

*Erwin*

*United Church Training School*  
~~*[scribble]*~~



# THE FIRST FIFTY YEARS

1895 - 1945

THE TRAINING AND WORK  
OF WOMEN EMPLOYED IN THE SERVICE OF  
THE UNITED CHURCH OF CANADA

# The First Fifty Years 1895-1945

The Training and Work of Women Employed in the Service of  
The United Church of Canada



THE MODERATOR, Dr. Jesse H. Arnup, at the Rally  
of the Crusade For Christ and His Kingdom, June 10,  
1945.  
Photo by Dr. A. J. Wilson.

One of the outstanding characteristics of the past generation or two has been the emergence of women into the life and leadership of the community and nation. They have crowded the Universities and have entered into all phases of professional life and public service. Always the mainstay of religion in the home, and always loyal supporters of its public ordinances, women in recent years have been claiming their rightful place in the enterprises and government of the Church. In our own communion, the eldership and the ministry have been opened as fields of service. Such organizations as the Woman's Missionary Society and the Woman's Association exercise tremendous influence, both locally and in the higher courts of the Church.

In the fields of home and foreign missions, in deaconess work, in the organized religious and missionary education of boys and girls, and in editorial and executive efforts, the contribution of women has been inestimable. The pages which follow set forth in brief the story of the training and work of the women employed in our communion through the past fifty years.

*Jesse H. Arnup*  
Moderator.

# Pioneers

The first Canadian women to give their lives to the service of the Church were missionaries. Soon after pioneer work at home and abroad had been initiated by the men of the Canadian Churches, it became evident that on the mission fields there was "work for women, which only women could do." In the late 1870's and in the 1880's this realization inspired the founding of Women's Missionary Societies and the sending out of the first missionaries by the three denominations which later joined to form The United Church of Canada.

## The Pioneers Set Out

- 1876—Presbyterian Women's Foreign Missionary Society (Western Division) founded. The first missionary, Miss Rodgers of India.
- 1876—Presbyterian Women's Foreign Missionary Society in Maritime Provinces (Eastern Division) founded. Miss A. L. M. Blackadder sent to Trinidad.
- 1881—The Woman's Missionary Society of the Methodist Church founded. Miss Martha J. Cartmell sent to Japan.
- 1882—Miss Hendrie appointed to Crosby Girls' Home, Port Simpson, B.C.
- 1884—Dr. Elizabeth Beatty began medical work in India.
- 1886—Canada Congregational Woman's Board of Missions founded.
- 1889—Misses M. McIntosh and Graham sent to Honan, North China. Beginning of Methodist Medical Work in Canada, at Port Simpson, B.C.
- 1890—Miss Minnehaha Clarke sent to Africa.
- 1893—Miss Sara Brackbill and Dr. Retta Gifford (Kilborn) sent to West China.
- 1894—May—Methodist Deaconess Home and Training School opened. The Deaconess Order instituted.



Miss Martha J. Cartmell and a co-worker.

The farewell meeting given to Miss Cartwell was held in the Centenary Church Parlor, Friday evening Nov 3<sup>rd</sup> the room being crowded with many of her most personal friends, and sympathizers in the great work she has undertaken, being the first lady missionary sent to a foreign mission field the occasion was one of more than ordinary interest. The Rev. W. Cassin, pastor of the church

(Above)

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From Minutes of 1881 of the Woman's Missionary Society of Hamilton of the Methodist Church of Canada.

(Right)

"The Provisional Board of the Woman's Missionary Society met in the Parsonage on Thursday morning, June 10<sup>th</sup>, with the following ladies present. Mrs. McCallum, St. Elmo, Mrs. Wood, Mrs. A. J. Stephen and Mrs. J. G. Lamb."

Ottawa, June 10<sup>th</sup>, 1886.  
Minutes of Founding of Canada Congregational Woman's Foreign Missionary Society.

Ottawa June 10<sup>th</sup> 1886 after conference with  
 • Rev. T. Hall Sec. of C. C. W. S.  
 Rev. E. G. Hall Sec. C. C. F. W. S.

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 Mrs. Wood Mrs. A. J. Stephen  
 Mrs. J. G. Lamb. after  
 deliberation the following  
 constitution was adopted

## The Founding of Training Schools and the Establishment of Deaconess Orders in the Methodist and Presbyterian Churches

In The United Church of Canada a Jubilee is celebrated this year, 1945, commemorating fifty years of service to the Church by women specifically trained for their tasks. A class of five were graduated in 1895 from the Methodist Deaconess Home and Training School, the first to go out from a training centre which later merged into the United Church Training School.

Late in the nineteenth century the Canadian Churches realized that specialized training should be provided for women engaged in Church work. The Anglican Church was the first to take definite steps toward the establishment of a training centre for this purpose, and in 1893 in Toronto opened a Training Home for deaconesses and missionaries. Within a few years the Methodist and Presbyterian Churches founded schools similar in purpose, also in Toronto. After a separate growth of a quarter of a century, with Church Union, the Presbyterian and Methodist schools joined together in the United Church Training School. A new school was founded at that time to perpetuate the former Presbyterian school and to serve the section of that Church which did not come into the Union.

Of the two, the Methodist institution, known in the early years as the Methodist Deaconess Home and Training School, is slightly the older of the two, 1894 being the date of its founding. A year later its first class went out to serve the cause of Christ, three in Canada, and two on foreign mission fields. The Presbyterian training centre, known for about ten years as the Ewart Training Home opened its doors to its first class in 1897.

In the case of the Presbyterian school it was the Women's Foreign Missionary Society which took the initiative in setting up a centre for training. The purpose for which the Ewart Training Home came into existence was that women might be trained for foreign service. The stipulation was clearly made, however, that other women desiring to equip themselves for service to the Church should be free to avail themselves of the advantages of the life and training offered there.

Thus it was natural that eleven years later when the Canadian Presbyterian Church instituted a Deaconess Order, the training of the deaconesses should be added to the function of the Ewart Home. The instituting of this Order came from the consciousness on the part of the Church that women should be used more widely for service in their own country. In 1907 the Presbytery of Winnipeg and the Synod of Manitoba made an overture to the General Assembly, asking for the institution of a Deaconess Order on these grounds, and the Presbytery of Toronto, simultaneously asked for the enlargement of the scope of the Ewart Training Home to make the training of deaconesses possible. Agree-



Miss Alice Thompson,  
First Principal of the  
Methodist Deaconess  
Home and Training  
School.



Miss Jean Scott, Principal  
of the Methodist Deaconess  
Home and Training  
School, 1896-1907.



Miss Ora McIlhenie, Act-  
ing Principal of the  
Methodist Deaconess  
Home and Training  
School, 1907-1911.

ment was given to both these petitions. Consequently the Ewart Training Home became the Presbyterian Missionary and Deaconess Training Home. The Board of Management of the Home functioned also as the General Assembly's Deaconess Committee. In October, 1920, by authority of General Assembly, Manitoba College added a department for training women missionaries and deaconesses.

The events which led to the founding of the Methodist institution took an opposite course. Though Methodist women had been employed for more than ten years on home and foreign fields, it was not to meet the needs of this work that the Training School was established. It was the outgrowth, primarily, of the desire to institute in Canada a Deaconess Order, similar to the Orders which were being developed with great rapidity in both England and the United States, and which had received their original inspiration from Germany and the Lutheran Church. As early as 1890 the General Conference of the Methodist Church had adopted a recommendation that provision be made for "such a systematic organization of consecrated women as will give them an official relation to the Church, similar to the Order of Deaconesses in primitive Christianity."

The Rev. A. M. Phillips, who had visited England and observed the growth of the Deaconess Movement there, interested Mrs. Uzziel Ogden in the project of founding such an Order in Canada, and of establishing a Deaconess Home. Having no precedent in this country outside the Anglican Church, a connection was established with the Methodist Deaconess Home in Chicago. The first three Superintendents of the Methodist Deaconess Home and Training School, as the Toronto centre was called at the beginning, were American women from Chicago, Miss Alice Thompson, Miss E. Jean Scott, and Miss Ora McIlhenie.

The officers of the Woman's Missionary Society of the Methodist Church were quick to see the possibilities in the new school for the training of their workers. Even before the school was opened they ruled that their candidates be required to reside in the school and take the training offered there.

The newly instituted Deaconess Order was officially recognized by the General Conference of 1894, at which time the course of study was approved, the wearing of the uniform sanctioned, and the establishment of Homes in other cities encouraged. In 1907 a General Conference Deaconess Board was organized to oversee both the Deaconess Order and the Training School.

Though essentially the same in purpose there were some points of difference between the Orders in the two Churches. In both a simple and practical uniform was worn. The matter of remuneration presented the greatest point of difference. The Methodist deaconesses



Mrs. Anna Ross, First Principal of the Ewart Missionary Training Home, 1897-1901.



Mrs. E. Livingstone, Principal of the Ewart Missionary Training Home, 1901-1913.

were provided with a home where residence was compulsory. Their maintenance was assured and they received a minimum allowance for personal expenses. The financial arrangement was on the following basis,—"No salaries shall be paid, the work of a deaconess being done for the love of Christ and in His name." Financial arrangements for Presbyterian deaconesses were similar to those in force for missionaries in both the Churches—"remuneration based upon what is necessary for comfort and health, and for making some provision for old age."

No order of Deaconesses was ever developed in the Congregational Church, though the word "Deaconess" was unofficially used for women employed by local churches to care for the work among women and children, and to administer relief. In a few cases candidates of this denomination were admitted as students to the Presbyterian Training Home.

# Early Years of Growth

## The Training Schools

Through the early years of growth, roughly 1900-1925, the two Training Schools continued to send out yearly reinforcements for the work of the Missionary Societies and Deaconess Orders. The realization was growing that for all departments of the work thorough training was essential. The period was one of ever-growing missionary interest and increasing missionary giving, which demanded an expansion of staff.

The efficiency of both institutions was enhanced by the fine buildings provided for them. From 1910 onwards the Presbyterian Missionary and Deaconess Training Home was housed in the handsome and dignified property at 60 Grosvenor St. In 1911 the Methodist school occupied its commodious, newly-erected building at 135 St. Clair Ave., West.

The policy regarding faculty was similar in the two schools, there being in neither case any thought of building up an independent resident faculty. The proximity to strong Theological Colleges and the generosity of their staffs made this unnecessary. From the beginning the Presbyterian students took their lectures at Knox College. Courses were given especially for them, a service generously rendered to the school by the professors. The Methodist professors, in the early years, came to St. Clair Ave. to do their work, but more and more the young women went to Victoria College to take lectures with the theological students.

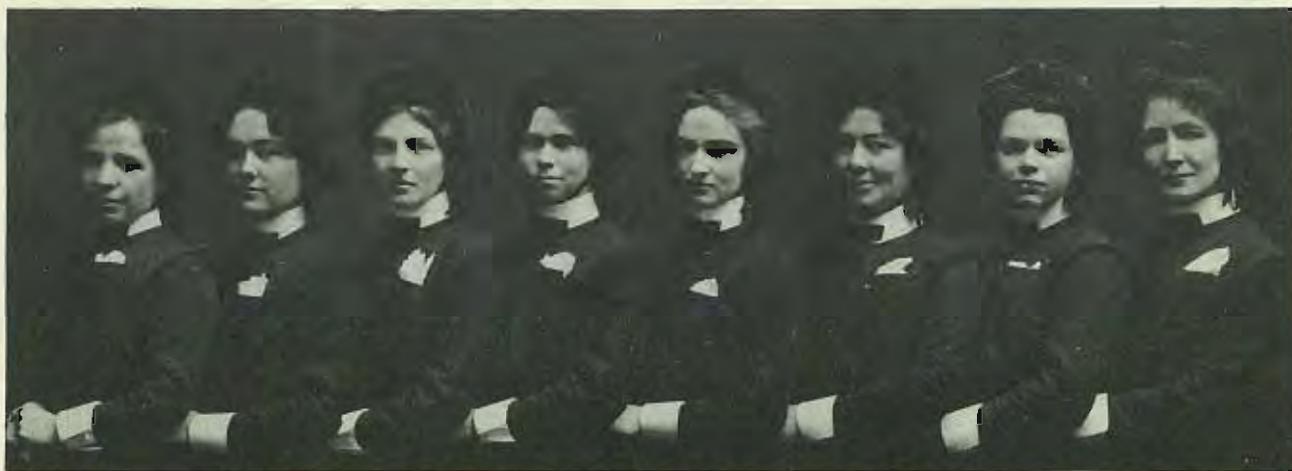
The year 1908 was of special significance in the Presbyterian school, as it was in this year that the Deaconess Order was founded, and the training of women for work in Canada given greater emphasis. From this time forward the Presbyterian Church officially sanctioned the training of women workers as assistants in congregations, city missions, and other departments of home mission service, with recognition

of their appointment similar to that given in foreign mission work.

Enlarged opportunity for study came to Training School students when the University of Toronto opened a School of Social Work. Much of the instruction given there was clearly of value to the Church Worker, and the Training Schools were quick to make contacts by which their students might avail themselves of the privilege of attending lectures.

Another new development in the educational facilities furnished by Toronto was the founding of the Canadian School of Missions. This school, unique on the North American continent, was a concrete example of the trend toward interdenominational co-operation. The Foreign Mission Boards, Women's Missionary Societies and Theological Colleges of the Anglican, Baptist, Congregational, Methodist, and Presbyterian Churches were all instrumental in its establishment. Here young women who anticipated foreign missionary work could engage in studies definitely related to their future tasks.

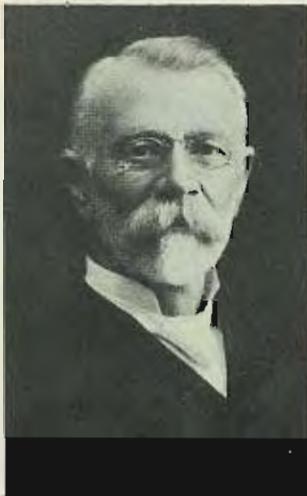
The First World War, shattering as it did the peaceful progress of these years, could not but influence the schools fundamentally. The war brought opportunity and a corresponding self-confidence to all professional women, including the Church Worker. In his report for 1917-1918, the principal of the Methodist school, the Rev. Hiram Hull, said, "This war has taught woman her strength, has given her a place, and has won her a position in the Church and community. We do not now 'suffer her' to take part in all work that means the betterment of society. She participates 'in her own right', because she has revealed qualities of leadership, and steadiness of purpose . . . Doors are opening in many departments of our Church . . . and the leaders are not to be disappointed in the response on the part of our women."



The Class of 1916, Presbyterian Missionary and Deaconess Training Home.



*Graduating Class, 1903, Methodist Deaconess Home and Training School.*



*Rev. George H. Bishop, D.D., Principal of the Methodist National Training School and Superintendent of the Deaconess Order, 1911-1915.*



*Rev. Hiram Hull, D.D., Principal of the Methodist National Training School and Superintendent of the Deaconess Order, 1915-1923.*



*Miss Winnifred Thomas, B.A., Principal of the Methodist National Training School and Superintendent of the Deaconess Order, 1923-1926. Secretary of the Committee on Employed Women Workers and the Deaconess Order, 1926-1942.*



*Miss Margaret A. Grant, Principal of the Presbyterian Missionary and Deaconess Training Home, 1913-1918.*

# Early Years of Growth

## Deaconess Work

The early years of the twentieth century saw rapid expansion in the Deaconess movement, in both the Methodist and Presbyterian Churches. The emphasis continued to be upon work similar to that ascribed to Phoebe, whom Paul speaks of in the 16th Chapter of Romans as "a servant of the Church."

A Presbyterian writer says of a deaconess that she visits "the sick, the stranger, the shut-in, the lonely, the bereaved, the troubled, the godless and careless, the absent members and the faithful ones." The same account goes on to enumerate her responsibilities in securing safe rooming-houses, finding employment, looking after travellers, "warning the indifferent, helping the incapable," all this in addition to the conducting of Sunday Schools and clubs for women and children. The Methodist students of Miss Jean Scott still remember how she described the work of a deaconess as being "as broad as the talents of the women of the world."

In both Churches the work spread geographically to the frontiers of a rapidly-enlarging Dominion. By 1915 forty-one Presbyterian deaconesses were at work from British Columbia to Nova Scotia, and in most of the provinces between. Methodist deaconesses were likewise employed widely throughout Canada. The General Conference of the Methodist Church having as early as 1894 encouraged the establishment of Deaconess Homes in cities other than Toronto, these were opened in succession,—in Hamilton in 1903, in Montreal and Winnipeg in 1906, and in 1910 in Vancouver.

There was also an expansion in the type of work done by deaconesses, which came to be the supervision of orphanages and Rescue Homes, and participation in the programmes of city missions, All People's Missions, Institutional Churches, and congregations.

Deaconesses were pioneers in many forms of social service work. They were the first case-workers and the first visiting nurses. The Fresh Air Camp movement which they initiated met with a hearty response from the public, and grew with phenomenal rapidity during the first quarter of the present century. Fresh Air work began in 1901 in a cottage at Whitby, loaned for the purpose. Two years later an attractive cottage built for permanent use was opened, and in 1913 extensive improvements were made upon it. Other centres followed suit, and within a few years the Hamilton deaconesses started Fresh Air Work at Elsinore, Hamilton Beach. Camps were set up on Isle Perriot near Montreal, at Gimli not far from Winnipeg, and at Ocean Park near Vancouver.

About the years 1917-1918 certain changes which affected the life of the Methodist deaconesses were sanctioned by their Board of Management. The minimum remuneration was increased from September, 1918, and from that time on it became possible for churches to pay a salary. One reason for this step was that fields of service in other types of humanitarian endeavour were opening up, which paid good salaries. The removal of the time limit of service meant that long range plans could be carried out. The dress of the deaconesses, particularly in regard to the bonnet, was better adapted to climatic conditions. Not least important was a growing spirit of democracy and the disposition of those directing the work to consult the workers themselves and benefit from their experience. With this came a keener appreciation of the dignity and official place of the deaconess in the Church.



60 Grosvenor St.



Turning the Sod, 135 St. Clair Ave. W. In the centre Miss Ora McIlhenie; with the spade, Mrs. Lucy Rider Meyer of the Chicago Deaconess Home.



*The First National Conference of the Deaconess Association of the Methodist Church, Toronto, 1923.*

# Early Years of Growth

## Home and Foreign Missions in the Congregational, Methodist and Presbyterian Churches

The work established by the pioneers expanded rapidly during the closing years of the nineteenth century. Presbyterian work was established in North and South China, and in Korea. In Honan, the northern field, the ministry of healing opened the door, and other types of work followed. The call for missionaries to South China came from a unique

source, which could not be denied, from the Chinese who had come to Canada from the Canton district.

In Japan three girls' schools were established, which during the 1890's became well integrated into the life of their communities. Evangelistic work and kindergartens were established in interior towns as



*Miss Helen Melville and African co-workers.*



*The Misses Louise and Elizabeth McCully and Mrs. Barker with students and staff at the Bible Institute, Wonsan, Korea.*



Miss Adella J. Archibald with her staff of Bible Women in Trinidad.

well as in coastal cities. Though in China these years were full of turmoil, medical, evangelistic and educational work was begun. In India, Trinidad and Africa, too, the missionary staff was enlarged and similar types of work developed.

During the first quarter of the present century—the years before Church Union—the missionary enterprises of the three denominations continued to attract many young women. In the Universities this was a period when the Student Volunteer Movement exerted a strong influence, and the Quadrennial Conferences held under its direction placed the cause of foreign missions in a compelling light before imaginative and idealistic young people.

Canada was a rapidly expanding country, its outposts being pushed ever further and further west and

north. Immigration was encouraged, and large numbers of men and women were crossing both the Atlantic and the Pacific to find a "better country" where they and their children might live rich and free lives. All three Churches heard the challenge of these years of expanding frontiers in Canadian life, and the Women's Missionary Societies had a share in every new venture. Women missionaries in ever larger numbers found opportunities for service under the Boards of Home Missions and the Women's Missionary Societies, particularly in the Presbyterian and Methodist Churches.

The Indian work, which had from the outset claimed attention, continued to expand. Residential and day schools, where Indian boys and girls were trained in agriculture and household arts, taught their pupils to re-orient their lives to new conditions. The schools



Miss Jessie Duncan, Principal of Indore Girls' High School, with her staff.

## Early Years of Growth

aimed not only to raise the standards of economic life, but to teach the fundamental principles of Christian living.

The Klondyke "gold rush", and the plight of those who had trekked to unsettled territory was the reason for the Presbyterian Church sending out the first missionary nurses, in 1897, to Atlin, B.C., this resulting a few years later in the organization of a Women's Home Missionary Society. Through the years the home missionary nurse and doctor have done a work of incalculable value in the chain of hospitals and hospital units which have been erected in pioneer settlements across the western provinces and in northern Ontario.

The European immigrant, cut off from the cultural and religious inheritance of his home country—Austria, the Ukraine, Italy . . . presented problems for the Churches as well as for government agencies. As these people arrived in large numbers in Winnipeg and other centres, Strangers' Work developed. Missionary workers were appointed to the ports and large railway centres to study their situation, to befriend them, and to assist them in integrating themselves into the life of the new homeland. Where the need was apparent, schools and school homes were established to aid the younger generation to become Canadianized, and All People's Missions were opened in Winnipeg and other cities with a large non-Anglo-Saxon population. Among the women missionaries serving the United Church today are several first and second generation non-Anglo-Saxons. Women workers represented the Church on lonely frontiers, in mining centres, in crowded downtown sections of our great cities—wherever, in fact, these new Canadians were to be found.

The Churches as a whole and the missionary women of Canada were awake also to the social and spiritual needs of New Canadians from the Orient. Presbyterian missionary women returned from China won the confidence of the Chinese women who had recently come to Canada, and the Methodist society began a work of far-reaching consequence for women from the Orient and for their children. The work began early in the century as rescue work for women from the Orient brought to the western port cities. The Oriental Home in Victoria was founded first of all as a refuge for these unfortunate girls. When, later, the efforts of Canadian Christians put a stop to the traffic, the Home changed in character and became an orphanage for both Chinese and Japanese children. Women missionaries, of whom the majority had served for a period of years in Japan, interested themselves in the growing Japanese-Canadian community. First by calling on the women, and then through kindergarten work, they gained access to many homes. In the cities and also in fishing and farming communities, the missionaries met with a cordial response. As in the case of European immigrants, many of Oriental origin, both Chinese and Japanese, were drawn into membership in the Churches.



*Victoria Cheung, M.D., of Victoria, B.C., a Canadian of Chinese ancestry who has gone to South China as a missionary*

The early years of the twentieth century saw expansion in all aspects of the foreign missionary work which Canadian women had opened up—medical, educational and evangelistic. Schools and hospitals were by this time securely established, and in the majority of cases new modern buildings and equipment increased their usefulness. Lines of distinction between the various kinds of work can never be clearly drawn, for each type merges into others and all are interdependent. In such a programme of rural evangelism, for instance, as that developed in Honan, medical work was an integral element, as was also the educational work stressing literacy through the national phonetic script.

New developments in Canada were reflected in the work abroad. In Tokyo social service grew rapidly from a small beginning in a settlement established to serve the factory girls of a congested industrial area. In West China and elsewhere Public Health and Baby Welfare were new types of medical and social work to be introduced.

More and more the emphasis came to be placed upon the training of national leaders, and the strengthening of an indigenous Church. In every mission land young women pioneered as teachers, evangelists,



*Margaret Lee, Reg. N. of Montreal, Que., a Canadian of Chinese ancestry, who has gone to West China as a missionary.*

doctors, nurses and social workers, sometimes in the face of fierce opposition because of strongly entrenched traditions regarding the place of women in society. Such centres as the Nurses' Training School in Honan, and the Bible Institute in Korea, prepared young Christians for special tasks.

The women of the Canadian societies were among the first to take the lead in another new trend, that toward interdenominational co-operation, particularly in the establishment of institutions of higher learning. They welcomed the opportunity to have a share in women's colleges, such as Madras Christian College and The Woman's Christian College, Tokyo, and, at a slightly later date, in Ewha College, Seoul, Korea. They co-operated also in the Union Normal School in Canton, and, in localities where co-education was accepted, in such institutions as the West China Union University and Theological College. The Means School in Angola was founded and supported by Canadian and American Congregational societies.

On the mission fields the girls' secondary school was of basic importance, giving wide scope to many missionary teachers. In such schools as those established in Tokyo, Chengtu, Indore, or San Fernando, Trinidad, to mention only a few of many similar institutions, missionary women sought, on the basis of a sound general education, to develop the character upon which Christian home and community life might be built. From these schools, too, came the girls who went on to take advanced education, and who were destined to become the leaders of the future.



*The hospital, Atlin, B.C.*

# Church Union - June 10, 1925

## The Union of the Training Schools

When Church Union was projected, those responsible for the Training Schools of the Methodist and Presbyterian Churches saw a welcome opportunity to establish one strong united school. Previously each Board had had a double function, being responsible for an educational institution and also for the direction of an Order of Deaconesses. The conviction had been growing that a school, as such, would be more widely useful to the Church should the two functions be made distinct, and the Order separated from the School. Church Union in 1925 was a logical time to effect this change.



Miss Jean E. Macdonald, B.A., Principal of the Presbyterian Missionary and Deaconess Training Home, 1918-1926, and of the United Church Training School, 1926-1934.

Studies and negotiations looking toward the union of the schools commenced in 1924 at the direction of the Joint Committee of the Churches on Church Union. Each school was asked to submit to the first General Council "a concise statement as to its history, assets, liabilities, income and expenditure for the past three years, persons employed, equipment, present work and requirements." They were asked also to make recommendations regarding procedure for the coming year, the first year of Union.

Their recommendation that for the current year the schools be conducted separately but in close co-operation, particularly regarding courses of study, was approved by the Council. Throughout the year, 1925-26, the Boards acting jointly prepared a statement setting forth their carefully studied views of what

Church Union should bring about in regard to the work which formerly devolved on each separately.

The recommendations prepared by the joint boards were passed by the second General Council of the United Church in 1926. The basic recommendation asked that the educational and administrative functions hitherto combined in each board be separated. The request was also made that a committee be appointed to study the whole question of trained women workers in the United Church. In regard to the unifying of the Training Schools, the following recommendation was passed—"That there be formed and developed at one of the present training centres in Toronto, The United Church Training School, under the control of a Board of Management, this board to be subject to the supervision of the Board of Education of the United Church, the school being considered one of the educational centres of the Church, for the training of women for such departments of Church work as may be approved from time to time by the General Council." The pre-union policy of each school was continued, this being to secure instruction "through co-operation with the Theological Colleges of the Church, the Social Service Department of the University of Toronto, and the Canadian School of Missions."

The Methodist school at 135 St. Clair Ave., W. was chosen as the location of the new school, and Miss Jean Macdonald, the principal of the Presbyterian Training Home was appointed the first principal of the United Church Training School. Miss Winnifred Thomas, the principal of the Methodist school became the Secretary of the General Council's new Inter-Board Committee on Employed Women Workers in the Church and the Deaconess Order. The formal Union of the schools became effective on October 1st, 1926.

## The Union of the Deaconess Orders

A natural development at the time of Union was the merging of the two Deaconess Orders then in existence. This took place in 1926, when the second General Council of the United Church approved the following recommendation:

"That, whereas, the Methodist and Presbyterian Churches, previous to Union, had each instituted an Order of Deaconesses, and whereas there are now about one hundred Deaconesses in The United Church, provision be made for continuing within The United Church of Canada, the Deaconess Orders of the uniting Churches, these to be combined in one Order of which those already connected with the existing Orders shall be members as well as any who in the future may be designated to the office of Deaconess by The United Church of Canada."

The Deaconess Orders of the Methodist and Presbyterian Churches had differed in some particulars in



The United Church Training School, 135 St. Clair Ave. W., Toronto

their early stages, but fortunately changes had taken place shortly before Union which increased their similarity and facilitated their coming together. By 1925 there was little difference in regard to the method of remuneration—practically all deaconesses were receiving salaries. Arbitrary stationing and the requirement of residence in Deaconess Homes characteristic of the Methodist Order had been discontinued. It was therefore comparatively easy for the two Orders to come together at this time without sacrificing anything which either thought essential. No ceremony was held to commemorate the union, but several informal gatherings brought the two groups together.

A simple form of organization had been worked out by the Methodist deaconesses, namely a Deaconess Association, and in 1923 they had held a conference. At Union the Deaconess Association became the organization of all deaconesses in the United Church and biennial conferences became traditional. These gatherings have brought unity and strength to the work, and provided a much-needed occasion for appraisal. It was this body which sponsored the conferences

out of which the Fellowship of Professional Women grew.

The union of the two Orders coincided in point of time with another change, the desirability of which had long been realized—the separation of the Order from the School. Previous to Union, in both Churches, the Deaconess Order and the Training School were under the same Board and the Principal of the School was *ex officio* superintendent of the Order. It now seemed to be an opportune time for the supervision of the new Order and of other trained workers to be separated from that of the Training School and to be vested in an Inter-Board Committee on Women Workers of the United Church, with a full time secretary. In 1937 the name was changed to the Committee on the Deaconess Order and Women Workers and Dr. Margaret E. T. Addison was made its chairman. These constructive changes resulted in an increase in the number of those entering the Deaconess Order. The uniform, modernized in design, was worn more widely. Changes, elsewhere described, came also in the character of the work done and in the status of the deaconess.

United College, Winnipeg



Manitoba College, Winnipeg



Victoria College, Toronto



Presbyterian Missionary and Leacness Training Home, 60 Grosvenor Street, Toronto



Emmanuel College, Toronto



Training Centres and  
Have Repair

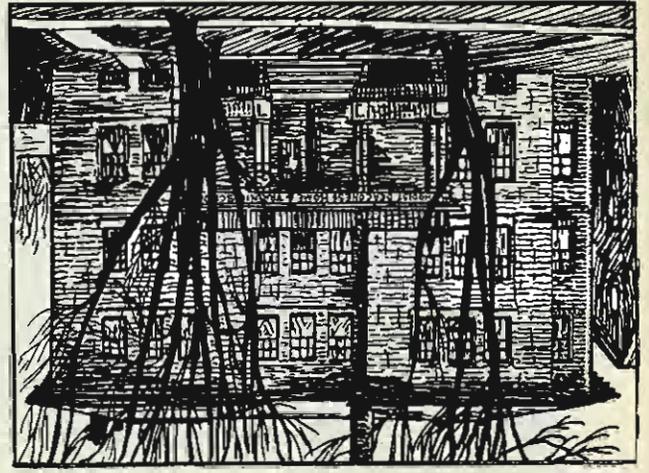
Colleges Where United Church Women  
ed to Serve The Church



The United Church Training  
School, Temporary Wartime  
Quarters,  
214 St. George Street, Toronto



Ryerson College, Toronto  
The Chapel



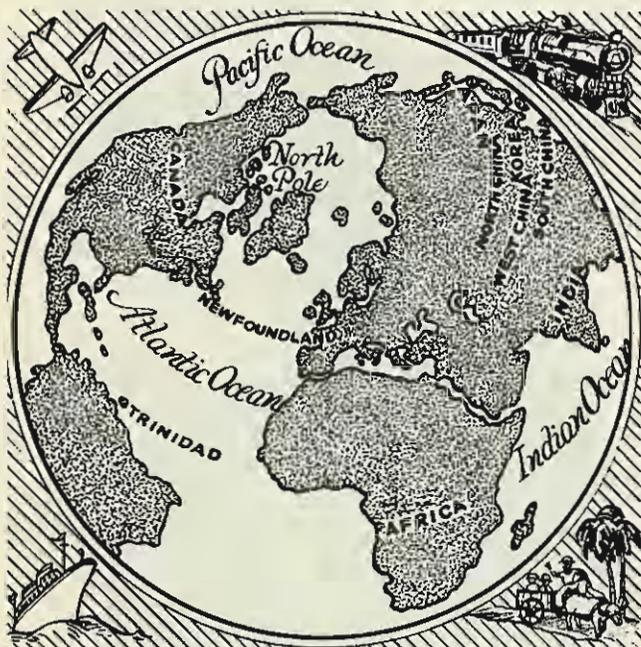
Methodist National Training  
School and Toronto Conference  
Deaconess Home,  
135 St. Clair Avenue W., Toronto

Methodist Deaconess Home and Training  
School, 257 Jarvis Street, Toronto

# Church Union

## The Enlargement of the Missionary Vision

It was in October, 1925, that the Women's Missionary Societies of the three uniting churches—Methodist, Congregational and Presbyterian—came together in their Inaugural Service at Bloor St. United Church, Toronto, to form The Woman's Missionary Society of The United Church of Canada, each Board carrying forward into this Union its background of history and experience to enrich the new organization. Thus the vision of the women of the United Church became focused upon the rich heritage of a work on which, it was said, "the sun never sets". Following the sun's rays the light shone on work in Japan, Korea, Honan, South China, West China, India, Africa, Trinidad, Newfoundland and back again to Canada. A work of such magnitude gripped the imagination and challenged the thinking of women whose missionary zeal had previously been bounded by the narrower limits of denominational lines. In the new organization the members, both those serving in executive and voluntary capacities, as well as the missionary workers, found enlarged fellowship in their local societies, increased scope of work and new fields of service and representation on the various Boards of the Church. More and more they co-operated for the promotion of emergent undertakings with the Mission Boards of other denominations in Canada, the United States and Great Britain.



Where women of the United Church of Canada serve the World Church.

To women who had served one or other of the uniting Churches, and to those anticipating service, Church Union brought an enlargement of opportunity and vision. Whereas in former days vocational opportunities were somewhat limited geographically in each denomination, now there was a much wider opportunity before any young woman who anticipated overseas service. With the lifting of horizons the expansion overseas was more spectacular, but on the home mission fields also an enlargement of vocational opportunities came with Church Union, and a more comprehensive view of the needs in our own country.

### FOREIGN MISSIONARIES AT TIME OF UNION

|                          |       |
|--------------------------|-------|
| West China.....          | 40    |
| North China (Honan)..... | 30    |
| South China.....         | 11    |
| Shanghai.....            | 2     |
| Korea.....               | 18    |
| Japan.....               | 40    |
| India.....               | 34    |
| Africa.....              | 9     |
| Trinidad.....            | 5     |
|                          | — 189 |

### HOME MISSIONARIES AT TIME OF UNION.....

|            |     |
|------------|-----|
| UNION..... | 225 |
|            | —   |
| TOTAL..... | 414 |



Miss Mary Eadie, Secretary of the Committee on Employed Women Workers and the Deaconess Order, 1932-1937.

# Developments Within The United Church

In the years succeeding Church Union much thought has been given along broad lines to the question of the work of trained women in the Church. The appointing by General Council of the Inter-Board Committee on Employed Women in the Church and the Deaconess Order was an impetus to the study.

In the light of this study of the place of women in the full-time service of the Church, the Inter-Board Committee on Employed Women Workers considered standards, preparation, and conditions of employment. Representing all groups in the United Church concerned with the recruiting, training and employment of women, this Committee sought to unify standards of training required for various types of work, to urge upon employing Boards and congregations the necessity for employing trained women whenever appointments were made, and to present to the young women in schools and colleges a comprehensive picture of Church work as a vocation for women.

It was recognized that certain traditional factors made it difficult to appeal to the right type of young woman to enter the work of the Church. When the Inter-Board Committee was beginning its work they faced a difficult question in determining to what extent appeal might reasonably be made to women students capable of high service in other vocations, to prepare for a vocation within the Church, when demand for their service was limited, appointment uncertain, and remuneration inadequate. Soon after this came the depression, when many trained for congregational work found themselves unemployed, though the Woman's Missionary Society was able to appoint all qualified candidates. Then came a period of bewil-

derment and uncertainty immediately preceding the Second World War, which had a paralyzing effect upon all positive effort.

In spite of such hindrances much constructive work has been done since Church Union in developing vocational opportunities in the Church, and in recruiting young women suited to the work. Recently the supply of workers has been far short of the demand.

## Deaconess Work

Members of the Deaconess Order are found in work of great variety. Some are foreign missionaries, some home missionaries, others are Girls' Work Secretaries and many are in Social Service. The majority continue to be congregational workers in self-supporting churches. Whereas formerly it had been assumed that a deaconess was employed only where there were many poor in the congregation, now churches composed largely of privileged persons see the value of employing women. The duties of such a deaconess were described by an experienced congregational worker, in an address given at the Fiftieth Anniversary of the United Church Training School, as follows—"The deaconess appointed has had splendid training and experience in Christian Education. She knows methods and materials. She can give guidance and leadership in Children's Work, Girls' Work, Young People's Work, in the Church School, Junior Congregation and mid-week activities. She is capable of training leaders and teachers. The whole program of Christian Education, Sunday and mid-week, becomes more unified, the neglected areas are cared for, and the loose ends caught up." In enumerating and describing other sides of her task, she continued, "Combined with her duties as Director of Christian Education she may do pastoral visiting, and share with the minister the responsibility of visiting the sick, and calling on newcomers. Or it may be secretarial work combined with Christian Education—preparing the church bulletin, caring for correspondence, membership rolls or other records. The Church may be situated in a community where there are a great many business and professional women, and the major responsibility of the deaconess will be a ministry to these."

### THE EMPLOYMENT OF DEACONESSSES

December 31st, 1944

|   |     |
|---|-----|
| Self-supporting churches.....               | 14  |
| Board of Home Missions.....                 | 12  |
| Board of Evangelism and Social Service..... | 1   |
| Woman's Missionary Society,                 |     |
| In Canada.....                              | 18  |
| In other lands.....                         | 9   |
| Other agencies.....                         | 11  |
| On leave of absence.....                    | 10  |
| Retired.....                                | 28  |
|   | —   |
| TOTAL.....                                  | 103 |



Mrs. W. J. Campion, B.A., Secretary of the Committee on the Deaconess Order and Women Workers, 1943—.

# Developments Within The United Church

## The United Church Training School

In 1930 a development of particular significance in the history of the United Church Training School took place when an affiliated relationship was established with Emmanuel College. The Council of Emmanuel College at that time passed the following resolution—

"That having received the consent of the Senate and the Board of Regents of Victoria University and also of the General Council of the United Church, this Council do now declare the United Church Training School affiliated with Emmanuel College, in accordance with terms herewith appended.

### *Standing*

- (1) That the 1-yr. course for University graduates shall be of a standard similar to that of first yr. work in theology.
- (2) That the 2-yr. course for matriculants be of a standard similar to that of undergraduate courses of a University.

Also, that Emmanuel College continue to give its services to the Training School as in the past."

In addition to matriculation the Training School itself required for admission to the two year course, training and experience in such professions as teaching, nursing or business. Since Union, 261 students have passed through the School, and of the 160 who have graduated, fifty per cent are University graduates.

The policy of the school was to work in affiliation with Emmanuel College, whose staff contributed freely the main courses of instruction.

Recently generous gifts of scholarship funds have been made to assist suitable young women who, for financial reasons, are unable to take the training necessary for Church Work or advanced study beyond the minimum requirements. Young women studying at the United Church Training School and elsewhere to prepare for full-time Christian service in the field of religious, social or community welfare are eligible for grants from these funds. They are awarded on the basis of general fitness, ability and need. Those connected with the W.M.S. are eligible for help from the bursary funds of that society.



*Miss Gertrude L. Rutherford, B.A., B.D., Principal of the United Church Training School, 1934-1945.*

The spacious building on St. Clair Ave. W., made it possible for others than the regular students of the Training School to be accommodated there. Missionaries on furlough, women in various professions, and students in other branches of study gave life at the School a cosmopolitan character. This was enhanced by the presence of scholarship students from other lands whose coming in increasing numbers was an important feature of the pre-war years. Some of these were Training School students; many, who were taking work in various departments of the University, lived at the School for part, at least, of their stay in Canada; and all thought of it as a second home. The link between the foreign mission fields and the Home Church was greatly strengthened by the coming of these young women.

*The Common Room, United Church Training School, 135 St. Clair Ave. W.*

Developments Within The Church Group



A Tea at the United Church Training School, 214 St. George St.

Room-mates at the United Church Training School, Mary Nishikawara, Frances Belous and Bettina Bradley, 1942-1943.



# Developments Within The United Church

## The Woman's Missionary Society

In the countries where missionaries served, educational and professional standards were rising rapidly. This was a spur to the missionaries themselves to be dissatisfied with any but the highest educational qualifications within their reach, and to do advanced study on furlough. In recent years the W.M.S. has expected this of its missionaries, and has given them every encouragement to study in the United States and England, as well as in Canada.

A gradual change was taking place in the relationship between the missionaries and the national Christian leaders. They laboured together now as colleagues, with the willingness to lead or be led as the particular situation determined.

Closer ties with the foreign work were forged also by visits to the fields of executive members, and by

their participation in world conferences. The appointment of Mrs. Hugh D. Taylor as a delegate to the Madras Conference of 1938, and her visit to the Central India and Africa fields, were the first steps in a programme which would have been continued but for the interruption of war.

In the years immediately following Union the missionary staff expanded to a marked degree, many new appointments being made yearly to strengthen the work in Canada and overseas. In the first decade after Union 97 new missionaries were appointed.

Interdenominational co-operation continued to be an important trend. An outstanding example in recent years was the working together of Canadian, British, American and Australian Mission Boards for the establishment of the All-India Christian Medical College at Vellore.



At the International Fair, The Church of all Nations, Toronto



*Medical and Dental Students,  
Chengtu, West China.*

### Executive and Editorial Positions

With Church Union the responsibilities and volume of work grew to such proportions that the appointment of full-time executive secretaries became imperative. Many were needed in the Woman's Missionary Society, which now employs a General Secretary, Home and Foreign Mission Secretaries, Literature and Periodicals Secretaries and two Field Secretaries, one of which works among younger groups. The Committee on the Deaconess Order has employed an executive Secretary since Union. The Board of Christian Education includes women on its executive staff, such as Children's Work and Girls' Work Secretaries. In 1945 the United

Church Training School sanctioned the appointment of a recent graduate as Field and Promotion Secretary.

In the literary field opportunities for full-time work have developed. "The Missionary Monthly" and "World Friends", the publications of the Woman's Missionary Society, have women as editors. Other departments offer full-time positions to women with literary gifts, as curriculum and lesson writers for the Sunday School, including missionary education, and as editors of Church papers for children and youth, such as "The Canadian Girl." On the foreign fields, too, a wide range of opportunities for literary work is to be found.

# Students from Overseas

Some of the Women who have Studied in Canada and who now Serve the Christian Communities of their own Lands



Cho Ide of Japan graduated from The United Church Training School in 1927.



Pearl Chiang, M.A., of China, studied at the St. George School of Child Study, Toronto, and took her Master's degree in Education at Teacher's College, Columbia University, New York, in 1938.



Sundry Gaekwad, L.S.M.F., of India, took post-graduate study in Medicine in Toronto, 1936.



Grace Cho of Korea studied music in Toronto.



Tomiko Hayakawa of Japan, graduated from the United Church Training School in 1940.



Aiko Enomoto, of Japan, graduated in 1941 from the United Church Training School.



Wilma Samtalsingh B.A., of Trinidad graduated in 1942 from Victoria College, Toronto.



Stella Cheng, M.A., Ph.D., of China, after pursuing graduate studies in Household Science in the University of Toronto, took her Doctor's degree in Nutrition at Cornell University, Ithaca, N.Y., in 1944.

# Canadian Girls in Training

The year 1915 marks the founding of Canadian Girls In Training, a co-operative movement of the Churches and the Y.W.C.A. As the movement expanded, the appointing of National, Provincial and Denominational Secretaries opened up a new vocation for women. Though few in number, these positions made a strong appeal, especially to those who had developed leadership qualities in student Christian organizations. Missionaries and deaconesses also were quick to appreciate the new movement and offer leadership within it.

It was not long before Girls' Work Secretaries were called upon to give courses at both the Methodist and Presbyterian Training Schools, and at the Canadian School of Missions. Many Training School graduates became outstanding leaders of girls in the Church and served on city Girls' Work Boards and some later became Girls' Work Secretaries. Missionaries on furlough, both home and foreign, were eager to learn of the new movement and its techniques,

and quick to adapt them to the needs of the young people among whom they worked. In 1937 the records showed 10 groups of Indian-Canadian girls, 2 of Chinese-Canadians and 20 of Japanese-Canadians. Through foreign missionaries the influence of C.G.I.T. has gone far beyond Canada. Girls In Training have been organized in Korea as K.G.I.T., in Trinidad as T.G.I.T., and similarly in Africa, China and Japan.

The development of the Girls' Work movement coincided fortuitously with a shifting emphasis on general Church work. At about the time C.G.I.T. was launched, the Social Service Course at the University was started. Much of the welfare work formerly done by deaconesses and missionaries was taken over by trained social workers. But with the growth of the Religious Education movement of which C.G.I.T. was a part, new tasks and widening opportunities awaited them in Children's Work, Young People's Work and Leadership Training, and above all, in Girls' Work.



*Girls' Work Secretaries, National and Provincial, 1926.*



*C.G.I.T. group at The Church of All Nations, Montreal, 1945.*

# The Ordination of Women

Among recent events of particular significance to women serving The United Church of Canada is the sanctioning by General Council in 1936 of the Ordination of Women. Before Union it was only the Congregational Church which had accepted women into the full ministry. In the United States and England women had availed themselves of this privilege, but no Canadian woman had ever asked for ordination in that communion. When, therefore, on Nov. 4th, 1936, Miss Lydia E. Gruchy, B.A., was ordained by the Saskatchewan Conference in St. Andrew's Church, Moose Jaw, she was the first Canadian woman to be ordained to the ministry of the Christian Church.

Behind the event is a story of exceptional interest. About the year 1920 the General Assembly of the Presbyterian Church laid upon its college in Saskatoon, the responsibility of training leaders for religious work among the New Canadians. Miss Gruchy, who had been a teacher in non-Anglo-Saxon districts, was encouraged by the Principal, the Rev. E. H. Oliver, D.D., to train for this work and she took up the study of theology, graduating in 1923.

Her first appointment in her new capacity was to a mission field at Verigen, Sask., a community composed of Doukhobors, Ukrainians, and a few scattered Anglo-Saxon families. Much of Miss Gruchy's time was spent in Religious Education in the public schools, but before long small congregations were established requiring regular Sunday service. Except for the fact that she had no authority to conduct the sacraments or perform the marriage ceremony, Miss Gruchy was doing the full work of a minister.



The Rev. Lydia E. Gruchy, B.A., the first woman to be ordained by The United Church of Canada. Secretary of the Committee on the Diaconess Order and Women Workers, 1937-1943.



Miss Margaret E. T. Addison, LL.D., O.B.E.

In view of this situation the Kamsack Presbytery asked for "Special Ordination" for her. The matter was left in abeyance, however, in order to avoid adding an extra complication to the negotiations for Church Union, then in progress. As soon as Church Union was consummated the question was brought before General Council in a memorial from the Saskatchewan Conference. It was found that the United Church had made no provision for "Special Ordination", and that the only way in which ordination could be granted to any woman was by the acceptance of the general principle that the ministry was open to women. The establishment of the principle was championed by Dr. Oliver, and was debated in the Church Courts for ten years.

Finally in 1936 the General Council passed the necessary legislation and the doors of the ministry were opened to women. In the nine years following Miss Gruchy's ordination thirteen more women have entered the ministry of the United Church. Today they serve congregations and are at work on home and foreign mission fields as well.

# The Fellowship of Professional Women

The desire felt by women serving the Church for an all-inclusive organization of Church Workers came to a focus on Friday, April 21st, 1939, in the formation of the "Fellowship of Professional Women in The United Church of Canada," and the appointment of an interim national executive. In Toronto the deaconesses had invited missionaries to their gatherings on various occasions, while in Montreal, Winnipeg, Sydney and other cities the missionaries, deaconesses, and other workers had formed fellowships and were meeting regularly together. All this indicated a widespread desire for an organization to include all women serving the Church in a professional capacity.

In 1936 the National Conference of the Deaconess Order took the initiative in launching this project, and officially endorsed the plan. Tentative meetings were held in 1937. In June, 1938, at the Eighth National Conference of the Deaconess Order held at Whitby, Ontario, workers outside the Order were invited to attend, and many did so. A committee was set up at this time, which in the course of the following months evolved plans for the present association. A meeting on January 13, 1939, in Toronto was attended by forty-four women, who whole-heartedly supported the newly-projected fellowship. On April 21st it was officially launched with Miss Helen Day chosen to be its first president, the president of the Deaconess Association, Miss Lillie M. Carr, *ex-officio* Vice-President, and Dr. M. E. T. Addison its Honorary President. Church Workers will never forget their indebtedness to Dr. Addison for her wise counsel in the formative years of the Fellowship, this being but one of many

manifestations of her concern for the development of Church work as a vocation, and for the status of women workers.

In 1940 at the biennial conference of the Deaconess Association in Winnipeg, the Fellowship of Professional Women became a national organization. In 1942 its First National Conference was held in Hamilton in conjunction with the Tenth National Conference of the Deaconess Association. The Jubilee Conference planned for Victoria Beach near Winnipeg in 1945, with an anticipated registration of ninety, was regretfully cancelled because of government restrictions on travel. With the coming of peace and the resumption of normal transportation, biennial conferences will again be held.

The Fellowship has done much to create a sense of unity among Church Workers. In every city it brings together regularly those who because of pressure of work meet too seldom. Study groups as well as the biennial conferences help to clarify the thinking and unify the work of the members. Those living in isolated communities value especially the circular letters sent out from the office of the Secretary of the Committee on the Deaconess Order and Women Workers. These letters give book lists and provide information in regard to current happenings and trends in the life of the Church.

The Fellowship, still in its infancy, has limitless possibilities for the future, as women workers in greater numbers assume ever increasing responsibilities.



*Eighth National Conference of the Deaconess Order, Whitby, Ont., 1938.*

# The War Years

When, in 1939, the world was once again plunged into global war, the Women Workers of the United Church were among those who faced new demands on all their intellectual and spiritual resources. Every Woman Worker in the church whether in an executive position or in a congregation, in a home mission area, or on a foreign field, was faced with heavier responsibilities and new problems arising from the war situation.

The Training School at St. Clair Ave. was a centre where the realities of war could be felt. It was large enough to accommodate many besides its own students, and became a refuge for those whom war had displaced. Missionaries evacuated from the Far East and those unable to return to their fields were received there. Shelter was given also to English war guests, some being mothers with children, and to a European Jewish refugee student.

Late in 1942, however, patriotic considerations forced the Training School to give over the use of its spacious building to the Canadian Women's Army Corps. A conveniently located and attractive home was found at 214 St. George Street, the only drawback being that it proved too small to accommodate adequately the increasing number of students.

In view of the demands of the war for the services of men and women—particularly for ministers to act as chaplains, and for doctors and nurses, the crying

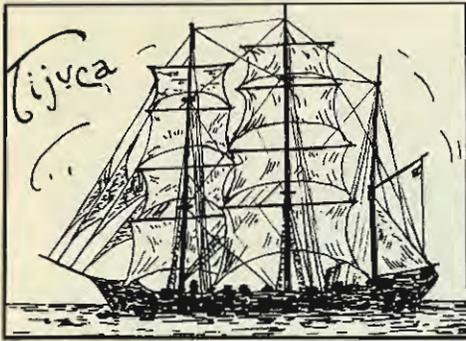


Miss Ella Lediard of the Japan Mission staff with Sunday School teachers at Rosebery, a Japanese Relocation Centre.

need in all fields of Church Work was for personnel. It was particularly urgent that young women highly qualified along academic and other lines should be brought into the work of the Church. To meet the critical situation two special scholarship offers were made jointly by the four organizations most concerned for the recruiting of workers—the Committee on the Deaconess Order and Women Workers, the United Church Training School, the Woman's Missionary Society, and the Board of Home Missions. The first of these offers was in 1943 and was for a six weeks' summer course at the Training School to prepare War-Time Church Workers. Fifteen young women were trained and placed, many of them in the new congested War Production communities. The second plan was an offer of scholarships at the Training School to Short-Term Workers who were pledged to give three years of service to the Church. In 1944 seven such scholarships were awarded, and in 1945, six. As the war drew to a close a special effort was made to bring the work of the Church before the women in the Armed Forces. For these and other reasons the number of students at the United Church Training School has increased sharply. The class of 1945 was the largest in recent history, and the 1946 class promises to be double that number.

War inevitably brings a shortage of ministers and a challenge to women to supply the need in places left without pastoral care. As student ministers on summer mission fields, United Church Training School students and other young women have given acceptable service to the Church at a point of great need. This experience has given concrete reality to a concern for the Rural Church which is one of the strongest interests at the present time. Young women are making a serious analysis of their own possible contribution in this field.

A new feature of World War II has been the use of women in every branch of the Armed Services. In order that the spiritual needs of these women should be cared for, it was seen to be imperative that women should be appointed as assistants to the chaplains. Early in the war an Inter-Church Committee on the Churches' Work among the Women in the Forces was formed and set itself toward this new goal. In the summer of 1944 a request came from the government in Ottawa that the committee name two young women who would be willing to take the necessary training for this work. It was a great satisfaction to the United Church to be able to send forward the name of Miss Wilma Thomas, B.A., as one of the first two to enter this untried field. She was appointed to Ottawa where she has been assisting the chaplain in his ministry to 1600 members of the C.W.A.C. The appreciation of the work of these two young women has been so great that in 1945 a request was made for nine more. Of these, three appointed were from the United Church.



The barkentine "Tijuca", upon which Miss Nancy Copithorne, in 1945, crossed the southern Atlantic from Buenos Aires to Cape Town.



Lt. Wilna Thomas, B.A., Chaplain's Assistant, Canadian Women's Army Corps.

WOMEN SERVING ON STUDENT MISSION FIELDS IN THE WAR YEARS, UNDER THE HOME MISSION BOARD

|            |    |
|------------|----|
| 1941 ..... | 6  |
| 1942 ..... | 8  |
| 1943 ..... | 10 |
| 1944 ..... | 21 |
| 1945 ..... | 25 |

Directly connected with the war situations has been the responsibility assumed by women workers for the Japanese-Canadians. Missionaries, some from the Home Mission staff, and many from the evacuated Japan staff have done work, the value of which could hardly be over-estimated. They have served both in the Relocation Centres, and among those who have re-settled in the East.

The most dramatic and adventurous stories of the war years have to do with the foreign missionaries, many of whom have suffered the hardships of evacuation, bombing, internment and war-time travel. From the beginning of the war, women of the United

Church have been constantly on the seas, coming from and going to their fields. Fifteen were on the Pacific when Pearl Harbour was struck. Some were entering Honolulu at the very moment of the attack. To go to West China via Argentina, to fly into West China over the Himalaya mountains, to reach India by way of New Zealand, or to travel from South America to Africa on a sailing vessel—all these were experiences of Canadian women during the war years. That in spite of the dangers of travel and the perils of life in war zones, all reached their destinations in safety and not a single life was lost was a cause for deep thankfulness.

## The Jubilee Celebration

On May 8th, 1945, the United Church Training School celebrated its Fiftieth Anniversary. Happily, the event coincided with V-E Day. The speakers spanned the half century—a pioneer foreign missionary, a deaconess, a home missionary, a C.W.A.C.

chaplain, and representatives of the graduating class. Twenty gifted young women were sent out on this auspicious occasion, highly qualified to undertake the diversified tasks which await them at home and abroad in the New Day.

Dr. B. Choné Oliver speaking at the Fiftieth Anniversary of The United Church Training School, the 1944-45 students in the foreground.





*Joint Conference of the Deaconess Order and the Fellowship of Professional Women, Hamilton, 1942.*

# A Forward Look

The Church of Christ is faced with inescapable responsibilities for reconstruction and reconciliation, for the Challenge of Peace makes demands as severe as the Challenge of War. In the words of Wendell Wilkie "A world of peace and well-being, to survive, must rest upon and be suffused with the age-old principles which the churches have been teaching through the centuries."

In 1942 a committee appointed by the Archbishops of Canterbury and York presented a report on "Women's Work in the Church." Against the background of the opportunities and tasks of the Church this committee said, "The Church of England, at home and overseas, should make preparation to use more extensively the services of women both as voluntary and paid workers, and to give to well qualified women, positions of responsibility and leadership comparable with those which will be open to them in the social, professional and civil services. Modern society will not be won to the Christian allegiance and drawn into the fellowship of the Church by activities, however heroic and devoted, of one sex alone. If, however, the Church, officially, is willing and able to provide openings of service, both paid and voluntary, for women as well as for men, there is a more certain prospect of a revival in our time, of allegiance to the Church and of effective witness by its membership in the world."

In the years ahead it is imperative that the United Church muster all her resources, including the full contribution of her women. Misconceptions must be dispelled, and the potentialities of professional workers brought forcefully before the Church as a whole. Young women, richly endowed, and of superior capacity, must be drawn into the work, and a high standard of training must be demanded of them. This necessity was stressed by Miss Gertrude Rutherford, upon her return from a trip to Western Canada in 1944, where she had participated in University Christian Missions, and had presented Church work as a vocation to many young women.

"Is it possible," she asked, "that we have lacked imagination about the character of the work and its demands? We do well to think about our attitudes in the light of the long experience of the Church and its ministry, and the standards in other fields. It is plain to anyone who looks below the surface that we are not now equal to our task. What of the morrow with its new demands and the increasing complexity of our life? 'To him that hath shall be given' may well be interpreted, 'To him that hath the spirit, the will, the insight, and the capacity, will be entrusted the great responsibilities of the new day.'"

*"Victory is no conclusion. Even final victory will only open the way to new and happier fields of valiant endeavour."*

Winston Churchill.

## Anniversary Booklet Committee

Mrs. W. J. Campion, Miss Constance Chappell (Editor), Miss Helen G. Day, Mrs. G. Ernest Forbes, Miss Maimie Gollan, Miss Hattie E. King, Rev. Norman MacMurray (Chairman), Miss Gertrude L. Rutherford, Miss Helen Struthers, Dr. Winnifred Thomas, Miss Caroline Wilcox.

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