusion. It was soon apparent that one volume could include only a small fraction of those proposed. The publication's subcommittee faced the unenviable task of selecting from this embarrassment of riches. Our thanks to all who suggested names, and our apologies to those named but not included for lack of space. It is our hope, however, that this book will begin the recording of the contributions by "the distaff side" to both the Church and Canada.

Readers should note that *Called to Witness* contains biographies of Lucy Baker, Cairine Wilson, and Ella Mutchmor in Volume 1, Ella Margaret Strang Savage in Volume 2, and Charlotte Geddie, L.M. Montgomery and Agnes Maule Machar in Volume 4. The "Profiles" in this book were deliberately composed in a less formal style than the essays in *Called to Witness*.

Our thanks go to each of our contributors for their work, and to Ms. Kim Arnold, Archivist of The Presbyterian Church in Canada, and her Assistant, Bob Anger, for their contribution to the photographs included here. Finally, but certainly not least, I want to thank Drs. T. Melville Bailey and John A. Johnston for their conscientious involvement at every step in the making of this book.

John S. Moir
Editor

Contributors

T. Melville Bailey, well-known historian and Minister Emeritus of The South Gate Church, Hamilton, and Archivist Emeritus of the Presbyterian Church.

Irene Dickson, ordained minister, the former Professor of Biblical Studies and principal of Ewart College, Toronto (retired).

Mary Helen Garvin, former missionary in Taiwan, pastoral counsellor, registered nurse, consultant in psychoanalytic psychotherapy.

Lawrence E. Hurley, ordained minister, presently working for a community newspaper in Stirling, Ontario.

John A. Johnston, Minister Emeritus of MacNab Street Church, Hamilton, active in the National Museum, History Committee and Archives of the denomination.

Evelyn Murdoch, diaconal minister (retired), formerly on the Board of Directors of Knox College and a WMS educational consultant.

H. Blair Neatby, Professor of History, Carleton University, Ottawa (retired).

May Nutt, diaconal minister (retired), former editor of *Glad Tidings*, Adult Secretary, Executive Secretary Women's Missionary Society (W.D.) of the Presbyterian Church.

Ijeoma Ross, born of missionary parents in Nigeria, married with one child, author, journalist and *Globe and Mail* contributor.

Anne Saunders, freelance writer, former CUSO worker in Africa and Thailand, editor of Christian educational resources, with particular interests in community development and social justice.

John F. Scott, ordained minister and medical doctor practising palliative care in Ottawa.

Helen Scott Sinclair, diaconal minister (retired), former council executive member, living near Orangeville, Ontario.

Jean (Brown) Sonnenfeld, graduate of Ewart College, one-time missionary in Japan, Adult Study leader and teacher.

June Stevenson, former teacher, author, E.H. Johnson scholar, editor of the *Glad Tidings* magazine of the W.M.S. (W.D.) for nineteen years, past president of the Canadian Church Press.

Donna and Rodger Talbot, missionaries in Japan and Mauritius, former minister of Gateway Church, Toronto, secretary of Overseas Missions, Associate Secretary Research and Planning.

Gwyneth J. Whilsmith, frequent contributor to the *Presbyterian Record*, author, journalist and writer, residing in Zurich, Ontario.

Marion Barclay

Marion Barclay

by HELEN GOGGIN

WRITING ABOUT THE LIFE OF SOMEONE we know is like making a quilt. Even though the writer works alone "stitch by stitch", the pieces that create the quilt come from different places and times and from the memories of different people. These "patches" of memories contributed by the partners in the quilting bee form the pattern of a life, adding character, structure, form and beauty to the work of art in progress. And the pattern of the contributions of Marion Barclay to the Presbyterian Church in Canada is indeed a design of beauty; revealing a creative educator, a pastor and a sensitive caring human being; a person devoted to God and the people of God.

Marion is a native of British Columbia and obviously a Westerner at heart given that her choice of places of ministry have all been in the Prairie provinces. She has been seen in the east mainly at national board meetings such as what is now the Life and Mission Agency, and the Committee on Theological Education. She studied at Ewart College and the University of Toronto qualifying for membership in the Order of Diaconal Ministry and more recently spent two years in Virginia and one and a half years in Toronto continuing her education both for the educational and ordained ministry. Marion has had an international presence through her long involvement with the Association of Presbyterian Church Educators. In 1997 she was the first Canadian to be elected president of this organization of educators in the Reformed tradition within the United States and Canada.

Marion is a member of the Order of Diaconal Ministries, an ordained elder and since 1997 a minister of Word and Sacrament in the Presbyterian Church in Canada. Throughout much of her career as an educator she has been involved in church camping and youth ministry as well as other aspects of the educational ministry. Her camping skills were shared with young nieces and nephews who still as young adults want to go camping with Aunt Marion. Prior to being ordained her pastoral talents had been recognized by her Presbytery and by the community in Calgary where she was involved in the Presbytery Ministry and Personnel Committee and on a community pastoral care team in local hospitals. Marion is well respected as a speaker and workshop leader in both Canada and the United States. These and many more positions and activities are but the frame of the quilt, setting the boundaries, keeping the

tension within which the pieces making up the design are placed by the people whose lives she has deeply blessed.

It is a challenge for one person to capture the impact of someone's life upon many others, so colourful, descriptive pieces added by other voices will be added to mine. Phrases like "a wonderful human being," "a deeply committed and gifted person," "her radiance was contagious," "an outstanding student," "possesses exquisite gifts for ministry," "a tremendous ability to connect with people," "great insight and forethought . . . [that] led to decisions which were empowering to the individuals involved," have been offered by those who have known her. Statements like "someone . . . whose life is characterized by calmness, wholeness and a spirituality that says 'I am at peace with myself'" are also used to define Marion.

In addition to these comments congregations where she has served describe with gratitude the impact Marion has had on their faith journeys through sharing her own journey by example and teaching. They speak of her as helping people to believe in themselves providing the resources and training they needed to become better leaders, of her openness to God and that new people were attracted to their congregation because of Marion. Others have remarked on her approachability, her sense of humour and sensitivity; and it is not only adults who find in Marion such a wonderful companion on the journey – so do children and teenagers. One teenager remarked on her empathy for teens today, her acceptance of change, her creativity, quiet confidence, sense of humour and ability to speak to youth about God.

Marion's leadership ability was recognized early by her church community in British Columbia where she was involved in church school teaching, Vacation Bible School and camp counselling. One of the members of the Order of Diaconal Ministries, Margaret MacLeod, remembers a special summer when, as a Ewart College student, she was sent out west for a summer field. Feeling alone and not up to the challenge, as most of us do when we are just starting out, she encountered a young teenager in the Vacation Bible school where she was going to be working. She found out two things about Marion Barclay very quickly. Firstly she had an empathy for people and realizing a newcomer's loneliness she reached out in friendship.

Secondly Margaret recognized that even as a teenager Marion was someone to whom the others on the staff looked for help, resources and leadership in the programs in which they were involved. At a young age Marion knew she wanted to be an educator in the church and the next time the two new friends met was when Marion came to Toronto to study at Ewart College. For in speaking of herself Marion has remarked that she said "Yes" to church membership and leadership as a teenager and that the "Yes" has continued throughout her adult life.

A member of the APCE Cabinet (Association of Presbyterian Church Educators) also commented on Marion's ability for friendship and gracious acceptance of others. In speaking of the first Governing Cabinet meeting when racial ethnic representatives were present, a change that took place during her presidency, Marvin Summers wrote that one of the newly elected racial ethnic representatives said, "I don't mind telling you that I came to this meeting with some real apprehension. I thought we would be treated like minorities and that I would be basically an outsider. Nothing could be further from the truth. I feel completely accepted and I feel that my gifts were accepted, and I was able to contribute to the group. This has been one of the best experiences of my life." He reflected, ". . . Marion's sensitivity, her skill in preparing the agenda and moderating the meeting and her gracious spirit and obvious friendship to the four racial ethnic representatives were in large part the reason for such a comment." Her involvement in APCE brought other avenues of service in curriculum development in both Christian Education Shared Approaches (CESA) and Presbyterian Reformed Educational Materials (PREM) and in writing workshop designs and resources.

D'Arcy Lade comments about Marion that, "In an age when many 'team ministries' do not succeed, I count the five years of our working together in St. Andrew's, Lethbridge a blessing." He admits they were very different, especially in their approach to organization – with Marion wanting to look at the whole year and himself usually managing a week at a time. D'Arcy speaks of conversations about books they were reading and how their different insights enriched the reading for both of them. He says in appreciation of Marion as a gifted servant of our Lord, "a bright and articulate person with a penchant for big words!" One gets the impression that this was a valuable and enriching ministry both for the two colleagues and for the congregation they served.

As a teacher I have been privileged to come to know Marion as a very skilful educator when she came to study at Knox College. In one of my courses she led an in-depth discussion on the difficult philosophy of Alfred North Whitehead in such a creative and interactive way that the class was immediately involved and gained meaningful insights into the ideas being discussed. She is a person who sees deeply into what is going on around her and can make accurate and meaningful assessments of events, ideas and people in which and with whom she is involved. She is fair, compassionate and caring. Marion has an abundance of interpersonal skills and a sensitivity to where people are in their lives, skills that enable her to be both a good friend and a good pastor.

As Marion herself puts it, Knox College didn't know what to do for Field Education for someone who already had so much congregational experience –

so "sent her to jail". In the Don Jail in Toronto she visited on the "ranges" where the inmates lived, led a Bible study, followed up on requests from the chaplain and did some one-on-one counselling. She remarked that those of us who are educators tend to be lost without all our equipment and resources but only the Bible was allowed and these had to be counted before and after the men had gathered for study. Nothing could be brought in that could be used as a weapon – even a Cross. For an Easter service candles were allowed and Marion assumed one of the men would have matches – none did. So with an educator's imagination and her own spiritual intuition Marion invited the men to imagine they were lighting the candles together. The men said they could see them burning and referred to the life that they symbolized and the possibility of resurrection in their lives – resurrection as something you can't see but it is there – like the "burning" candles. Marion and the men found that without physical resources you can still feel God's presence with you.

Another story from the "ranges" which illustrates Marion's caring and sensitivity happened in a study on the Good Shepherd. The men talked about the kind of sheep they were and Marion said she told them that each of us is a person valued by God, something church goers would not find unusual to hear. Later that day one of the men approached her and said, "You said today that I was a person. That I'm special because of who I am. That I'm valued by God. You know, no one has ever told me that before. I learned that today." And to quote Marion, "In the grimness of the jail there had been a moment of grace and good news, even without felt pens and newsprint!"

While Marion attended Knox College the McKay Educational Resource Centre was opened and dedicated in memory of the Rev. Robert McKay, the father of Margaret Taylor who chaired the campaign that raised funds across Canada for the new building of Ewart College in the late 1950's and early 1960's. Marion was the first Co-ordinator of the Resource Centre and her organizational skills put it on a firm footing for those who have and will follow her in this position. Her knowledge of curriculum both historic and current and of the many other educational resources to be made available through the Centre was remarkable. Her leadership in the Committee that was formed to administer the Centre exhibited her skills in working with other people who have been spoken about with appreciation throughout this chapter.

What are the attitudes, values and outlook on life that inspire the leadership style that elicits this kind of appreciation from the people who work with Marion Barclay? Some of these are in the statement that Marion provided in her application to Knox College. She says: "I view all people within the Church

as having gifts to contribute for the strengthening and upbuilding of God's people." For Marion ministry is a partnership empowered by the Holy Spirit in which ordained leaders are called "to equip church members and adherents to share in the ministry of Jesus Christ in the world." She is someone who says of worship, "For me, worshipping involves expectation and anticipation . . . that God will meet us in our need for spiritual nourishment and sustenance." When the liturgist expects these gifts from worship, the people will indeed be blessed.

Marion approaches pastoral care not as one who "knows best" what people should do or in a judgmental way but as someone who values "meeting people where they are at and seeking to enable them to name for themselves the presence and action of God in their situation." Her respect for persons and the value she places on dialogue are both evident in this response. Part of Marion's understanding of evangelism is ". . . to be willing to ask the hard questions both personally and corporately of what it means to live and witness to God's grace in boundary line places, in our families, in the communities where we live, learn, work and relax, and in the global community in which we dwell."

Educational ministry is seen as a life-long process, both for herself and for the people she serves, and as a primary responsibility of a congregation. Marion feels that people need to be challenged to grow in their faith, not just as children and youth, but all through their adult years. She works out of a "praxis" model seeking understanding through reflection on our action in the world leading to further reflection and further action. Congregations teach both by what they do and what they don't do. Although as Marion puts it, ". . . the entry point may be anywhere, I place the emphasis upon a biblical rootedness and a faith tradition centeredness." She recognizes, as do any of us who has served in the educational ministry, that all people in the church have gifts to be offered, that leadership needs to be shared and that a major part of our task as church educators is equipping the laity for their task of teaching and leadership in all the aspects of their ministry.

Many "patches" have been stitched into this quilt representing a person of inner beauty and peace who is committed to harmony and spiritual wholeness for those she serves. There are the voices of her colleagues in both ministry and education, the voice of the writer, of family, of friends, of youth, of inmates in a jail and of Marion herself. The quilting bee continues even as this is written, the quilt is not finished, its beauty and pattern continue to unfold and increase. More stitches will be added by the people with whom she is now working and by people who have yet to meet Marion. May our Presbyterian fellowship be blessed with her leadership and compassionate caring for many years to come as she continues to follow God's call for her life and ministry.

Pauline Brown

Pauline Brown

by EVELYN MURDOCH

A MOST UNLIKELY MISSIONARY is something that Pauline Brown says about herself, because she started her ministry in India. Pauline was born and brought up in Ottawa. Her father's background was Methodist and her mother was of Waldensian heritage from North-West Italy. Pauline had two brothers. Phil passed away a few years ago and Claude lives in London, Ontario. At one time Pauline attended both a United Church Sunday school and a Plymouth Brethren Sunday School. When asked about someone in particular who influenced her in the Christian Faith, she immediately named Jean Miller who was her Sunday School teacher in the Plymouth Brethren Church.

Some of Pauline's cousins attended Erskine Presbyterian Church. Pauline also attended church and Mission Band there. She speaks highly of Jean Phillips who was a youth leader and is still very active in Erskine Church. When Pauline was in training for a nurse she was unable to go to the morning service, so began attending the evening service at St. Giles. The minister was Dr. J. Logan-Vencta whom she calls her spiritual advisor. During World War II Pauline served in the navy and was stationed in Canada. After she finished her time in the navy she trained as a nurse. She graduated with an R.N. from Ottawa Civic Hospital and holds a Diploma in Public Health and a Bachelor of Science in Nursing, both from the University of Ottawa. She has a Master of Health Sciences (H.C.P.) from McMaster University.

While studying for her R.N. she had to go through a probationary period and Pauline and another young woman who had been in the Navy were sent to work in the Veterans' pavilion in the hospital. One of the patients, Hugh Irwin, who had been a missionary in India lay in the hospital with gas gangrene and suffered a great deal. Pauline and her friend visited with Mr. Irwin whenever possible and found his stories about India very interesting. Pauline had two desires – to visit India and to be a nurse. She told Hugh Irwin about her wish to visit India. His reply was, "Well you're a nurse – come to India as a Missionary." Pauline laughed because being a missionary was the last thing she ever thought of doing.

During her training as a nurse, God continued to influence Pauline and she began to think more about being a missionary, but decided that if she

was going to become one she would serve under the Presbyterian Church in Canada. After her graduation she went to visit her minister, Dr. J. Logan-Vencta, and asked what she should do about going to India. His reply was "Ruby [his wife] would know." And so after talking with Ruby, Pauline contacted the W.M.S. in Toronto and before long she was interviewed. Pauline told them about her desire to go to India and they asked her if she would be interested in undertaking Community Health work. They had been praying for four months for such a nurse in India. Ordinarily she would have attended Ewart college for a year, but they were anxious to have her go as quickly as possible. Her minister assigned a reading course and she arrived in India in November, 1951. Her first interview had been in April of that year.

This young woman had always expressed an interest in India. She had always played the part of someone from India in church theatrical presentations and plays. Now she *was* in fact in India! Prior to her leaving she was designated by the Presbytery of Ottawa in St. Giles Church. The sanctuary was filled to overflowing and she remembers distinctly being accompanied up the aisle by her minister. She leaned over to him and said, "Probably this will be the only time I walk up an aisle accompanied by a man, so we had better make it good."

When Pauline arrived in India, she expected to do something right away using her abilities in health care, but she was only allowed to do language study. That became a very heavy load to carry. Finally, one day her senior missionary asked her to look at a man who had been badly burned by falling into a fire. The people had covered him with cow dung. Pauline did not have much medicine to relieve his pain, but she gave him what she had and then began removing the dung with a scalpel. This took a very long time. She put on bandages and he came ten miles each day to the Mission Bungalow to have the bandages changed. After a while he did not need to come as often, and finally he was better. Pauline felt she had to do a good job because she had been asked to do something that required her nursing skills.

Pauline, like other missionaries, spent time in Canada and visited across the country to bring the message about the work being done in India. Because of her sparkling enthusiasm and warm personality she endeared herself to countless people. She has challenged them to a better understanding of the global church. At a recent meeting, a young woman, who only came to bring her mother, was so impressed that she told her afterwards, "That woman touched my heart and I will never be the same again." When people were asked for words to describe Pauline, they used such words as, dedicated, enthusiastic, ready wit, educator, organizer and many other complimentary phrases.

During her time in India Pauline served in many ways. She has lived in this country she loves for forty-eight years and did whatever was needed. For example, she served as Manager of the M.G. Abey Memorial Home in Amkhut. This home was built with money given by a Mrs. Abey because she heard that people in that part of India thought it was bad luck to have twins. Not wanting to keep them the parent's left them at someone's door – often the doors of missionaries. Each child raised in this Home was given the name of Abey. When these people grew up they became teachers, nurses, doctors etc. and today are serving their own people in many parts of India.

Other ways in which Pauline served were: Director of Nursing at the School of Nursing and Director of the Jobat Christian Hospital, and teacher at the Graduate School of Nursing in Indore. Along with Isobel McConnel and Bessie McMurchy she helped to set up the Mobile Medical Units in the Bhil field of India. Many people live in rural areas and small villages, many miles from a hospital. It was decided that if they could not come to the hospital, then someone would go to them. Sometimes it operated with nurses only, sometimes a doctor and perhaps a missionary, but always there was someone who would tell the people about God's love. All who worked in the Mobile Medical Work sought out local people who could be trained as health care workers to care for their own people.

Pauline also served as convener of the Public Health Committee in the Mid-India Board of Examiners of the Graduate School of Nurses. She has co-ordinated the whole Community Health Program for the Bhopal Diocese of the Church of North India. Some of the other titles Pauline holds or has held are: Director of the Community Health Program out of Mendha, Co-ordinator for Village Development Programs – Bhopal Diocese, Chairman of the Central Regional Board of Health Service, Church of North India, member of Ludhiana and Vellore Christian Medical Boards, member of the Finance and Executive Committee of Bhopal Diocese, Church of North India, and Honourary Secretary of the Voluntary Health Association of India and of Madhya Pradesh.

Many Government of India agencies have used Pauline as a consultant, for example in evaluating a training program of the village midwifery plan in the State of Himachal Pradesh, and also for the Christian Medical Association of India's village development and health project in North East India. This is a rare tribute to a western Christian. She has been used as a consultant by the state government and the district Health Officer. She was sought out by the Lutheran church and the U.S. government to evaluate their Community Health

Programs. The government of India has also asked for her assistance in setting up training programs for indigenous health workers.

Pauline has worked with various orders of Roman Catholic sisters in leadership and management workshops. As a result changes were made, such as wearing saris instead of uniforms and spending time in villages training. After several years, a local Community Society was formed for training tribal members who had little opportunity to obtain training of any kind, and especially of reviving traditional weaving skills.

Over the years Pauline has been recognized by many groups and people: by the Church of North India at its 25th Anniversary in 1995, by the voluntary Health Association of the state of Madhya Pradesh, and by the local Lions Club. In 1998 Knox College awarded Pauline the Degree of Doctor of Divinity, *honoris causa*. In presenting Pauline for this honour, Dr. Patricia Dutcher-Walls said,

> Pauline is a person passionate about a faithful life. She knows with quiet but absolute conviction that God's providence is at work in the world and in our lives. She knows that Christians are called to a lively and creative and practical ministry not only within the church but also within the wider community. She expresses an understanding that the church is part of the world and must open 'gates in the walls' through cooperation and interdisciplinary work. For a lifetime, Pauline has lived and served exactly at these crossroads, where God's providence meets our choices, where mission meets people, where the Christian calling meets daily realities, where health meets illness, where compassion meets desperate need, where faith meets life. And so we honor her work, of course but even more we honor her fulfilling of a mission, her connections to a community, her dedication and passion and commitment to the life and service of the Church in the world.

About three years ago Pauline began to wonder if she should be staying in India. In order to remain and work there, the government's permission – a visa and other permits – must be procured. Each year these had to be renewed. Pauline decided that she would ask for a longer-lasting visa. If granted this would be an indication if God desired her to stay in India. She was granted a five-year visa and other permits. This approval, along with the invitation by the Church of North India and the continuing support of the Presbyterian

Church in Canada, convinced Pauline that God still had a purpose for her in India.

Looking ahead, Pauline sees herself as an enabler. Leadership development and training indigenous people are high on the agenda of the Church and the institutions of India. Pauline hopes to continue working in that part of God's kingdom and doing whatever is needed. She says that it is only by God's grace that she has been able to do all these things. May God grant Pauline Brown the health and strength to continue to serve Him for many years to come.

Stevie Cameron

Stevie Cameron

by IJEOMA ROSS

PRESBYTERIANS, SAYS STEVIE CAMERON, would rather talk about their sex lives or their finances than their faith. Given this reticence, it probably isn't surprising that Cameron, one of Canada's premier investigative journalists, does not frequently broadcast her commitment to the Presbyterian Church in Canada.

Most Canadians know Cameron as the journalist who took on the most disliked Prime Minister in the country's history. Her book, *On the Take*, led to an RCMP investigation of Brian Mulroney and, as a result, Cameron got dragged into the media blizzard surrounding Mulroney's $50-million lawsuit against the federal government.

In newspapers and magazines, she has taken on provincial premiers, wealthy businessmen and famous crooks. She has a reputation for being diligent, tough and intelligent. As a radio and television commentator, she is insightful and entertaining.

Away from the spotlight, Cameron lets her faith show. Once a week through the winter, she can be found cooking huge vats of soup to feed homeless men and women in downtown Toronto. Self-effacing and generous, Cameron is an elder at St. Andrew's at King and Simcoe streets in Toronto, and lends her name and energy to the executive committee of *The Presbyterian Record*.

When she does discuss religion, she does not hesitate to say it affects every part of her life. "I don't compartmentalize. I don't think, 'Okay, it's Sunday, now I'm going to be a Presbyterian and think pious thoughts – I never think pious thoughts."

Her faith, instilled in her through her mother's family, has given her a grounding that supported her through a tumultuous childhood and in the face of attacks stemming from her work.

Stephanie Graham Cameron was born in Belleville, Ont., on October 11, 1943, into a family life full of drama and mystery. Her mother was a determined and scrappy girl of Scottish Loyalist stock who married a debonair young American pilot against the advice of the private investigator hired by her father to check out his daughter's suitor. Harold Edward Dahl fought for the Republicans in Spain, was imprisoned by Franco and was a friend of Ernest Hemingway. His Spanish adventures were so romantic and daring that they form the basis of the 1940 Hollywood movie *Arise My Love*, starring Ray Milland and Claudette Colbert.

Cameron's parents moved in intriguing if somewhat suspicious circles, being called on by CIA members Allen Dulles and Richard Helms and going clubbing at Jack Ruby's Dallas bar. Dahl's job was exciting and dangerous, involving numerous sudden relocations. Before Cameron was 11, she had lived in Caracas, New Jersey, Barbados, Hollywood and Zurich. When Dahl was arrested in Switzerland on charges (later dropped) of gold theft, her mother brought Cameron and her brothers home to Belleville. In 1956, Dahl, who Cameron suspects worked for the CIA, died in an Arctic plane crash, Cameron's mother used the insurance money to buy a Mercedes and a mink coat and to move the children to British Columbia.

Exposed to a world where truth bubbled somewhere below the surface and then guided through her teen years by a single parent who was both outrageous and religious, Cameron had a great basis to become a fiction writer – her childhood dream.

While at University of British Columbia, Cameron met her future husband David Cameron, who became a political science professor and constitutional adviser. Eighteen months after completing her undergraduate degree in English, the two were married and went to England where Cameron started, but didn't finish, a graduate degree in English. Upon returning to Canada, David got a job at Trent University in Peterborough, where Cameron briefly taught English literature.

In 1974, living on a farm outside Peterborough raising their two young daughters, Tassie and Amy, Cameron met the editor of *Homemakers* while her cooking was being featured for the magazine. The two hit it off and the editor asked Cameron when she was going to get on with her life.

"I wasn't offended. I felt like someone who was drowning who had been handed an oar to hang on to," Cameron said. The editor suggested that Cameron use her upcoming year in Paris during David's sabbatical to go to the Cordon Bleu. Through a backdoor, Cameron took classes at the famous school, coming back with a certificate that still hangs on her office wall.

Upon her return, Cameron was given a freelance food column for *Homemakers*. She rented a Sunday school room in the church where Amy was going to nursery school and used it to write. She started teaching cooking for the local community college, always using the "20-bum" kitchens of local churches.

With contacts made through *Homemakers*, Cameron was asked in 1977 to be the food editor at *The Toronto Star*. "I was home from the moment I walked into The Star newsroom. I was so happy to be there. I loved the newsroom; it was full of crazy people. . . . They were smart and funny and outrageous."

Having given up the idea of fiction, Cameron went from *The Star* to the *Ottawa Citizen* as lifestyles editor and then parliamentary reporter and columnist. She moved to Toronto and became a national columnist for *The Globe and Mail*, then hosted the CBC-TV's "Fifth Estate," returned to *The Globe* and

then became a contributing editor to *Saturday Night* and *Maclean's*. Since 1996, Cameron has also been editor of *Elm Street*, a health, fashion and food magazine pitched at urban women.

Cameron, whose books and investigative writing focus mainly on white-collar crime, has written about the prosecution bungles of the Westray mining disaster in 1992, the complex arrangements and fraudulent deals of hockey agent and lawyer Alan Eagleson, and the anti-Semitism in the brokerage firm of Scotia McLeod Inc. She investigated how the Saskatchewan debt grew from almost nothing to $15-billion under Grant Devine's government, 15 members of which have so far been convicted of various frauds. She also trained her sights on the Social Credit government of Bill Vander Zalm in British Columbia.

Her political writing started with breaking the story about the 255 patronage appointments that Liberal Prime Minister Pierre Trudeau foisted on his successor, John Turner. The patronage issue was a major factor in giving Brian Mulroney the biggest majority in Canadian history in 1984. Cameron was, for a while, the favourite journalist of Mulroney and his wife, Mila.

But then came Cameron's *Globe and Mail* article on Mila Mulroney's $150,000 furniture sale, which was later expanded into the book *Ottawa Inside Out*, an upstairs/downstairs look at the capital revealed largely through decorators, cooks and servants Cameron had met as a lifestyles reporter.

Later, with Mulroney's chef as one of her best sources, Cameron wrote *On the Take: Crime, Corruption and Greed in the Mulroney Years* which explores lease kickbacks, the sale of military bases and the mysterious deaths of two prominent Conservatives, Roger Nantel and John Grant.

On The Take earned Cameron author of the year honours in 1994 and was the number one best-seller in both paperback and hardcover in 1995. Her latest book, *Blue Trust*, profiled a Montreal lawyer and acquaintance of Mulroney's who embezzled millions from his wife.

What motivates her to spend days on end pouring through court documents, reviewing lists of dinner guests or chatting up hotel doormen and cab drivers? "She has a very clear sense of right and wrong, particularly when it comes to public service," said Jan Walters, the editor of *Blue Trust*. "She holds people to a standard that used to be understood and expected." The honesty and integrity that used to be assumed of someone in a position of power has almost disappeared in recent years, Walters said.

Cameron Brett, Cameron's minister at St. Andrew's, says she has a Calvinistic concern for justice in her writing, a desire to make sure the powerful don't run roughshod over the poor. "She has a strong sense of advocacy for the underdog, for those she thinks have been screwed by the system," he said.

Cameron says she is not alone in being offended when people abuse their power, the only difference is she has the opportunity to make her voice heard. While many Mulroney supporters dismissed *On the Take* as rumours backed by anonymous sources, Cameron says it gave many Canadians, especially Conservatives, an insight into what happened between 1984 and 1993 and an explanation for why the party was nearly wiped off the map in the 1994 election. "I'd like to feel I was speaking for the vast majority of Canadians who were royally browned off," she said, adding that her relatives are small-town Conservatives who felt Mulroney had ruined their party.

After the publication of *Blue Trust*, the story of Bruce Verchere, a Montreal tax lawyer who wracked up massive debts, stole $16-million from his wife and then shot himself, Cameron faced intense criticism that she was simply trying to attack Mulroney, a client of Verchere, through the back door. In a review of a book about Mulroney's lawsuit against the government, media tycoon Conrad Black attacked Cameron saying she "ratted on her police informant" and ruined the government's defence. The review was carried in most of the Southam papers, which makes up 40 per cent of all daily newspaper circulation. (Black's company, Hollinger International Inc., owns 59 per cent of the Southam chain, including the recently launched *National Post*.) Cameron's editor said Black and *The Post* led a concerted effort to discredit Cameron.

Cameron, who flatly denies Black's charges, filed a complaint against Black with the Canadian Journalists for Free Expression, a watchdog organization. When asked about the fight between Cameron and Black, Richard Gwyn, a columnist for the *Toronto Star*, said that Black was unlikely to damage Cameron's reputation and that he was unlikely to find any dirt on her because she "really is motivated by moral outrage."

Cameron, who was surprised by Gwyn's comment, said she simply doesn't like powerful people who try to bully reporters who are covering something they don't like. "I'm not going to apologize and stop doing it. . . . I am a Presbyterian; a Scottish Presbyterian [and] I'll be damned if I'll let people push me around. I do have a sense of right and wrong."

That sense of right and wrong and her unyielding commitment to fairness are rooted in her faith. She says sitting in the pew every Sunday gives her time to question why she is working on a certain story. She prays for guidance and tries to understand the people she is writing about.

"I try not to be malevolent or malicious or take the cheap shot or the easy shot. . . . I'm not like some kind of avenging angel, I always question my motivation and I talk to my editors about it and I talk to my family about it," she said on "Tapestry," a CBC Radio program about spirituality.

Part of her sense of fairness involves trying not to unnecessarily drag people's children into her stories. She knows the pain caused by her father's name being in the paper covering his arrest and his very public death.

Through both her father's death, when she was 12, and her mother's illness and then death in 1997, Cameron relied on her faith. She believes in prayer – saying the shortest are often the best – and feels her faith has helped her understand how to handle various situations, especially those in which people want to hurt her.

She tries to love and forgive her enemies – although she jokes that some people, like Conrad Black, take more work than others. To her, faith means using her emotional, financial and intellectual gifts every day.

Her most public act of faith is her involvement in St. Andrew's "Out of the Cold" program. Cameron and her minister, the Rev. Cameron Brett, are quick to credit each other for the success of the program that provides dinner, breakfast and a mattresses on the floor one night a week for homeless men and women.

Although the church, on the edge of Toronto's financial district, was not the first to launch the program, St. Andrew's quickly became the model for other groups wishing to establish a program. In 1991, Mr. Brett announced he would like to launch the program. Cameron, who had recently joined St. Andrew's and was looking for a way to contribute, figured "Out of the Cold" was made for her.

The first week they opened the church and put out a "miserly" meal of soup, sandwiches and stale doughnuts. "You expect homeless people not to complain, but they did — and I couldn't blame them," Cameron said. "We didn't have to be told twice." Not afraid of the vast quantities, Cameron took over the kitchen, cooking hearty soups and casseroles. Despite considerable initial opposition from the congregation, St. Andrew's now has a volunteer roster of 250 who feed 300 and sleep as many as the hall can take every Monday from November through mid-April. It has given the church a new sense of purpose and a leadership role within the community.

The committee has put together an information kit on how to launch a program and other groups often get their initiation to running a program at St. Andrew's. On the street, thanks to Cameron, St. Andrew's has a reputation for really good food, drawing some of the homeless who rarely tangle with such formal organizations.

Cameron, although she has repeatedly said she does not want "Out of the Cold" to be too closely identified with her, says it's the best thing in her life, next to her family. Her dream, she says, would be to have a mobile canteen to be able to reach even those who are unwilling to come into the church.

"In some ways I wish I could just do this. I would like to work just with homeless, [but] I'm a writer, I'm not a social worker," says Stevie Cameron.

Tamiko Corbett

Tamiko Corbett

"I Didn't Choose"

As the Father has sent me, so I send you. (John 20:21)

by L. JUNE STEVENSON

WHEN TAMIKO CORBETT WAS ELECTED MODERATOR of the 122nd General Assembly of the Presbyterian Church in Canada on June 6, 1996, she became the first non-clergy person to serve, and the second woman. It was a sign of the church's high esteem for Tamiko's capability and for her many years of service to the Presbyterian Church.

In her opening remarks to the Assembly, Tamiko paid tribute to the Women's Missionary Society, whose affection for Tam was expressed in the gift of the robe which she wore. Tam noted that the gown was to 'cloak her individuality' in her role as Moderator. At their Annual Council meeting in May, just a few weeks prior to the Assembly, the WMS praised Tam's work and wished her well as she retired from her position of Executive Secretary. It was typical of Tam that she would spend the first year of her retirement in the demanding role of Moderator.

Tam, who graduated from Ewart College in 1955, also rejoiced that so many members of the diaconal order were present at this auspicious occasion. Tamiko was proud that the order, recently moved to Knox, continued to play an important role within the church. "Endangered species", she remarked, "but alive and well at this Assembly."

A second-generation Japanese Canadian (Nisei), Tam Nakamura was born in Vancouver in 1931. Tam's conversion to Christianity at the age of 23 was met with anger by her Buddhist father. "You are siding with the enemy," he blurted out. "I will disown you."

Some years later while doing research for a Canadian history paper Tam discovered for herself the roots of her father's deep-seated anger. As a Buddhist, Genzaburo Nakamura felt the pain of the oppression that so-called "Christian" Canadians had meted out to his family and his race.

On September 7, 1907, the year of the Race Riots in Vancouver, a mob of 30,000 thronged the downtown streets, and burned an effigy of the Lieutenant-Governor. The mob then found its way to Chinatown and the Japanese quarters, smashing every window in sight.

At the rally of the Anti-Asiatic league in August 1907 which preceded this riot, four of the nine speakers were clergymen. All expressed a common belief that immigration from India, Japan and China had to be stopped. The Rev. Dr. Fraser, minister at First Presbyterian Church, Vancouver, reflecting the social and religious prejudices of his day, is reported to have said that he was "body and spirit with the movement as he almost felt that unless some steps were taken to stop the influx, his own pulpit would soon be in the hands of a Jap or a Chinaman."

Prior to 1900 it had been economically expedient to import cheap labour from China for the building of the railway. After 1900 the immigration of Japanese, who competed in industries such as lumbering, farming and fishing, was considered to be a social threat. Politicians and clergy alike urged each citizen to "become a missionary to preach the gospel of BC as a white man's country."

Tam's grandfather Nakamura emigrated from Japan around 1902, receiving his naturalization papers in 1908. Nakamura was contracted to clear virgin land in the West Point Grey and Burnaby sections of Vancouver. He was one of the founders of the Vancouver Buddhist Temple. Tam's father, left behind to acquire a Japanese education, joined the family in 1928. Her grandfather Sansuke Kawamoto, on her mother's side, pioneered as a strawberry farmer in the Fraser Valley.

Soon after the bombing of Pearl Harbour and the beginning of the Pacific war in 1941, the cry of 'yellow peril' was raised in Canada. Politicians in British Columbia lobbied the federal government first for the expulsion of all persons of Japanese descent from the west coast, and later for the forced sale of their land and other property to ensure that Japanese people would be discouraged from returning after the war.

Mr. Nakamura was sent to a labour camp along with other able-bodied men, both Nisei and Issei (first generation Japanese Canadians) where he worked on building roads through the Canadian Rockies. Tam and her grandmother were relocated in 1942 to a ghost town called Sandon, with aunts and cousins nearby. Tam's mother, Kimi who had contacted tuberculosis in 1939, was in a sanitarium in Vancouver. Eventually she was transferred to New Denver, 10 miles from Sandon where the family was reunited. Tam's memory of those years is primarily of being secure in the love and care of her extended family.

Even after the war was over, the Japanese were regarded with suspicion, both by the government and by many Canadians, and treated as second class citizens. Tam says her family endured day-to-day discrimination, "politely

denied membership in a tennis club; ignored while waiting for service at stores. I used to wonder why I was born as a Japanese Canadian," she says. As a result, Tam grew up with an inferiority complex.

"My early contacts with 'Christians' did not alleviate, but rather increased my sense of inferiority and difference. My friends and I used to play 'jacks' on the steps of a nearby church. This annoyed one of the officials of the congregation to the point where he would threaten to call the police."

"Another vivid memory is that of a teacher who discovered the existence of a Buddhist temple near the school where a few of us attended. She made us stand in front of the whole class and proceeded to denounce us as heathens."

After graduating from high school, Tam attended Vancouver Normal School. She was encouraged to apply to the Vancouver School Board by the principal of Normal School and became the first person of Japanese origin to be employed by them.

In Tam's third year of teaching, Barbara Corbett became a colleague in the primary department at Lord Tennyson School. Barbara shared her Christian faith in a friendly and accepting way, showing that in Christ there is no superior or inferior race. "She and her family opened their hearts and home to me." Tam learned from experience that the best evangelism is 'love incarnated' in real life.

Unlike the orthodox view of recognition of 'sin' and God's forgiveness, for Tam conversion was like the "new beginning" that Robert McAfee Brown interprets in his sermon, "Liberation: Cliche or Rediscovery?" (*Reclaiming the Bible: Words for the Nineties*).

"Experiencing the love of God in Christ, his acceptance of me in spite of society's rejection, enabled me to see life in a completely new light. I no longer felt inferior. I was able to even 'love' those who were like my 'enemies'. I was liberated from my past, given a new beginning."

After becoming a Christian, Tam's thirst for Biblical knowledge led her to study at Ewart College in Toronto. She firmly believes there is a place for clergy and lay together, sharing their gifts in ministry. For Tamiko, the Order of Diaconal Ministries keeps alive the idea of ministry as servanthood, so important to her faith.

Instead of dwelling on the unfortunate experiences of her family, Tam was moved to a deep concern for victims of racism, racial violence and government policies that supported a belief in the superiority of a white race. A WMS colleague, Barbara Woodruff remembers Tam saying during her days at Ewart College that a friend's advice was to 'make the most of your difference.'

In her address to the 123rd General Assembly at the close of her moderatorial year, Tam said, "One reality of our present context is the changing demographics of Canadian society. . . .'People from all nations and tongues' have come, and indeed, continue to come and live amongst us. Natural disaster, wars, other socio-economic forces across the world have uprooted people to become refugees and immigrants. . . . Because of their differences, in colour, language and culture, some Canadians fear that our way of life is being threatened."

She went on to say, "I believe that as followers of Jesus Christ, instead of being afraid, we should rejoice in the opportunities that lie before us."

Affirming the efforts of Canadian missionaries in countries like Africa, Asia, the Caribbean and throughout the world, and the continued growth of their labours, Tam urged the Assembly to see God at work within Canadian society. "The reverse flow of people coming to us from these countries means that here in our own country we can see the fulfillment of God's promises in Isaiah – that he is creating new heavens and the new earth, gathering people from all nations and tongues to glorify him."

During her time as Moderator, Tam stressed welcoming into fuller participation in our denomination people whose first language was not English. She visited people from a variety of language, cultural, racial and social groups within the Presbyterian Church in Canada. In fact, she requested that these be included in her visits. She spoke with gays and low income groups. Her empathy and her sensitivity to the issues minority groups face, made her ministry more effective.

"This question continues to nag me," she told the 123rd Assembly. "Why is the hour of Christian worship the most segregated hour of the week for most Christians?" "Forty odd years ago when I was first introduced to Christ and his Church I experienced the reality of the words of Ephesians 2 that the blood of Christ has broken down the walls that divided the Jews and the Gentiles, that God has created one new humanity in place of the two. This reality, I believe, applies to all walls which divide humanity."

During her three and a half years as Executive Secretary of the Women's Executive Society (1992-1996), Tam supported the efforts of the Society to begin to address the wounds that were festering among Aboriginal brothers and sisters. The Society, responding to allegations of abuse of students in the schools they administered in Canada, spearheaded interviews of former students along with Presbyterian Church in Canada national staff. Society staff and members were also active in preparing and editing the Church's statement of reconciliation.

Tam was among representatives of the Presbyterian Church in Canada in October 1995 when the Confession was presented to Phil Fontaine, Grand Chief of the Assembly of First Nations at the historical site of The Forks in Winnipeg.

Tam referred to the Confession in her 1997 Assembly address. "The prime example of the assumption that minority groups should conform to the dominant culture is the injustice done our Aboriginal brothers and sisters. As our 1994 Confession states the Church in earlier times said:

> 'If they could be like us, think like us, talk like us, worship like us, sing like us,
> Work like us, they would know God as we know God.'

"In 1994 the Church admitted that cultural arrogance blinded us to see that our own understanding of God was culturally conditioned. We need to continue to learn our lessons from history." In the world when dominant cultures pressure minorities to conform, racial tensions, even war and bloodshed result. But for the Church, Christ has provided us a better way in his cross."

"I believe" she said, "that people from other cultures, other experiences are God's gift, one of the Divine ways to renew us, to enable us to be ONE NEW PEOPLE IN CHRIST. In our mutual sharing, not only can we say to the divided and broken world that Jesus Christ is the answer to reconcile and heal; but we can live out this truth in the worship and fellowship of our congregations."

Serving as Moderator of the Assembly was only one step in Tam's long career of service in the Church, both as staff and through volunteer work. Following graduation from Ewart College Tam became a presbytery deaconess in Westminster, BC. She then served three years in the Christian Education Department of the Korean Christian Church in Japan. As a field worker, she worked closely with deaconesses and young people. She sought to raise the profile of the teaching ministry of the Church and to raise the status of women workers.

Tam, who had approached the Church with the possibility of going to Japan as a volunteer in an effort to find her roots, was sent as a 'missionary' by the Women's Missionary Society.

"The cross-cultural experience with disenfranchised and oppressed minority people was instrumental in helping me see that the minority has a 'mission to the majority' " Tam says. "This time in Japan also gave me further self knowledge that I was not a Canadian in the ordinary sense; that having a dual cultural heritage was not a handicap but an asset, a gift of God that gave me a unique identity and challenge. I have tried to convey that message to all people who are bicultural."

Returning to Canada, she served as Regional Secretary in BC with the WMS before returning to teach in the high school in Chilliwack, BC for seven years. There she was elected elder in the local congregation.

A member of the WMS, Tam later became a member of the WMS Council Executive from 1980-86. As their representative to the Board of World Mission, Tam was appointed Chairperson of the Board, a term which she held for two years. She also represented the WMS on the Women's Inter-Church Council for five years.

In 1977 Tam married Barbara Corbett's brother, Donald, a Presbyterian minister. She shared Don's ministry in Victoria-Royce congregation in Toronto, and shortly afterwards, in Rosedale Church. Friends remember how important hospitality was in their ministry. When Don became the principal of Knox College, the first group of students invited to their home were the Korean-speaking students.

Donald Corbett was the principal of Knox College, Toronto from 1985-1990. After Don died suddenly in 1994 while serving at St. Andrew's, Quebec City, Tam continued for a year to minister to the congregation. She then felt called to accept the position of Executive Secretary with the Women's Missionary Society.

Tamiko Nakamura came to know Christ through the love and witness of Christian friends. She embraced Christianity wholeheartedly, experiencing the love and care of her Saviour. And she returned that love through faithful service in the Presbyterian Church.

Through her life and work, Tam Corbett has exemplified the true meaning of ministry and mission — to build up the body of Christ among his people and to spread his Gospel among others, respecting and affirming their uniqueness and freedom. Stepping beyond a natural self-consciousness and shyness, Tam has allowed the spirit of God to work in and through her.

"Most things in my life," Tam confided to the editor of the *Presbyterian Record* after her election as Moderator, "I didn't choose. They simply came to me."

Tam's example is a model for a Church seeking to 'celebrate the diversity of God's abundant creation because of our common experience of God's unconditional grace' (Arthur O. F. Bauer. *Being in Mission*, 1987). Thanks be to God for the service and witness of his faithful servant, Tamiko Nakamura Corbett.

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Mary Elizabeth Hawkins

Mary Elizabeth Hawkins

A Woman For Her Times

by T. MELVILLE BAILEY

IT IS A WONDERFUL THING TO REMEMBER! When the women of the 19th century seemed ready to collapse, worn thin as the result of man's emphasis on money and his utter neglect of the lower classes, there was born in the last quarter of the 1800's a host of women about to infuse their sisters in the new century with their own particular personalities. To name a few examples, there were: Helen Keller, for determination; Eleanor Roosvelt, for social humanitarianism; Anna Pavlova, for artistic enlightenment; and Mary Pickford for her Canadian naivety in acting. Thanks to their inspiration, women everywhere were given hope for a more livable life.

A similar benefactress was Mary Elizabeth Chambers. She was born in Mount Vernon, New York State, 31 July, 1875. Her parents were Frank Ross Chambers and Mary Pease. From the later tenor of their daughter's life, one can surmise that her moderately wealthy parents raised Mary with loving concern, preparing her for a regard for others. With both parents religion was a way of life. The New Yorker father adhered to the Dutch Reformed Church, and the mother was a Baptist from New Orleans. Frank Chambers was president of a clothing firm, and taught a Sunday School class weekly. Part of his creed was " Tell the Truth. . . ." What further is known of the parents is that they added force to a common belief that children are best prepared for the future when raised in a Christian home.

When Mary was fifteen years old the family moved to nearby Bronxville, N.Y., and she later attended the prestigious Vassar College in Poughkeepsie. There she was elected president of her class and graduated in 1897, age twenty-two. The following year she married William Clark Hawkins, a native of Orange, New Jersey. A year later their first child was born, baptized Francis Chambers.

Mary's husband, age thirty-two, came to the marriage already a successful engineer. Educated in Vermont and Massachusetts, he worked for various engineering and manufacturing firms in water power, and was a travelling engineer for the General Electric Company, to which he added youthful zest in outdoor activities. As well, he brought to his marriage many fine qualities of mind and heart.

Hawkins' name must have been familiar to many American executives in Canada, who were helping to create Hamilton's Industrial Age. As a result, in

1901 he was engaged as secretary and general manager of the newly-formed Hamilton Electric Light and Cataract Power Co., whose success resulted from bringing water power from the Niagara area. The Hawkins family fitted well into Hamilton's upper society, becoming Canadian citizens. They joined Central Presbyterian Church where Mary taught a Sunday School class. Similar to many of the elite in pre-World War I Hamilton, Mary Hawkins began to exhibit the ideals of service to mankind which she inherited from her father. The next fifty years would see her serve in about every charitable organization. Shortly after the outbreak of war, the young matron ran a Field Comfort Association which sent supplies to the front lines. This included the results of knitting groups she organized. On the outbreak of World War II, the Canadian Red Cross commandeered a house where knitting was carried on at a furious pace. When the 1919 epidemic struck Hamilton she organized a committee of women to assist in hospitals. Later, she helped to create the Hamilton Community Chest and was instrumental in forming the Playgrounds Association. As important as these organizations were in giving women a place in fellowship and participation in worthwhile projects, the time was not yet ripe for Mary to take centre stage – where she would play her greatest role and become a national pioneer.

Born in the same era as Mary were three women in different countries who gave new rights to women worldwide. In Holland, Aletta Jacobs opened the world's first-birth control clinic. She was followed by Marie Stopes in Great Britain and by Margaret Sanger, an American nurse. All three rang out clarion calls for women that would soon be heard around the world. They were the first to take direct action in fighting the cause of birth control. On October 16, 1916, working outside the law and against male opposition, Sanger opened the first birth control clinic in Brooklyn, N.Y. There the surrounding blocks became lined with women eager to learn more. Birth control in America became a reality in 1936, when doctors were given the right by law to distribute birth control devices to their patients. In Britain, Marie Stopes a world-respected palaeobotanist, doctor of philosophy, poet and a brilliant scientist paved the way for birth control with two books: a marriage manual named *Married Love* and a guide to contraceptives – both publications were bitterly attacked. Believing that women should be equal partners with men, in 1921 she and her husband founded the first birth control clinic in England. Undoubtedly those three hard-won victories prompted and encouraged Mary Hawkins to accept her greatest challenge – to open Canada's first birth control clinic. How did this come about?

Hamilton's first interest in public health began in 1832 when primitive health regulations were laid down following a cholera epidemic that claimed

500 victims. A Board of Health was established in 1847. The year 1906 brought free vaccinations against smallpox for children and the Mountain Sanitarium was opened. The next year, Canada's second medical inspector was appointed to work in Hamilton schools. In 1909, the death rate from cholera infantum was reduced thirty per cent. A Babies Dispensary Guild was opened in 1911 and five years later the Local Council of Women organized dental clinics and nurses. The Board of Health immunized school children against diphtheria in 1922 and six years later the pasteurization of all city milk was made mandatory. Hamilton was now more than ready to take a radical step in women's health. That agent of change was Mary Hawkins. How did she appear to people? Small in stature, she stood erect and poised. In the company of everyone she was friendly and sympathetic, always a step ahead in seeking to help. Now she set out to free women in homes of poverty from unwanted births. After each visit she felt guilty that she could provide no solution. Instead, she continued to hear the cries of mothers with large families: "Tell me something to keep from having another child." Blocking Mary's help was Canada's Criminal Code which forbade "every one from having sale or disposal any means of instruction or any medicine, drug or article intended or represented a means of preventing contraception."

Undaunted, Mary was determined to change this situation. By word of mouth she took her dream to others, especially among her friends in society and authority. Early in 1930 she enlisted help from organizations like the Samaritan Club. Soon there appeared in selected people's mailboxes a card reading:

> I pledge myself to attend, if possible, a meeting which is to be called for the purpose of organizing "The Advocate of Birth Control." It is my intention to become a member, if their plans and policies meet with my approval. Please mail the card to Mrs. Mary Hawkins, 347 Queen St. S. The meeting will take place in the autumn of 1931 and you will be notified by card of the date and place.

As a result, a charter meeting was held at the Hawkins' home in December. The first important step in the founder's dream was now realized. The group's name became "The Maternal Health Clinic." The ship had been named; what were the details prior to its actual launching? The year 1930 showed that Mrs. S.A. Anderson, a former social service nurse in a pre-natal clinic, had visited Cleveland, Ohio, and the Birth Control Clinical Research Bureau in New York City. She wrote to Mary: "Doctors Wadell and Ratz, whom you so kindly sent to us, were personally conducted through the Clinic and thoroughly instructed by our most competent Doctors and Nurses."

Next on the agenda was to find quarters for a clinic, and to secure a staff doctor. After preparing to occupy Room 20 in the Yonge Street Medical Arts Building in April, the manager of that building laid a bombshell on Mary's doorstep. Opposition to this use of the room came from many shareholders

"labouring under a mis-apprehension as to the exact nature of your work, and our Shareholders feel that the criticism which will be directed toward the Building would not be desired at the present time." Some doctors were prepared to break their leases if the clinic was not removed. Gertrude Berger commiserated with Mary: "What a World! I know you would say 'Nothing worth while is ever accomplished without a struggle.' I could cheerfully strangle those [doctors] that make the struggle necessary."

Then came the magic hour! In the preparation of an undated agenda, for discussion at a future meeting, Mary wrote the following: "Physical opening of clinic; Medical still postponed; Need to back Wadell; Legal counsel; Minister of Health; Revision of constitution asked by counsel; Question clinic being free; Thanks to Mrs. Rennie."

Canada's first Birth Control Clinic found its home in a doctor's vacant surgery at 42 Walnut Street South, an accommodation offered by Dr. George Rennie, influenced no doubt by his wife a member. There still remained the appointment of a staff doctor, who proved to be Dr. Rowena Hume, Toronto.

The clinic was opened on Saturday, 3 March, 1932. Seventeen days later, Dr. Rowena wrote: "It was about midnight when I got through last night and sat down to think about your clinic and to realize what you have done for the women. Their gratitude was unbounded and very real and genuine. It is very different working in one's office, and in a clinic. This week we shall get along more quickly. . . . When Friday afternoon comes my mind reverts to [the clinic] and I wonder if any old applicants have returned and who are sending the new ones, and why. I love that clinic as much as you do." Dr. Hume served only a short time that year. Thirty-six years later she was murdered by a prowler in Toronto.

The Hamilton clinic was ideally located near the city centre but on a side street. The former surgery consisted of four rather dark rooms, used for a pharmacy, waiting room, consulting room and examining room. The clinic was open every Friday from 1:30 to 5:00 o'clock. Tea and cookies were served to help the visitors feel relaxed. Each patient was interviewed, the nurse or helpers making out charts and filing the referral cards signed by doctors. At first, the number of women totalled an average of eight per day with the expectation of sixty in the year. Instead, three hundred and ninety came! One of the earliest volunteers was Mrs. F. Will who served for thirty-three years as nurse and later director. Dr. Elizabeth Bagshaw replaced Dr. Hume. She was one of the few female doctors in Hamilton and she served as the city's medical officer for thirty-three years.

At the clinic's birth, was it impolitic to defy the law by advertising? To begin, the clinic relied on word-of-mouth and by referral from the

Well Baby Clinics. Then, caution was thrown to the winds with a newspaper advertisement in December, 1933: "THE BIRTH CONTROL Society of Hamilton, 42 Walnut Street South, will mail the pamphlet outlining its work and aims from a social, political, economic and religious aspect, on receipt of .25 cent stamps." Two pamphlets were available for information, stating that the patients were married women, referred by a physician, supplies cost three dollars per year and case histories were included.

The clinic had many detractors: Roman Catholic clergymen, but not all their parishioners; some doctors; letter-writing moralists and do-gooders. Though bearing the brunt of this criticism, Mary stood tall throughout. And when the celebrated Mrs. Sanger spoke to an overflow audience in Hamilton she prophesied that the Dominion of Canada would rise up to bless Mary Hawkins – even erect a monument to her name! One wonders why the law did not immediately close down the clinic. It is true that a policeman did arrive one day, but only to pick up supplies for his wife! The criminal code was crystal clear on the matter. Did the police hesitate to take action because of growing public support for the clinic's work? The League of Nations in 1933 accepted contraception universally as a normal part of preventative medicine. As well, more and more public organizations like the Gyrette and the Kinsmen clubs, along with the Local Council of Women, supported the clinic. Hamilton enjoyed the lowest death rate on the continent. Even the Division of Maternal and Child Hygiene, Ottawa, inquired about making a visit to the clinic.

On September 14, 1936, Miss Dorothea Palmer, a female worker for the Parents Information Bureau, Kitchener, was arrested for visiting homes and offering contraceptive helps. Mrs. Hawkins volunteered to testify at the trial. During the ensuing proceedings over half a million words were exchanged between the prosecution and the defence. Six months later the defendant was acquitted. The judge's decision was based on the amount of public good engendered. An appeal was made but lost. Women all over Canada breathed a sigh of relief.

From the Hamilton clinic's first days in 1932 until the 1950s when it took the new name "Planned Parenthood Centre," slurs had been hurled against the women who started and later supported the clinic, calling them "devils" and "heretics." But the worst blow of all occurred in 1950, with the sudden and shocking news of the death of Mary Hawkins. She stands, today, amid the list of celebrated people who raised women to the status they now enjoy and, perhaps inspired by Margaret Sangster's prediction about Mary's fame, Central Presbyterian Church permanently marked her memory with a stained glass window.

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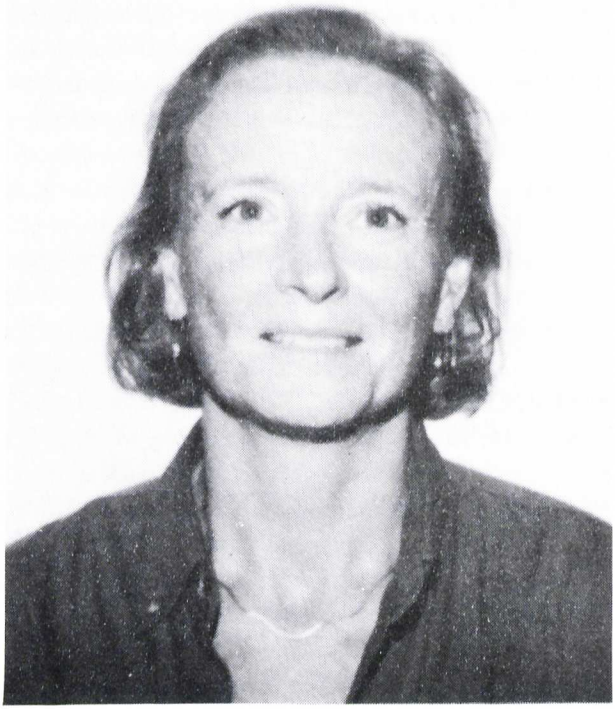

Clara Henderson

The Clara Henderson Story

The Missionary Journeys of a Jazz Musician

by DONNA AND RODGER TALBOT

IT'S HARD TO KNOW WHERE TO BEGIN the story of someone who is at the same time: musician, ethnomusicologist, manager of change, linguist, Africologist, cross-cultural specialist, and international Christian. Clara Henderson is such a person.

The Henderson family name is a familiar one in Canadian Presbyterian circles. Her father Bill was a minister and her brothers and sister, and sister-in-law have been prominent in church affairs.

Clara grew up attending Knox Church in Walkerton, and Knox Church in Woodstock, and presently is a member of Gateway Church in Toronto. You could spend an evening with Clara Henderson – and it would probably be an evening of humorous comment and conversation about the arts and international issues – and never guess what she did for a living. She is an ethnomusicologist on the International Ministries staff of the Presbyterian Church in Canada. Churches have moved a long way from the so called "missionary era" of international concern in the way that they presently relate to "partner churches" around the world. It is not surprising then to discover that those who serve on the international ministries staff abroad such as Clara, do not fit well into old stereotypes of "missionaries."

Since 1982 she has been serving in the Blantyre Synod of a national church, The Church of Central Africa Presbyterian, (CCAP) in the small south east African country, Malawi.

To begin with, what is an ethnomusicologist?" Clara says that there are more sophisticated definitions but it usually refers to a person who approaches music from an anthropological perspective.

Most commonly, ethnomusicology focuses on music from outside the European classical tradition but not necessarily. In Clara's case the focus was on music from Malawi, particularly in the CCAP; the type of music used in worship, in informal meetings, and by women's groups and Sunday School children.

When you ask Clara Henderson what it is like to be an ethnomusicologist in Malawi, and how she got there, you get an extended and humorous story of the strange ways that God works. She has long had an interest in music and

especially music from other countries and cultures. At York University in Toronto she studied Karnatack music (South India classical singing and drumming) and she also played in a Ghanaian percussion ensemble. But she admits to having had no dreams of living and working abroad.

She recalls her sister Margaret mentioning to her one day that a request had come from a partner church in Malawi. They were looking for someone to assist in developing the music program in the southern region. "Interesting," she thought, "but hardly for me." When Mary Whale, a former mission executive of the Church casually suggested that she consider joining the international staff to take up the job in Malawi, she replied, "Who? Me?!"

Here is how Dr. Silas Ncozana, the former General Secretary of the Blantyre Synod of the CCAP tells the story.

> I have known Clara Henderson since 1979. . . . Then she was in her early twenties having recently completed her university studies, and with little experience of the world. So, coming to Malawi in Africa was, to her, like going to the moon. . . . Rev. Charles Scott and his family, Canadian missionaries in Malawi . . . were about to leave for home. For most of her time here she had to rely on Malawians.
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> Clara's assignment in Malawi was to encourage African Music in the Church, a tough chore in a number of ways.
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> First, she was to be the director [of church music]. Clara, though trained in music, knew nothing about African music let alone Malawian Church music. In Blantyre Synod, where she was to work, the Church had used Scottish hymns and tunes for over a century . . . making it hard to change that long standing tradition, especially among the old folk.
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> Second, Clara's cultural background was [so] different from the Malawian culture into which she had plunged. She was young, white, and female in a setting where gerontocracy is important, and women [are expected to] take a back seat. . . .They may teach children and youth but not men! As a white, youthful, female executive, Clara would always look strange, especially in the villages where most of her work was. [How] unsettling for a young person! How would she handle all this and do a pioneering work?
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> After setting up an office in the Church Headquarters in the city of Blantyre, Clara made extensive tours into the

> remotest villages . . . of the Synod. There she stayed once for two weeks to learn the Chichewa language. What a wealth of experience Clara had in those two weeks. She came out not only with the language but also the rhythm, the explosive sounds and tunes that even some of the town dwellers like me had never heard!

When people in Canada learn that Clara had been helping in the development of church music in Malawi, they sometimes mistakenly assume that she is involved in the creation of Malawian church music. "Hardly" she says. Malawians have been good at creating their own Christian music, right from their earliest contacts with European Christians – either by adapting European hymn texts and tunes to conform to their own aesthetic principles, or by creating their own texts and tunes based on Malawian musical preferences.

The CCAP Hymnbook, first published in 1916, contains both Malawian and European hymns. Clara points out an interesting distinction: European music tends to rely on printed text and music, while Malawian music leans more heavily on oral transmission. But now Malawian church music is comfortable with both traditions.

Clara's role has been to find ways to support these developments through the organization of music workshops and choir festivals and disseminating this music through audio and video recordings. In the last six years Clara has moved from being synod music director to synod 'music consultant.' Now the initiative for all music programs comes from church personnel.

Clara became known for the promotion of music festivals and competitions for youth, women's, and mixed groups. These festivals have become popular events as well as motivation for lifting the level of performance among local groups.

The music and dance of the Women's Guild or "Mvano" became a major interest because of its creative and innovative character. "Mvano" is a formidable organization with 80,000 members in the 200 congregations and 800 prayer houses (satellite congregations) of the Blantyre Synod. Early on she became a member, but that did not happen automatically. She had to take "new member" training. It was a proud moment when, after learning how to recite the aims and the purpose of the Mvano, in Chichewa, she was ceremoniously given her badge of membership and the customary dress of members.

Her enthusiasm for the dynamic traditions of Mvano music led her to use it as the subject of her M.A thesis, which is now in the process of being published in Malawi by Kachere Press of the Religious Studies Department of the University of Malawi.

In a culture where women had little or no official way of being heard, the Women's Guild developed a unique musical tradition by which a group was able to articulate and communicate its contextual response to Bible study, to give expression to their critical comment, their feelings of joy and sadness. The leader sings a line of a well known song or hymn, and the group responds antiphonally with their considered comment. Clara discovered their music and dance to be not only a powerful means of communication, but also a symbol of solidarity, and encouragement. Clara is working with the Women's Department at transcribing a collection of Mvano music into a song book.

Again from Dr. Ncozana

> Clara is not a revolutionary. She feels that the Guild women know well their marginalized position in the Church. . . . As an outsider, Clara's approach to change is to stand and walk with Malawians, especially Guild women, in their faith journey. She believes that by her solidarity, Guild women will gain confidence to become involved in every level of Church life, including church music.

Clara obviously enjoys music of all kinds. She says it is in her blood, and in her family. Her mother was her model and mentor. The family sang often around the piano. They sang as they travelled in the car. Learning to play the piano was at once a drag and a challenge. Her supervising mother ordained that the practising had to be done before other free time interests, so she got up early to get it in. But her motivating father made it "productive" in more ways than one, giving her allowance at the rate of 50 cents per practice hour. Out of her "earnings" she paid her piano teacher so that she early had ownership of this growing skill.

When she stopped taking formal lessons she became proficient at learning to play by ear from recorded music. Her memories of high school and university are largely of her part in a small band that played gigs around town. It was at university that she became interested in the music of other cultures with their fascinating rhythms and rote learning methods.

Clara plays keyboard, cello, guitar and percussion. And as well as being an expert on choral music she loves to sing. She says that she enjoys all types of music – from blues, Motown, black gospel, and African kwasa, to Bach and Handel. She finds it hard to name her favourite musician but says she has been influenced by people like Joni Mitchell, Stevie Wonder, and Bruce Cockburn, when she was growing up. Now she likes to listen to the music of Keb Mo', Angelique Kidjo, John P Kee and Papa Wemba.

A musical accomplishment that Clara talks about with a smile is her experience in tutoring some choir leaders with little or no keyboard experience in becoming passable accompanists on the church organ in the Presbyterian cathedral of St.Michael's and All Angels Church in Blantyre. When asked to teach them to play so that they could accompany congregational singing, she inwardly tagged it a joke. Her pupils lacked keyboard experience; she lacked organ training; and the time allotted – two years – was unrealistic. But it happened! She gives major credit to the talent and dedication of the musicians.

Clara has a strong sense of her own musical growth in Malawi, of receiving as well as contributing. Friends in Canada often assume a one way transaction, something like a school teacher. But she firmly insists on the two-way aspect of the experience. On one occasion she was paid a compliment by Archbishop Desmond Tutu after she performed with the Assembly Choir at the meeting of the 6th Assembly of the All Africa Conference of Churches. "You sing and dance just like an African – wonderful!" That was earned, she says, by much practice under the tutelage of Malawian colleagues, especially the Mvano.

One of the accomplishments of this woman is something for which she is reluctant to take much credit. That is the gentle nudging of a bastion of male domination into more open attitudes toward women and their role in society and particularly the church. Malawi seems to be out of step with much of the rest of the modern world in its rigid attitudes toward the leadership of women in the church, and the ordination of women to the Ministry of Word and Sacrament. Gifted Malawian women, impatient with the slowness of their male colleagues to change, have been dealt with harshly by Church structures. But this Canadian woman enjoyed a huge advantage over her Malawian sisters: she was white, foreign, and a representative of a respected partner church. Her male colleagues were obliged to accord her respect in spite of her youth and gender. There is a strong Malawian tradition of treating guests with respect. One guesses that the main reason for her accomplishments in this area is that she was wise enough never to push her advantage.

Dr. Ncozana again:

> Latterly Clara's work has taken a different turn. She now concentrates on teaching music to theological students at Zomba Theological College, and at Chigodi Women's Centre. At Zomba she teaches candidates for ministry from three denominations: Presbyterian, Anglican, and Churches of Christ, an opportunity for her to encourage African music to an ecumenical group.

The music course that used to be predominantly western in orientation now, under Clara's direction, includes African church music. Drums and other instruments are now familiar accompaniment, instead of always piano or organ.

Clara has a catalytic style. At Chigodi when she meets with women leaders from all over the Synod she encourages them to share tunes and dance steps from their particular area. When she shows interest in learning good new pieces, so do her students.

In recent years she has also been frequently asked by Malawian church leaders to assist in hosting foreign dignitaries, and in advising and interpreting for them during their visits. This is largely due to her cultural sensitivity, diplomatic skills, linguistic ability and the fact that she has earned trust. One would guess that she has been, over the years, a valuable resource to both sides of the relationship in this regard.

Clara seems to be able to talk and laugh and tell jokes with the humble as well as the elite, in Chichewa, the language of southern Malawi. In talking about the importance of language skills she becomes serious and academic. Language learning, she says, is not a matter of learning the precise equivalents of English words and phrases. It is learning how others view the world; how they think and how they articulate their values. Malawians, many of whom are good English speakers, are eager to share much about themselves and their culture when they perceive that someone is interested in learning their language and their cultural perspectives.

There is more than one language in Malawi. Clara says that she tries to learn greetings and some simple phrases in three or four other Malawian languages so that she can at least greet people in their own tongue. There is nothing like being able to greet folk by their name and in their own language in establishing cordial relationships.

One of the program leaders at Chigodi, Gertrude Kapuma, paid her this tribute: "I liked her attitude because she values the local people's culture and tradition. When she is not sure, she is [not afraid] to ask what she is supposed to be doing . . . before making mistakes." Because of her respect for local traditions, the people from the villages gave her a [Malawian] name, 'Naphiri', as a mark of respect. "When she goes into the [countryside] she is not the Canadian you know, but a person who adapts to her environment."

Politics and leadership have been volatile in Malawi in the last 15 years, on the national scene. They have also been somewhat volatile in the large

Presbyterian Church. Somehow Clara has been able to navigate and weather both. She is under no illusions about the precariousness of her position as a foreigner, beloved and respected by some , but still a foreigner in Malawi.

On a number of occasions Henderson has represented the interests of the Presbyterian Church in Canada at regional conferences of African Churches and their partners. She understands and relates to the concerns and the hopes of the churches in her part of Africa. She has had the opportunity to visit and sample the musical traditions of the national churches in the Africa region with which the PCC has established partner relations: The Presbyterian Church of Nigeria, The Lesotho Evangelical Church in South Africa, The Presbyterian Church in Mozambique, The Presbyterian Church of East Africa, in Kenya, The Presbyterian Church of Mauritius.

When on assignment at home in Canada she is a popular interpreter of the lively, rapidly growing churches in the Africa region, and their musical traditions. She sings and dances and plays to illustrate her themes.

And what of the private person Clara Henderson? She's an avid reader of novels and professional journals, and for Canadian content, *Macleans*. She says that her favourite place in Canada is Bruce Beach on the shores of Lake Huron, and in Malawi it is Mulanje Mountain. In Canada she becomes a movie buff when she isn't at Bruce Beach where her extended family gathers. In Malawi she says she likes to go out dancing to African music; play tennis and squash, and hike on Mulanje Mountain.

Along with two Canadian friends, she owns a home in Toronto but says she has no plans at the moment of taking up residence there.

What sustains Clara Henderson spiritually? She says that she has always been supported and nurtured by the congregations she has been part of. She has prayed always for God's guidance and then says that she has been surprised and sometimes a little fearful when it was given. The Old Testament story of Abraham and Sarah has been both a guide and a challenge. Despite apprehension and fear they moved forward trusting God to show the way and make sense of things that at the time were quite incomprehensible.

The style of David, shepherd, musician and king is one that she admires. He did what he did boldly – serving, sinning, repenting, worshipping. And his example, Clara says, helps her to overcome her own tentativeness and to embrace whatever comes with enthusiasm.

Heather Erika Johnston

Heather Erika Johnston

A Twentieth Century Woman

by GWYNETH J. WHILSMITH

HEATHER JOHNSTON, A REMARKABLE WOMAN of the 20th century, but also a woman with her eyes set on the 21st. Her aims, her growth and achievements all speak of what has happened in the Women's Movement in the past fifty years, and although she is, by no means, a radical feminist, she fully endorses the changes that have come about for women in recent times.

Born in Coelbe, Germany, nine years before World War II broke out, she was the fourth child of a gifted Lutheran clergyman and his wife, Bernhard and Ruth Heppe. Baby Erika (German for Heather) was lovingly received into a large extended family of grandparents, aunts, uncles and many cousins.

When Hitler came to power, Pastor Heppe had to choose between state and church. He chose the church. He and the later famous Martin Niemoeller were two of the founding members of the 'Bekennende Kirche,' the underground church of Nazi Germany. Niemoeller was soon incarcerated and remained so until the end of the war. Heather's father was often called away to secret meetings, his home frequently under surveillance and searched in the dead of night by the Gestapo (Hitler's Secret Police).

Although life was fairly peaceful in Coelbe during the first years of the war, Heather recalls many of their relatives and friends being bombed out in other cities and coming to live with them. Her fifteen-year-old brother Richard was drafted as a Luftwaffenhelfer into an anti-aircraft division. Little Erika was confused. At home she learned (mostly by innuendo) that Hitler could not be trusted; at school she was taught that Hitler was Germany's saviour. One day, when her class was celebrating the Fuehrer's birthday, Erika raised her hand and proclaimed, "My daddy doesn't like Hitler!" The shocked, but kind teacher sought out Mr. Heppe late that night. "Be careful what you say in front of your children," she warned.

Eventually, Erika's father was forced to serve in the army and leave his family and congregation. At first they received letters from France, later from Italy, and then there was only silence. The end of the war brought peace, but utter chaos with occupied Germany divided into zones – American, British, French, and Russian. Relatives and friends who had been taken prisoner used the Heppe address on their release forms. Hence there were many 'visitors.'

In his absence, Heather's father had been elected Bishop of Hessen. Three colleagues, bishops from other provinces, instigated a search for him. Several times the family's hopes were raised, only to be dashed. Eventually, they received the devastating news that he had died in a Yugoslav prison camp five months after the war ended. A short time later, the International Red Cross delivered his small diary in which he had written of unimaginable suffering right up to the day before he died. Years later, Heather translated the diary into English for her children – a heart-breaking experience.

In 1948, Heather graduated from college in Early Childhood Education, and decided she also wanted to know something about nursing. It was apparent that the nineteen-year-old had a gift for languages, so it was arranged for her to move to England as a nanny to improve her English. Later, she worked in Paris as an "au pair" while taking courses in French at the Sorbonne.

When she returned to Germany, her mother offered to fund further language studies at Heidelberg and Oxford. After passing her interpreter's examination, proficient in three languages, she worked in the Refugee Department of the World Council of Churches in Stuttgart. There she helped translate refugee papers, mostly for families who were living in crowded refugee camps in Austria. It was rather easy to settle families in some countries, but Heather remembers Canada having the strictest rules of all. At that time, her feelings about Canada were anything but kind.

That was going to change dramatically, however. In 1956, she moved to Geneva to work for the Lutheran World Federation to translate and disseminate daily reports of the Hungarian Uprising. Her office complex shared space with the World Council of Churches (WCC) and the World Alliance of Reformed Churches. She says, "Every morning I thanked God for the privilege of being part of this ecumenical family." It was in Geneva that she met a young, handsome Canadian – a Presbyterian – Dr. John Johnston, attending a WCC conference and exploring Europe. His greatest discovery turned out to be Heather! Three days after they met he asked, "Could you live in Canada?" She could!

After a few months of whirlwind courtship by mail and a flurry of preparations, they were married in the twelfth-century cathedral of Marburg in February of 1957. Heather flew off to Canada with a new husband to a new life in Ottawa where John was director of church extension, leading two newly formed congregations, St. Paul's and St. Timothy's. Heather remembers, "I was totally happy and fulfilled." Among the many positive new challenges and experiences of her first years in Canada, one negative event stands out, that of becoming a Canadian citizen. "The way we immigrants were treated at Court was dehumanizing."

Between 1957 and 1964, the Johnston family grew by three – two boys and a girl. The year their last child was born, John was called to Nigeria. Heather says

she made sure the Presbyterian Church understood that "I was not going as another 'unpaid missionary' but as John's wife and mother of our three children. While there, I did my own cooking, something rarely done by a white woman." These were a rich and fascinating two years that suddenly terminated when the Johnstons were involved in a horrific car accident that almost killed Heather.

Heather fondly remembers, "The women of West Africa were marvellous – so strong in their faith. They accepted me and affirmed my humanity in a way it had never been before. When I was hospitalized after the accident they came every day, some of them walking miles, to pray outside my hospital window." She says she returned to Canada a much stronger person because of those women.

The Johnstons settled in Hamilton, Ontario, where John was inducted as minister of MacNab Street Presbyterian Church. Heather's African-born strength turned to activism. There are consequences and responsibilities, however, when involved in the international church network. For Heather, one challenge came quickly. In 1975, she left for Nairobi as one of two Presbyterian Church in Canada's delegates to the fifth Assembly of the World Council of Churches. Immediately, she was elected to the WCC's Central Committee that meets between assemblies to supervise the ongoing work. She was the first Presbyterian and the first Canadian woman to sit on that committee.

Being a woman in the late 1970s threw Heather into the heat of the feminist challenge to the world-church view of doing things. In some ways she became a mainstream feminist, lobbying for changes in the language of hymns, and editing Scripture when asked to read it in public. On the other hand she challenged those women who were promoting the most radical changes, to respect what were for her meaningful relationships with men – her father, brothers, husband and sons. She insisted that for her it was a *career* choice to be a wife and mother, "and I was never comfortable with the 'we' and 'they' concept of more extreme feminists."

The most difficult experience with the WCC was her choice to participate in the Programme to Combat Racism (1979-1983) where one side labelled her a racist and the other branded her a murderer. "Some church leaders were so harsh. How could I persuade them that *all* people, regardless of colour, gender or religion are equal. It was very difficult."

Involvement with the WCC inevitably led her to the Canadian Council of Churches (CCC). At its 1979 Triennial she was elected president, not the first woman (that honour went to Lois Wilson of the United Church of Canada), but the first lay president. The great hope of the late 1970s was for a new Canadian ecumenical structure that would be embraced by the Roman Catholics, and the more evangelical churches, as well as those already members of the CCC. As it turned out, the proposal failed. "It was a sad time," she admits, "I was deeply disappointed."

Still, Heather is not one to remain discouraged or inactive. Soon, she was a part of the Canadian Christian Jewish Consultation, and chaired that dialogue for several years. It consists of officially appointed representatives from the Christian Jewish Congress, the Canadian Conference of Catholic Bishops, and member churches of the Canadian Council of Churches.

In 1980 she was part of an international team to observe elections in Guyana. In 1984, Knox College, Toronto, conferred on her the degree of Doctor of Divinity, *honoris causa*, the first woman and the first lay person so honoured. Amid all this, she still found time to sit on boards of the Presbyterian Church. She chaired the Ecumenical Relations Committee for nine years (1975-1984). She undertook innumerable speaking engagements, including Canadian Clubs in Western Canada, giving leadership at an ecumenical conference of the Atlantic provinces as well as at an international meeting of 'Diakonia' in Wolfville, NS. Heather travelled to many countries, leading the first church delegation to China at the invitation of the newly formed China Christian Council. In 1984 she was the sole woman to address Pope John Paul II at an in-camera meeting with Canadian Church leaders in Toronto.

At home in Hamilton, she worked tirelessly for her local church and community in many capacities, but mostly for those that addressed peace and justice issues, ecumenism or multiculturalism. Soon after co-chairing the successful fourth Canadian Christian Festival in Hamilton in June 1994, she suddenly fell ill. The day before leading a women's retreat at Crieff Hills Community she was devastated to learn she had ovarian cancer.

Within a period of four months she underwent major surgery for that cancer and a gall bladder removal, followed by a broken ankle and a very serious heart attack. After being out of commission for a year, she decided she would devote her remaining time and energy to her family. However, as health improved, her mind and energy returned to one of her main loves and interests – the Ecumenical Development Cooperative Society (EDCS).

The vision for this 'world bank for poor people' started during the Vietnam war. Its dream was to have a bank that would *lend* money to 'unbankable' people in poor countries at reasonable rates. The Netherlands welcomed this new undertaking and enabled it to set up headquarters there. EDCS procures its funds by selling shares to churches and support associations who expect only a small financial but a huge social return.

In the late 1990s disasters such as Hurricane Mitch wiped out many enterprises. Heather says, "EDCS will have to refinance them, asking shareholders to take a lower dividend." Individuals and churches in Europe invest heavily in EDCS – some 80% of the funds are raised there. North Americans, however, whose thinking is often geared to the 'bottom line' only, have been slower to catch the vision. Heather works hard to change that. With more and more investors seeking Ethical Investments, the picture seems to be changing.

She is pleased that Canadian Churches – Anglican, Roman Catholic, Presbyterian and United – have made investments. The Presbyterian Church in Canada was the first denomination to invest five percent of its undesignated portfolio in EDCS! The Women's Missionary Society, WD, is also a shareholder. Heather's congregation (MacNab Street) voted early on to invest five percent of all incoming bequests to EDCS.

Although Johnston has travelled widely and attended many important events, she says the best day of her life was meeting her husband John. "It sounds frivolous to say it was love at first sight; it was so much more – we both *knew* we were right for each other!"

The birth of their three children, Andrew, Ian and Mary, completed her great joy; her love and pride in family is easy to see. Andrew is a Presbyterian minister at St. Andrew's, Ottawa. "Since boyhood," his mother says, "he has been responsible and reliable with a great love for history, theatre and the arts." He's married to Beatrice, and they have three bilingual children.

Ian is a petroleum engineer in Calgary, responsible for his industry for trading in the gas futures markets. A sports enthusiast, his faithful and warm personality is greatly appreciated by friends and colleagues alike. He and his wife Kelly have two girls.

"It's always stimulating to be in Mary's presence," says her mother. "She is vital, sensitive and caring." Mary is a family physician with experience in Malawi and Malaysia, including volunteer service with the South African Council of Churches and Mozambiquen refugees. She lives in Ottawa with her husband Ian Winter, and their two children, a girl and a boy.

Heather's belief in ecumenism is as strong as ever. "Dissention among Christians must stop!" She sees an urgent need for inter-faith cooperation. "There is so much wrong in our world that needs to be changed, and people of faith – Jews, Christians, Muslims and others – must stand together to further the cause of peace and justice in our own country and abroad."

Heather Johnston has received many honours. In addition to her doctorate, she has been awarded the Order of Ontario, the Volunteer Service Award, and Hamilton's Woman of the Year Award. She is also listed in Canada's Who's Who. "My family keeps me grounded," she laughs, and admits they treat her as nobody special. Her long-time friends define her as thoroughly loyal and kind with a profound interest in everyone she meets.

When queried as to why she's so highly regarded by her own denomination as well as the community at large, she demurs at first, then meditates for a moment. "I remember a two-week training course for missionaries before my husband and I left for Africa. Two words from a lecturer never left me and became my leitmotif – 'Be Open.'"

Be Interested – Be Open! Good advice for everyone entering the new millennium and facing whatever achievements and problems may be met there.

Giollo Kelly

Giollo Kelly

Good and Faithful Servant

by MARY HELEN GARVIN

GIOLLO KELLY WORKED FOR THE PRESBYTERIAN CHURCH IN CANADA for 38 years, 1952-1990, beginning as a secretary to Dr. James Alan Munro, then responsible for Mission in Canada and finishing her years of service as Secretary for Canada Operation. At the time of writing she is retired and lives in Toronto, Ontario.

"You've got to make up your mind Giollo. Are you going to work for the church or the telephone company, because you are doing two jobs now." Some 50 years ago, Giollo Kelly's aunt could see very clearly that Giollo's active volunteer leadership in Parkview Presbyterian Church in Saskatoon would set her on a path of service to the church. Though barely out of her teens, Giollo was already being moulded for the task that God had planned for her. Committed to Christ at age 17 during an evangelical campaign conducted by the Reverend Arand Roskamp at Parkview, she was soon an active leader in the Church's Young Peoples' Society, Christian Education Program, and Young Women's section of the Women's Missionary Society.

As she pondered her aunt's advice, Giollo looked to God. It is a thread that runs through all of her life: that God has a plan and a purpose for her and the key to happiness and contentment lies in discovering what that plan is and being obedient to it. Faced with the choice of leaving her secretarial job at the Saskatchewan Government Telephones to move to eastern Canada and full-time work for The Presbyterian Church, Giollo looked for a sign.

Her brothers had moved west after serving in the Second World War and the youngest invited Giollo and her mother to join him in British Columbia in 1952. Around the same time Giollo, who was corresponding secretary for the Synodical Council of the Women's Missionary Society, went to Toronto to attend the Annual WMS Council. There she met Dr. James Alan Munro who immediately recognized her ability and offered her a position as his secretary in his work with the Board of Missions. In her characteristically even-handed way, she told him she would think about it and returned to Saskatoon to consult with her mother and to consider prayerfully the choice which now presented itself. She speaks of this decision as one that clearly set her on a path from which she would never deviate. No decision she was to make about life's directions in the years that followed seemed as momentous to Giollo as this one. To go East or to go West?

Her first concern was being fair to the other women in her office. She felt she couldn't possibly leave the telephone office until the fall of 1952 so that everyone could have their holidays. She decided that if Dr. Munro, who was leaving for Great Britain in a week's time, was willing to wait until September, she would choose a career with the church.

The letter was written and waiting to be posted. Giollo was reluctant to mail it, for as she says, "I didn't want to manoeuvre my way into this job in any way. I had to be sure it was God's will and not my own." On the morning she planned to mail the letter, a telephone call came before 8:00 a.m. It was Dr. Munro. Had she decided? Would she come? Of course, he could wait until September! Giollo never regretted the decision. Even during the difficult days of restructuring the national office of The Presbyterian Church in Canada, Giollo never dreaded going to work. "There were always interesting things to do, and interesting people to see."

Earlier, as she was considering her choices, her good friend the Rev. Dilwyn Evans expressed his concern. "Jim is not an easy man to work for," he said. "If he hears a train whistle, he is off to pack his bag." Giollo responded, "Well if he's not easy to work for, the more often he hears the train whistle the better!" Her witty response is underscored by her self-confidence. She never doubts that she can do the job at hand. If Dr. Munro needed someone to keep him organized, undoubtedly, Giollo was the one to do it. And it wasn't long before Dr. Munro recognized her gifts of organization and administration and promoted her to his assistant. For nine years, the church and its ministers benefitted from Giollo's belief that there was a place for everything and every thing should be in its place and to her deep commitment to the well-being of The Presbyterian Church in Canada.

Her desire for order is overlaid by her sense of fairness. Two scrapbooks are bulging with retirement tributes and many of these letters from colleagues comment that while she was often strict in her interpretation of the rules, she was always fair. She was once told, "Giollo, you go by the book too much." After working with her for a few months, this colleague acknowledged that if Giollo wasn't able to meet people's needs by going by the book, she found another way. She would say that she often challenged the book and brought those rules that didn't work to the attention of those who could change them. She had vowed very early in her professional life, after seeing the destructive results of favouritism in the workplace, that she would not play favourites. "I had to be fair to everyone. After all, this was the church and the church should never suffer because of one individual and no individual should suffer at the hands of the church."

Tall, with a regal carriage, usually wearing purple and bright colours, this is a woman who acknowledges with candour that she is not an insecure person.

In fact, she expresses a kind of questioning hesitation when she encounters people who struggle with life, finding it hard to understand why they do. A self-confessed "tomboy," her sense of fairness and strength of character was forged on the playgrounds of Saskatoon where she played team sports like football and soccer with her three brothers and their friends. "I took piano lessons but I'd rather have been riding a bike." Throughout her school years she played softball, basketball and volleyball. As a little girl, she always wanted to be a teacher and used to "play school" at every opportunity. At that time, novice teachers were sent into rural areas, much as young ministers were sent to Ordained Missions in rural charges.

Giollo's mother was reluctant to encourage her in her ambitions to be a teacher because she didn't want her to leave for the country. Like many young families of the time, two world wars created considerable upheaval and separation in the Kellys' lives. When World War I broke out, Giollo's father joined the Canadian military and her mother left for Northern Ireland with her two oldest sons to stay with family. Giollo and her third brother were born there. The family returned to Canada when Giollo was just over a year old, and settled in Saskatoon. With her father's death when she was in her early teens and her brothers joining the Canadian Armed Forces during World War II, she and her mother were on their own. Graduation from high school led to a year of commercial training and her job with the telephone company and her early volunteer involvement with Parkview church.

For more than 10 summers she attended the Saskatoon Summer School sponsored by the Synod of Saskatchewan. This proved to be an excellent preparation for her call. Here she met many of the young ministers of The Presbyterian Church in Canada who were participating as part of their summer mission field appointments or their Ordained Mission appointments. Even after she retired, Giollo still kept track of where these various ministers were serving. But perhaps more importantly, the training and nurturing in the faith that she received in the Summer School had a great impact on her formation as a Christian. The understanding and experience of Christian faith in those early years deeply formed the manner in which Giollo responded to her vocation.

A long and enduring relationship with the Women's Missionary Society (Western Division) dating back to her teens in Saskatchewan, added to her work with Dr. Munro, gave her a superb knowledge of missions in Canada. When Miss Frieda Matthews retired from her position as Executive Director of National Missions with the Society, it was entirely logical that she would suggest Giollo as her successor. Ten years later when the General Board of Missions and the WMS (WD) amalgamated in some areas of their work, Giollo became Canada Secretary for Special Ministries, and in 1983 she was named the Secretary for Canada Operations, which position she held until her retire-

ment in 1990. For 38 years, she served the church faithfully in an almost seamless fashion, from one position of responsibility to an ever more demanding position, with the same unflappable grace and dignity.

Her gifts for organization and management have been carried into all areas of her life. During her years working for the General Board of Missions and then for the Women's Missionary Society (WD), she returned to her studies and graduated from the University of Toronto with a Bachelor of Arts in anthropology, and in 1980 with a Master of Divinity from Knox College. It was never her intent to be ordained, but she felt she would better understand the theological students and young ministers she worked with if she had studied as they had studied.

When Giollo first moved to Toronto, bringing her mother with her, she decided to refrain from volunteer work for a year, and to find a congregation of God's people that would be a church home for both of them. Through those early years, Giollo's mother was a very practical support for her as they settled in a home not far from St. John's Presbyterian Church where the Reverend Bill McBride was the minister. Bill's wife Audrey had been a choir mate of Giollo's from the Parkview days in Saskatoon. It was natural then that St. John's should become the Kelly's church home.

The Rev. Cal Chambers of St. Andrew's in Scarborough remembered her from Saskatoon Summer School and was quick to call on her to help with the St. Andrew's Junior Congregation, which she led for several years. Despite the demands of her new position with Dr. Munro, she found time to participate in the St. John's WMS, to teach Church School, and to help with the ministry at Riverdale Hospital across the street from the church. She was instrumental in starting the fellowship hour after worship at St. John's so that newcomers would feel at home. Later she would serve on the Session there, having been ordained an elder in 1966 immediately following the decision of The Presbyterian Church in Canada's General Assembly to approve the ordination of women.

Family has always been important to Giollo. Her three brothers and their families were always a focus for her sense of belonging and caring. The loss of all three within an 18-month period was a painful experience for her, but one that she managed to contain and use as an opportunity for growth in her appreciation of the bereavement experiences of others. Her mother, housebound for the last years of her life, died in 1970. Giollo's career had taken her far beyond any dreams she might have had to be a school teacher, but she achieved this success without being lost to the mother who depended on her.

Her family ties were extended to Cassie, her Pekingese dog who for eight years accompanied Giollo in her life journey. Cassie's portrait is a treasured possession and it was several years before Giollo was ready to expand her family again. Ten years later, she arrived at St. John's for morning service to find two

young boys playing with a pair of long-haired, fluffy gray kittens in the Social Suite. The family had discovered the abandoned kittens under their porch, and not having been able to find them a home, brought them to church to see if someone there would take them. The kittens went home with Giollo. Duke and Duchess, now two very large "fat cats" live the life of Riley in the Kelly residence.

Her love for her animal family also extends to her large garden. Flowers and fruits and vegetables in abundance seem to be a metaphor for a quiet kindness and generosity that pervades Giollo's life. Giving is another value that informs her way of life. Her generosity takes the form of taking the time to visit shut-ins, to bring an old friend to church for a special service in her wheelchair, or to make grape juice from her own vines for a special Communion. For a number of years she gave generously of her time and abilities in fund-raising for Armagh, a home for troubled young women and now a shelter for abused women. And she believes heartily in the unselfish sharing of material wealth.

After such an active life, what would retirement bring? Giollo has always been a traveller and she hopes to go to Oberammergau in the year 2000. Australia, the only continent she has yet to visit, also beckons. Holiday trips have taken her to over 25 countries around the world. "God's world is so beautiful. Each part has its own beauty. I don't compare. I feel so fortunate to see all that I have seen."

She teaches puff quilting to 5th graders in two nearby schools. She is Moderator of the Presbytery of East Toronto and President of the Board of Mustard Seed Canada Inc. which runs a foster parent program for children in Indonesia. For twenty years she took responsibility for the planning and oversight of the Sunday worship program at Riverdale Hospital. A few years ago other denominations requested to participate in this program, but Giollo continues to oversee the worship for two weeks out of every month. Only recently did she give up responsibility for the Fellowship hour after worship at St. John's each Sunday morning. She also serves currently as the Treasurer of eight branches of the WMS National.

Given her contained, unruffled nature, it is unlikely that anyone will ever know all of the ways that Giollo shares her life and gifts with others. "I am not one to ever get really excited about things. It's not in my nature. I take things in my stride ." Having grown up in the social turmoil created by World War II and its aftermath, the women's movement and the new feminism, she would have been faced with many conflicting expectations. But Giollo didn't think about what society expected. She focused on what God expected of her duty. She was loyal to her family and loyal to that larger family, The Presbyterian Church in Canada. She used her rich gifts of organization and administration to do what needed to be done in the very best way she knew how. She is one of those whom the Lord will call "good and faithful servant."

Margaret Kennedy

Margaret Kennedy

"I haven't been just seeing India; I have been living in India, living, learning, loving – and drinking so many cups of tea."

by ANNE SAUNDERS

PEOPLE WHO KNEW MARGARET KENNEDY will hear her lively English voice as they read these words that were spoken by the main character in her short unpublished story, *Jungle Jaunts*. They will also recognize that she was describing herself. These lines capture the "joie de vivre" that characterized everything Margaret did.

Margaret Kennedy lived and learned and loved particularly in India where she worked from 1939 until 1977. She made lasting contributions to the church and to the lives of people in both India and Canada. In addition, her example of discipleship and leadership can continue to inspire and guide us in the 21st Century.

Margaret lived and served in historic and changing times in India. Some important events affecting India occurred while she served or travelled (in her retirement) in India: World War II (1939-45), the independence of India (1947), the social action movement of Mohandas Gandhi (1930s-1940s) and his assassination (1948), the famine in Central India (1965-6), the assassination of Indira Gandhi (1984) and the Bhopal explosion (1984). Margaret Kennedy, a well-educated, widely read, and compassionate person, could not help but be influenced and challenged by these events.

Margaret lived and served in times that were also historic and changing for the mission work of The Presbyterian Church in Canada in India and for the church in India. Margaret's work was directly affected by these events: the incorporation of the Bhil church into the Indian church (1944), Indian national and provincial government legislation restricting the movement of foreign missionaries (1967-68), dissolution of the Bhil Mission Council with responsibilities given to the Bhil church (1968), the formation of the Church in North India (1970).

Margaret had many involvements during her 38 years in India as she threw herself into "living, learning and loving." But her greatest contributions through her work were undoubtedly in her efforts to evangelize Bhil women, strengthen the church in India, and educate Canadian Presbyterians about mission.

In 1939, at 26 years of age, Margaret arrived in the Vindyha Satpura area of Central India. She had graduated the year before from the Missionary and

Deaconess Training School (later called Ewart College) and was appointed by the Women's Missionary Society (Western Division). She was the first woman missionary that The Presbyterian Church in Canada sent as an evangelist among the aboriginal or tribal people, the Bhils. She was directed specifically to serve the women. Bhils were outside the caste system – considered less than human by their neighbours.

While at the time of Margaret's arrival some Bhils did administer and serve in large institutions of healing and teaching, the majority of the villages remained undeveloped, with their people uneducated, living in poverty, and continually suffering from diseases. Bhils were animists, motivated by fear to appease the spirits. In their struggle for day-to-day survival, the traditional witch doctors controlled their lives. Marriages were arranged for Bhil women when they were very young and most women remained illiterate. Bhil women were responsible for caring for the family as well as having a major role in obtaining a livelihood. Their children suffered from frequent illnesses and many died in childhood.

It is hard to imagine an attractive young Canadian Presbyterian woman "living, learning, and loving" in the Bhil community of the 1940s. But drawing on her strong faith and relationship with God, Margaret overcame any fears or doubts she might have had and got down to work. Years later Canadian congregations heard her speak about having the "privilege" to live with Bhils and to have Bhils as her companions.

In those early years, so much needed to be done and there was so little money and personnel to do it. Margaret must have wondered as Jigiyo Padre did, "how could people of the wild Tribals become a community of God, become educated, live changed lives without some great revolution?" But the "revolution" came due to efforts like Margaret's to provide "persistent, patient caring and love" that combined with "faith and divine power." (*Flame of the Forest*, p. 90) Margaret described her own work when she wrote, "it was done in a concentration, in a small area where believers would experience growth, spiritually, mentally and physically; where the community would thus evolve its own leadership, and would become self-supporting, self-propagating, self-ruling." (*Flame of the Forest*, p. 90)

In the beginning Margaret went out to meet the Bhil women in their own familiar surroundings. She sat with them in their mud houses, drinking tea and conversing while observing their situations. Later she brought women together in small groups and they studied the Bible, prayed, and shared concerns. Through Margaret's programs, Bhil women learned to read and

write, to reason for themselves, to understand the Christian gospel; they discovered their own call to mission and outreach to others. Margaret planned the programs, wrote the materials, and led study groups. Later she challenged the Christian Bhil women to establish a Women's Fellowship group in every area so that Christian women could meet regularly to support each other in their Bible studies and Christian living.

Margaret taught Bhil men and women to take on the responsibilities of evangelism among their own people. As a result of her efforts (and those of other Canadian Presbyterians who at various times were involved with this work), Bhils had become leaders in their own community by the time Margaret retired in 1977. By the 1980's evangelistic work in the Bhil field was completely the responsibility of Bhil pastors and teachers.

Margaret became known beyond the Vindyha Satpura area for her ability as a speaker and group leader. Fluent in both Hindi and Bhili, she frequently travelled north and south to speak at church conferences and to lead workshops. Her biblical scholarship, her commitment to India and to the church in India, and her language abilities made her a valued worship leader, retreat leader and resource person for professional groups like nurses in their study programs.

As Indian Christian leaders emerged and new church structures evolved, Margaret gave her support to developing a strong and independent Indian church. The changes could not have always been easy for her, but her pragmatism and faith in the Holy Spirit's presence in India enabled her to work towards the best result.

When Margaret arrived, the Vindhya-Satpura Mountain Bhil Presbytery was not part of any local church. The Presbyterian Church in Canada had established it in 1928 after retaining this mission field at the time of the formation of the United Church in Canada three years earlier. In 1944 the Bhil church joined the United Church of Northern India. Then in 1970, with the formation of the Church of North India (CNI), Christians who had been her "companions" became an integral part of the newly created church. Margaret shared in the Bhils' delight with their participation, exclaiming that "the little Bhil church is now part of the CNI!"

Widely known and appreciated by Indian Christians, Margaret had an opportunity to play a role in many developments leading to uniting churches in North India. Her Indian colleagues valued her strong faith, her experience, her ability to think clearly, her integrity, and her interpersonal skills. Margaret participated in working out many of the organizational changes for the new CNI. At least one of her fellow Presbyterian missionaries credited her with ensuring the smooth handling of some potentially contentious matters.

Leadership training was very important to the newly-formed church. Along with Agnes Hislop, Margaret directed stewardship work and lay leadership training in the Bhopal Diocese. As the CNI grew in its structure and influence, the two missionaries helped organize the women within the church. They brought together the women's groups that had been formed in local areas to form a wider woman's organization in the CNI, the Women's Society for Christian Fellowship (WSCF). Margaret was its first Secretary. In the two years she served, the Society established itself as an important part of the larger church.

Margaret was an engaging speaker and writer, and she used these gifts to interpret the church's work in India to Canadian Presbyterians. When she was on furlough and in her "retirement years" from 1977 until her illness and death in 1986, Margaret welcomed opportunities to speak and write about the church in India. Congregations and groups across Canada heard her speak about the work, the people, and the country she loved so dearly. Margaret was a storyteller who could speak with joy, passion and humour about God's transforming power in people's lives, reminding her audiences that through their prayers and financial support they had participated in God's work. Canadian Presbyterians across Canada will recall her stories about the inspiring lives of Christians in India whom she introduced to them by name – people like Musa, Stefan, Nancy, and Suzanna. After her opening remarks she would often jokingly apologize for making them "suffer" again as "I always talk about the Bhils." Then she would invite her audiences into the world of the Bhils, "Come with me to Amkhut . . . . "

Not only did Margaret bring the Bhils to Canadians, but she also brought aspects of Indian life to them. Margaret loved the beauty of the countryside. She spoke of the flame of the forest tree – it blossoms in the dry season when all seems barren – as a symbol for God's power to transform. At other times she compared the lotus plant – it grows up through the mud and blooms in the sunlight – to people who yearn for the hope and meaning that emerges in new life and fulfillment in Christ. In her letters, in her many articles for church publications, and in her presentations, Margaret described the diversity of religious and cultural customs that she had learned while in India, and that continued to be part of the society surrounding the Bhil Christians.

Canadian Presbyterians particularly remember Margaret as the speaker at the WMS centenary celebrations in Montreal in 1964, as the author of the book *Flame of the Forest: Canadian Presbyterians in India* published in 1980, and as an assistant in the preparation of a film strip for a study of Southern Asia in 1985-86.

Margaret's contributions as a missionary are significant and many, but equally important was her day-to-day witness as a Christian. In her relationships with her supportive family, with her countless friends and colleagues, and with those who heard her speak and who read her articles, book and meditations in *These Days*, Margaret's faith encouraged and inspired others. Across Canada and in India there are many, many people, particularly women, whose faith was strengthened and whose calling to diaconal ministry became clear, as a result of Margaret's dedication to Jesus Christ. With the death of Margaret – affectionately "Auntie" Margaret to those who had been part of her "family" in India – many people felt the deep personal loss of a wise friend and spiritual counsellor.

Margaret Kennedy was a leader – some have said she was "a leader of leaders." The Presbyterian Church in Canada recognized her stature and in 1978 The Presbyterian College, Montreal, conferred on her an honorary Doctor of Divinity degree. What a fitting way for the Canadian church to honour this servant-leader who had used her intellectual gifts unselfishly and generously in service to "the least of these." The Bhils have also honoured Margaret's nurturing and empowering leadership by the Christian witness and evangelism they carry out for themselves today – not just in their own villages, but across their country.

There are lessons that the church today can learn from Margaret's leadership. Firstly we can learn to hold up the vision that everyone has the potential to reflect the power God gives through Jesus Christ. Margaret repeatedly spoke about the limitless potential of people to live lives useful to themselves, their communities, and their country. She often quoted 2 Corinthians 5:17: "So if anyone is in Christ, there is a new creation." She looked for the potential in each person and enabled people to discover it in themselves. Margaret respected all people whether animist, Hindu, Moslem or Christian, educated or uneducated, rich or poor.

Secondly, we can learn to strive to develop our own God-given potential to be the best we can. Margaret had a great drive to study the Bible, to increase her general knowledge, to learn about people and to serve them. She had a drive to share that learning with both Indians and Canadians. She learned from Indians about their traditional customs and beliefs. In 1960-61 she studied at the Hartford Seminary Foundation, getting A's in subjects like "Ecumenical Issues," "History of Indian Culture," and "The Fourth Gospel and Indian Thought." In 1981 at the age of 68 she enrolled in a creative writing course at Seneca College, Toronto. Margaret worked hard wherever she was

and tried to be the best she could in all her undertakings. Whether it was a Bible study or a mission presentation, she prepared each one with care for that particular occasion and group of people. Until cancer limited her strength in 1986, Margaret was still striving – as an elder at St. Andrew's Presbyterian Church in Port Credit, as a Meals-on-Wheels volunteer, as chairperson of the Vellore-Ludhiana committee of the Canadian Council of Churches.

Lastly, we can learn to allow God's Spirit to bring about changes in our faith community. Margaret participated in many changes in the church in India. While she was a strong person with her own ideas, she was able to allow God's Spirit to work through others and the Indian Christian community, as well as herself, to bring about change. She always worked towards the best results that were possible for India and the church in India.

Margaret Kennedy indeed lived life "learning and loving." Is it a coincidence that her words that began this chapter echo the beginning words of ancient Asian wisdom on how to be a leader?

> Go to the people
> Live with them,
> Learn from them,
> Love them.
> Start with what they know,
> Build with what they have.
> But with the best leaders
> When the work is done
> The task is accomplished
> The people will say,
> "We have done this Ourselves."
>
> Lao Tsu, China 700 BCE

Margaret ranks with the "best leaders." Today when our faith communities need a clear vision of God's power for all people, a strong commitment to being our best for God, and a willingness to let God's Spirit transform us, we have much to learn from the life and ministry of Margaret Kennedy, a dedicated disciple of Jesus and a leader among the people of India.

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I am grateful to Ann Blane, Pauline Brown, Charlotte Farris, Lucy Milne, and May Nutt for sharing some of their memories of Margaret Kennedy with me.

Frieda Matthews

Frieda Matthews

A Pioneer Missionary of Canada's Frontier

by LAWRENCE E. HURLEY

"A PIONEER MISSIONARY OF CANADA'S FRONTIER" is a description often applied to Frieda Matthews, a native of rural Stirling-Rawdon Township, just north of Belleville, Ontario. In her own words Frieda says, "I've had a most interesting life serving God and his people." Her most interesting life began September 6, 1903, and has included 34 years of service with The Presbyterian Church in Canada. A very lively sense of humour has complemented her dedication.

Frieda was raised in a God-fearing Christian home, a home in which the Bible was read regularly and family members encouraged to have a personal faith. Frieda's father served as a Presbyterian elder for many years. Her parents moved from the farm to the village of Stirling, so Frieda's teenage years included returning to her rural roots for social activities such as community dances and good old-time fun. To quote Frieda again, "I always had a good time with my friends and knew my parents would be awake and waiting for me until I returned home."

Graduating from Peterborough Normal School in 1923, Frieda taught in Hastings County country schools for six years before taking the next step in her most interesting life. Her solid Christian upbringing – "having lived in the church" as Frieda puts it – inspired her to enter The Toronto Missionary and Deaconess Training School. "I really admired the deaconesses, and when I told my family that I was going to train to be a deaconess, my brother thought I was going to be a nun." After graduating in 1931, she was ordained by the Kingston Presbytery in St. Andrew's Presbyterian Church, Stirling, and appointed to the Cecilia Jeffrey Indian Residential School in Kenora, Ontario as a live-in teacher of senior grades and a Christian education instructor, with a half-day off each week.

"Because I believe I was 'called' to be a deaconess, I was willing to go wherever the church sent me. Where I was sent didn't bother me, as I love people." Frieda's love of people has been evident to others throughout her life. "I always believed it was my calling to go where sent and to make the best of any situation, even if a difficult one." Her gentle Christian spirit and aptitude for

service didn't deter her from asking her superiors for a change. "If a person is strong enough in saying something, others will listen; but you have to speak up." After 15 months of ministry in the school, she asked to leave teaching to do "something different." "I enjoyed the teaching and learned to make the best of any situation. Some of the students were hard to handle, but I did my best."

Something different took her west to Red Deer, Alberta, in 1932 as deaconess to the Willowdale area. Grassy Lake, Edwell, Hill End, Willowdale, Valley Centre and Brooksley made up the "church field." It was depression times and people had moved to the "hill area," living in shacks or even tents until a small house could be built. Frieda lived on a salary of $80 per month. "I loved the deaconess 'uniform' and it gave me easier access to places where I could minister." Times were tough in the mining towns and farm areas where Frieda served good working people. "They worked hard, making the best of what they had," states an equally hard worker, Frieda Matthews.

Mentioning the name of Frieda Matthews brings back fond and happy memories among many Presbyterians in Alberta. Her job there entailed bringing organization and the Christian message to seven school districts. "Mr. J. M. Fraser, the lay minister, introduced me to families in the various districts," recounts Frieda. "I visited homes, found their needs and was a friend to many of these displaced people. At Christmas, churches in 'The East' sent gifts of clothing and toys. It was always good to receive bales of clothing and toys."

Frieda's ministry included organizing Sunday schools and women's, youth and children's work, and helping to establish the first Presbyterian Girls Camp on the west shore of Sylvan Lake in 1933. Frieda believes in talking from the heart and ministered to others in this manner. She has always been reticent to talk about what she did in Christian ministry. Trying to find anyone who has heard her complain is a task that can't be completed. You have to talk to people this deaconess ministered to and with, to discover some of her accomplishments and appreciate the effect she had on them.

"I worked with a lot of fine and good people," is one of Frieda's favourite comments. "I really appreciated getting to know so many loving people and sought to help whoever I could. Even with people around me though, I sometimes got lonesome for folks back east." Her yearly holidays were often spent going back east to family and friends, often using half of the time just travelling there and back on the train.

Muriel Judd Brown, who worked with Frieda at the camp, writes: "She was always understanding, approachable, encouraging and positive. I looked upon her not only as my supervisor, but also as my friend – and she was fun, too!"

Former camper Muriel (Underwood) Mosbury of Grassy Lake remembers Frieda as a wonderful leader "who even helped me untangle knots while embroidering. When she made a knot, she laughingly told me she got her threads knotted too and wasn't very good at sewing."

Shaughnessy (a mining community of 850 at that time and now a ghost town) benefitted from her pioneering church work in 1936: opening Sunday schools, conducting church services and encouraging Christians in their faith. When asked about her ministry in conducting church services Frieda says, "I did the best I could, sharing what I knew about the Bible and our faith." 'Sunday school by post,' with materials supplied through Dr. Kannawin, secretary of the Board of Sabbath Schools and Young People's Societies, was encouraged by Frieda in southern Alberta. Travelling the southern districts with no-name roads meant directions such as "When you see the old rusty stove on the side of the road, turn."

Frieda had little experience of life without inside plumbing, electricity or public transportation. However, she had come to serve, and that she did with diligence, determination and dedication. Tex, a cow pony, provided her first transportation. Frieda knew little about horseback riding and less about the intricacies of harnesses. After one misfortune, it took her two days to put the harnesses back together. Her gentle sense of humour bubbles forth when she talks about such an event. The twinkle it brings to her smiling eyes, indicates she loved it then and still carries fond memories. Frieda claims she inherited her sense of humour from her mother.

Graduating to a democrat didn't help much as the old mail horse she drove stopped at the mail boxes instead of her 'deaconess stops.' During her time in Shaughnessy, Frieda retired her horse and buggy and bought a shiny Ford coupe for $450. Jennie Reay Shields, a young girl in the house in which Frieda boarded, writes: "I remember her riding the horse, then the buggy and cutter, and then she got a car. She often took my sister's four-year-old boy with her, and I went sometimes. She was so kind, she even stopped to let animals cross the road in front of her. A person could write a book about her good deeds."

Injuries are sometimes part of being a deaconess in a rural area. Once, after parking her car in a machine shed, she stepped out into the darkness, failing to see a hay scythe knocked down by a horse. A quick trip to the doctor took care of the eight-stitch gash. Her days on crutches earned her the nickname 'Limpy' from young farm-hands. While many remember her dedication, others speak of her musical talents and gentle sense of humour. One Albertan remembers: "After I was married in 1941, Miss Matthews spent many wonderful times in

our home. My husband was a big eater and drank lots of tea with his meals. Miss Matthews offered to keep his cup full. At one meal Frieda brought the biggest Brown Betty teapot I'd ever seen. With a humorous twinkle in her eyes, she filled it with tea, set it beside his plate, and said, 'If this doesn't do for you, I'll have to get a hose.' "

Three years as a presbytery deaconess in the Edmonton district, with headquarters in First Presbyterian Church, started in 1941. Ministry in children's and girls' groups as well as hospital visitation kept her busy. Gordon Towers, former lieutenant-governor of Alberta, was a member of a Mission Band group taught by Frieda. In later years, he hosted her at Government House in Edmonton, counting her as one of the important influences in his Christian life. Toronto, Ontario, was Frieda's next stop as she served as field secretary of the WMS (WD), travelling from British Columbia to Quebec, and then as director of the national work of the WMS. This ministry continued to flourish under her spiritual leadership. "It was 15 years of being on the move all the time," Frieda recalls. "But I liked people and still think of many wonderful acquaintances I made through the years."

Catherine Watson, a worker at the Children's Centre in Vancouver, recalls: "I was new at the 'job' of deaconess and was glad to write Miss Matthews and get prompt replies. I really appreciated her personal visits as well." Frieda admits she got tired at times, but says, "Why not?" She had been called to serve God and his people and that she did with tact, thoughtfulness, dedication, determination and humour.

Thoughts of retirement changed when the Rev. James A. Monro from the Board of Missions invited her to transfer to that board and become Director of Immigration. "A really impressive title, wasn't it?" she chuckles. Speaking of her time in Montreal (1962-65), Frieda says, "My job was to go early or late, ice or shine to the docks [Montreal, Halifax, St. John] and meet people getting off the ships." Deaconesses Dorothy Lukes and Lillian Rea worked with her. Frieda would join them to meet ships, no matter the hour of the day, and offer Presbyterians any help possible.

Samuel J. (Jack) Stewart remembers Frieda.

> In 1962, I, a young Irish minister with his wife and two children, boarded a ship for Canada, not knowing what awaited us in a foreign land. At Montreal, we were met by Frieda and warmly welcomed by her on behalf of the Presbyterian Church in Canada. The welcome, which for Frieda may have been routine,

> meant more to us than words can express. It established a warm and positive feeling in us for Canada and for the church, a feeling that has not left. She stayed with us that day and helped us in many ways; in the afternoon, she saw us safely aboard a train to Toronto. Whatever I may have been able to contribute as a Minister of Word and Sacraments over the years must be shared with Frieda – she helped shape my philosophy of ministry.

Retirement in 1965 brought Frieda to Belleville, Ontario, to live with her sister Hazel Barrager. Following Hazel's death, Frieda moved to the Bridge Street Retirement Residence. She attends as many church functions as possible at St. Andrew's, Belleville, adding her insight, dedication, experience and sense of humour and enjoying the help given her by others in getting from her residence to the church and back. "God is so good to me."

One of Frieda's concluding remarks when talking about her ministry as a deaconess is her frequent reiteration of, "I've had a most interesting life." Her advice: "Be faithful, believe in God and his power, be consistent and stay with it."

Daily, Frieda thanks God for her measure of health and seeing her through in life.

SOURCES

Miss Elizabeth Moodie, a friend of Frieda Matthews since 1948, researched the material for this article, with much input from people in the Red Deer, Alberta area.

Mabel Florence McCutcheon

Mabel Florence McCutcheon

by JOHN A. JOHNSTON

THE AGE-OLD QUESTION REMAINS UNANSWERED – is it heredity or environment which shapes the individual? Protagonists for either position find comfort in the life of Mabel Florence McCutcheon of Hamilton, Ontario, a nineteenth-century Christian stalwart confidently entering the third millennium in the sure assurance of her place in eternity.

To understand this individual is to first examine her family tree whose branches produced a rich canopy of spiritual giants. The Rev. John Dickson, her great-great-grandfather was supported by the Scottish Missionary Society in Russia, 1803-27, until forced to withdraw by order of Czar Nicholas I. Returning to his homeland, he continued his life's work under the British and Foreign Bible Society by translating into Tartar-Turkish the complete New Testament as well as ninety-five per cent of the Hebrew Bible.

Margaret Dickson, daughter of the Bible translator, was her great-grandmother. She was preparing herself for missionary service among the Jews when she married the Rev. Walter Inglis. However, her husband heard the Call to Bechuanaland, under appointment by the London Missionary Society, where he was a friend and contemporary of Robert Moffat and David Livingstone, 1843-52. Their daughter Janet, born in Bechuanaland, died at the advanced age of eighty-seven after years of service with Presbyterian missions.

Walter Inglis was convicted of high treason and expelled by the Boer authorities after espousing the cause of freedom for blacks and speaking out against their enslavement. He then was appointed a missionary to Canada in 1855 by the United Presbyterian Church of Scotland. Emigrating to Ontario, he served Scottish and Irish immigrants in Bruce, Huron and Oxford Counties. His many gifts prepared him, alongside his pastoral duties, to become the first chair of the Kincardine Board of Education and Superintendent of Schools for West Bruce.

For over forty years, the Rev. Archibald Maclean, D.D., grandfather of Mabel McCutcheon, occupied the pastoral charge of St. Andrew's, Blyth, in the Presbytery of Huron, Ontario. The ministry of her father, the Rev. Dr. Walter Inglis McLean, extended over a similar length of time serving

congregations in Lambton County, Hanover and Thamesville. In 1927 he accepted a Call to Chalmers Church, Hamilton, retiring from this charge in 1951. Her mother worked tirelessly alongside her husband in the various roles traditionally relegated to the minister's wife, while still finding time to become president of the Hamilton Presbyterial, Women's Missionary Society. Relatives on both sides of the Atlantic held positions of responsibility in Presbyterian circles and were deeply involved in the church life of their communities.

Without question, the Bible was acknowledged as the MacLeans' only Rule of Faith and Manners. The Ten Commandments and its emphasis on Sabbath observance were strictly respected. Tithing was the order-of-the-day and such benevolence as the gifting of land for Knox Church, Vaughan, was considered both privilege and duty. Is it any wonder that young Mabel was strongly influenced by the missionary exploits of her forebears among the "heathen" in Asia and Africa, and their ministering in time to the waves of immigrants who settled in Canada?

Mabel Florence MacLean was born in 1911 in the Manse of Guthrie, Lambton County. She earned her certificate for reciting the whole of the Shorter Catechism at the age of eight in Thamesville. Mabel's parents would seem to have showered upon their elder daughter her share of love and attention, while expecting her to be an example of godliness and a model of Christian decorum, in both congregation and community.

Miss McLean's last year of High School was in Hamilton, when her father accepted a Call to Chalmers Church on the "mountain brow." This congregation had been deeply divided by the 1925 Disruption and was burdened by a heavy mortgage. The minister's family as well as the congregation came quickly to know first-hand the implications of the"dirty thirties" and the hardships of the Depression. At various times, the stipend could not be met and her father generously waived whatever was owing him. One can imagine the many sacrifices made by the family during this difficult period, as well as receiving some insight into the spiritual and social milieu in which this teenager was nurtured. Powerful, if not overpowering, were the religious and economic forces influencing her growth into young womanhood.

Following studies at Park Business College, Miss MacLean was fortunate in gaining employment in the downtown office of Canadian Canners, at that time an important employer in the Hamilton area. This business experience proved most helpful later in life, but teaching was felt to be her real vocation. The office was exchanged for enrolment in, and eventual certification by, the Hamilton Normal School as a public school elementary teacher. Four years

of teaching, 1932-36, in a one room rural school, followed. Her class, numbering as many as fifty-four pupils in any one year, ranged from grades one to eight. No doubt they challenged her moral and ethical standards as well as her sanity, but offered insight into the realities of the human estate. Yet, were they any different from the children in her own Sunday School?

At the age of twenty-five, Miss McLean married Edward McCutcheon, a first-generation Irishman working as book keeper for Hunt Brothers Wholesale in Hamilton. She promptly resigned from her teaching position as was customary in that era. Four children followed, yet time was found to teach Sunday School and be active in the life of Chalmers Church. Beginning in 1941 she ran the household singlehandedly for the next four years, while her husband served as a R.C.A.F. Wireless Air Gunner with the Atlantic Command during World War II.

In 1951, Mabel McCutcheon, in her own words, experienced a religious transformation, and amazed herself how her lengthy church background, early contact with missionaries, education and experience, her deep love for people and for teaching, had prepared her as God's servant. Enrolment for three years of night classes in Hamilton, offered by the Toronto Bible College, provided her with that measure of competency and confidence which enabled her to become a counsellor in the Tom Allan crusade in Hamilton.

For Mabel McCutcheon, "life began at forty." Singing in church took on new meaning. Being on the Sunday School staff now meant more than mere teaching; hers was the opportunity to point children to Christ. She led the Canadian Girls in Training in her home congregation between 1953 and 1968. Cantonese was studied privately, and for many years she taught in the annual Vacation Bible School of the Chinese Presbyterian Church in Toronto, as well as conducting English classes for older Chinese women. With an inherent gift for languages, she studied the Gaelic language of her ancestors from the Isle of Islay, an interest that offered her both profit and pleasure.

During the arrival of the "Boat People" from Viet Nam and Cambodia, Mrs. McCutcheon acted as a guardian angel to these newcomers to Canada's shores, most of whom knew nothing of Canadian customs or the Christian faith. Meeting both their material and spiritual needs, she assisted in their settlement in Hamilton. From 1985 to 1995 she was pianist for their weekly worship services. Mrs. McCutcheon stated that she "was drawn closer to Christ as I heard their testimonies to the goodness of God." For many, Ed and Mabel McCutcheon became "Grandma and Grandpa."

The McCutcheons had purchased a store in 1966 on Hamilton's "mountain brow," specializing in needlework, yarn, etc., with classes for adults and children. She was the first Canadian to become a "Master Craftsman" in Crewel Embroidery, receiving her Teacher's Certificate from the Embroidery Guild of America. Both the National Standards Council of American Embroiderers and the American Institute of Textile Arts were so impressed with her gifts that she was elected to the Board of Directors of both organizations. As a business woman and decision-maker, she utilized her varied gifts and discovered opportunities for counselling and extending a helpful word to many an intergenerational family. For six days a week, the couple sold postage stamps, advised needlework devotees, recommended supplies to crafters, while displaying a spirit of down-to-earth Christian common sense.

The contribution of Mabel McCutcheon to the community was not limited to the borders of the Hamilton "brow." Hers became a ministry to the country-at-large. Her influence was particularly felt across Canada in three areas. Many an individual was touched by Christian Mission through her involvement with the Leprosy Mission Canada, the Women's Missionary Society and above all the Board of World Mission of the Presbyterian Church in Canada.

Participation in this ecumenical Christian mission was a life-long love. As the CGIT leader in Chalmers Church, young Mabel made sure that every girl was presented with a "Pete Bank", a little cast-iron depository in the shape of a pig in which moneys were dropped in support of leprosy sufferers. Her girls made models of the leprosy hospital and buildings in Karigiri, India. They sometimes attended the monthly meetings of the Hamilton Auxiliary of the Leprosy Mission, of which their leader was an active member. On one occasion she wrote a poem, which the girls sang to the Auxiliary members, to the tune of "Twinkle, Twinkle, Little Star."

> Pete is just a little pig, and he is not very big,
> But he holds a lot of food and he does a lot of good.
> For the lepers far away we will give and we will pray.
> Red and yellow, green and blue, piggies have a lot to do,
> Boys and girls can keep them fed, 'Cleanse the lepers', Jesus said.
> Lepers need the Saviour too; we are helping – now will you?

An invitation to sit on the national Board of the Leprosy Mission Canada was accepted in 1975. It was an exciting time to be involved. New drugs and treatments had been discovered in the struggle to eradicate the disease. Television became the newest and one of the most effective media for acquainting everyone in Canada with the work of the mission. For Mrs. McCutcheon, the pre-eminence of Christ in the total programme of the mission made it all so worthwhile.

Because of her recognized ability for developing and successfully leading CGIT programmes, as well as her single-minded dedication to the Church's mission for evangelization and nurture, Mabel McCutcheon was first appointed the Young Women's Secretary of the Hamilton Presbyterial. In 1960 she became the president of this Presbyterial, following in the footsteps of her mother who had served in a similar capacity a generation earlier. The successful filling of this office lead to her appointment to the Executive of the national organization in 1963 where her business ability as well as her missionary zeal was quickly recognized. Previously, only Toronto women had regularly occupied the executive positions. Task after task was given her including that of supply secretary and membership on Planning, Policy, Mission and Finance Committee, culminating in her election as national treasurer, being ultimately responsible for all monies raised by local auxiliaries, presbyterials and synodicals from the Gaspé to Victoria.

While the WMS (WD) national council only met twice a year, membership on its executive demanded frequent trips to Toronto, with overnight accommodation provided at the "temperance" Willard Hall. Close relationships were developed with the national staff. Like William Carey who cobbled shoes in order to financially support his calling as a missionary to India, the McCutcheons did not operate their business in Hamilton for twenty-five years as an end in itself. Rather it provided them with the wherewithal to be free to grasp whatever challenges God placed before them.

Above all, the Church owes a deep debt of gratitude to Mabel McCutcheon for her role within the Board of World Mission of her beloved denomination. As a result of her leadership in the affairs of the Women's Missionary Society, and no doubt influenced by her business acumen, Mrs. McCutcheon was asked to officially represent the society on The Board executive. This committee was responsible for all Canadian and Overseas Mission projects of the

Church. with an expenditure totalling sixty-two per cent of the entire national church budget.

Serving on the Board of Mission proved to be a learning experience in a largely man's world. Commonly, persons elected by the General Assembly were ordained male clergy, often with overseas experience and usually with impressive university and seminary degrees. This also applied to senior staff appointments. Women filled support and clerical positions.

The General Secretary, The Rev. George Malcolm, formerly a missionary to Taiwan and then a full-time appointee of the General Assembly, had earlier known her while serving a congregation in Hamilton. He took this newcomer under his wing and her role was quickly established. By 1974 she became vice-chairman of the Board, responsible for planning the Annual Meeting. Previously, such events had taken place in "a puff of smoke, pipe smoke mostly." She successfully argued for a smoke-free environment which was in time adopted for all meetings in Church Offices.

In 1875 the first General Assembly had taken place in Montreal at which both her grandfather and great-grandfather were commissioners. One hundred years later, the centennial of the Church was again held there. The 1975 Assembly authorized the appointment of this Dickson/Inglis/McLean descendant as Chairman of the Board of World Mission, the first woman and the first lay person to occupy this position. Ex officio, she became a member of the myriad of sub committees which meant constant travel by bus to Toronto in the early hours of the morning, often returning late in the evening from day-long meetings.

Mabel McCutcheon found this new responsibility stimulating, sometimes overwhelming and virtually impossible, but for the support and prayers of the Church. Agenda items ranged from concerns of individuals and congregations to setting budgets and establishing priorities. Staff in Canada and overseas had to be appointed, trained and supervised. Overseas work and ecumenical affairs needed constant attention. The constituency in Canada required regular servicing with materials and missionary deputations. Local groups were challenged to support additional projects over and above those covered by regular budget offerings. A residence for returned missionaries was maintained. Tight control over finances was needed as each sub-committee of the Board of Mission might see itself as the number one priority.

Visitations and tours across the church were a customary part of the chairperson's role. Her presence at the various Church Courts was always appreciated. In her final year as chairperson, Mrs. McCutcheon travelled to the Orient with the General Secretary, speaking to church groups of the Korean Christian Church of Japan and the Presbyterian Church of Taiwan. A special police pass was needed in order to visit the Tyall aborigines in the mountains of Taiwan. The crowds in the out-patient clinic at the Chung-Hua Hospital and the old man on the edge of his hospital bed with his face aglow with Christian joy, were typical of the memories of this experience later shared with Canadians at home.

It is through women like Mabel Florence McCutcheon, nurtured in a rich heritage, upheld by a loving husband, experiencing a saving relationship with her Saviour and ever ready for service, that the Church is both humbled and blessed.

Hilda Marion Neatby

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by H. BLAIR NEATBY

HILDA NEATBY TAUGHT HISTORY at Regina College, beginning in the mid-1930s, and later at the University of Saskatchewan. She became more widely known in 1949 with her appointment to the Royal Commission on the Development in the Arts, Letters and Sciences. In 1953, however, she became a prominent and controversial figure with the publication of *So Little for the Mind*, a criticism of public education in Canada. She returned to university teaching and to historical research but for the rest of her life she was also in demand as a public speaker on educational and cultural issues.

Hilda had come to Saskatchewan from England in 1906 as a two-year old child, the seventh of eight children. The Neatby family were not typical homesteaders. Andrew Neatby had been an unsuccessful doctor in south London. His wife, Ada, a woman of energy and ambition, persuaded him to emigrate to the new world where they could start a new life. Andrew had reluctantly agreed on condition that he could bring his personal library of some three thousand books.

Andrew, not surprisingly, was a failure as a farmer. He became something of a recluse, finding refuge in his books. His eldest son, from the age of fourteen, was in charge of the farming operations. The family survived only because of helpful neighbours. Two Swedish bachelors with neighbouring homesteads made a point of guiding and assisting the young Neatby boys through the early years and they eventually strengthened their links to the family by marrying Hilda's two older sisters.

In those early years it would be possible to picture Hilda as impoverished and deprived. The poverty was unmistakable. Much of the food had to be produced on the farm and there was little money for clothes. Hilda, with her sisters, weeded the garden, fed the chickens and milked the cows. There was also the isolation. The neighbours were hard working and responsible but had little time to amuse or entertain young children. Even a trip by buggy to the nearest village was a major event. For Hilda the early world was largely confined to the farm and the family.

The Neatby family was not typical. Andrew might not be a farmer but he was an important presence in the home. He was a devout Baptist and there were Bible readings and family prayers every evening. Sundays were a special day, which meant going to church and reading approved books or playing approved games. Religion thus gave a structure to family life. On weekday evenings Andrew regularly read to the family from Scott, Dickens and Macaulay.

His library also included children's books and so the children also read for their own entertainment. Hilda, like her younger brothers and sisters, learned to read before going to school. The other family activity was discussion. The children were encouraged to participate in family conversations and to debate vigorously as long as they did not breach the code of politeness. In these discussions the cogency of the argument counted for more than age or gender; Hilda's siblings remember her as less inventive in debate than some of the others but as more dogged and determined.

Andrew Neatby imposed the religious and literary tone but his wife, Ada, provided the emphasis on dress and good manners. Ada held firmly to the middle-class pattern of her own childhood and the children were taught to speak and to behave accordingly. Their dress, speech and manners did not blend easily into prairie society. The children were painfully aware that they were different. They knew that their parents were seen by others as eccentric. This may have made them more cautious and more reserved outside of the home but it did not crush them. They were, after all, British in a community where other ethnic groups had a lower social status. And so for Hilda, as for her brothers and sisters, this rural society was not a society with egalitarian values and a popular culture shared by all. They saw themselves, reflected in the eyes of their neighbours, as children who might be poor but who were privileged because they were British, were devout Protestants, had good manners and spoke proper English. Being superior was some compensation for being different.

Hilda's formal education was limited. The one-room rural school opened when she was eight years old and it had a succession of unqualified and often incompetent teachers. Her parents supplemented the formal schooling by tutoring her at home in preparation for the Grade Ten "departmental" examinations. Then, in 1919 when Hilda was fifteen, Ada Neatby received a small legacy and decided that she and Andrew would move to Saskatoon where the younger members of the family would have a chance to go to university. Money from the farm and income from boarders and from sewing kept the household solvent.

Hilda's unorthodox education was not a handicap at university. She already had a good background in English literature and the ability to organize her thoughts and express her ideas clearly. She was also fortunate to have Frank Underhill as one of her professors. Underhill was an intellectual and a socialist but, more important, he was, in Hilda's words, a teacher who "ground into us the idea that anything short of perfection was inadequate." Hilda was bright and she also worked very intensely. She took honours in History and French, won a scholarship every year, and graduated in 1924 as the most distinguished student in the Faculty of Arts and Science. She also won a provincial scholarship to study in Paris.

The year in Paris did not make Hilda a Parisian. She had little money to spend but she was used to that. Her French was stilted when she arrived but she

was soon fluent. Her sense of duty and her self-discipline meant that she focused on her studies – her thesis was on Colbert and his administration in New France – so she had little time for the cafes or theatres. When she took time off she went to visit relatives in England, where she felt more at ease.

The next few years were difficult for Hilda. She attended Normal School on her return to Saskatoon but by then she had set her sights on teaching history at university. For four years she taught as a temporary replacement for Underhill, who had gone to Toronto. There would be no permanent position without a doctorate, however, in 1930 she accepted a fellowship at the University of Minnesota to work under A.L. Burt. At Minnesota Hilda went to church regularly and attended some movies and plays with other students but her time there and at the archives in Ottawa during the summers was dominated by her studies. It was not unusual for her to work until the early hours of the morning and then to go to bed with a sleeping pill in order to be ready for work the next day.

Her thesis was a constitutional study of the administration of justice under the Quebec Act of 1774. She concluded that the effort to placate the French-Canadian subjects by giving some recognition to the laws and customs of New France suffered from "the application of an unknown law, by untrained men in a factious community." The study did make Hilda more aware of the French-speaking minority in contemporary Canada and the constitutional legitimacy of its aspiration to survive.

The usual stress of completing the thesis was compounded by the concern for the future. It was now 1934 and the depression meant that universities were short of funds. It was also a fact of life that if an appointment could be made, university administrators would first look for a man. As Hilda put it in a letter to her sister Kate, "a Ph.D. in Canadian history is practically an unsalable article and when it is saddled with the wrong sex things are even worse." She was fortunate to get a post at Regina College – there was no man available at the salary offered – where she would teach European history and French for a total of fourteen hours a week.

Hilda found the college confining but she accepted the constraints. She lived in residence with her mother, found a few congenial friends among the younger faculty, and worked hard as a teacher. She did find time to revise and publish her thesis and she also became a popular public speaker in the city on national and international events. Hilda published two articles on the problems of democracy in the *Dalhousie Review* but she had little time or opportunity for scholarly research.

The war brought more opportunities but it was still a serious handicap to be a woman. She taught in the history department at the University of Toronto for a year as a replacement for professors who had enlisted but there would be no permanent place for her there – or for any other female professor – for some years. The influx of veteran students after the war did mean a move to the University of

Saskatchewan at Saskatoon in 1946 although even there it was common knowledge that the department of history would have preferred a male candidate.

Then, in 1949, the federal government named Hilda a member of the Royal Commission on the Development in the Arts, Letters and Sciences. The Commission was appointed because Canadian nationalists were becoming increasingly concerned about the threats to Canadian identity. The Cold War had created an international context in which democracy was being challenged by the proselytizing zeal of communism. Of more immediate concern, however, was Canadian identity in a post-war world in which Great Britain was no longer a major power and the political and cultural influence of the United States was growing. Canadian society somehow had to be protected from the mass culture of the United States. The immediate concern of the government was how to prevent the new medium of television from becoming an American monopoly.

Hilda played an important role within the Commission. She already had firm views on Canadian culture. She saw freedom and equality as estimable values but she was avowedly elitist. Democratic society, in her words, "lives only on the creative efforts of the gifted few and on the ability of the majority in varying degrees to inspire, support and use them." In Canada the gifted few were likely to be smothered by the levelling egalitarianism of North America without the counterpoise of the cultural heritage of the past. How was cultural creativity, rooted in this heritage, to be fostered? Hilda looked to the federal government. For her the federal government had a responsibility to act in the national interest, just as it had in the settlement of the west and in two world wars. And for her it was clearly in the national interest to resist the encroachment of mass culture from the United States.

In the end the Commission recommended a national television network to broadcast Canadian programs as an alternative to American programs, a Canada Council to give grants to Canadian artists and scholarships to Canadian scholars, and federal grants to universities to strengthen their role in the development of the arts and the humanities, even though universities were provincial institutions. These recommendations represented a consensus among the Commissioners. They fitted easily into Hilda's view of the Canadian crisis and because she worked almost full-time on the work of the Commission she was, according to Claude Bissell, Vincent Massey's biographer, "influential in the shaping and the writing of the report."

Hilda's next project was a by-product of her work on the Commission. *So Little for the Mind*, published in 1953, was a critique of the anti-intellectualism of "progressive education" in Canada, with its stress on the importance of stimulating the interest of the child and of avoiding the humiliation of failure. Hilda challenged the equation of democracy with social conformity and stressed the personal and social benefits of intellectual challenge. The book provoked bitter controversy. Educational administrators denounced it as reactionary but

many teachers and parents shared her misgiving and supported her emphasis on higher academic standards. Hilda did not back away from debate; over the next few years she zestfully responded to her critics in interviews and lectures.

Hilda was now a national figure. She became a member of the Royal Society of Canada, the first woman president of the Canadian Historical Association, a recipient of the Order of Canada and of three honorary degrees. She welcomed the recognition but devoted most of her energies to academic pursuits. She continued to take her teaching seriously and from 1958 was also head of the history department at the University of Saskatchewan. She found more time for historical research; *Quebec: The Revolutionary Age 1760-1791* appeared in 1966 as part of the Canadian Centenary series. In 1970 she retired from Saskatchewan and took up a three-year appointment at Queen's to write a history of that university. Her health was declining but her determination and her sense of duty sustained her. She completed a draft of the first volume of the history before her death from cancer in 1975.

Through most of her life Hilda was a woman in a male-dominated world. Her academic opportunities as a graduate student and as a professor were limited by her gender. She could be angered by male arrogance and frustrated by male bias but she never became a radical feminist. Her view was that the recognition of women's rights was less important than getting things done. More could be accomplished, she believed, by operating within the system than by challenging it. There was, as she often said, so much to do and so little time.

It would be misleading, however, to give the impression that Hilda was stern or austere. She was not at ease with strangers, and often gave the impression of being formal and reserved, but among family and friends she was witty and amusing, sensitive and supportive, and generous with her time and her money.

Central to an understanding of Hilda Neatby was her Christian faith. She was a faithful Presbyterian throughout her life. She felt secure with the intellectual rigour of Calvinism. Hers was a demanding faith which fuelled her sense of duty and of civic responsibility. It also informed her critique of the modern world. The Enlightenment, as she saw it, had led to a too exclusive worship of reason and science and to the equation of freedom with egalitarianism. What was needed was a renewal of faith "as the force needed to give discipline and direction to life." Her own life was an illustration of the discipline and direction which faith could provide.

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Marion G. Powell

Marion G. Powell

by JEAN (BROWN) SONNENFELD

DR. MARION (GRAY) POWELL WAS A PIONEER AND TRAILBLAZER in her medical work with women. Thanks to her, many of the barriers to better health care for women have been lowered or demolished. Nevertheless, many younger women today do not realize that just a few decades ago there were legal and cultural restrictions on some of the treatments and procedures that are nowadays taken for granted as an integral part of health care for women.

From the age of five, Marion wanted to be a doctor who could help women. She grew up aware that her grandmother and an aunt had died of complications from becoming pregnant while already very ill: the one with tuberculosis, the other with cancer. She was also witnessing her mother suffering miscarriage after miscarriage. The horror of these observations directed Marion into a long medical career, during the course of which she earned the name "Mother of Birth Control." Thanks to Marion, many women are alive and healthy today who would otherwise have been victims of the suffering she witnessed as a child, a teenager, and later in her practice as an obstetrician-gynaecologist.

The other strong influence in Marion's life was the church in which she was raised – St. Peter's Anglican Church in downtown Toronto. From its founding in 1863 St. Peter's has always exercised a ministry of compassion and caring to the community around it, as well as to the immigrants enduring hardships in northern and western Canada, and beyond to the mission fields overseas. Marion's family were devout evangelical Christians; her father was the Church School superintendent at St. Peter's, while her mother was president of the Women's Auxiliary. Later in life Marion would return to St. Peter's whenever she could to talk about her work, because she loved the church that helped her make her what she was – a mission-minded servant of God. Marion's name can now be found on the missionary tablet in St. Peter's Church.

Born in Toronto, Marion Gray graduated in medicine from the University of Toronto in 1946, specializing in obstetrics and gynaecology. While at university, Marion met Don Powell at the Inter-Varsity Christian Fellowship. Don was a student at Knox College, studying for the ministry in the Presbyterian Church in Canada. Marriage to Don in 1948 was followed by a move to Timmins, Ontario, where Don became the minister of MacKay Memorial Presbyterian Church, while Marion set up her medical practice, with her office upstairs in the manse.

In this northern Ontario mining town, Marion witnessed first-hand how young women with no knowledge of birth control were forced to accept multi-

ple pregnancies, planned or unplanned, at a time when pregnancy could often result in high risk to mother and child. She observed the home life of these women, who too often had so many children that they could not afford to feed and clothe them all properly. Appalled by what she kept seeing, Marion began her crusade to try to help women to limit the number of babies they would bear, both through her practice and through her teaching at St. Mary's Hospital.

In the meantime, Marion and Don could hear the overseas mission field calling them. In the aftermath of World War II movement around the world had become possible again. They applied to the Presbyterian Church in Canada and hoped to go to India, where Marion could continue her medical work with women and Don could serve as a missionary evangelist. Instead, the Presbyterian Church in Canada sent them to work with the Korean Christian Church in Japan, where the Presbyterian Church had no medical work. Don could do his evangelistic work, and Marion was to be a missionary wife with no particular career outside the home. Angry, Marion was not about to let her calling to bring her medical skills to women be denied and wasted. In a day when married women usually stayed home, she was a career woman ahead of her time, as well as a wife, and later a mother.

One of her first acts on arrival in Japan in 1952 was to pass the English-language examination that allowed her to be licensed to practice medicine in Japan. Shortly after Marion's licensure the Japanese tightened the regulations – all examinations had to be written in Japanese. After Korean language study to prepare them for work with the Korean Christian Church in Japan, the Powells moved to Kobe in 1954, where Marion began seeing patients. Her big opportunity came when Yodogawa Christian Hospital was established.

Dr. Frank Brown of the Presbyterian Church U.S.A. had chosen a depressed area of Osaka with few medical facilities to be the site of the new hospital. Marion was to be the obstetrician-gynaecologist on staff, serving alongside two American doctors, bringing "Whole Person Healing" to the community. Marion began her work there by seeing patients in the hospital's first out-patients clinic, then located on a back street of the hospital property.

Koreans in Japan were a despised minority, and were often refused medical treatment – but not at Yodogawa Christian Hospital. Marion kept herself aware of the Korean patients in the hospital, and of their families who visited them. She would alert the local pastors concerning patients who needed someone to talk to them in their own language, or whose families needed pastoral attention. Marion's biggest challenge came in 1957, when a young woman who had suffered two miscarriages came to Marion in distress about her latest pregnancy. The problem was her Rh-negative blood type. Complete blood exchange transfusions of newborn babies with Rh-negative blood incompatibility were already being done in North America. Even though a medical professor in the Tokyo area had already performed this procedure in Japan, the knowledge and skill had not yet been made known throughout the country. When the woman's baby was born, Marion, along with Dr. Ovid Bush, pioneered in performing a successful complete blood exchange transfusion on the

newborn baby. This combination of skill, compassion and nerve meant that the joyful new parents could return home with the gift of a new, healthy baby.

Not wanting to hide any light under a bushel, the hospital had called in the TV cameras. The procedure was publicized so that other doctors could learn and use this lifesaving technique. Don proudly called Marion a TV star. In appreciation, the Japanese government awarded Marion one of its most prestigious medals. Thanks to Marion's compassion and daring, babies in Japan who had hitherto died have grown into adults who are living testimonies to the skill of Dr. Marion Powell and the staff of Yodogawa Christian Hospital. Throughout her life Marion was proud of this achievement.

In the midst of her busy, caring life, Marion's career at Yodogawa Christian Hospital ended suddenly in 1960, when Don became seriously ill with severe hepatitis. The doctors at Yodogawa Christian Hospital used all their skills to try to save his life. But when the hospital reached the end of its ability to treat him, the family was forced to return to North America, where prolonged hospitalization and ongoing medical care in Detroit and Toronto saved Don's life. But with the diagnosis of chronic hepatitis, the door to work in Japan was closed for both Don and Marion. Marion had established the groundwork for the health care of women and babies at Yodogawa Christian Hospital. From now on others were to build on the foundations she had laid.

Back in Canada with a sick husband and three small children, Marion could no longer think of going out to deliver babies during the night. Yet with another door closed to her, Marion again found the window God had left open. In 1958-59, when the family had been home in Toronto on furlough, Marion's interest in teenage problems had been kindled during part-time work with the York Township Department of Health. Now that Marion was home for good, she went back to school to qualify for a diploma in public health. On completing the course, she went to work as the Associate Officer of Health for the City of Scarborough, and in 1966 became the first woman Medical Officer of Health in Canada.

Zeroing in on one of the biggest teen concerns and problems, Marion became responsible for the development of the health and sex education curriculum for the Scarborough Board of Education. This curriculum was so outstanding that it became a model for other school boards across the country. As Medical Officer of Health Marion lobbied for wider access to birth control and family planning, and successfully established the first municipally funded Birth Control Clinic in Canada, serving all women regardless of age or marital status. Always ready to serve women where and when she could, Marion kept the clinic open one evening a week, to accommodate those who could not come during the day.

During the 1960's society's attitude to women experienced a cultural shift. In 1961 the first birth control pill was authorized for use in Canada. Soon after, the feminist movement gained momentum in the United States with the publication of *The Feminine Mystique* by Betty Friedan. Feminism spilled over into Canada, and women began to demand better treatment in all areas of life.

Marion did not jump on any bandwagon. Her primary focus was to help women take better control of their own health through birth control and family planning. Until 1969 the Criminal Code of Canada made it a crime to disseminate birth control information and devices, and to perform abortions. Marion knew all too well that in the absence of knowledge of birth control methods, women were resorting to illegal abortions that were too often botched, with the victims ending up in hospitals or cemeteries. Marion was realistic enough to know that judging, condemning and preaching made no difference to sexual behaviour. Hence her missionary zeal to teach and counsel women about birth control, even though she was breaking the law.

In the liberated climate of the sixties, Marion and others were able to exert the kind of pressure that led to the law being changed in 1969. Birth control information and devices could now be disseminated legally. Therapeutic abortions were allowed subject to approval by hospital committees. Eventually, in 1988, the Supreme Court of Canada decided that abortions no longer needed the approval of a hospital committee, but were the concern of the woman and her doctor – again thanks in part to Marion's unrelenting pressure. She was thrilled that the Supreme Court of Canada quoted a paper of hers in its decision. Now, she felt, the integrity of women had finally been recognized.

However, Marion's work for women did not go unopposed. Picketing and graffiti bothered her, but she was most deeply hurt by the judgment of some that she had lost her Christian faith. Nevertheless, she did not let her personal feelings stand in the way of her vision to serve women and their health needs. She firmly believed that whatever she did for them was done to the glory of God, who had called her to do this work.

When the Bay Centre for Birth Control opened in downtown Toronto in 1973, Marion's boundless energy led her to add weekly sessions there to her already busy agenda in Scarborough and elsewhere. In 1980 she became the Bay Centre's Medical Director, a position she held until her official retirement in 1988. Under Marion the Bay Centre took off; the main emphasis was on family planning.

When women came to Marion, she encouraged them to tell her what they wanted. Through listening to them, she learned that they disliked the side effects of the original birth control pills. Accordingly, she badgered the pharmaceutical companies to produce an effective pill with the lowest feasible dosage and as few side effects as possible. The medical and pharmaceutical establishment disliked being ordered around, but Marion was relentless in her pressure until they bowed to what women wanted. Similarly, she researched better birth control devices, better ways to treat menstrual and menopausal problems, as well as sexually transmitted diseases, and a better method of performing abortions – because all these were what women asked for.

The women who came to the Bay Centre came from all walks of life and were of all ages. By 1989-1990 over 20,000 women had come for help in many areas of women's health. Marion's co-workers would sometimes see her with her arm around a frightened teenager, offering comfort and reassurance. Her

colleagues were fiercely loyal to her, and she trusted them with responsibilities that surprised the medical establishment.

As a professor in the Faculty of Medicine at the University of Toronto from 1972 until her retirement in 1988, Marion taught thousands of students about sexuality and the health of women. A cross-appointment enabled her to teach graduate students in nursing, pharmacy and physical and health education. She influenced a generation of medical professionals to take a more responsive and caring approach to the health care needs of women. In return, her students clamoured to train with her at the Bay Centre, and at its successor, the Regional Women's Health Centre.

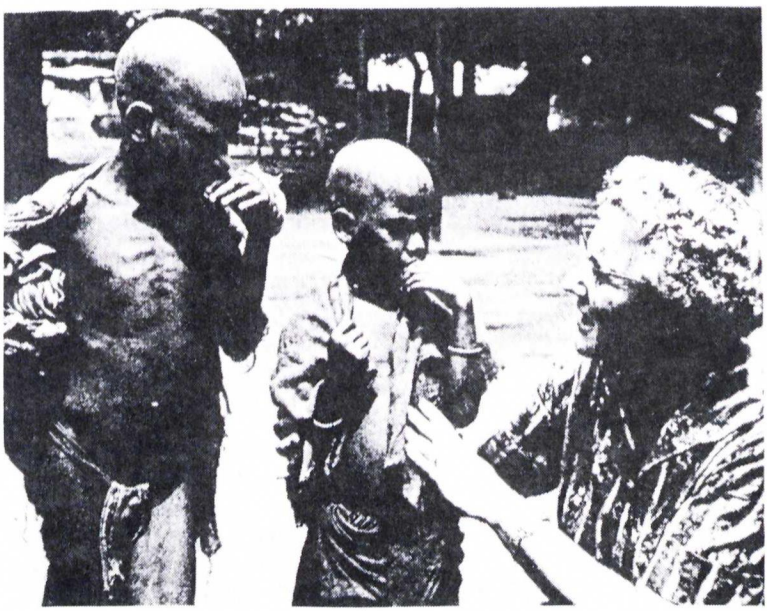
Eager to find as many avenues as possible, by which to spread her message, Marion was a member of a "panel of experts" who wrote regular columns for teens in the *Toronto Star*. Her mission extended to service with Planned Parenthood at the Toronto and national levels, as well as to several other boards and associations. Even after official retirement she could be found at work in old and new haunts, wherever she could be of service.

During her lifetime of work for women, Marion, the Mother of Birth Control, received many awards and honours. She was especially proud when she was awarded the Order of Canada in 1991. She was also granted the Persons Award, the Gardiner Award, and the YWCA Woman of Distinction Award. She was excited when she learned that she was to receive the Canadian Medical Association Award. When she died suddenly, it had to be awarded posthumously. As well, the University of Toronto granted her an honorary doctorate posthumously. Marion's name lives on in the Marion Powell Award, given yearly to an individual who has earned a position of leadership for work on behalf of women's health.

Through all the challenges and stresses of Marion's work, her husband Don was her greatest supporter, sitting in the audience when she spoke and ready to drive her home after evening clinics and meetings. Marion was amused to find that her critics were disconcerted to discover that he was a Presbyterian minister. Marion's family also provided great delight and satisfaction. She was a grandma who made cookies on Saturday with the grandchildren, but she was also a grandma who appeared on TV for talks and interviews – unlike other grandmas her grandchildren knew.

When Don died suddenly in November 1997, Marion was bereft, and told her colleagues she did not know how she could celebrate Christmas without him. Then, shortly before Christmas, Marion died just as suddenly, to join Don for ever in the presence of God.

Marion's funeral opened with her favoured hymn, "Great is Thy faithfulness, O God, my Father". As she believed God was faithful, so she was faithful to God and to her women. Her colleagues miss her and lament that there will never be another Marion. She was a formidable and loving person, who performed a formidable and loving mission. Women in Canada and in Japan can thank her for the legacy of better health that she has bequeathed them.



Beatrice Scott

Raja Yeshu Aiya:

The Witness of Beatrice Scott

by JOHN F. SCOTT

BEATRICE SCOTT WAS A MISSIONARY IN INDIA, serving the Presbyterian Church in Canada and the Church of North India from 1941 until her retirement in 1974. Her work on the Bhil Field spanned a time of great upheaval in world events and modern Indian politics, as well as a dramatic shift in the focus of missions. By nature, Beatrice is a warm and gracious yet direct and straightforward kind of person. Far from thriving on or accentuating the romantic and exotic aspects of mission, she remains understated in the extreme. Her life of service included many harrowing and exciting experiences, yet her memory is firmly focused on the people she loves and the ordinary moments of their growth in the Lord.

When pressed, Beatrice could tell of horrendous poverty and disease among India's 800 million. She could share personal stories of ill health including hepatitis so severe that her colleague, Margaret Kennedy, had to commandeer locals to push the stretcher carrying Beatrice through the window of a horribly overcrowded train in order to get her to a hospital. She could tell of sleeping on benches in isolated railway stations, driving a Land Rover through monsoon-swollen rivers, and of attacks by robbers who shot arrows through the vehicle tires. She could tell the story of the jungle hunt for the 'man-eating' panther that kept dragging young children away from the villages of the Amkhut area.

Yet Beatrice never seemed to become caught up in the drama and mystery of India that Western visitors can find so compelling. Her correspondence and her memory focus on the simple human struggles and victories of 'real' people as they walk out a life of faithfulness to Jesus. Beatrice is remarkable not only because she played an important role at a critical point in Asian missions but because her godly character shaped by a living faith allowed her to remain content, focused and simple, despite the tumultuous, sometimes chaotic backdrop of Indian history against which her life unfolded. Such a woman is historically significant and personally intriguing.

On the surface it would appear that Beatrice's deep trust in God's sovereignty simply came to her naturally. Her family had strong Calvinistic, evangelical roots in the tradition of the Free Church of Scotland. The third

of four children, she was born in 1907 to John Scott and Mary Campbell on the family farm on the banks of the Saugeen River in Bruce County, Ontario. The pioneer spirit was still fresh in the family memory as all four grandparents had emigrated from Scotland to carve out homesteads in the Queen's Bush. There was a strong family loyalty to the Presbyterian Church and an historical precedent of full time service. Dr. John Scott, a brother of Beatrice's grandfather, had been an early missionary to Jamaica before becoming one of the first graduates of Knox College, Toronto. Based in London, Ontario, he rode horseback to various towns in Western Ontario to hold services. Another great uncle, Peter Scott, followed his older brother to Knox and full time ministry of Word and Sacrament.

Beatrice's father was a breeder of Shorthorn cattle as well as an insurance agent for the area – demonstrations of the upright business practices and personal integrity that marked his character. Much business was conducted from the family home and it is here that Beatrice and her sister absorbed their intuitive knack of gracious hospitality. Beatrice's upbringing was typical of an Ontario farm family of the era, with hard work and discipline interspersed with simple pleasures, all bound up within the context of a family that marked well the Sabbath rest. Reading and education were honoured in the home and all the children were encouraged to pursue higher education. Following High School, Beatrice went on to complete the year-long teaching education program at Stratford Normal School and then spent eight years teaching in one-room schools in two regions of rural Ontario.

Beatrice's decision to apply for mission service did not come about through a dramatic change of events. It was while still a young girl in Dunblane Public School that Beatrice recalls the visit of a former teacher, Margaret Walks Struthers, who returned to the school to tell the children of her work as a missionary in China. This left a deep impression on Beatrice's memory. As a young teacher in rural Ontario, she recalls being stirred by a visit and speech of Cathy MacKay who served with her husband as a missionary in India. More importantly, however, was a gradually deepening awareness of the Lord's leading while she was teaching in Arkwright and part of a small group Bible study. Beatrice became increasingly convinced that the Lord was calling her to overseas missions. She approached the Women's Missionary Society (WMS) of the Presbyterian Church in Canada about serving in China. The WMS explained that there was no opening in China but that they needed a teacher-evangelist for central India. "It had the feel of what was supposed to be," says Beatrice retrospectively and so she embarked on her new vocation.

Specific preparations for the mission field involved a year's training at the Missionary and Deaconess Training Home , later to be called Ewart College. In 1939 Beatrice went to Toronto to begin her training for India. After the specified one year, her training was extended for a second year at the request of the WMS. There was great concern about the dangers of shipping missionaries on the traditional route via the Atlantic in light of the war in Europe. It was hoped that another year in Canada would allow the possibility of greater safety. During this second year of training, Beatrice completed her BA degree at Victoria College, University of Toronto and took courses in theology at Knox College.

In 1941, Beatrice left for India at last. It was decided that she would travel by the Pacific since the Atlantic was even more dangerous than the year before. She described a long and rather uneventful journey in her Christmas letter of that year, though the world events around her erupted in chaos literally days in her wake. She arrived in Calcutta on the day Pearl Harbour was attacked. She dated her Christmas letter the day after Hong Kong surrendered to the Japanese. She had been in both places only weeks before. She had reached her destination in tumultuous times and she attributed her safety to the Lord. No one had foreseen that Japan would declare war so swiftly and aggressively.

Beatrice arrived in British India. While the political grip of colonial rule was unraveling rapidly, British India continued to be steeped in Victorian English culture and values. Beatrice also entered, in many respects, the mission world of the last century. In her early language training in Landour, nestled in the foothills of the Himalayas, she was living in the same compound as the legendary Dr. Buchanan himself, the founder of the Presbyterian Church's work in India. Such a man could not help but make an impression on Beatrice and, directly or otherwise, pattern some of her evangelistic style. The missionaries themselves worked against a backdrop of epidemics, monsoon floods, difficult travelling conditions, and ill health. These, combined with the harsh tropical climate and the enormous cultural and linguistic barriers, did not stop the work of direct evangelism, teaching and providing medical aid to the aboriginal tribes of this mountainous region of central India.

The house and mission compound that was to be home for Beatrice during the greater part of her years in India was located in Amkhut – the Valley of Mangoes. This enormous white building was two-storied with double verandahs and described by a later visitor as "something you would see in a movie about the British Raj at the turn of the century." In fact, the building was needed to house a number of missionaries and several office functions and its

architecture was an appropriate design for keeping cool. Despite its size, the amenities of the house were still third world, with lizards and insects sharing the space with the Canadians. Yet, the impression was one of staunch British security bringing order and civilization to the colonies. Beatrice remembers the occasions when she served tea to the local Maharajah when he would be touring his principality. A fellow missionary, Ida White, remembers Beatrice as the one who was always the gracious hostess in welcoming guests and making newly arrived missionaries feel at home.

The actual work that engaged Beatrice at first was to learn the Hindi language and then to assimilate the local Bhili dialect. Once so equipped, she would be able to join her co-workers in the practical work of the mission – participating in a variety of evangelistic programs and tours as well as running the schools, hospitals and clinics that had been established as tools of evangelism to serve both the physical and spiritual needs of the aboriginal population. Certainly many letters from the field during the 1940's viewed the educational and medical work as means whereby it could woo the people close enough to expose them to the gospel. Beatrice was still writing occasionally about missions in such light as late as 1964. (" Evangelism Through Education," *Glad Tidings*, January 1964).

Yet, as Beatrice's first term progressed, huge changes were beginning to unfold. In addition to the world war, India was in turmoil politically and socially. Internally, the Presbyterian mission to the Bhils was finding that more and more of the children it was teaching were coming from already Christian homes.

> From the beginning, Dr. Buchanan [had] insisted that the Christians should be literate. [Consequently], almost all the pupils at the central school at Amkhut are from Christian Bhil families. Those in the hostels live under Christian influence, are all Christian Bhils who have grown up in Christian homes.(*Glad Tidings*, March 1947, p.407)

The early evangelistic thrust of the mission had been so successful that a paradigm shift was inevitable. The institutions of the mission were now serving a large population of converts. Beatrice had arrived in India at what was to be a crossroads — a critical period of change for India and the mission.

In 1947 India declared its independence. A short time later her borders began to close to new Christian missions and in particular to missionaries who had not already been working in the country. It became the focus of the

mission boards from all Protestant denominations to re-evaluate the optimal use of this shrinking set of missionaries and resources. Once gone, they could not be replaced. Official Board policy began to stress training the local Christians to prepare them to take over the mission schools and hospitals and to lead the indigenous church that had remained dangerously dependent on foreign resources. But, in many ways, this direction had already been started by visionary individuals in the field such as Margaret Kennedy and Beatrice, as is evidenced from mission correspondence of the mid 1940's. (*Glad Tidings*, March 1946, p.105-6). Nonetheless, the Bhil mission of the 1940's was far from unanimous in support of indigenization of mission leadership. This can be seen in a November 1940 interview with a Canadian missionary. She said of Bhil nursing students,

> They are eager to learn. The work requires infinite patience and constant review of lessons taught, but they appreciate what is being done for them and are worthy of extra time and money. . . . Their own nurses could be supervisors of wards, but not of a hospital or training school." (*Glad Tidings*, November 1940, p 416.)

With the declaration of independence from British colonial rule and the birth of the two nations of India and Pakistan, there was great upheaval and uncertainty. Beatrice recounts stories of mass movements, refugees, violence and rapid social change that swept the country. In the region of the Bhil mission, the maharajah was stripped of power overnight and soon lost even the titular position promised the princes in the independence agreement. The local people went from being like serfs in a kingdom largely owned by the maharajah to being granted ownership of their own land and voting in a democratic election. The old India was swept away and the new India wanted to work quickly to catapult herself into the twentieth century.

With an eye to educational credibility, the Indian government would give full high school accreditation only to schools with at least three university graduates on staff. So, Beatrice who had providentially earned her BA while waiting for safe passage to India, was transferred from Jobat to Jhansi where she was principal for two years. A replacement at Jhansi in 1951 allowed Beatrice to transfer back to the Bhil mission becoming Supervisor of Village Schools based in Mendha .While this permitted her more opportunity to do evangelistic work, the flavour of Beatrice's career became more focused on the professional and educational development of the mission schools. Her

letters tell of camp meetings and specific converts, but even the style of evangelism would soon be forced to change in response to new barriers and new opportunities. As Beatrice writes,

> . . . more people are showing an interest in the word. The political situation has helped to encourage the village people to think and decide for themselves. During these weeks they have cast their first vote in a government election. (*Glad Tidings*, April 1952.)

For many years Beatrice combined teaching and evangelistic work but by 1962 she was serving full time as Principal of Amkhut School. Her administrative position permitted her to focus more completely on the development of an educational program that would train the Indian people to manage their own churches, schools and hospitals. While never diminishing the importance of personal salvation of everyone she met, Beatrice recognized the necessity of equipping the local church in order to permit those Indian Christians to minister to the unsaved. The mission shifted from being one of evangelism to one of discipleship – with a view that only discipleship could lead to greater evangelism.

This shift was a remarkable one. It demonstrates, in Beatrice, a person well-attuned to current politics as well as mission and educational strategies. But, more tellingly, it demonstrates a person well-attuned to the voice of the Lord and submitted enough in spirit to permit a personal preference for direct evangelism to be superseded by a decision to serve in administrative functions. And out of that submission – however downplayed by Beatrice today – came great life.

In 1969, the entire administration of the Amkhut School and village schools was transferred to Indian personnel. A year later, Beatrice rejoiced at the November 1970 announcement of the formation of the Church of North India, a coming together of Baptists, Brethren, Disciples of Christ, Anglican, Methodist and Presbyterians. This was an achievement of sovereign grace brought about by much prayer and humble attitude on the part of many Christians like Beatrice. When she arrived in India, the mission was a Presbytery of the Presbyterian Church in Canada. Now, she served an exciting new church led entirely by Indian Christians in which foreign missionaries were resource persons. Her last term on the Bhil Field saw her actively stepping down from her positions in order to be available as an Educational Advisor to the local people who now managed the schools.

Beatrice retired in 1974. She returned to Canada and now resides with her sister in Port Elgin, Ontario. She returned to India for a visit in 1988, at the age of 80, where she was greeted with great warmth and esteem, garlanded with flowers from the people of Amkhut, Jobat and the other towns and villages of the region. She was able to meet the fruit of her labour and observe the local Christians she had helped to teach, disciple and encourage and rejoice in their leadership skills in the parishes, schools, and hospitals. In retirement, Beatrice continued to accept speaking engagements which allowed her an opportunity to tell of her work in India as a vehicle for spreading the gospel. She has been very active as a teacher, elder and Clerk of Session in her local congregation (Tolmie Memorial, Port Elgin) and continues to participate and lead Bible study and prayer groups. These 'means of grace' have been consistent all through Beatrice's life and are perhaps the reason for her ability to be so content in whatever her surroundings – as teacher in rural Ontario, field evangelist and school administrator in India or retiree in Canada.

Many Canadian Presbyterians will remember Beatrice Scott as a visiting missionary who travelled to churches across Canada during her furloughs to explain the work among the Bhil people of central India. Although she often spoke to large congregations, she always preferred addressing children. Armed with a large bundle of clothing and hats and ornamental knives and household pots, Beatrice transcended cultural barriers by having children dress in the typical clothing of the Bhil people and by having them touch the day-to-day utensils of a Bhil family. As a young nephew, I, too, remember being commandeered to be a proud model at some of these church events. Beatrice would tell us of Bhil children who loved Jesus, capitalizing on the opportunity to evangelize on this side of the world. Dressed in a beautiful blue and gold sari, she seemed simultaneously exotic and commanding, elegant and warm. As we sat cross-legged on the floor around her, she taught us a song that was a favourite among the churches and schools of her region.

Raja Yeshu Aiya, (King Jesus came)
Raja Yeshu Aiya

As we struggled with the Hindi words, she would encourage us with a loud "Shaw-bosh" – a Hindi word for 'well done' that had become and remains today a solid part of her English vocabulary and her affirming character. Yesu is Rajah!

Beatrice Scott – a woman who teaches and lives the message that Jesus is King.

Margaret Jean Taylor

Margaret Jean Taylor

by HELEN SCOTT SINCLAIR

IT IS NOT SURPRISING THAT MARGARET TAYLOR'S LIFE has made her a trail blazer. Born in the Presbyterian manse in Dresden, Ontario, spending her childhood in Walkerton, Ontario, receiving her elementary and secondary education in Prince Albert, Saskatchewan and a B.A. from the University of Toronto, she was merely following the example of her parents, the Rev. R. G. and Mrs. McKay. Not only were they deeply mission-oriented but they were on the cutting edge of several of our Church's ministries for young people. They were involved in the first Summer School for Young People held at Knox College, Toronto, took a group of young campers from Walkerton to Kintail Camp in 1930, instigated and were on the staff of the first Saskatoon Summer School for Saskatchewan young people in 1931. Her mother took a group of C.G.I.T. girls for a camping experience at Christopher Lake, north of Prince Albert. Margaret was taken to the Mistawasis Indian Reserve, and was acquainted with Rev. William Moore, his sister Wilma and his revered mother, as well as some of the native people.

On the McKay family's annual journey by car to a grandparents' farm in Ontario, 'mission' stops were always made along the way – at Round Lake, where Margaret saw the cairn erected by the native people in memory of Dr. Hugh McKay, founder of the Mission; at the Birtle Residential School; a visit in Winnipeg with her great aunt, the widow of Dr. McKay; and sometimes a call at the Cecilia Jeffrey Residential School in Kenora. Missionaries on furlough often stopped at Prince Albert, and since it was the great Depression they always stayed overnight in the large manse. Margaret remembers when the Rev. and Mrs. Young, missionaries from India, taught her the Hindi words for "Jesus Loves Me" when she was eight years old. Theological students, on their way to summer mission fields north of Prince Albert, usually stopped overnight at the manse. Margaret was introduced to our church, locally, nationally and internationally, through Mission Band, Sunday School Choir, Canadian Girls In Training, and Presbyterian Young Peoples Society. While in Mission Band, she earned her Life Membership in the Women's Missionary Society.

Margaret's Prince Albert years, from 1931 to 1942, instilled much more in her. Hospitality was practised on a daily basis. Her home was open, and offered a warm welcome not only for a meal or a night, but for weeks and even months! Rarely did the large Manse house only the McKay family, and there was always someone needing shelter for an extended period of time. They were a strange but interesting mix, from a Russian prima donna who had been converted by Dr. Jonathan Goforth, to a woman whose husband was in the Penitentiary where her father was Protestant Chaplain for seven years. On rare occasions he was granted permission to bring a prisoner who was being released, to his home, for a cup of tea and a snack, before taking him to the train. Two English children, six and eight, came to Prince Albert as war guests and lived with the family for five years. Life was full of drama for Margaret, as she grew up, and she learned to have a great love and compassion for people of all kinds.

The summer of 1942 was to be a determining one for Margaret. Having just graduated from High School and searching for which direction her life should take, she attended the Saskatoon Summer School, for a second year. At the closing service of Re-Dedication, Dr. John Brent challenged his audience of young people to commit themselves to Service for the Lord. That night, Margaret felt the message was God's call to her – that God needed HER to serve Him. She decided that she would earn her B.A. degree and then take the one- year course at the Missionary and Deaconess Training School in Toronto. This sense of Call has permeated Margaret's life.

At this time the McKays returned to Ontario when her father accepted a Call to Woodbridge Presbyterian Church. Margaret registered at University College, University of Toronto, and lived with the student Deaconesses at Westminister House on St. George St. On weekends she returned to Woodbridge to help in the church because her mother's health had deteriorated. Between her second and third years, Margaret accepted a summer appointment with the Women's Missionary Society as a student Deaconess to Val d'Or, Quebec. There she worked alongside the Rev. Donald MacLeod, giving leadership in the Sunday School in both Val d'Or and Pascalis, led mid-week groups in both places, ran a two-week Vacation Bible School and directed a ten-day girls' camp on an island. Because of extensive forest fires she was pressed into volunteer service registering fire fighters, and later helping in the distribution of the bales of clothing sent in for those who had been burned out.

In Woodbridge Margaret met Denton Taylor, a Professional Engineer, at the tennis court! On her return from Val d'Or they became engaged and were married in June 1945, shortly after Margaret's graduation from university. She

says "Denton was aware of my sense of Call, and in a way I have been an unpaid Deaconess for most of my life." She was Superintendent of the Sunday School in Woodbridge, had an Explorer Group, led a large and lively C.G.I.T. group, and sang in the choir. Their first child, Kenneth, was born while they lived in Woodbridge. Denton was later transferred to Hamilton and, living in Burlington, the couple became involved in the work of Knox Church. Denton was ordained an Elder, and served as Church Treasurer. Margaret was co-teacher of a large Teen Class. She was also asked to organize a Young Women's Evening Auxiliary, and when the Taylors moved from Burlington to Belleville, this group honoured her by naming itself the Margaret Taylor Evening Auxiliary.

During these years two daughters were added to the family and Margaret wrote several series of the Church School lesson materials for the Presbyterian Church. She directed two girls' camps at Camp Kintail, and one at Camp Goforth. She also served on several national committees such as the Committe on the Laity, and the Committee on the Place of Women in the Church. In 1951 Margaret was appointed to the Board of the Missionary and Deaconess Training School. It was a time of transition at the School. The Principal, Mrs. Ralston was retiring, and search for a successor began. The Board was without a Chair and Margaret was urged to let her name stand for this position. Somewhat in shock, she suggested several factors why she was not suitable for this task. Foremost were two reasons – she had three children under ten years, and no woman had ever been a Board Chairman in the Canadian Presbyterian Church. However, her name was accepted by the 1957 General Assembly meeting in Vancouver without any discussion about the change of tradition.

Maragaret learned in Burlington that the Lord provides for our needs. A single, older woman moved into the next house and, as long as the Taylors lived in Burlington, she was a dedicated, ever-ready baby-sitter for the children so that Margaret could attend meetings in Toronto. Then, in 1957, the Taylor family moved to Belleville. The Board of the Missionary and Deaconess Training School had previously asked the General Assembly to allow the Board to appeal throughout the church for funds for a new building. Margaret had lived in the old building for three years and knew how great the need was. Now it became her task to present this request again to the General Assembly, but she soon discovered that the Board of Administration was opposed to such a request at that time and asked her to withdraw the recommendation. When she expained that the will of the Board was that the recommendation proceed, the General Assembly approved the request.

Margaret Webster was assuming her new responsibilities as Principal of the School and suddenly she had a building Campaign facing her too. The two Margarets began planning immediately. They called a meeting of the executive within a few days, and with Margaret Webster's organizing abilities, a framework for launching the Campaign was set. During the summer Margaret Taylor personally recruited people for the key posts on the Campaign Executive and the response was most encouraging. The first meeting of the full Campaign committee was held in September, 1958 and Margaret Taylor assumed the dual role of Chairman of the Campaign Committee and Chairman of the School's Board.

A campaign contact person was recruited in each presbytery, and a quota was set for each congregation. It was felt that the chuch would have to be told of the need so plans were made for Margaret Webster to visit the Presbyteries in the Maritimes and Quebec, and Margaret Taylor would visit the ones in Western Canada and Ontario. She pays special tribute to her father and step-mother, who came to look after the family when she was away. Her father passed away shortly after her return home and she missed his encouragement greatly, but her step-mother supported her until the end of the Campaign. During the Campaign, Margaret's family called themselves "The Home Campaign Committee" and the children made Welcome Home signs for the front hall door, when she returned from a trip.

It was hard to be away from her family so much, but she recalls, "somehow I was able to immerse myself in whatever I was doing. When I left home in the small hours of the morning, to attend meetings in Toronto, I immediately became the Chairperson, and often did preparation work on the train." The co-operation of the Campaign Executive was a splendid example of Christian people with a variety of gifts, working together for a common purpose. Margaret spent many Campaign hours at home, keeping in touch with all of the Presbytery Conveners by mail, and writing letters to donors, sponsors, groups and individuals. Her typewriter was busy.

As money came in it was invested and earned enough interest to cover Campaign expenses. However, the Campaign was made more difficult because it did not have the support of the Board of Administration which advised the committee that the full amount of the projected cost must be collected before a tender could be called. With costs ever increasing, this seemed an impossible goal until the General Assembly, meeting in Guelph, approved the Board's recommendation that a call for tenders could be made when three-quarters of

the estimated cost, or $375,000, was received. Next, permission from the Trustee Board was needed to demolish the old Westminster House and begin reconstruction. Eventually this authorization did come, and work began. The people of the church gave with their whole hearts, yet without the support of the Church administration this project did not attract large gifts.

During this time the School's Board arranged for temporary office, class and lunch space, and students were billeted in the homes of hospitable Presbyterians. Another decision was to shorten the School's name to Ewart College, to honour Mrs. Thomas Ewart whose home had been the first training school in 1897. After the completion of the new building Margaret's six year term as Board Chairman ended, but one year later she was appointed to the Church's Administrative Council where she chaired a Committee on the sensitive issue of limiting the tenure and appointments of the clerks of Assembly. She became Vice- Chairman and later Chairman of the Board, and presented the Board's report to the Assembly in 1970.

In the midst of this Margaret played major roles in two Pre-Assembly Congresses. In 1967 she was Registration Convener for the successful congress held at Queen's University. No such congress had met for some time and Dr. Hugh Davidson was anxious that this every-four-year event be reactivated. In 1971 Margaret was both chairman of the Planning Committee and of the Congress held at the University of Guelph. The following year she was appointed Chair of the new board of Congregational Life which was to integrate the overlapping services to congregations by the boards of Christian Education, Evangelism and Social Action, and of Stewardship and Budget. A major attempt was made by all to make this new configuration work. Margaret knew that it was painful for some dedicated workers. She served that new Board for four years.

From 1976 to 1981 Margaret chaired the Communication Services committee, five years fraught with stress and progress. Because of her responsibilities as Chairman of a board or committee, Margaret reported to seventeen General Assemblies, yet never had a vote until 1982 when she attended as an equalizing elder. That year the Assembly was deluged with overtures, petitions and memorials regarding the ordination of women. A committee dealt with this issue during the Assembly but reached an impasse. A special Task Force on "Liberty of Conscience as it Pertains to the Ordination of Women" was then set up to do further study and report at the next General Assembly, and to her great surprise Margaret was named its Chair. Although several members

submitted a Minority Report to the Assembly, the Recommendations of the Task Force were approved, re-affirming the decision of the 1966 General Assembly to ordain women as Teaching and Ruling Elders.

In 1984 Margaret was honoured when the Presbyterian College, Montreal granted her the degree of Doctor of Divinity, *(honoris causa)*, and the following year she was appointed by the Canadian government to the Canadian Advisory Council on the Status of Women. She served on this Council for three years and her contribution was unique in that she was the only full-time homemaker! The Council's Annual report described her as "a speaker, writer and board member, . . . a champion of equal rights for women in church vocations." This exposure to Federal Government circles in Ottawa, and beyond as her assignments took her, was a significant change for Margaret. As she commented, " it was an unusual experience to receive an honorarium for attending a meeting."

From what has been written of Margaret's volunteer work, someone might wonder when she was at home. In reality, she was always fully involved with her family, and her local church. The Taylor home was full of life – her three children were a joy and their friends were like family. Other young people – two nurses from Korea, a young man from Guyana, nurses training in Belleville – were welcomed within the circle. A young man of sixteen lived with the Taylors for three years and is still a part of their family. Frequently a visitor at church would be brought home to lunch. The Taylor home was a "people place."

The Taylors moved to Belleville when St. Andrew's Church was involved in a new outreach work and Margaret and Denton were asked to participate. Denton became superintendent of a Church School for 10 years, and Margaret began teaching a Teen Class which she continued for over 20 years. When the new congregation of St. Columba was formed, they became charter members – Denton was the first Clerk of Session and Margaret was on the Building Committee for the new church. Those were 32 exciting years of working together with wonderful people and forming precious friendships that made it difficult to leave this church family when they moved to Elmira, Ontario, in 1989. A welcome awaited them there from their daughter's family and new friends were added at the Gale congregation where they are now buttresses rather than pillars of the church.

What special gifts did Margaret Taylor have, that led the Church to call upon her so many times for leadership? She had determination to see a task through to the end, and unbounded enthusiasm. Her sense of fun made many tedious tasks enjoyable. She has been a good team player, and she felt Called to Serve. Margaret sees herself as a very ordinary person who has had the privilege of working with a lot of outstanding people. She has felt God nudging her into many unfamiliar pathways. Perhaps most of all she has had a heart full of love, and insists that it was the love that she received in return that sustained her in difficult times.

Margaret Taylor's life has been dramatic in a quiet way. The Church has benefitted greatly from her sense of Call. Countless people have come within her circle of caring. As she herself looks back over the years, she pensively says:

> My central joy was in the family God has given me. It still is. I have not had good health, but through fractures, major surgeries, and all else, God has seen me through. Denton, our three children and their spouses, and our eight wonderful grandchildren are my greatest joy. I have seen each day as God's gift, and have looked into it for adventure. God is good.

Margaret Webster

Margaret Webster

by IRENE DICKSON

AT THE OFFICIAL OPENING OF THE NEW EWART COLLEGE BUILDING in 1962, Dr. Wasson, former Chairman of the Board, said, "Memory is the strongest and the most inexplicable power with which you and I can wrestle."

I wrestle with my memory of Dr. Margaret Webster with whom I had the opportunity to work and learn at Ewart, I remember these scenes:

> the chapel, with Margaret present, whenever possible, at morning and evening worship;
>
> the office area where Margaret's door was open for students, faculty and visitors;
>
> the lounge after the Sunday evening meal with Margaret gathering Ewart students, residents and guests for a hymn sing
>
> the tables set for six people at evening dinners with gleaming white tablecloths, Margaret giving thanks, encouraging conversations and graciously introducing guests
>
> the rocks, trees, and sparkling water at Ryde Lake Camp where Margaret encouraged faculty and students to learn skills in camping, to enjoy nature, and to grow in Christian community and worship.

However, long before I walked through the doors into the Ewart foyer, Margaret had already left a trail of memories in the Church. Those memories begin with her birth in London, Ontario, and her life in Charlottetown where her father was the minister of Zion Presbyterian Church for 22 years.

The influence of her parents meant that from the beginning Margaret was raised in an environment of faith, dedication and self-discipline. These qualities developed early in Margaret herself, building into her very being strength of character and an unusual understanding of the Presbyterian Church.

From her mother, Margaret acquired an appreciation of good music, a love of nature and an attachment to small dogs. From her father, Margaret learned the demands of ministry and an appreciation of her father's administration of a large congregation. Involved in the local church, Margaret was first a pupil

and then a teacher in the Church school, a member and leader of C.G.I.T. and a happy participant in the choir. Since her mother occasionally took her to meetings of the W.M.S., Margaret learned very early about presbyterials and synodicals. From her father she absorbed an understanding of the existence and functions of sessions, boards of managers, presbyteries and synods. When later she was asked to be an elder at Trinity Presbyterian Church, no one had to explain to her the duties and demands that came with the office.

Her education succeeded step by step through schools in London and Charlottetown until she earned a Bachelor of Arts from the University of Western Ontario and a Bachelor of Education from the University of Toronto. Later Margaret acquired a Master of Education degree and a Doctor of Philosophy degree while she was Principal of Ewart College, a major accomplishment for a person engaged in full-time work. Though granted a sabbatical to give her a measure of freedom in her doctoral studies, a sabbatical never took her completely away from special responsibilities at Ewart.

The record of her employment in the life of the Presbyterian Church covers a period of 42 years – an amazing length of time in which each new work opportunity built on her previous experiences.

Margaret began her professional life as National Girls' Work Secretary. Her responsibilities included preparation of materials for use as program guides, the writing of a weekly column in the Sunday School paper for teenagers, *The Challenge*, travel across Canada to visit groups and to hold leadership training events. On those visits, Margaret also met with ministers and the people responsible for youth groups. She also directed or gave leadership in camps for girls in every synod of the Presbyterian Church. In fulfilling these duties, Margaret gained a first-hand knowledge of the Church across Canada.

The next step came when Margaret was appointed to the staff of the Canadian Council of Churches as Associate Secretary of its Department of Christian Education, with particular responsibility as National Secretary for Canadian Girls in Training. She was now in charge of the administration of national policies and plans for a C.G.I.T. membership of 50,000 girls and their leaders in the Baptist, Disciples, United and Presbyterian Churches. Her time and energy were consumed by meetings with committees and boards of the Canadian Council of Churches, its Department of Christian Education, as well and the C.G.I.T. committee and its sub-committees. Margaret wrote articles for *The Torch*, the magazine for leaders of C.G.I.T. She also travelled to meet with C.G.I.T. boards in each province, conducted leadership events and

participated in rallies for girls. During this period she planned and directed the first national C.G.I.T. camp.

All of these activities gave Margaret extensive contact with ecumenical work in Canada, the United States and Europe. Later on Margaret would move into close association with the Religious Education Association of the United States and Canada (Member, Board of Directors), the Association of Presbyterian Church Educators (Church Educator of the Year 1983), the Association of Professors and Researchers in Religious Education (President, 1981), Joint Educational Development (Seminary Liaison and Chairperson of Seminary Task Force), the World Presbyterian Alliance, and the World Council of Churches. Later, on her appointment to Ewart College, she would study at the Ecumenical Institute of the World Council of Churches at the Chateau de Bossey, Switzerland. This study in Europe would enable Margaret also to travel to observe a variety of educational institutions in France, Germany, Sweden, England, Scotland and the United States.

Following her employment with the Canadian Council of Churches, Margaret was appointed Director of Organization for the Women's Missionary Society (WD) of the PCC. With all her previous experience, Margaret moved with confidence into her new duties of planning and organizing efforts to strengthen the work of various groups and auxiliaries of the W.M.S. The groups included Children of the Church and Explorers, C.G.I.T., and evening and afternoon W.M.S. auxiliaries. Margaret recognized the need for more support for leaders of all groups, and recommended the appointment in each synod of Regional Secretaries, later known as Area Educational Consultants.

It should be obvious that at this point Margaret Webster had acquired a broad knowledge of the Presbyterian Church in Canada and that she had come to realize how much the Church needed to do to provide leadership in all aspects of its educational ministry. No wonder then that the General Assembly of 1957 named her to be the Principal and Professor of Christian Education at the Missionary and Deaconess Training School on St. George Street, Toronto. In 1962 when a new building was erected, the name was changed to Ewart College.

During her 26 years at Ewart College, Margaret Webster also taught for one year as Lecturer in Christian Education at McMaster Divinity College in Hamilton and for several years as Adjunct Professor of Christian Education at Knox College and the Toronto School of Theology.

There were many noteworthy accomplishments at Ewart College during the time that Margaret was principal. The College became co-educational.

There was a gradual increase in faculty from one to four persons. Two curriculum reviews led to considerable change, with students eventually being able to complete, over a period of four years, a Ewart Diploma in Christian Education and a Bachelor of Arts degree in Religious Studies at the University of Toronto. When students arrived at Ewart College with a degree, they were able to move into studies for a Ewart Diploma and a Master of Education degree. With the deep concern that Margaret Webster had for the quality of all aspects of educational ministry in the Church, she had the wisdom to introduce Continuing Education courses for lay persons, college graduates and ministers. Outstanding leaders were brought for periods of one or two weeks to the College for these events – people like Hans-Reudi Weber, Sara Little and Walter Brueggemann.

Included in the studies at Ewart, field education throughout the year was emphasized. At the end of year one a month-long practicum was held; Margaret realized it was necessary for students and faculty to spend time learning skills for group leadership and camping. Following year two internships were also set up with Presbyterian churches so that students could gain practical experience in congregations.

Over the years Ewart College became the only college of the Presbyterian Church in Canada with the purpose of educating persons for specialized ministries. Graduates moved into all kinds of positions as Directors of Christian Education, inner city workers, hospital visitors and overseas missionaries. Quite naturally there developed, both in Canada and abroad, increased recognition of Ewart College as the College of Christian Education of the Presbyterian Church in Canada. It is my conviction that this development would never have taken place without the initiative, hard work and vision of Margaret Webster.

It is absolutely astounding to think about the growth and development which Margaret was able to support at Ewart in two other areas – the new building and finances. From a house which functioned in the beginning with no budget grant and inadequate space, a residence for 60 students was built in 1961-62 to provide classrooms, chapel, library, assembly hall, offices and everything necessary for a college with residence accommodation. The work that Margaret Webster and Margaret Taylor (Chairperson of the Board) did at that time demanded much planning, travel and effort.

In the beginning Margaret Webster had no secretarial help at all. Administration work had to be done by her at night. It was Margaret who initiated the search for people in the Church to work for Ewart in the office. Increased revenue came from the residence and helped to cover residence costs. It was

also Margaret who supported the establishment of a Resource Fund in 1974. The response of people in the Church was generous both for the building and later for the Resource Fund. The self-discipline Margaret learned from her childhood, the travel experiences she had, and her strong determination to make the Presbyterian Church aware of its need for Christian education made all of these accomplishments possible.

A few words must be written about her educational philosophy. Margaret was motivated by a recognition of the imperative of Christian education in the Church. This imperative meant that there must be preparation and support for any educational ministry. The need of lay people in congregations including not just children but young people and adults was so great, and indeed it still is, that there had to be people constantly preparing and studying to give leadership. Always in such learning, Margaret stated again and again that the learners must be involved in their own learning. She always worked and hoped for a greater integration of theory and practice in education, with theory and practice being more adequately informed by an understanding of cognitive, faith and moral development of the learners. There had to be intentional education and socialization filling complementary roles in order to stimulate and support faith development.

These philosophical ideas are the very ideas expressed recently in *Faith of our Foremothers* (Barbara Anne Keely, ed., 1997). Celebrating the contributions of 12 United States religious educators, the author states, "If the list expanded beyond the United States, Margaret Webster would have been considered. A Canadian, Margaret Webster was the president of APRRE (Association of Professors and Researchers in Religious Education) in 1981." Keely also recommends an article written by Margaret, "Imperative for Religious Education: The Integration of Theory and Practice", (*Religious Education* 77 (March – April 1982): 123-31).

In Margaret Webster's doctoral thesis, "Towards a Cognitive Developmental Approach in Religious Education: A Study of Developmental Stages in Certain Aspects of Religious Thinking," Margaret stated a particular problem concisely,

> At present, Protestant church schools usually accept with alacrity any teacher-volunteers, with little or no concern about their adequate preparation. Much greater care in teacher selection, development and placement is necessary. Teacher education, including developmental theory, must become a prerequisite.

Such an understanding of education in the church calls for all the leaders involved in education to co-operate and work together – clergy, professional theologians, diaconal ministers and lay people.

When a person like Margaret Webster retires from work, there are usually occasions in which the person is honoured. The Presbyterian College in Montreal had already granted her a Doctor of Divinity degree *(honoris causa)*. Now at her retirement the alumni of Ewart College hosted a dinner in her honour at the Inn on the Park, Toronto. Her own college bestowed on her the honorary title of Principal and Professor of Christian Education Emeritus.

During her 42 years of work in the Church, Margaret Webster wrote many articles and essays. She was the driving force behind writing the book *To Keep the Memory Green*. In all her writing there was amazing breadth, knowledge and concern. There is no better way to conclude this appreciation of her work than to quote some of her writings.

For the book edited by Temp Sparkman, *Knowing and Helping Youth*, Chapter Five, entitled "Moral Development in Adolescence," was written by Margaret Webster. Here Margaret described Kohlberg's studies and gave a concise critique. She wrote:

> While there are limitations in Kohlberg's work religious education is indebted to him for his contribution to an understanding of how persons think about moral issues at various stages of development and how such development can be stimulated.

In the concluding words from *To Keep A Memory Green*, she expressed hopes for the future:

> It is the hope of the Board that the next ninety years will see a greater acceptance of Ewart by the Church and a greater recognition of the value of the College. Ewart is the only institution of the Church committed to the education of people for specialized ministries. It is the task of Ewart's graduates to educate, encourage and support children, young people, and adults in their faith development. As the work of Ewart's graduates is complementary to the work of ministers, so also Ewart College's responsibility is complementary to that of the theological colleges.

Finally, in an unpublished address made to the Board of Ewart College after receiving the honorary title of Principal and Professor of Christian Education Emeritus, Dr. Webster said:

> One of my deepest concerns at present relates to the state of education in the life of the Presbyterian Church in Canada. I see far too much neglect and atrophy in this ministry within our Church. . . . How many adult members are involved in any kind of ongoing study of the Christian faith? What has happened to our Explorer, C.G.I.T. and youth groups? Our Church schools are facing new difficulties – cramped quarters and shortened class time. It is no wonder that membership and attendance in the Church and in educational programs are decreasing.

The Presbyterian Church in Canada has been greatly enriched by the work and self-discipline, critical thinking, devotion and faith of Margaret Webster. Margaret has returned to the familiar environment of London where her home has a lovely garden in which her two Miniature Schnauzers can roam freely.

Mary E. Whale

Mary E. Whale

by MAY NUTT

ON A TRIP TO NIAGARA-ON-THE-LAKE Mary Whale stopped at a grocery store to pick up a few things for a picnic. When she noticed fruit and vegetables from the United States displayed on the counters she asked to speak to the manager to inquire why in the fruit belt of Ontario the store was importing fruit and vegetables from the United States instead of promoting our own Canadian produce! Not getting a satisfactory answer she drove on down the road to a fruit and vegetable stand selling produce from their fields to make her purchase. Mary Whale was a proud Canadian. She was described by one of her colleagues as "fiercely Canadian" and was easily provoked with any detractors of the Canadian way of life, of Canadian products or of Canadian unity. During the first referendum vote in Quebec, Mary was at a Conference in Australia. We at home were commissioned with keeping in touch with the Canadians at the Conference to report on the results of the referendum by telephone.

Mary frequently wrote passionate letters to the editors in prominent Canadian dailies. They were usually on a predictable theme – Canada – and what she felt could be done to improve it. She had definite political views which she shared with those with whom she came in contact. She had the courage of her convictions and expressed them vocally and in writing. She even spoke of her concern for Canada and Canadians in her editorials in the *Glad Tidings*. In 1953 she wrote "We can make this Canada truly great by giving it the most priceless gift of truly Christian Citizenship. When that happens . . . Canadian people will be alive and active and eager to participate in every phase of Canadian life."

Her love of Canada and her journalistic bent may be attributed to her upbringing on an experimental farm, Weldwood, on the outskirts of London, Ontario, where her father was the manager and at the same time Associate Editor of the *Farmer's Advocate*. The Whales were active members of the Methodist Church, later the United Church, where Mrs. Whale was the organist. Family visits to country fairs as background for articles on agricultural subjects bolstered her proud Canadian Heritage. Her father started the Junior Farmers Organization in Middlesex Country and often brought members of the family

with him to Toronto for the Royal Winter Fair. With this background you could count on Mary to uphold the rural point of view in any urban-rural discussion.

During her university years Mary had friends in the Presbyterian Church and at that time transferred her membership from the United Church to the Presbyterian Church. While teaching she used her skills in preparing church school material for The Presbyterian Church in Canada. She taught Sunday School, was a camp counsellor, a C.G.I.T. leader, and sat on denominational, Provincial and National C.G.I.T. Boards and Committees. Mary loved the out-of-doors and because of this you could find her camping on weekends and summer holidays. Her camper vans became a part of her "I.D." through the years as she travelled from British Columbia to Newfoundland. She was an avid birdwatcher and spent many hours along the Bruce Trail and on the nature and hiking trails in Conservation Areas, Provincial and National Parks and generally enjoying nature.

A priority in Mary's life was active participation in her local congregation. In this role Mary was a staunch and wise co-worker and loyal friend to ministers, families, singles, young people and older folk. As a member of Erindale Presbyterian Church Mary was ordained an elder – one of the first women to be ordained after the General Assembly of The Presbyterian Church in Canada authorized the ordination of women as elders and ministers in June 1966. In the following year she represented her Presbytery as a commissioner to General Assembly where she was one of two women commissioners. Predictably she participated in the discussions and moved motions related to Mission Education themes, International Affairs and the report of the Woman's Missionary Society (ED).

When Mary later moved to Toronto and transferred her membership to Gateway Community Church she was also elected to their session, was co-convener of the Search Committees during one of the pulpit vacancies, taught church school and was active on other committees. Mary began her professional career in the Presbyterian Church as Editor of the *Glad Tidings*, the magazine of the Women's Missionary Society (WD) of The Presbyterian Church in Canada in January 1949, thus following through on her journalistic interests. The importance of the missionary task of the church was high on her list of priorities, and some of her early editorials reflected this.

Most of her editorials, speeches and reports ended with a challenge to her hearers or readers to move to a deeper commitment to the Christian faith.

> Upon each individual's witness to the Christian faith today hangs the fate of the world for years to come. If we can work together here in Canada to keep in operation the mission projects of our church, if we can accept the task in hand, whether it be great or small and do that task 'looking unto Jesus the author and finisher of our faith' then we will truly be part of the great world-wide effort to bring the kingdom of God to this earth. Then we can look to the future with hope and courage. Let us therefore 'run with patience the race that is set before us.' (*Glad Tidings*, September 1949)

As Mary worked as the Editor of *Glad Tidings* she felt that if the magazine was to achieve its purpose, its articles and stories should be talked about more, evaluated more, arouse more action in response to their appeal to the interest, the intellect and material resources of the readers. In the articles she chose and in her editorials, she kept before the readership the way the mission task of the church was being carried out and how changes were made over the years. The movement from Canadian control of the work overseas to a sense of partnership with the churches in the Third World was described and encouraged. She rejoiced to see the work being planned, carried out and financed by nationals.

Even when Mary had moved to a different position in the WMS she continued to make a contribution to education for mission through writing and co-writing scripts for filmstrips and slide sets, reports to Council and its Executive, the Board of World Mission and Ecumenical meetings. The section of the 1964 history of the Society on overseas work in *Call and Response* was written by Mary as was the overseas section in *A Lively Story* written in 1989. *Women Who Witnessed* and *On Wings of Faith*, celebrating special anniversaries of the Society, were also written by her. Speaking tours to synodical, presbyterial, local groups and local congregations were always an important part of Mary's life. She also served on ecumenical groups such as the Ecumenical Forum and the Velore and Ludhiana Committee.

From Editor, Mary was appointed to the position of Executive Director (Designate) of Overseas Missions of the WMS (WD)in the fall of 1954. She assumed the full duties of that position in January of 1957. Laura Pelton, her predecessor, after announcing her approaching retirement urged the necessity of special training for her successor. The Society to prepare Mary for the task arranged for her to visit India, Formosa (Taiwan) and Japan for the purpose of

observing and receiving training. This provided Mary with a chance to learn from the ground-up what it was like to be a new missionary in the field.

Not only did Mary fill in for teachers on the staff in India but also got an understanding of how the missionaries related to the churches in these fields. Her humility in these situations endeared her to the staff. She was also able to extend her time in India at the request of the Jhansi Mission Council to assist Miss Maggie Magee in setting up a new Indianized Board of Management for the Helen Macdonald Memorial School in Jhansi. This meant long and arduous work for Mary in addition to her first assignment. On her return to Canada Mary spent a year studying at Knox College. During this training period she was closely associated with Miss Pelton in carrying out the responsibilities related to the Overseas Department.

Wherever Mary travelled she related well to the people she met. Her great love and understanding of people was sensed by the people here at home and overseas. Her curiosity and desire to understand the culture and the religions she encountered helped her make people feel at ease in her presence. She tried to understand how their circumstances impacted on their lives. Throughout the years many visits were made to India, Taiwan, Japan, Nigeria and Guyana. There Mary met with Mission Staff and Church Leaders in relation to policy and personnel matters. As the years progressed Mary indicated that for her a journey to one of the overseas fields was an inspiration and a challenge. She felt that personal contact was the only way in which she could do her job of supporting and encouraging staff as they began and continued to serve the churches overseas. At the same time Mary was aware of the cost of field trips and made every effort to cut these costs to a minimum. After her visits staff expressed their appreciation of her time with them.

Mary particularly encouraged missionaries to share their feelings and reactions to new experiences they encountered. Then as director she challenged people to use their talents and skills to stretch and grow in their faith and in their service. She recognized the potential in people and helped them to see it in themselves. She sought advice of people in the field in relation to staff and administrative problems and tried to get as much feed back as possible. Correspondence Mary received showed how overseas students and other staff appreciated their relationships with her. Mary shared her home, her time and herself with staff and visitors, be they Canadian or from overseas. Many stayed

and were entertained in her homes in Cooksville and Toronto. Often parties were held to celebrate a home-coming or a departure.

In 1972 Mary played a crucial role in the reorganization of the administration of national and overseas mission work. At that time the Society relinquished to the new Board of World Mission responsibility for the direction of finance and personnel serving in mission appointments. Some field staff, especially overseas, were disturbed by this change which Mary sought to interpret to them. Their confidence in Mary eased the situation and helped them not to react completely negatively to what for them was a traumatic development.

Mary's service to the Church and her way of expressing her commitment to her Lord earned her the respect of many. At Mary's retirement party one friend stated what many women felt:

> That through listening to her reports and through any number of conversations Mary helped me to enlarge my understanding of what mission in the world really means.

An Honorary Doctorate which she received from Presbyterian College, Montreal, in 1982 was based on her service to mission and the Church.

Much of Mary's work both as director of the Overseas Department of the WMS (WD) and after 1973 as Secretary for Mission Personnel with the new Board of World Mission involved her in the recruitment and interviewing of students, graduates and candidates for mission appointments at home and overseas. The qualifications which she felt important were first a dedication to God and a willingness to accept the task He gives one to do. Secondly the patience to study the way the church works at home and abroad accompanied by a desire for growth and understanding in the Christian Faith. Mary felt the high calling of mission should not be undertaken lightly. Those who offered themselves for the mission task should understand what they were being called to be and do. Such commitment was a very serious affair in which they were promising to sacrifice, do and give rather than thinking only about what they could get out of the task.

Mary had very high values. She seemed to be hard on herself and at the same time very understanding of others she worked with or met. She always had 'time' for people. Sometimes this got her into trouble as she might be late

for an appointment because she felt people rather than a timetable were important. This came to be known as 'Whale time' amongst her friends. At the same time if she learned or felt something was wrong or unjust she would feel compelled to try to set it right. She did not compromise with wrong, but her natural love and understanding of people was sensed in the countries she visited and so she was respected by people totally different from herself. Mary was always concerned that the contacts she made would grow into continued good relations and would enable her to gain insights to assist in her administrative responsibilities.

As Mary continued in her task as the Secretary for Mission Personnel she continued to take study leaves to up-date her skills. On one such sabbatical where her task was to try to discover the best use of mission personnel in Canada and overseas, Mary travelled across Canada, in Asia and Africa observing, meeting and conversing with Christians fulfilling their calling. The heart of these movements was lay people. These Christians were working to give minority peoples equal opportunities, working to provide the right for people to live as people rather than animals, working to free women sold into the slavery of prostitution, working in a land where the staff of foreign mission boards have been expelled. She encouraged their labour and their belief that God can use what they have. Mary discovered, encouraged and supported through prayer and contributions, the training given by Nationals who lived in the areas of need.

As the Churches and Christian Institutions became indigenous the training of national leaders became more and more important and was a major contribution of mission partners in the West. Mary played an important role in developing the program of study, observation and advanced training for leaders from abroad. When these students were in Canada Mary arranged for them to share their insights with as many Canadians as possible.

Mary retired in 1982 but agreed in September 1990 to return for one year to the Board of World Mission staff as acting Secretary of Education for Mission. Four months later Mary died of a heart attack while serving in a position in the church that dealt with her first love – mission.

In January 1950 Mary wrote words that could apply equally well to the beginning of a new millennium.

We cannot start down the road of a new Half Century without looking back at the scenes we have left behind. We have much for which to be thankful in the years which have gone. God has blessed our church . . . in such a manner that we cannot doubt that there is a part for us to play as members of The Presbyterian Church in Canada in the extension of the Heavenly Kingdom in this land and in the whole wide world. . . . Stretched before us are the hills and valleys of a new era – an era which will need more and more enlightenment which only Christian teaching can give. (*Glad Tidings*, January 1950)