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WOMEN
FREE CHURCH
MINISTERS

BY

D. M. NORTHCROFT

(Author of "Women at Work in the League of Nations,"
"British Women M.P.'s," "Women Police," etc.)

WITH PREFACE BY
MISS MAUDE ROYDEN

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PREFACE.

The working out of the fundamental principles of Christianity cannot be rapid, as men count years : it is not yet two thousand since they were proclaimed, and they are revolutionary.

Unfortunately people do not realise this and, when any fresh understanding of the teaching of Christ demands its expression within the framework of society or of the Church, they are apt to exclaim with genuine horror—"What ! is it claimed that the Church of Christ has been wrong for two thousand years ?"

The answer must be—"Not wrong, but undeveloped as yet to the measure of the stature of the fullness of Christ." There were Christian people who defended the racial and religious exclusiveness of the Jews, in the first generation of the Church. There were Christians who defended slavery within the memory of men and women alive to-day. There are Christians who defend the subordination of women in the Church now. So astounding a statement as that, in Christ, there is neither Jew nor Greek, male nor female, bond nor free, could neither be understood nor applied in a year or two or a thousand.

To-day, few Christians will openly say that women are spiritually inferior to men. Many, however, still act on that assumption and are offended if they are asked to make their words and their acts, their teaching and the actual organisation of their Churches, agree. Yet belief in the spiritual inferiority of women to men is the sole possible ground for their total exclusion from the ministry of some Christian Churches and the opposition to them in nearly all. Opponents persuade themselves and seek to persuade us that it is not so ; that their opposition is based on the fact that women have a "different" though not an inferior function in the Churches' life. I am sure that they sincerely believe this : nevertheless it is not true.

If women are spiritually equal with men, the Church should express the fact not only in words but in acts, by giving them equal *spiritual* opportunity in all *spiritual* affairs. History has already proved in the persons of great Catholic women saints, mystics of all denominations, Quaker preachers, Salvation Army leaders, and missionaries all over the world, that women can preach the Gospel, convert the heathen at home and abroad, witness for Christ even to the death, minister to the perplexed, guide the erring and uplift the suffering soul. Why then does the Church as a whole still refuse officially to recognise within her own organisation these outstanding facts ? Are these not ministerial duties ?

That women can administer the sacraments is admitted in certain Churches—denied in others : but if a priest is one with a great and consuming passion for the individual soul—"one who bears upon himself the burden of the sins and sorrows of his people"*—are there not women, known or unknown to history, who have lacked nothing of the sacred vocation to the priesthood ?

It is because the fundamental principles of the Christian faith transcend racial, class and sex barriers, that the Church, in the name of Christ, admitted the Gentile, abolished slavery and raised the status of women : it is because we are slow to bear such amazing teaching that there is still much racial exclusiveness, much class and sex contempt, even in Christian countries : it is because the conscience of Christendom is becoming more sensitive and its vision clearer with every generation that women are asking, not now for improvement of status, but for absolute equality. In all this we recognise the call of Christ and we seek to obey.

A. MAUDE ROYDEN.

* *G. A. Studdert Kennedy* : by his friends (Chapter IV, by Rev. P. T. R. Kirk).
Definition of the priestly character.

REV. MARGARET BARR, M.A.

CHURCH OF OUR FATHER (UNITARIAN), ROTHERHAM.



Miss BARR was born at Menstone, in Wharfedale, and was brought up by Wesleyan parents in a home where family prayer was a daily occurrence, and where Church work and Church attendance started young and occupied a large part of the life of everyone. Miss Barr cannot remember learning to read, but from her earliest childhood was regarded as somewhat of a book-worm.

In her tenth year the family moved to Leeds, where she entered the Leeds Girls' High School, remaining there until she was 20. The chief influence recorded during the latter part of her school life was that of Miss D. L. Walker, M.A., the Sixth Form Mistress, now Head Mistress of Sheffield High School, who taught Miss Barr Classics and Scripture, and incidentally Philosophy, and whose teaching and character left a lasting impression on the mind of the young school-girl.

In 1920 Miss Barr entered Girton College. Like many other undergraduates of Universities she wandered round on Sundays to all the Churches in Cambridge, investigating those belonging to other denominations than the one in which she had been brought up, and amongst these the Unitarian Church, whose Minister was Dr. J. Cyril Flower, M.A., Ph.D., attracted her very considerably.

Up till that time Miss Barr knew nothing of Unitarianism, but she found in Dr. Flower's preaching something for which she had long been groping, a theology which was reasonable and comprehensible, coupled with a religion which was emotionally satisfying even to one brought up a Methodist. But it was not until nearly three years later that there began to grow upon her the conviction that the best use she could make of her life would be to devote it to bringing to others something of the light which had come to herself.

After this decision, Miss Barr worked for two years to prepare herself for a Ministerial career. But previous to it she intended to enter the teaching profession, with which end in view she graduated at Girton with an Honours Degree. She then entered Homerton Training College for a year, where she gained the Board of Education Certificate for students in Training Colleges. After leaving Homerton, Miss Barr did supply work for 14 months in Infant and Mentally Defective Schools under the L.C.C.

She then passed on to Manchester College, Oxford, for the necessary Theological training, and later took a National Conference Course for lay Ministers, where she obtained a First Class in the final Examination. In 1927 she accepted a position as Lay Minister at the Church of Our Father, Rotherham, and, since June, 1928, has been in full charge.

REV. MARY G. COLLINS.

NORTH BOW CONGREGATIONAL CHURCH, LONDON.



Miss COLLINS started life as a Journalist, and was for many years on the staff of the *British Weekly*. At first she acted as Secretary to Miss Jane Stoddart ("Lorna"), who gave her young assistant plenty of theological and literary books, a mental discipline which was later to bear valuable fruit as a preparation for the ministry. Later, Miss Collins became Editor of the "News of the Churches," a feature of the *British Weekly*, and in this connection did a great deal of outside reporting for the paper, which again proved an excellent preparation for the future.

In her leisure time Miss Collins wrote stories and verses. A great longing to be a poet had possessed her from her earliest years, and two booklets of verse, "Garden Suburb Verses" (Co-Partnership Publishers, Ltd.) and "Branches unto the Sea" (Erskine Macdonald) bear witness to these early strivings.

Literature, however, was not destined to be her true vocation. There came a day, in 1918, when, impelled by some mysterious urge, she, an Anglican, sought the shelter of a nearby Baptist Church, and there, face to face with the Invisible, she became suddenly conscious of a Divine monition to enter the Ministry. Miss Collins will never forget the day and hour of that solemn visitation. Passing like a flash it nevertheless changed the whole course of her life.

She sought Dr. Garvie's aid immediately, and entered as a student at New College, London, becoming fully qualified in 1922, after which she spent a year practising extempore preaching and gaining experience.

The choice of a pastorate had next to be decided upon. Miss Collins would have preferred the South with its sunshine, but again there came a mysterious frustration of her plans in the shape of a "Call" to North Bow Congregational Church, in the East End of London.

There for the last six years Miss Collins has lived and worked in the little house she built on a piece of waste ground next door to the Church Hall, a centre of light and inspiration in a somewhat pathetic neighbourhood. The Church is labouring at present under a heavy mortgage, which Miss Collins is bravely endeavouring to reduce, whilst the Church and its Hall are the meeting-places of numerous activities on each day of the week. All of these are duly chronicled in an enterprising little magazine, "The Bow and Arrow," which Miss Collins not only edits but also prints and publishes, and which serves as a bond of interest between herself and her friends far and near.

REV. CONSTANCE M. COLTMAN, M.A., B.D

COWLEY ROAD CONGREGATIONAL CHURCH, OXFORD.



Mrs. COLTMAN is the elder daughter of Mrs. E. M. Todd and the late Mr. G. Todd, I.S.O., of Greenock. She was educated at St. Felix School, Southwold, subsequently becoming an Exhibitioner at Somerville College, Oxford, where she read Modern History for her Honours M.A. Degree. After a short period of social work she returned to Oxford in 1913 and entered Mansfield Theological College as its first woman student of Theology. Here she took the full three years' course of study, receiving the Certificate of the College and also taking the Degree of B.D. in the University of London.

The question of the ordination of women in the Congregational Church first came up some twenty years ago, when Miss Hatty Baker, for many years in charge of the Horsted Keynes Congregational Church, Sussex, applied to the Congregational Union for official recognition. The Union considered the subject and finally passed a Resolution that, other things being equal, there was no sex-distinction in spiritual

matters. Though Miss Baker's own position remained the same as before, because she had not received the necessary training, she continued her work, and the question of recognition was dropped for the time being. The heaven was working, however, for when, in 1917, Mrs. Coltman applied not only for recognition but for full ordination her application was granted. She is thus the first ordained woman in the Congregational Ministry.

She then became assistant Minister to the Rev. W. E. Orchard, D.D., at the King's Weigh House Church, London. The Rev. Claud M. Coltman, M.A., B.Litt., who studied at Mansfield College at the same time as Mrs. Coltman, was ordained with her at King's Weigh House, and the two were subsequently married. During their period in London they were in joint charge of the social and religious work at the Darby St. Mission, Wapping, undertaken by the King's Weigh House Church.

In 1924, after a brief period as co-pastors at Greville Place Congregational Church, Kilburn, London, Mr. and Mrs. Coltman were called to the co-pastorate of Cowley Road Congregational Church, Oxford, where they still officiate. They share together in the entire work of their ministry, including preaching and the administration of the Sacraments. They have two children.

Mrs. Coltman collaborated with Miss Maude Royden in writing "The Church and Woman" (James Clarke & Co., 6s.), and she has translated the books of *Ruth*, *Jonah* and *Obadiah* for the Adult School series of translations of the Bible into modern speech.

Mrs. Coltman is deeply interested in the prospects of women in the Ministry, and believes that very many women have a vocation to the cure of souls. She and her husband intend to further the Movement in every possible way. When the Fellowship of Women Ministers was founded in 1927 (see page 6), she was elected its President and remains in this capacity.

REV. WILNA L. CONSTABLE.

AUCKLAND UNITARIAN CHURCH, NEW ZEALAND.



Mrs. CONSTABLE (*née* Livingstone-Smart, of Edinburgh) was brought up in the Established Church of Scotland, and intended at one time to go out to the Mission Field in Central Africa. She took an Arts Course at Edinburgh University, and later went to Bradford and joined Greenfield Congregational Church, where she did a great deal of voluntary Church work.

In 1915 she married the Rev. William Abbott Constable, M.A., a student at Edinburgh University at the same time as herself, with whom she "unofficially" studied Theology whilst he was at the Congregational Theological College at Bradford, where he took the Lockwood Prize. When later Mr. Constable became the Minister of Providence Congregational Church at Ovenden, near Halifax, Mrs. Constable became even more interested in Church work, preaching for her husband on several occasions, and becoming a frequent visitor to West Riding Churches temporarily without a pastor.

In 1918, Mr. and Mrs. Constable received a joint call as co-pastors to the Crookes Congregational Church, Sheffield. This was a modern Church partly designed on Institutional lines, with a very fine Sunday School, and Mrs. Constable discovered a great interest in work among the children. At the same time she took her full share of ministerial duties, preaching alternately with her husband and administering the Sacraments, more especially the Baptismal Service, which she made very beautiful and effective.

The desire for greater theological freedom led to Mr. and Mrs. Constable leaving Sheffield. In 1920 Mr. Constable accepted the post of Staff Lecturer in Literature under the new Adult Educational scheme of the Warwickshire Committee, and the family settled in Warwick. In 1921, the Unitarian Church in Warwick being without a Minister, a "Call" was given to Mrs. Constable, who remained Minister of the High Street Chapel, the oldest place of Non-conformist worship in the town, for nearly eight years.

In 1926 Mrs. Constable had 3½ months' leave of absence from her Church duties to visit America with her husband. She went as the British delegate to the Annual Meetings of the American Unitarian Association at Boston, and also preached and spoke at various Unitarian Churches as she crossed the Continent, and in Canada on her homeward journey.

In 1929 another "Call"—this time from Overseas—came to both husband and wife, to officiate as co-pastors at the Auckland Unitarian Church, New Zealand. This is the largest Unitarian Church in New Zealand, and Mrs. Constable, who sailed with her husband in May, 1929, is the first ordained woman minister in charge of a Church in that country.

REV. JOYCE DAPLYN, B.A.

ALL SOULS' UNITARIAN CHURCH, GOLDERS GREEN, LONDON.



Miss DAPLYN is the daughter of the Rev. Edgar Daplyn, Unitarian Minister, and was educated at Channing House High School, Highgate. Her great desire to go on to College and take a degree was facilitated by the winning of a Scholarship at this School, with which she passed into Bedford College, London. Here she concentrated on the study of English and European History, and became deeply interested in the various problems arising out of this study. Though unconscious of it at the time, she found her knowledge of History an excellent preparation for the Ministry. She took her Degree with Honours in this subject.

During her last year at College Miss Daplyn became exercised as to what work she should take up. Her chief desire was for something permanently satisfying, and both Teaching and Journalism were reviewed in turn, and rejected. A bout of illness occurring at this juncture was the means of leading her to her true vocation.

Opening her New Testament one day, whilst convalescing, she was suddenly confronted with a single sentence standing out from the rest: "The Harvest is plentiful, but the labourers are few." She recognised these words as a "Call" to the Ministry, and immediately wrote off to Manchester College, Oxford, for details of training.

From 1921-22, Miss Daplyn worked up for the Entrance Examination to Manchester College, at the same time assisting her father at Dingley Place Mission, City Road, a very poor Mission, which brought her into contact with an aspect of life which gave her good experience for the future. In 1922 she went to Manchester College, where she remained three years.

In May, 1926, Miss Daplyn became Assistant Minister at her father's Church, All Souls, Golders Green, Hampstead, a Church which the Rev. Edgar Daplyn was responsible for building, and which had been opened in the previous year.

Miss Daplyn holds very strong views upon the need for women in the Ministry of Religion, and it was with a view to smoothing the path of pioneer women in this direction that she organised at Golders Green, in October, 1926, the first Conference of Women Ministers to be held in this country. It was a great success, and was attended by women Ministers and lay sympathisers of many denominations, Anglican, Salvation Army, Congregationalist, Baptist, Unitarian, and Jewish, and also by women from various professions.

Out of this Conference arose the Fellowship of Women Ministers, for which Miss Daplyn does yeoman service as Hon. Secretary. This Society meets annually, and includes practically all the women Ministers mentioned in these pages. It has proved itself a source of strength and encouragement, especially to those women Ministers who lead a somewhat isolated life and have few opportunities of meeting their colleagues.

REV. SUSANNAH J. ELLIS, B.A., B.D.

PAPUA (CONGREGATIONAL) MISSION, BOKU-KAPAKAPA DISTRICT.



Miss ELLIS was born at Llanfyllin, Montgomeryshire. She was one of a large family whose parents were comparatively poor, the father being a platelayer on the Great Western Railway.

From early childhood, however, she showed exceptional ability for books and learning, and always made the most of her opportunities at the Council School at Llanfyllin. When only 14 years of age she passed into the County School, and from there became a pupil teacher at the National School, Llanfyllin, and later at Berriew, a small country school near Llanfyllin, where she obtained the Junior and Senior Certificates of the Central Welsh Board.

Her great ambition was to become a missionary, but financial circumstances made it impossible for her to undertake the necessary training. So she sought advice, and was recommended to study for Matriculation, and, if possible, to apply for entrance to one of the Welsh Theological Colleges. This meant that she had to become a preacher and be

recommended to the College authorities by her Church and County Association.

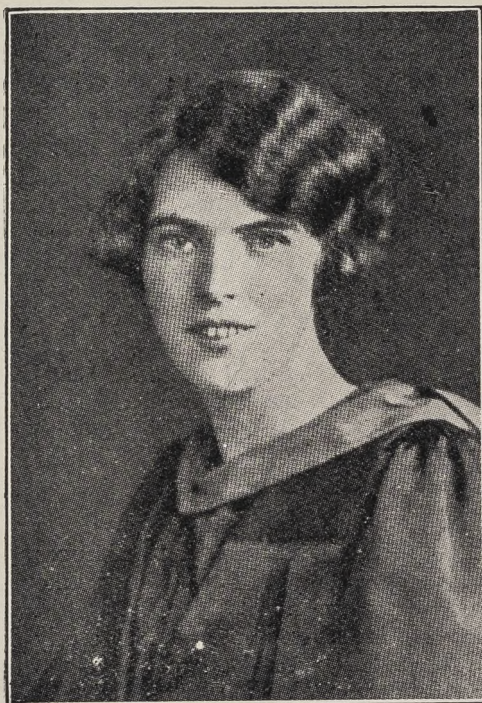
Nothing daunted Miss Ellis forged ahead, and by 1919 had not only passed her Matriculation, but also the College entrance examination. She was now in receipt of a bursary of £30 per annum (her tuition and examination fees), the rest of her expenses being supplied by Sunday engagements in the Churches. After three years' study at Bangor University, Miss Ellis graduated with Honours in History and Philosophy, and was the first woman student to take the Welsh B.D. In 1925 she was ordained at Pendref Chapel, Llanfyllin, where she had been a member since childhood and a Sunday School scholar and teacher.

In 1925 Miss Ellis was appointed to the Papua Mission of the London Missionary Society, and during the absence on furlough of the Principal, the Rev. R. L. Turner, M.A., she did tutorial work at Lawes College, the Institution on Fife Bay, where students are trained for the Papuan Ministry. In 1927, in the absence of the Rev. J. B. Clark on furlough, she took full charge of the Ela Protestant Church at Port Moresby. This is the Church for white residents and is attended by Government officials, planters, traders and store-keepers. During the time she was in charge of this Church Miss Ellis won the esteem of all who knew her.

Indeed she made so good in these two positions, at Lawes College and at Port Moresby, that the Directors of the L.M.S., acting on the advice of their missionaries on the Field, appointed her and a younger colleague, in 1928, to be joint superintendents of the Boku-Kapakapa District. This is the first occasion on which women missionaries have been appointed to such a position in primitive Papua.

REV. VERA M. M. FINDLAY, M.A., B.D.

PARTICK CONGREGATIONAL CHURCH, GLASGOW.



Although several Scotswomen have obtained the Degree of B.D., the distinction of being Scotland's first fully ordained woman minister falls to Miss VERA M. M. FINDLAY, the only child of Mr. and Mrs. J. B. Findlay, of Partickhill, Glasgow.

All her school days, from her first entry into the Infant room till she left it in the Sixth Form, were passed at Hillhead High School, Glasgow. An exceptionally promising pupil from the start, she won the School Bursary whilst still in the Junior School, and was presented by her parents with a bull dog to mark this auspicious occasion! Her progress through the Secondary School was equally triumphant, and before her school days at Hillhead were over she had become "Dux" of the School in English, and had won a First Prize in Classics, whilst her name stood sixth in the University Bursary List.

From Hillhead she proceeded to the University, where she graduated M.A. with Honours in Classics in 1926.

It was about this period that she first began seriously to consider the prospect of entering the Congregational Ministry. The idea had been in her mind for many years, but had always seemed unattainable.

Encouraged, however, by the kindly help and advice of the Principal of the Scottish Congregational College in Edinburgh, she eventually made the great decision and entered the College as the first (and so far) the only woman student. Here she spent two happy years (1926—1928), winning a Distinction certificate at the close of the session.

Her exceptional powers as a preacher won for her speedy recognition, and so impressed the Deacons at Partick Congregational Church, one of the largest Churches in the denomination in Glasgow, that she received a "Call" from its members even before she had completed her University course.

She was ordained in November, 1928, and four months later qualified for the Degree of B.D. at the University of Glasgow. In May, 1929, a significant event took place at the Meeting of the Congregational Union of Scotland in Glasgow, when an amendment which made the word "Minister" apply to women equally with men was carried by an overwhelming majority. Subsequently, when applications to the Union were submitted, Miss Findlay, the first Scottish woman Minister, was admitted without opposition.

It is gratifying to learn from Miss Findlay that there has been remarkably little opposition in Scotland to her Ministry, and that her Presbyterian fellow ministers in the district have all been exceptionally kind. Miss Findlay's congregation is a "mixed" one—shipyard workers, tradesmen, and a few teachers and students—but one and all are unswerving in their loyalty.

REV. EDITH GATES.

LITTLE TEW AND CLEVELEY ^{Baptist} ~~Unitarian~~ CHURCHES, OXFORD.



Miss GATES became interested in Church matters from a very early age. At her home at Belmont, near Sutton, Surrey, she acted for 15 years as Secretary and Organist at the local Baptist Church, until in 1918 her health gave way, and upon medical advice the family moved to Little Tew, in Oxfordshire.

Here again she took up work as before with the Baptist Church, but this time it met with an unexpected sequel—she was asked to take full pastoral charge on account of the Minister resigning, whilst all the men were away on War service. This met with the approval of the Church and congregation.

This unexpected invitation naturally turned Miss Gates' thoughts to the Ministry as a vocation, and acting on the advice of the Rev. F. J. Walkey, O.B.E., M.C., General Superintendent, she studied for the Baptist Union Examination, passed, and became duly

enrolled in the Baptist Union in 1922. The study for this examination was not allowed to interfere with her pastoral work, for Miss Gates rose at 4 o'clock each morning for the necessary study and carried on this arduous routine for three years, until she was fully qualified.

To-day Miss Gates is in full charge of two parishes, Little Tew and Cleveley, with a distance of four miles between the two churches. She makes her headquarters at The Manse, Little Tew, and, with the help of a devoted sister, Miss Beth Gates, she accomplishes a surprising amount of parochial work, cycling in all weathers between her two parishes. Only her mornings are free. The remainder of the day is occupied with Women's Meetings, Christian Endeavour work and week Evening Meetings, not forgetting the sports of the young people of her Churches. All this is interspersed with a good deal of visiting, baptisms, marriages and Sunday services. Miss Gates is a firm believer in personal visitation of the members of her flock, and many are the times she will engage her women parishioners in a few minutes friendly chat as they stand at their wash-tubs.

There are five men deacons in her Church, and several young men have been trained by Miss Gates to assist her in her work, whilst Miss Beth Gates is Secretary and Organist at Little Tew, and Superintendent of the Sunday School in both parishes.

Both sisters are very musical, and this has helped to cheer the village life, as during the winter social evenings are given in the New School, which Miss Gates and her sister converted out of a thatched cottage. This building is a great asset in the village life.

REV. MARGARET HARDY.

MARSHALL ST. CONGREGATIONAL CHURCH, HOLBECK, LEEDS.



Miss HARDY was born in Basingstoke, Hants., and was an only child. In her early years she suffered acutely from loneliness and shyness, and lived a life of her own in daydreams, in which she longed to be of service to humanity. Owing to health, a great deal of her childhood was spent in the open air.

After leaving school, at 18 years of age, she remained at home for a time, but the desire to be of service to her fellows had now developed with such intensity that she went to London to train for secretarial work, eventually becoming a Journalist in Fleet Street. Whilst in London she came into contact with Miss Maude Royden, and often went to hear her preach in the City Temple. It was this experience which first led her to realise what a great vocation lay before women in the Ministry of Religion, and she soon came to the conclusion that Journalism was not her true vocation.

At the close of the War she returned home, where a new channel of service opened to her as honorary assistant to the Minister of the local Congregational Church, the Rev. Rocliffe Mackintosh, a man of exceptionally fine character, whose wife, the Rev. Euphemia Rocliffe Mackintosh, forms the subject of one of the biographies in these pages (see page 17).

Later came a quite unexpected offer to take entire charge of a Church in a mining village on the edge of the Potteries. With no knowledge of industrial life, and in much trepidation, Miss Hardy embarked upon this new adventure and found it an uphill fight. The Church was financed by a Board, and a woman worker had been introduced as a kind of last hope into a district where all "foreigners" were regarded with suspicion. This experiment lasted two years and was then abandoned as "unproductive." The time, however, had not been wasted, for during this period Miss Hardy had prepared for and passed an examination which placed her on "List B" of the Congregational Union.

Miss Hardy now decided to enter for the full Ministry. Her application was formally considered by the Committee of Lancashire College, Manchester, and the Principal, Dr. A. J. Grieve, proved a staunch friend throughout. In 1923, Miss Hardy entered as a student at Lancashire College, and at the conclusion of her Course she took the Manchester Certificate in Theology, and received a "Call" to Marshall St. Church, Holbeck, Leeds, where she now officiates.

Marshall St. is a down-town Church nearly one hundred years old, with past traditions of great days, but the work at present is severely handicapped not only by the poverty of the district, but also by the urgent need of an Assistant in the ever-increasing Church activities, which have recently been enriched by the establishment of a Nursery School and artificial Sunlight Clinic.

REV. CONSTANCE HARRIS.

HIGHLAND PLACE UNITARIAN CHURCH, ABERDARE.



Miss HARRIS was born and educated in Leicester, and lived there the greater part of her life. After leaving school she had a year's training in social work under the auspices of the Charity Organization Society, and also became proficient in shorthand and typewriting. During the War she acted as Secretary to the Fund organised by the Mayoress of Leicester for providing comforts and equipment for the troops at home and abroad, and she also did valuable work with the Prisoners of War Society.

After the Armistice Miss Harris became a "Domestic Missionary" in connection with the Great Meeting, Leicester, the oldest Nonconformist Church in the town, founded about 1600. The success of this work made it possible for her to go on for three years to Manchester College, Oxford, where she received Exhibitions for "special aptitude," and so was able to take the three years' Theological Course with the College Diploma, which entitled her to be on the Roll

of accredited Ministers of the General Assembly of Unitarian and Free Christian Churches.

After leaving College Miss Harris was given the Tate Missionary Fellowship for two years, which enabled her to study social conditions whilst attached to a Mission in Bethnal Green, and also to attend lectures at the London School of Economics and Birmingham University. Whilst in the East End of London she wrote a thesis on "The Use of Leisure in Bethnal Green," which was afterwards published by Manchester College, Oxford, with a preface by Dr. L. P. Jacks.

The first year of her ministerial career was spent in Bethnal Green, and the second in Birmingham, during which time she lived in Settlements and did pastoral work at various Unitarian Missions and Churches.

In 1927 Miss Harris was appointed to the Highland Place Unitarian Church, Aberdare, where she still remains. Its membership and congregation are increasing and all the Church activities are in a healthy and happy condition. Finance is in a sound state, and the Sunday School has doubled its numbers. The week-night activities meet the needs of people of all ages, and the Church has a growing band of keen boys and girls at its services and institutional gatherings. Miss Harris has constantly gone to camp with Girl Guides, and also spends a good deal of time with the Junior Section, the "Brownies."

As to the ministerial side of things, Miss Harris regards both preaching and pastoral work as equally important, and has never experienced any difficulty from the sex point of view. She believes that the proper way to go to work is neither to exploit her femininity, nor ignore it, but simply to accept it naturally.

REV. VIOLET HEDGER, B.D., LL.A.

LITTLEOVER BAPTIST CHURCH, DERBY.



From girlhood Miss HEDGER shewed a fondness for Scripture studies in which she always excelled. Educated at the Hornsey High School, London, she passed her Matriculation with Honours at the age of 17, obtaining 100 per cent. marks for her Scripture paper.

Before preparing for the Ministry she spent a year in the Intelligence Department of the War Office, going on afterwards to Regent's Park Baptist Training College, where she took a full course in Theology, finally graduating with the degree of B.D. in 1923, when only 22 years old.

The next two years were spent by Miss Hedger in travelling up and down the country, principally through Lancashire, Yorkshire and Wales, preaching in many towns there. She also visited and preached in towns in Northumberland. When speaking of these experiences, Miss Hedger

is very enthusiastic in her praise of the North. The people in the small mining towns were warmer in their manner of reception than those in the South, and their presence in the Church was not due to curiosity.

In 1926 Miss Hedger was appointed to the pastorate of Littleover Baptist Church, Derby, which, at one time, was under the régime of St. Mary's Baptist Church, Derby, but became separated after it had celebrated its Centenary in 1924. Miss Hedger is the first pastor of the new Church.

Miss Hedger believes that women are destined in the future to play a great part in the Ministry, because of their specific point of view which must be expressed if Religion is to be treated as a whole, and not merely a part expressed only from the masculine standpoint. Although she believes there is a special message for women, she does not preach definitely to women any more than to men. "All big truths," she says, "are many-sided, and women have their own contribution to make. I do not base the case for women preachers on the fact that in most Churches the women outnumber the men. That has really little to do with it. The important thing is that the woman's point of view should be expressed, and this can only be done by a woman."

Miss Hedger has a broad and varied outlook on life and everything she takes up she enters into with enthusiasm. She can paint, play the piano, is a good carpenter, and an expert at wireless. She is also a keen sportswoman being a champion long-distance swimmer and an excellent tennis player. In the first year of her Derby pastorate Miss Maude Royden visited Littleover Church and preached there to a packed audience.

REV. ETHEL KAY.

HIGH ST. UNITARIAN CHAPEL, WARWICK.



Miss KAY felt a desire to connect herself with Church work quite early in life, and in the dark days of 1916-17 she became Secretary of the Sunday School Union of the Northumberland and Durham Unitarian Christian Association, in which she did a very useful work. She also became a recognised lay preacher for the Association, and in the course of the next six years preached in all the Unitarian Churches in Durham and Northumberland.

In 1922 her family moved to Carlisle to live, and the idea of entering for the Unitarian Ministry became insistent. Before actually entering for the necessary Theological training, however, Miss Kay spent a Probationary Year (1923-4) in full time service for the Carlisle Unitarian Church, which gave her much valuable experience. The next three years were spent at Manchester College, Oxford, where she took the full Theological course. During the Easter Vacation of 1927 she also received a further training in the practical work

of a Church, under the Rev. Alfred Hall, M.A., B.D., at Upper Chapel, Sheffield.

Shortly after Miss Kay had completed her studies she received an invitation from the Flowergate Old Chapel, Whitby, and accepted the call. Her induction to this new sphere of work, by the Rev. Dr. Gow, of Manchester College, Oxford, attracted a large congregation.

Flowergate Old Chapel had been without a Minister for a considerable period prior to Miss Kay's advent, and its Church life was at a low ebb. Accordingly the new Minister was faced with a difficult task, but slowly and surely the work went forward. Miss Kay was insatiably energetic, her quiet courage and gentle demeanour attracted support from all sides, and it was not long before Flowergate Old Chapel resumed some of its former prosperity.

Miss Kay conducted services twice daily in the Chapel on Sundays, and created quite an innovation by consecrating the morning session, which was scarcely ever attended by adults, to the children of Whitby, many of whom did not belong to her Church, but who found in Miss Kay a mother, counsellor and friend. The children were encouraged to take as much part as possible in these services, and read the hymns and recited portions of Scripture under Miss Kay's supervision.

Outside her busy Church and social life, Miss Kay also works hard on behalf of the Adult School Movement. She is an avowed pacifist, and a great supporter of the League of Nations Union. In 1929, after spending two happy years at Whitby, Miss Kay received and accepted a "Call" from High Street Chapel, Warwick, to succeed the Rev. Wilna Constable (see p. 5), who had been appointed to Auckland Unitarian Church.

REV. WINIFRED KIEK, B.A., B.D.

COLONEL LIGHT GARDENS CONGREGATIONAL CHURCH, ADELAIDE.



Mrs. KIEK was the first woman to be ordained to the Ministry in Australia. She is the wife of the Rev. Principal Kiek, M.A., B.D., of Parkin College, Adelaide, who is well-known as preacher, lecturer and author.

A native of Manchester, she graduated in Arts at the University there in 1907, and was for some years engaged in teaching. After her marriage in 1911 she became actively engaged in social and religious work, more particularly during her residence at Halifax (1913—1920).

On coming to Adelaide in 1920 she devoted herself to theological study, securing the B.D. Degree of the Melbourne College of Divinity in 1922, being the first woman in Australia to graduate in Divinity.

In June, 1926, the little Congregational Church at Colonel Light Gardens, a rising working-class suburb of Adelaide, invited her to become its minister.

The Church was in its infancy, but the work has prospered, and in June, 1927, it requested the Congregational Union of South Australia to authorize Mrs. Kiek's ordination. The Union unanimously granted this request, and was represented at the service by the Chairman, Secretary, and other leading men of the denomination. A large attendance and extensive reports in the Press attested the interest of the public. In 1928 Mrs. Kiek secured Honours B.D. in Old Testament languages and Literature, and in November, 1928, a "credit" in Philosophy at the University of Adelaide.

Mrs. Kiek is actively associated with the National Council of Women, the Women's Non-Party Association, and the Women's Christian Temperance Union. Herself the mother of three children, she is keenly interested in matters of education and child welfare, and has published a book entitled "Child Nature and Child Nurture," through the Religious Tract Society (London), which has been favourably reviewed. She is intending shortly to publish a volume of Essays on the Old Testament. Before her marriage Mrs. Kiek was a member of the Society of Friends, and is always glad to acknowledge her indebtedness to her "Quaker" training.

Mrs. Kiek's ministry has been cordially welcomed by the Congregationalists of Australia: she has occupied leading pulpits in Western Australia, Victoria, and New South Wales, as well as in her own State of South Australia. Whilst on her world tour Miss Maude Royden preached in Mrs. Kiek's Church, Mrs. Kiek conducting the service.

REV. ROSALIND LEE.

HON. SEC. LEAGUE OF UNITARIAN AND LIBERAL CHRISTIAN WOMEN.



After graduating from Newnham College in 1906, Miss LEE earnestly desired to qualify for the Unitarian Ministry, but was advised by her father to wait ten years before doing so! She spent this interval partly at home and partly in doing social work in Birmingham.

The outbreak of the Great War brought her desire to fruition, and as at that time there was a great demand for women lay preachers to take the place of men who had joined up, she was enabled, in the autumn of 1917, to obtain the charge of a small chapel at Pentre in the Rhondda Valley, where she remained until 1920, the last year being spent as a full Minister in charge. As her work prevented her going to a Theological College to qualify, she studied at home, passed all the necessary Examinations, and was awarded the Hibbert Scholarship in addition for further study. This Scholarship enabled her, in 1920, to visit the United States, where she studied for a year at Rad-

cliffe College, Cambridge, Massachusetts.

Miss Lee then made an extensive tour through Canada, where she visited every Unitarian Church in the country. She next toured Australia and New Zealand, again visiting all the Unitarian Churches in both these countries. In Australia she spent six months helping in a Church in Melbourne.

Returning to England in 1923, Miss Lee was appointed Minister of Narborough Road Free Christian Church, Leicester. She accepted the Ministry of this Church when its fortunes were at a low ebb, and during the next 5½ years she worked unsparingly to restore its prosperity and influence. Whilst in Leicester, Miss Lee served for nearly three years as a co-opted member of the City of Leicester Education Committee. She is also Hon. Secretary of the Reid Trust, which makes grants for the Higher Education of women.

In 1929 Miss Lee resigned her work in Leicester in order to become Hon. Secretary (in succession to Miss Brooke Herford) of the League of Unitarian and other Liberal Christian Women at the London Headquarters, Essex Hall, in Essex Street, Strand.

Miss Lee is Chairman of the Overseas and Foreign Committee of the General Assembly of Unitarian Free Christian Churches, for which position her extensive travels and wide knowledge of Unitarian Church work in the British Overseas Dominions render her peculiarly fitted. She is also the author of a charming booklet entitled "The Pilgrim Fathers," the outcome of a visit to Plymouth, Massachusetts, in 1907, as a delegate to the International Congress of Religious Liberals. This book is now in its third edition and has been translated into Dutch.

REV. MARIA LIVING-TAYLOR, B.A.

CORPORATION ROAD BAPTIST CHURCH, NEWPORT.



From a very early age little MARIA LIVING showed great aptitude for preaching, and would frequently conduct services in the nursery with the younger members of the family as her congregation. But she was by no means a paragon either at home or at school by reason of her mischievous behaviour!

At about 15 years of age, being a fervent believer in the verbal inspiration of the Scriptures, she became a whole-hearted Seventh Day Adventist. Not until she reached the age of 18 years did she begin to suspect errors in her Theology, and she would have left the denomination earlier had not arduous studies at the London and Dijon Universities just at that time compelled her to waive the matter for a few years.

When 24 years old Maria Living married the Rev. John Taylor, who persuaded her almost at once to enter for the Ministry and so open the way for others of her sex in the Baptist denomination. Five years had already been spent at the East London College,

where Mrs. Living-Taylor secured her B.A. Degree with Honours in French, and now a further Divinity Course was taken at King's College, London. In 1918 she was granted permission by the Baptist Union—not without agitation on the part of some of the members, who declared it was “the thin end of the wedge”—to sit as the first Baptist woman candidate for the ministerial examinations.

Her first pastorate was at Barking Tabernacle, a co-pastorate with her husband, where she met with fierce opposition from a section of the diaconate, composed largely of men with Plymouth Brethren views. The easiest plan would have been to withdraw, but the compelling urge of an inward call to persevere for the sake of other women who might follow her possessed her and gave her strength to endure. She was greatly assisted in this decision by the cordial appreciation of her congregation, which grew in numbers as time went on.

In 1923 Mr. and Mrs. Living-Taylor received a call to the co-pastorate of Sion Jubilee Church, Bradford, where no opposition along this line was encountered. The arrival of two little daughters within the next few years enabled her to do duty for only a portion of the four years she was in Bradford, but she says in this connection: “I greatly appreciate being a mother. It has served to enrich my experience in many ways. Because I am a mother I can be a better minister, for it is my object to serve women and children in particular.”

In 1927 an unanimous call brought Mr. and Mrs. Living-Taylor to Corporation Road Baptist Church, Newport, Monmouth, where they still happily minister.

REV. EUPHEMIA W. MACKINTOSH, M.A.

CENTRAL CONGREGATIONAL CHURCH, JOHANNESBURG.



Mrs. MACKINTOSH (née Sutherland) is of Scottish birth and parentage, her father having been Headmaster of a Secondary School in New Deer, Aberdeenshire. In her early childhood the whole family emigrated to South Africa, where her father had been appointed as Principal of the Muir High School for Boys, at Uitenhage, near Port Elizabeth.

After passing the Matriculation Examination of the Cape University, Miss Sutherland qualified for the entrance examination of Glasgow University by private study under her father's direction, and then went back to Scotland, where she remained for four years at Glasgow University, graduating with Honours in Classics and taking a Teacher's Diploma. Her two sisters also graduated at Glasgow University. One is now the wife of Mr. James Elder, Principal of the High School at De Aar in the Cape Province, whilst the other is the wife of Professor Macmillan, of Witwaterstrand University, and author of “The Cape

Colour Question,” and “Bantu, Boer and Briton.” Her brother is Mr. G. A. Sutherland, Principal of Dalton Hall, Manchester, a Quaker Hostel connected with Manchester University, so it may be seen how strong are the educational traditions of the family.

Upon her return to South Africa, Miss Sutherland entered on a teaching career for some years, but was eventually compelled to relinquish her profession owing to poor health. Then followed a few years of comparative leisure at her home in Uitenhage, filled, however, as time went on, with much social and religious work, and a certain amount of literary achievements.

Recovering her health, Miss Sutherland then trained for secretarial work in Johannesburg, which later led to appointments, first with the British and Foreign Bible Society, and then with the South African Temperance Alliance. This secretarial work was combined with a good deal of public speaking, which after a time developed into preaching. And then it was that Miss Sutherland first felt a definite “Call” to the Ministry. She resigned her work in Johannesburg in 1926 and returned to Uitenhage, where she spent a quiet year of study combined with supply work in various Churches. She then passed with Distinction an examination set by the Congregational Union of England and Wales.

In May, 1928, she became the wife of the Rev. Rocliffe Mackintosh, Minister of the Central Congregational Church, Johannesburg, formerly of Basingstoke, Hants (see p. 10). In October of the same year, when her three years of probation had expired, her ordination to the Congregational Ministry was sanctioned by the Assembly then meeting in Port Elizabeth, and took place in Johannesburg in April, 1929, creating a good deal of interest.

Mrs. Mackintosh is the only ordained woman in South Africa, and her ministerial position is somewhat unique. She is neither assistant nor co-pastor, but has the congregation's full sanction for taking services or part-services at any time.

REV. GRACE MEWHORT.

CHRIST CHURCH CHAPEL (UNITARIAN), BANBURY.



Of Scottish birth and parentage, Miss MEWHORT, from her earliest years, desired to do some kind of "Missionary" work, preferably abroad, but an intimate acquaintance with Edinburgh's worst slums and most degraded inhabitants, derived as a worker in the Edinburgh Free Breakfast Mission (Interdenominational), determined her to remain in this country and try to better the social conditions in which she found herself.

Towards this end she allied herself with Women's Suffrage and the Trade Union and Labour Movements, acting as delegate for the National Union of Clerks at the Trades Council, representing the latter body on various Committees, Juvenile After Care, War Pensions, etc., and becoming its first woman Vice-President. She also acted on the Parliamentary Committee of the Scottish Trade Union Congress. When the Scottish Committee on Women's Employment was set up by the Government in 1920, Miss

Mewhort was appointed one of its members. She also did a considerable amount of work in connection with the Women's International League for Peace and Freedom, and on one occasion went to Ireland as part of a deputation appointed to enquire into conditions there during the outrages of the "Black and Tans."

The War, however, seemed to reveal to Miss Mewhort that if social enthusiasm was really to reform Society effectively, it must have a religious basis, and in order to conform more closely to the religious ideals she had been laboriously building for many years, she joined St. Mark's Unitarian Chapel, Edinburgh, then under the inspiring leadership of the Rev. R. V. Holt, B.A., B.Litt.

Miss Mewhort still continued her social activities, however, and in November, 1919, stood for the George Square Ward of Edinburgh Town Council, obtaining a substantial vote in what had hitherto been regarded as a hopeless ward. A political career seemed on the point of opening before her when one day she learned quite casually that Manchester College, Oxford, was open to women, and that it was possible for them to take a theological course there with a view to entering the Ministry.

This information altered the whole course of Miss Mewhort's life, and she felt she had at last found the life work for which she had been seeking almost since childhood. She entered Manchester College, and during the third year of her training received and accepted a "Call" to Christchurch Chapel, Banbury, as a part-time Minister. On the completion of her College Course, in June, 1925, she became a whole-time Minister, the deepening of the spiritual life of her people being her supreme aim.

In this pastorate Miss Mewhort still continues, for she feels that a settled Ministry is necessary to build up the Banbury Chapel which, during recent years, has known only too many changes. A great deal of her work still lies in social and educational directions, but everything is directed from the religious point of view.

REV. MURIEL O. PAULDEN.

BERKELEY ST. CONGREGATIONAL CHURCH, LIVERPOOL.



Miss PAULDEN originally intended to devote her life to the foreign Mission Field, and was trained for this purpose at Carey Hall Training College, Selly Oak, Birmingham. She was then appointed for service in Bangalore, but, unfortunately, was unable to pass her medical examination satisfactorily, and so had to relinquish all idea of service Overseas. She therefore decided to stay on an extra year at the College, where she took a special Course in Theology under Professor Aytoun, and became noted as a particularly brilliant Hebrew scholar.

Upon leaving College Miss Paulden decided to devote her life to teaching, and was presently appointed to the Congregational Training Centre for Sunday School Leaders, Berkeley Street, Liverpool, originally a down-town Church which was on the point of being closed when the Merseyside Congregational Board decided to put it to this purpose.

After working there for some time, Miss Paulden found it necessary to get a certain number of children to attend on Sunday afternoons to form a practice class for her students. The children's attendance at Sunday School aroused the interest of the parents, who presently began to clamour for Church services on their own account, and eventually Miss Paulden obtained permission to re-decorate the old building and open it once more as a Church. The demands of the Sunday School Training Centre and Miss Paulden's own private study have been met by removing the pews from the rear portion of the Church, and curtaining off this section, which also does duty as a Sunday School, whilst in the Church proper a service is conducted by Miss Paulden every Sunday evening.

After working unofficially for some little time in this way, Miss Paulden eventually qualified as an ordained Minister, and, in 1927, was placed in full charge of Berkeley Street Church by the Congregational Union in Lancashire. In addition to her Church work and Training Centre, Miss Paulden carries out a good deal of social work in the very poor neighbourhood of Berkeley Street with the help of an assistant.

She not only has the organisation of the graded Sunday School already mentioned, but Brownies and Guides, Cubs and Scouts, as well as Clubs, etc., whilst two years ago a very successful Nursery School was opened where mothers can bring and leave their children from 2—5 years of age.

This School is open from Monday to Friday, every morning from 9—12 o'clock. On Sunday afternoons it meets in the leader's home nearby, where it forms the Beginners' Department of the Sunday School. It is staffed chiefly by women of the Church, two of whom come each day. Unfortunately, the number of children has to be limited to about 16, owing to difficulties of accommodation and staff.

REV. EDITH E. PICKLES, B.A.

STANLEY CONGREGATIONAL CHURCH, LIVERPOOL.



A native of Dublin, Mrs. PICKLES, then Miss Kinnear, was educated at Alexandra College, Dublin, and graduated in classics at Dublin University. She was always interested in social and religious work and had done a considerable amount of public speaking before entering the Ministry.

In 1908 she became the wife of the Rev. Albert Pickles, M.A. During the War, when her husband, then Minister of Stanley Congregational Church, Liverpool, was serving as a Chaplain in France, Mrs. Pickles not only undertook the oversight of Stanley Church, but frequently conducted the services, preaching as well from time to time in several other Liverpool Churches. In 1920 she was elected President of the Christian Endeavour Union for Liverpool, and in 1922-24 was President of the Women's Guild of Christian Service for Lancashire.

On the death of her husband in 1924 Mrs. Pickles was cordially invited to become his successor. She realised the

responsibility of the "Call," and how great was the experiment of inviting a woman to the ministry, and it was not until after much deliberation that she accepted the invitation. She is now in the sixth year of her Ministry, and is ordained and in the full status of her denomination.

Stanley Church is a busy organisation and carries on an extensive work for men, women and young people. There is a Sunday School of 200 scholars, fully graded, with a staff of 50 teachers. There is also a Brotherhood of 150 members, a Men's Institute, a Women's Meeting, and various Guilds and Societies. Mrs. Pickles conducts all services, has charge of all the administration, and officiates at all baptismal, marriage and funeral services.

Mrs. Pickles has a warm Irish heart, and her religion is a joyous affair. She lives it and preaches it, and her people, under her inspiration and example, set a higher value on unselfish service than ever before. The membership of the Church grows steadily, fifty new members having joined in the first year of her pastorate.

Mrs. Pickles is a member of the Executive of the Liverpool Congregational Church Council, is on the Board of Directors of the London Missionary Society, and one of the Managers of Lister-Drive Council School. There is one son of her marriage, who, in 1928, won a scholarship to Wadham College, Oxford, where he is now in residence. In 1928 Stanley Church was the scene of an interesting episode, when the Lord Mayor of the City, Miss Margaret Beavan, J.P., accompanied by several of the City Councillors, paid an official visit, Mrs. Pickles conducting the service. Miss Maude Royden has also preached in Stanley Church.

REV. BARBARA THOMAS.

BAYSHILL UNITARIAN CHURCH, CHELTENHAM.



Miss THOMAS is the daughter of the late Rev. E. L. H. Thomas, whose last Ministry was at Cross St. Chapel, Manchester. Born at Liverpool, she was educated under Miss H. A. Ashworth at Withington Girls' School, Manchester, and St. Alban's High School.

After leaving school at 18 years of age, she went to Mrs. Hoster's well-known Secretarial Training College in London for business training, and from there went on to Germany as Foreign Correspondent to a Bremen Cotton Exchange Firm. After spending two years in Bremen, Miss Thomas returned to Manchester and worked for a Manchester cotton firm until 1915. During this time she studied classics in Evening Classes under Miss E. S. Lodge (sister of Sir Oliver Lodge and now Principal of Westfield College, Hampstead). From 1915-1917, during the shortage of men teachers in the War, she taught German at

the Manchester Grammar School, under Mr. J. L. Paton.

In 1917, Miss Thomas passed her Intermediate London B.A., but, owing to her father's death in this year, she returned once more to the business world, and, until 1921, acted as Secretary to the Provisional Committee on Cotton Research (afterwards known as the British Cotton Industry Research Association).

All this while, however, a new career was slowly shaping itself in her mind, for, in 1918, she joined the Manchester Unitarian Lay Preachers' Union, and for the next three years preached regularly in Unitarian Churches in the district of Manchester. In 1915, however, a breakdown in health, unfortunately ensued, and pulmonary tuberculosis began to declare itself. For the next two years all work was suspended, and Miss Thomas passed the time first at Crosby Sanatorium, Delamere Forest, and later in Arosa, Switzerland.

In 1923 she returned to England restored to health, and, continuing her new career, was admitted as Lay Minister in charge of Bayshill Unitarian Church, Cheltenham. After three years' special study and examinations she was admitted as a fully qualified Unitarian Minister, and, in September, 1926, was inducted into the Ministry at Cheltenham by the Rev. Dr. Gow, of Manchester College, Oxford, and the Rev. R. Davis.

Miss Thomas is deeply interested in the cause and prospects of Women in the Ministry, and is the Unitarian representative on the Executive Committee of the recently formed Society for the Ministry of Women (Interdenominational), which has Miss Maude Royden as President.

REV. ADA TONKIN.

VANCOUVER UNITARIAN CHURCH, BRITISH COLUMBIA.



Mrs. TONKIN was brought up in the Baptist faith, but after her marriage to James Buchanan Tonkin in 1917, both she and her husband joined the Unitarian Church, Castle Terrace, Edinburgh. Inspired by the minister of this Church, the Rev. R. V. Holt, Mr. and Mrs. Tonkin were shortly afterwards persuaded to enter for the Unitarian ministry.

In 1919 Mr. Tonkin decided to enter Manchester College, Oxford, as a Divinity student, and a year later Mrs. Tonkin followed his example. In 1923 she completed her three years' course and obtained the College Diploma, after which she assisted her husband in his Church at Oldham, Lancashire, until she received a Call to the ministry of the Unitarian Church, Dewsbury.

Two years later, however, owing to Mr. Tonkin's ill-health, Dewsbury was left with many regrets, and husband and wife sailed for Vancouver, British Columbia. Here Mr.

Tonkin had charge of the Unitarian Church, whilst Mrs. Tonkin attempted to revive the almost dead Church at Victoria, B.C., which had been without a Minister for nearly 7 years. It was only possible to make week-end visits to the Victoria Church, as it involved a 5 hours' journey by boat, and the pastoral side of the Church work was necessarily very limited.

The Vancouver Church was also a pioneer community and had suffered a very chequered career, so after 14 months' service at Victoria, and very earnest consideration of the problem, Mrs. Tonkin decided to relinquish the struggle with the Victoria Church, and concentrate with her husband on the Vancouver Church. They worked strenuously to build up the congregation, and are now beginning to see some fruits of their efforts, although it is a very slow task.

In addition to her Church work, Mrs. Tonkin is very active in the Women's Clubs of the city and in social service generally. She frequently lectures at the Women's International League for Peace and Freedom, the Vancouver International Club and the National Council of Women. As convener of the Equal Moral Standard Committee of the latter body, Mrs. Tonkin worked hard for the establishment of a "Women's Division" in the local police force, and in April, 1929, the project was accepted, and Mrs. Tonkin was asked to take charge of the new Division.

This work absorbs a great deal of her energy, but Mrs. Tonkin still gives all her spare time to assisting her husband in the work of the Vancouver Church. As Director of the Women's Division of the Vancouver Police Force, Mrs. Tonkin supervises the work of five police-women and three police matrons. The work of the Division is mainly protective and preventive and its records are kept quite separately from those of the male Police Force. Mrs. Tonkin is directly responsible to the Chief of the Vancouver Police.

REV. DOROTHY F. WILSON, B.Litt.

HEST BANK CONGREGATIONAL CHURCH, MORECAMBE BAY.



Miss WILSON is the daughter of Mr. Courthope Wilson, K.C., of Liverpool, Vice-Chancellor of the Duchy of Lancaster. She received her early training at Westhill College, Selly Oak, Birmingham, where she made an exhaustive study of religious education and its methods, and was then appointed as organising secretary to the Presbyterian Sunday School Council, and later as Young People's Secretary of the Presbyterian Church of England. She then acted for a few months as preaching assistant at Crosby Congregational Church, near Liverpool.

In 1924 Miss Wilson entered Mansfield College, Oxford, where she took the Theological Course under Principal W. B. Selbie. She was the first woman to be awarded the Oxford Diploma in Theology with Distinction. She also obtained the Degree of B.Litt. with a thesis on "Child Psychology and Religious Education." Other works from her pen include "Bible Teaching by Story-Telling," a book on the "Junior

Department" of the Sunday School, and "The Greatest Adventure."

In 1927 Miss Wilson received an important "Call" to Carr's Lane Church, Birmingham, one of the foremost Congregational Churches in the country, and famous in past years for the ministries of Dr. Dale and Dr. Jowett. She worked there for a year as assistant Minister in conjunction with the Senior Minister, the Rev. Leyton Richards, taking special charge of the religious education of the young people of the congregation.

Although her special gifts lie with the religious education and training of young people, Miss Wilson is an impressive preacher, and has occupied the pulpit, made famous by Dr. Dale and Dr. Jowett, with a good deal of distinction. One of her hearers has recorded her preaching ability as follows:—"Of all the women preachers I have heard she (Miss Wilson) seems to be at once the most feminine in tone and manner, and the least feminine in so far as that word implies a special mental attitude and atmosphere."

A proof of the ability with which Miss Wilson speaks in public was given on a trip to America in 1928, whither she went as a member of the British Congregational Pilgrimage. At a large banquet in New York given to the Pilgrimage by the Clergy Club of New York, Miss Wilson was called upon to respond to the hosts on behalf of the Pilgrimage. The call was an unexpected one, yet she nevertheless managed to captivate a huge audience by her oratory and earnestness. The subject chosen was that of "Women in the Ministry."

In 1929 Miss Wilson was appointed to the charge of Hest Bank (New Church) on Morecambe Bay.

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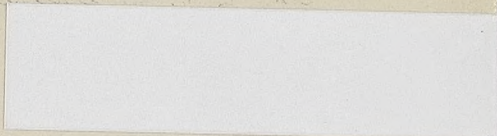
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