

THE UNIVERSITY OF MANITOBA

MANITOBA WOMEN: A STUDY  
IN ROLE MODELING

by

IRENE HEIMAN

A Thesis

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... To Manitoba women, forgotten and remembered,  
who took hold of their lives and  
still had the time and the strength to  
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## ABSTRACT

This study was conducted to determine the changing roles of women and to present information about five Manitoba women who challenged the historical, traditional role. It has been the intent of the study to demonstrate that there are Manitoba women who can provide models for the socialization process in the educational system.

The women selected as models of various life-styles were chosen by personal selection, and the material was researched by reviews of the literature and by interviews. The women included in this study were: Nellie McClung; suffragette, E. Cora Hind; grain expert, Margaret Scott; nursing mission director, Ann Henry; journalist, and Sybil Shack; educator. These women have stepped out of the traditional family-home role and through self-actualized careers have caused changes in the social structure of Manitoba. Each chapter on the women was intended to provide information on their individual characteristics and accomplishments and to explore their expanded range of roles.

Role modeling was selected as a means of providing insight into societal roles. It was the intent of this study to demonstrate that individuals can aspire to and reach a standard of excellence without being restricted to arbitrary traditional sex roles. Role modeling of successful women is suggested as a contributing influence

in the vast spectrum of experiences and general perceptions of the social world.

An analysis of information was attempted with reference to the perception of women's role, the effects of socialization, and the success in the respective careers of the selected women. A synthesis of the personality characteristics indicated that these self-actualized women shared a number of common characteristics. The prevalent pattern was that although there was a sense of individual achievement, more importantly there was a commitment to social change.

The five Manitoba women demonstrated that role models are available and an attempt can be made to study the influential participation of females in society. This study has suggested role modeling as a technique for learning about female experience, and as a means of developing awareness that females perform successfully in achievement-directed behavior.

CHAPTER I

INTRODUCTION, SIGNIFICANCE OF STUDY,  
STATEMENT OF THE PROBLEM  
THEORETICAL ASSUMPTIONS, LIMITATIONS  
AND DEFINITIONS OF TERMS USED

I. INTRODUCTION

The purpose of this study was to determine the changing roles of women, to present information about influential Manitoba women who have challenged traditional roles, and to provide useable models for the socialization process in the educational system.

The approach was historical and local in nature in that there was an examination of selected women who have been influential in changing thought in Manitoba society. The personalized experiences and opinions of these women were used as an attempt to understand their particular roles. There was an attempt to identify characteristics that enabled the women to be regarded as self-actualized individuals and to be recognized as successful in their careers.

Role modeling is one method of providing insight into

societal roles. The women chosen for inclusion in this study have influenced the arts, education, political and social reform. The women that have been selected for this study were: Nellie McClung, Manitoba's super suffragette who has been an inspiration to women interested in changing social conditions through political action. E. Cora Hind, an example of a successful business woman, grain expert and leader in women's rights. Margaret Scott, the founder of The Margaret Scott Nursing Mission, friend to the sick and poor, who established home care nursing services. Ann Henry, a deserted wife who supported her family by a career in journalism and who became an outspoken social critic. Sybil Shack, an authority on teaching who is especially interested in encouraging professional women. They may not have changed the institutions but they served as models of women who have stepped out of the traditional family-home role and through their determination have caused changes in Manitoba.

## II. SIGNIFICANCE OF THE STUDY

The intent of this study was to provide Manitobans with some knowledge of past roles and accomplishments of Manitoba women by presenting information on selected women and examining their characteristics and success in their careers. There has been a need for a greater understanding of the rapidly changing role of women in our society as women

examine their own views of themselves, as economic conditions influence their entrance into the labor force, and as the birth rate declines.

Young people have been limited by traditional role and value systems. Schools have been deliberate institutions, established agencies for transmitting culture. Culture includes beliefs, attitudes, customs and social arrangements, and roles.

The provision of role models may help young people explore an expanded range of roles. A richer realization of the human potential can begin through an exploration of changing roles in a changing world.

### III. STATEMENT OF THE PROBLEM

Canadian society has been affected by the changes in the roles of men and women in the socialization process. In past Canadian studies the role of Canadian and Manitoba women has been identified as extensions of famous husbands or fathers. It was the intent of this study to provide students with the information that there have been women who succeeded in taking charge of their own lives. Role modeling is a method of personalizing social history and can be used as a reference for self-determination versus perpetuation of derived status.

#### IV. THEORETICAL ASSUMPTIONS

This study is based on the assumptions that: 1) Men and women should have equal opportunities to make contributions to themselves and society.

2) In the history of Manitoba it is possible to identify the role of women. 3) Some women have transcended the traditional roles and an attempt can be made to study influences and results of these alternative behaviors.

#### V. LIMITATIONS AND DELIMITATIONS

##### Limitations

The method of this study has been historical and there has been the necessity to limit the range of topics included in social history. Emphasis has been placed on sex role definition, socialization, and cultural influences in the lives of five Manitoba women. It was decided to limit the time to 20th century and the place to Manitoba.

Traditionally information about women selected for materials in the schools has been written by male, middle-class academics. Canadians receive generalized information that have emphasized political, constitutional and military events. Women weren't the statesmen, judges or military leaders. They were affected by and were a part of historical events, but their participation has not been

recorded. Some of the material was researched from primary sources with its limitations of personal contacts. There is also the limitation in the analysis of the relationship of events and reasons for their occurrence with its dangers of speculative explanations, possibly inaccurate recollections and contradictions.

### Delimitations

Women selected as models of Manitoba life-styles was by personal selection. The study was limited to representatives of women in education, politics, business, and social service.

## VI. DEFINITION OF TERMS

Terms used in this study are defined as follows:

Feminist: person who believes in the self-actualization of females within or without the historical family, home, role.

Modeling: a method of instruction that motivates learning and gives it direction by using persons to example behavior.

Role: behavioral patterns of functions expected of or carried out by an individual in a given societal context.

Role Model: an individual whose behavior in a particular role provides a pattern or model upon which another

individual may base his behavior.

Sexist: belief that one sex should dominate the other;  
denies individuality of behavior.

Stereotyped Role: male and female categories according  
to physical characteristics; attitude that distinct  
behavior is predestined.

Traditional Role of Women: the stereotyped role of women  
as family, not career oriented.

## CHAPTER II

### REVIEW OF THE RELATED LITERATURE

#### I. INTRODUCTION

The purpose of this chapter was to survey literature concerning the changing role of women in society.

The human experience of females has differed from that of males. Man's world has been supported by social institutions and there has been an abundance of literature recording his experiences. There has been increasing awareness of the status of women in society and efforts have been made to provide an explanation of the processes that determine the role of women.

#### II. TRADITIONAL ROLE OF WOMEN AS DEMONSTRATED IN HISTORICAL LITERATURE

The role of women has been defined as the traditional female conditioned by society to know her place in the social order. Religion and legal structures shaped and re-confirmed her position. The Christian churches and Judaism assumed female inferiority - the legacy is patriarchal.

"I thank thee, O Lord, that thou  
hast not created me a woman."

- Daily Orthodox Jewish Prayer.

Greek-based theory that became doctrine resulted in persistent and pervasive erosion of esteem and self-esteem of women. The male interpretation of religion reinforced the help-mate role of females. Women worked for and supported the religious institutions, but the male-oriented view of religion was a part of the teaching and management of the institutions.

In 1900, a handbook was prepared as a representation of Canadian women at the Paris Exhibition that would give people at

"the great International Exhibition in beautiful Paris, some idea of the happiness, freedom and richness of opportunity enjoyed by women living under the beneficent sway of 'Our Lady of the Sunshine and of the Snows'."<sup>1</sup>

The handbook paid tribute to the pioneer women on the prairies, and defined their role and responsibilities.

"Woman on the prairie has a noble work to do in holding up high ideals of truth and righteousness in everyday life, in teaching her household to love work for its own sake, and to accept reverently from the Great Giver those bounties of nature which here come so directly and so lavishly from His hand."<sup>2</sup>

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<sup>1</sup>National Council of Women in Canada, Women of Canada Their Life and Work (Canada: The National Council of Women, 1900), p. iv.

<sup>2</sup>Ibid., p. 33.

Women unmarried, or children under twenty-one were legally in the custody and control of their fathers.

"A father may bind out his infant children, apprentice them, give them in adoption, educate them how and when he pleases and in what religion he pleases. He is entitled to all their earnings until they reach their majority."<sup>3</sup>

Single women were minors and married women didn't legally exist as in the unity of flesh the "one" is the husband.

Pioneer women's work was an economic necessity. Their presence was valued as an emotionally stabilizing influence. They had the responsibility of separate spheres - work, hearth and maintenance of moral standards. Gorham<sup>4</sup> contends that their indispensability rather than raise their self-concepts actually lowered their status.

In mind if not in fact, the ideal young Canadian woman was gentle, fragile, on a pedestal for all to love, honor and respect - the envy of all the other women in the world. Hahn<sup>5</sup> in Once upon a Pedestal contends that life on a pedestal, no matter how gilded is dehumanizing since there is no need to look a statue in the eye, its an object, not a person.

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<sup>3</sup>Ibid., p. 35.

<sup>4</sup>Deborah Gorham, "The Canadian Suffragists" in Women in the Canadian Mosaic, ed. Gwen Matheson (Toronto: Peter Martin Associates Limited, 1976).

<sup>5</sup>Emily Hahn, Once upon a Pedestal (New York: Thomas Y. Crowell Company, 1974).

Canadian immigration set out the role of women as one of a leisurely and refined domesticity.

"The women wanted in Western Canada are those healthy, countrybred women who love and understand animal life, and who prefer the freedom of the country to the conventionalities of the town. They must be women of some culture, but who have had training in domestic arts by practising them, and who will keep up the tone of the men with whom they mix by music and book-lore when the days work is over."<sup>6</sup>

Barbara Wylie, June 18, 1913 in the Moose Jaw Evening Times discouraged immigration with her views.

"A Woman's life in Canada is extremely hard, and lonely, and it is because of their loneliness that the asylums there are being filled with women, who are driven mad by the loneliness. They are caged in a 'shack' often miles from any populated district."<sup>7</sup>

The priority of the prairie settlers' was survival - economic security. Purchases were kept to a minimum and women were expected to produce goods and run farm homes on womanpower. The most powerful force in the lives of pioneer women was work - farmwork, housework, and family care. Families were large. As late as 1925, birth control was not being taught in all medical colleges, and until 1969, anyone who sold or advertised contraceptives in Canada ran the risk of a two year jail sentence.

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<sup>6</sup>Linda Rasmussen et al., A Harvest Yet to Reap (Toronto: The Women's Press, 1976), p. 16.

<sup>7</sup>Ibid., p. 22.

Before the law, women in 1900 did not vote in provincial or federal elections or were not eligible to serve as legal guardians of their children.

Women were expected to know their place and according to Janeway the term "woman's place" summed up the traits and attitudes toward women and the obligations and restrictions of women. Attitudes, ideas about females and mythic roles became customary and for the most part, women accepted the role.

"It is not the voice of authority itself, however, which produces psychological conditioning, it is the acceptance by the individual under attack of what the voice says. Once begun, such acceptance grows progressively easier. Women's inability to identify themselves with the highest ideals of their society becomes a self-sustaining force. If they are unworthy to act, the more they become unworthy, and so on."<sup>8</sup>

Sometimes views of Canadian social history reinforced the impressions of women's lives as social events, quaint crafts, girls waiting; helping at home until the right man came along and living happily in his shadow. Stevens told us that:

"She was more nearly the chattel of her husband, the vehicle of his pleasures, the unpaid partner of his labours. She accepted her subordinate status willingly for she had been taught that that was Nature's law."<sup>9</sup>

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<sup>8</sup>Elizabeth Janeway, Man's World, Woman's Place: A Study in Social Mythology (New York: William Morrow and Company, 1971), p. 101.

<sup>9</sup>G.R. Stevens, The Incomplete Canadian: An Approach to Social History (Canada: By the Author, 1965), p. 200.

There were some women who found employment outside of the home - housemaids, schoolteachers, but newspapers like the Brandon Daily Sun, July 1, 1886, published lists of bachelors to speed their fate. Some women expressed opinions. Stuart made reference to a "feminine flirtation with politics" and said that:

"Manitobans were becoming increasingly impatient with the poor economic climate - especially south of Brandon where even some petticoats got into the act."<sup>10</sup>

The attitudes of Manitoba men toward women working for money (a symbol of independence) and voicing demands for rights were not especially surprising when the revered Queen Victoria, like many women counterparts in positions of authority said,

"The Queen is most anxious to enlist everyone to join in checking this mad, wicked folly of Women's Rights, with all its attendant horror...Women would become the most hateful, heartless and disgusting of human beings were she allowed to unsex herself; and where would be the protection which man was intended to give the weaker sex?"<sup>11</sup>

Some women were willing to face criticism and ridicule in order to step out of the traditional role. Simone de Beauvoir in The Second Sex said that talented women find

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<sup>10</sup>J.A.D. Stuart, The Prairie W.A.S.P. (Winnipeg: The Prairie Publishing Company, 1969), p. 143.

<sup>11</sup>Maxine Nunes and Deanna White, The Lace Ghetto (Toronto: New Press, 1972), p. 10.

themselves at cross-purposes with norms of society, choice between full capacity pursuit of ambitions and achieving success that is appropriately feminine.

"Role-breakers should be prepared to find themselves under attack, regarded as unattractive and frightening, running into hostility. Old accepted roles throw shadows, and when the role-player steps away, he will find himself engulfed in the shadow role which is the reverse, or the negative role from the one he has left. The stereotype of the ideal, pleasing woman throws a shadow that we all know well: the negative role of the shrew."<sup>12</sup>

Besides the attributes of an unnatural personality women were guilt ridden by accusations of ignoring their families. Jessie Turnbull McEwan herself an outstanding social organizer - founder of the Brandon Y.W.C.A. hostel and an executive member of the Council of Women and the Women's Missionary Society emphasized the virtues of home and family.

"To be worthy of the sacred name of Mother, no woman could, for the sake of amusement or self-gratification, commit her precious little ones to the care - or more frequently the carelessness - or hirelings. Can any condemnation be too strong for such women?"<sup>13</sup>

Women not involved in the financial support of the

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<sup>12</sup>Janeway, Man's World Woman's Place: A Study in Social Mythology, p. 118.

<sup>13</sup>Grant MacEwan, ...And Mighty Women Too, a Series of Notable Western Canadian Women (Saskatoon: Western Producer Prairie Books, 1975), p. 63.

family criticized those who tried to prepare for broader social responsibility. The poor, then as now, were not involved - the women with sufficient leisure and education examined issues. Women with lack of interest and apathy delayed the suffragette movement. In my study I have attempted to identify some of the characteristics and influences that allowed women to challenge the traditional role in the face of indifference and opposition.

The roles of women vary - domestic, sexual and reproductive, skilled labour and the complex home-community-society roles. The traditional role narrowed definition to the recent middle class invention of the ideal of the woman in the home. Crossing economic, cultural, and historical barriers the role was managing a household that was like a factory - like the virtuous woman in the last chapter of Proverbs. Solomon said she was no housebound creature but one who

"seeketh wool and flax, and worketh willingly with her hands. She is like the merchants ships; she bringeth her food from afar. She riseth while it is yet night, and giveth food to her household and a portion to her maidens. She considereth a field and buyeth it; with the fruit of her hands she planteth a vineyard.....She perceiveth that her merchandise is good; her candle goeth not out by night. She layeth her hands to the spindle and her hands hold the distaff....She maketh herself coverings of tapestry....She maketh fine linen and selleth it, and delivereth girdles unto the merchant ....She openeth her mouth in wisdom,

and her tongue is the law of kindness  
 ....Give her of the fruit of her hands,  
 and let her own words praise her in  
 the gates."

Women in Solomon's time were expected to meet the responsibilities of the family, manage the household, and to contribute to the economy. As an entrepreneur, trader, investor in land, manufacturer of merchandize, as one capable of wisdom and commanding respect for her opinions, active member of community using energy and talent - the women of Manitoba could identify with such a role - it is no wonder that

"Her children rise up and call her  
 blessed; her husband also, and he  
 praiseth her."<sup>14</sup>

### III. WOMEN'S ROLE: CHALLENGE AND CHANGE

Women have human experiences that differ from male experience. There has been imbalance of recording in literature. First experiences with printed materials, school textbooks, as representing Canadian life, have been inadequate. Influences regarding female experience from magazines, newspapers, television, and conversation have not been easy to control even when they presented biases that may have been damaging to the self-images of young people in the socialization process. There has been a

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<sup>14</sup>Janeway, Man's World, Woman's Place: A Study in Social Mythology, p. 131.

current trend toward "catch-up" courses on the female experience that have the purpose of creating awareness and instituting changes in attitudes regarding the social structure of Canadians.

"Educators have been convinced that to learn means to change human behavior. Therefore, education is usually conceived of as an agent for change, often the direction of adjustment to present conditions. Changed behavior is also the goal of women's studies courses, but not necessarily toward adjustment."<sup>15</sup>

Change can mean many things - widening vocational sights, media awareness, examining attitudes toward ones own and the other sex.

Charlotte Bunch-Weeks in The New Woman A Motive Anthology on Women's Liberation said that

"The school system is another institution that discriminates against us and shapes our lives by its sex-role indoctrination and tracking. Women's demands on the educational system have two aims. First, equal educational rights must be guaranteed to all women, which means free and equal access and financial aid in all fields, an end to discrimination against women for their marital status, children, or pregnancy. Second, sexist bias in curricula must be eliminated which requires a vigorous program of critically examining the content of education, women's studies

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<sup>15</sup>Frances Wilson, "The New Subject - Women's Studies," in Women in the Canadian Mosaic ed. Gwen Matheson, (Toronto: Peter Martin Associates Limited, 1976), p. 131.

at every level, re-writing of text-books."<sup>16</sup>

Alessi and Clardy<sup>17</sup> have suggested integrating content about women into the regular social studies curriculum as a method for eliminating stereotypes and they provide a model lesson of women and politics. Hahn<sup>18</sup> in Strategies for Teaching about Women in Social Studies also suggested incorporating knowledge about female experience within the general goals of social studies. Pate,<sup>19</sup> provided a guide on the changing role of American women that examined the history of women and concentrated on the various emotional and psychological aspects of women in society.

Kantaroff<sup>20</sup> said that women haven't been listening to what women are saying because the North American culture is predominately male and the female who wants to tune in to

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<sup>16</sup>Joanne Cooke, Charlotte Bunch-Weeks, and Robin Morgan, The New Woman A Native in Anthology on Women's Liberation (Indianapolis: The Bobbs-Merrill Company, Inc., 1970), p. 183.

<sup>17</sup>Frank V. Alessi and Margaret L. Clardy. Helping the American Woman to Step Outside Her Stereotypical Political Role. ERIC Document Reproduction Service, EJ 118 312, 1975. Journal Citation. Social Science Record 12; 3; 3-6.

<sup>18</sup>Carole L. Hahn, Strategies for Teaching about Women in Social Studies. ERIC Document Reproduction Service, EJ 118 311, 1975. Journal Citation. Social Science Record 12; 3; 1-2.

<sup>19</sup>Betti Pate, Changing Roles of Women. ERIC Document Reproduction Service ED 079 227, 1973.

<sup>20</sup>Maryon Kantaroff, "Breaking Out of the Female Mould," in Women in the Canadian Mosaic.

society must take male value systems and become an extension of the male.

Brown<sup>21</sup> stressed that women have been characterized by the absence of power. There has been need for a new definition of power and aggression - creativity and cooperation. The military, industry, technology, universities, science, political office and finance have been male domains. She challenged dedicated women to work for change. She felt that the early suffragists draw strength from each other but when women got the vote they used it individually rather than ideologically. Nellie McClung and Cora Hind as leaders in the Manitoba suffragist movement, have been included as women in this study.

A Study of Social Studies Text Books Approved For Use In Manitoba Schools<sup>22</sup> as one of its recommendations stresses the need for history materials with the female viewpoints of the issues of the suffragette movement. The study found that social studies is subjective and interpretive in discussion of Canadian life and that the books used had a dangerous effect by creating discriminatory attitudes in the minds of young people who had few alternative sources from which to counter biased information presented in text

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<sup>21</sup>Rosemary Brown, "A New Kind of Power," in Women in the Canadian Mosaic.

<sup>22</sup>Pamela Atnikov, Irma J. Oleson and Glen McRuer. A Study of Social Studies Text Books Approved For Use In Manitoba Schools (Winnipeg: The Manitoba Department of Youth and Education, 1971).

books. It quoted The Human Rights Act, Section 9, of The Manitoba Human Rights Commission that forwards the principle that every person is free and equal in dignity and rights without regard to race, creed, religion, sex, colour, nationality, ancestry or place of origin. The Act suggests that there is a responsibility to develop and conduct educational programs designed to eliminate discriminatory practices related to race, creed, religion, sex, colour, nationality, ancestry or place of origin.

Wilma Scott Heide (1974) of the National Organization of Women, in her fight to offset sexism in school texts and literature suggests the stamp "Caution, the sexism in this book/magazine may be dangerous to your health!"<sup>23</sup> Sex prejudice may be considered as the last socially acceptable prejudice.

#### IV. ROLE MODELING

There has been a concern that young people are not provided with role models who provide insight into the expanded range of societal roles. The schools as an agent of socialization, along with parents, peers and mass media, influence the development of sex role identity.

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<sup>23</sup>Wilma Scott Heide, "On Women, Men, Children, and Librarians," Library Journal, 99:180, January 15, 1974.

Hahn<sup>24</sup> asks whether the primary goal of education is to help individuals reach a potential and whether to reach it they must stay within traditional sex roles. She answers the questions by the illustration of classroom techniques that will overcome the stereotypes. One of the methods she uses is inclusion of women as historical role models. Women models are available, but they too often are invisible in educational materials.

Sexton<sup>25</sup> has regarded the institution of school itself as a female role model for students. Students need role models other than the teacher who is really "in loco parentis" and is in the traditional function of women in the family - the nurture and instruction of the young. Women in the teaching profession have tended to tolerate second class status. Teaching was once regarded as not only a livelihood but also as training for the primary function of homemaking and motherhood or as temporarily filling a need for the service ethic. Sybil Shack with her special interest in professional commitment, has represented the teaching profession in this study on women and changing roles.

Sexton felt that the institution of school as an interpreter of ideology is a limiting influence on the

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<sup>24</sup>Carole L. Hahn, "Eliminating Sexism From the Schools," Social Education, 133-6, March, 1975.

<sup>25</sup>Patricia Sexton, Women in Education (Bloomington, Indiana: Phi Delta Kappa Educational Foundation, 1976).

aspirations and expectations of females. The role models of females must have an impact as examples of successful living whether they include experiences from daily life, occupations, domestic duties, political or creative activities. In our socialization process women have been led to satisfy vicariously through men their needs for achievement and recognition. There is gratification through association - women are the silent partners. The tendency to subordination has been a major barrier to the achievement of equal status for women. The majority of women according to Sexton are neutral or hostile to major changes in women's status - or simply uninformed about the nature of change. Cora Hind, grain expert, one of the women in the study saw the necessity of vocational preparation, self-enrichment and the need for active participation in collective action. Sexton proposed new directions for special programs for and about women.

Sexton said that women could prosper vocationally through equalization of educational opportunity, adaptation of schools to special needs of women, socialization of women from early childhood for group and collective activity and for roles of leadership and authority. Schools and society do little to teach skills useful in community and political activity. Women in the changing society have not been prepared to deal with social conditions and institutions.

Ann Henry as a subject in this study has illustrated

how she was totally unprepared to survive in the community and how unaware she was of her rights. She was not prepared to cope with society's institutions.

"Moreover, it is hardly an exaggeration to say that the ultimate source of authority and social power in a democratic society lies in politics and public law, for these are the centers of all other economic, educational, social, and cultural activities."<sup>26</sup>

"Women don't control any of the institutions of society - religious, political, economic, educational, media, health, legal, cultural, military, corporate - and cannot expect to achieve any significant change in their lives without radical change, if not the destruction of the existing forms of social and economic power and nonpower (i.e. female) institutions (marriage, motherhood). In fact, if these institutions survive, as we know them, women will be lucky to do the same."<sup>27</sup>

Role modeling of successful women can be a contributing influence in the vast range of experiences and general perceptions of the social world. Rosalind K. Loring and Herbert A. Otto<sup>28</sup> stated concerns that students learn that options, attitudes, behavior and personal resources are not sex-linked, and that males and females can clarify the

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<sup>26</sup>Ibid., p. 158.

<sup>27</sup>Phyllis Chesler and Emily Jane Goodman, Women, Money and Power (New York: William Morrow and Company, Inc., 1976), p. 256.

<sup>28</sup>Rosalind K. Loring and Herbert A. Otto, New Life Options The Working Woman's Resource Book (New York: McGraw-Hill Book Company, 1976).

complex demands on themselves by extending themselves and integrating the different spheres of life. They claimed that in order to ease the replacement of sex stereotyped career norms by new roles, the popular images of women must be changed by frequent visibility of women who are successful in non-traditional activities and who are comfortable in handling success.

Ashley Montagu in The Natural Superiority of Women believed in the technique of teaching roles by demonstration but he said teaching facts about the implications of assigned roles is necessary.

"An ounce of example is worth a pound of precept any day. But in view of the probability that the examples will be rather slow in developing, education concerning the sexes will always remain necessary. The sooner we begin teaching the facts - and not only the facts, but the practice of their implications in human relations - the better."<sup>29</sup>

There should be a careful consideration of the method used in the presentation of male and female role models so that people deviating from the traditional division of roles are not perceived as being outside a socially acceptable norm. There should be an attempt to have people exposed to males and females engaged in a variety of occupations, interests and expressing themselves as individuals.

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<sup>29</sup>Ashley Montagu, The Natural Superiority of Women (New York: The Macmillan Company, 1962), p. 179.

"There is a clear indication that modeling is a powerful technique for influencing children's behavior. Imitative learning appears to occur spontaneously in many situations and to account for a significant portion of a child's behavior repertoire. A first step in verifying the importance of modeling as a primary transmitter of sex role appropriate behavior would be to identify the actual differences in the presentation of male and female models to children."<sup>30</sup>

Nelson found that

"One of many problems facing an adolescent woman who desires a more independent self-actualized life than the traditional wife/mother role is the lack of positive women models."<sup>31</sup>

This study has attempted to demonstrate that there are women in Manitoba with strong identities who can provide patterns or models. Nellie McClung, Margaret Scott, Cora Hind, Ann Henry and Sybil Shack were studied as women who acted as precursors indicating a variety of interests and occupations. Iolanda E. Low says that:

"Society needs more of these 'successful' women, free in their choice of roles (including the domestic ones), flexible to the needs around them, freed of guilt feelings and expenditure of negative energy."<sup>32</sup>

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<sup>30</sup>Alexander G. Kaplan and Joan P. Bean, Beyond Sex-Role Stereotypes Readings Toward a Psychology of Androgyny (Toronto: Little, Brown and Company, 1976), p. 234.

<sup>31</sup>Gayle Nelson, "The Double Standard in Adolescent Novels," English Journal, 64:53-55, February, 1975.

<sup>32</sup>Iolanda E. Low, "Family Attitudes and Relationships: A Summary," Women and Success, ed. Ruth B. Kundsins (New York: William Morrow Company, 1974), p. 111.

Role models don't need to be "superwomen", they can be individuals in real life pursuits, females who may influence the self-image of others. Arlie Hochschild, a professor of women's studies claims that:

"It is often said that a good female 'role model' can make up for the pervasive discouragement women find in academe. By role model I mean simply a person whom a student feels she wants to be like or could become. It is someone she may magically incorporate into herself who, intentionally or not, throws her a psychic lifeline. A role model is thus highly personal and idiosyncratic, although she may nonetheless fit a social pattern. I am aware of being part of an invisible parade of models."<sup>33</sup>

Lucille Duberman<sup>34</sup> said that people learn behavioral expectations in the social system in which they interact, and that individuals learn to perform roles attached to social status. Individuals can be taught the knowledge, skills, and - dispositions that enable them to participate in the social system. This study has attempted to determine some of the characteristics and personal dispositions that helped the selected women meet success. Lucille Duberman stated that masculine and feminine gender roles are acquired through learning, role-taking, imitation, observation and direct instruction. She said that females need models to

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<sup>33</sup>Arlie Russell Hochschild, "Inside the Clockwork of Male Careers," Women and the Power to Change, ed. Florence Howe (New York: McGraw-Hill Book Company, 1975), p. 56.

<sup>34</sup>Lucille Duberman, Gender and Sex in Society (New York: Praeger Publishers, 1975).

prepare them for rooting-out notions and attitudes that have defined women and their place in society. In "The Changing Status of Women", Frank Guldrandsen said that there is a need for countersexist directions in nonsexist education as that females can counteract the programming toward passivity and docility. Girls and women can be given models of women who have acted as leaders, who were self reliant on their own abilities. Guldrandsen felt that:

"As more and more women are recruited for positions of authority within professional circles, women themselves, especially teachers, by their own examples, can provide models of what women can do as leaders and as models for others to emulate."<sup>35</sup>

As people become more aware of the accomplishments of females there can be a wider consideration of appropriate behaviors and a fuller range of occupational alternatives.

"Most theorists about sex role development including those of Freud (1933), Mischel (1966) and Kohlberg (1966) place a heavy emphasis on the learning of sex role appropriate behaviors by observation of male and female role models. Modeling is known to be an influential source of behavioral acquisition, and a highly effective method to teaching new behavior (Bandura and Walters, 1963)."<sup>36</sup>

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<sup>35</sup> Frank Guldrandsen, "The Changing Status of Women," Crucial Issues in Education, ed. Henry Ehlers (New York: Holt Rinehart and Winston, 1977), p. 85.

<sup>36</sup> Sarah H. Sternglanz and Lisa A. Serbin, "Sex Role Stereotyping in Children's Television Programs," Beyond Sex-Role Stereotypes Readings Toward a Psychology of Androgyny, eds. Alexandra G. Kaplan and Joan P. Bean (Toronto: Little, Brown and Company, 1976), p. 233.

Modeling is a powerful technique for influencing behavior because imitative learning appears to occur spontaneously in many situations and it accounts for a significant portion of behavioral repertoire. Jo-Anne Wolfe has convincingly expressed the importance of female role models.

"It is so important, I think, for a girl to have a wide variety of successful women to emulate. Emulation is something which occurs constantly. Whether or not one is aware of it, he/she is always choosing characteristics they would like to have, people they would like to be like. It is a matter of picking and choosing bits that will combine to form a whole. As I have stated before, the problem is a lack of inspiring women. We learn very little about women in our schools, we cover few women writers and artists and do not learn of women living in interesting and fulfilling ways."<sup>37</sup>

Chesler and Goodman have said that women's values are not the same as men's, and it's men's values that have power.

"Money is not the only power. There are twelve major forms of power. Seven are almost totally controlled by men and are fluid or interchangeable with each other. (Physical, Technological, Scientific, Military and Consumer power; the power of Organized Religions and Secular Institutions). Two powers may be controlled equally by women and men are also interchangeable (Social position and Influences). Three forms of power are almost exclusively female and are noninterchangeable or nonfluid spheres of power (Beauty, Sexuality, and Motherhood). Money, the thirteenth power, can buy and control the twelve

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<sup>37</sup>Jo-Anne Wolfe, "Role Modeling," (Montreal: Dawson College, 1974), p. 2.

powers. It is a power sacred to most men - and foreign to most women."<sup>38</sup>

Howe<sup>39</sup> made the assumption that institutions are directly related to power. Equality before the law and education are related to the patriarchy in which they exist. The first power women need is power over themselves.

The survey of the literature has demonstrated the changes of the role of women in society. Historically women had a defined place in the social order. Currently there has been an awareness of and action toward creating lifestyle options. There has been a trend toward an extension into the traditionally male domains and a consciousness that encourages development of capacities. There is a concern that females have visible role models that show women in control of their own lives in careers, and actively involved in society's institutions.

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<sup>38</sup>Chesler and Goodman, Women, Money and Power, p. 245.

<sup>39</sup>Florence Howe, ed., Women and the Power to Change (New York: McGraw-Hill Book Company), 1975.

### CHAPTER III

#### RESEARCH PROCEDURES

The purpose of this study was to examine the role of women in Manitoba and to identify some notable women who have succeeded in careers outside of the traditional role and who may be used as role models.

The women were selected because of their influence on changing thought in specialized career situations - women who have opened the doors of various careers for others to follow by their inspiration.

Data regarding the women was collected from secondary sources of published materials and oral testimony. Interviews were held with Sybil Shack, Ann Henry, and with people who knew or worked with the five women included in this study.

Information was gathered to provide insight into the personality, family background, educational, social and cultural influences of these women.

A review of the literature available has provided background information. Nellie McClung, Cora Hind, Sybil Shack and Ann Henry have published books in which they have revealed a great deal of information about themselves and

their careers.

An analysis of information from the literature and personal respondents was attempted in reference to the perception of self-image of the womens' role, the effects of socialization, and success in their respective careers.

## CHAPTER IV

## NELLIE McCLUNG

This chapter presents information about Nellie Letitia McClung, Manitoba's most celebrated woman. The first section of this chapter contains an account of early influences and the second section contains information concerning Nellie's career and involvement in organizations. Nellie McClung stepped beyond the traditional role of women.

"Her life reads like that of ten career women - not just one. Mother of five children, she was this country's most aggressive suffragette, a fiery and obstinate prohibitionist and one of our first women MPPs. She was also one of the first Canadians of either sex to win outstanding financial success at writing."<sup>1</sup>

"But the truth is that Nellie McClung was not, by nature, either a novelist, a story writer or an essayist. Her greatest interest and her greatest skill was in working directly and at first hand in the materials formed by human minds and human institutions. She was a worker in humanity, not a describer or analyzer of humanity."<sup>2</sup>

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<sup>1</sup>Zieman, Margaret K., "Nellie Was A Lady Terror," Maclean's Magazine, October 1, 1953, p. 21.

<sup>2</sup>"Nellie McClung," Family Herald and Weekly Star, September 13, 1951.

## I. EARLY INFLUENCES

Nellie McClung lived during a period of Manitoba history in which she saw the role of women change from that of women primarily occupied in households and subjected to subordinate status within the law, to that of women demanding the right to vote, and eventually becoming recognized equally as "persons". Nellie was a part of history in the making.

Nellie as an impressionable child was aware of the ferment of changing conditions in her pioneer community, and her early experiences engendered political awareness. She was sensitive to the fact that there were different standards of behavior for males and females. As a child she complained that girls couldn't participate in races at picnics, and puzzled at what was wrong with seeing girls' legs. Her mother, Mrs. Letitia Mooney held old world views of reverence for men and taught her daughter that women's opinions in public concerns and business were not well received.

"It isn't a woman's place...  
"Surely if men can't do these things,  
there's no use of women trying."<sup>3</sup>

Nellie loved and admired her Scottish mother whom she described as having Presbyterian strength, courage,

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<sup>3</sup>Nellie McClung, Clearing In The West (Toronto: Thomas Allen Limited, 1935), p. 150.

rectitude and compassion. She set for Nellie a pioneer woman's example of concern for ones neighbors. Mrs. Mooney was:

"Fearless, self-reliant, undaunted, who never turned away from the sick or needy, for whom no night was too dark or cold, or road too dangerous to go out and help a neighbor in distress, who, for all her bluntness had a gracious spirit, and knew the healing word for souls in distress, who scorned pretence or affectation, and loved the sweet and simple virtues."<sup>4</sup>

Mrs. Mooney by her example of tolerance, taught her daughter that although one differed in opinion it was possible to accept faults in others, and to possess a gracious spirit. Women were expected to be diligent in household tasks and those who weren't met criticism.

"At Silver Inlet we went ashore to see a cousin, who had the name of being a bad housekeeper. She read novels, paper-back novels, day and night and would neither knit nor sew. Novels were a form of poison. I knew that but mother spoke well of poor Lucy in spite of her weakness."<sup>5</sup>

Women like Mrs. Mooney set high standards of family responsibility. While referring to the death of the family cow she said:

"You know I do not cry easily, but that morning I did. Just for a minute, and when I saw I was breaking up my whole family, I had to stop, though I would have been the better of a good cry to ease my heart, but when a woman has

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<sup>4</sup>Ibid., p. 375.

children, she has no freedom, not even the freedom to cry."<sup>6</sup>

Nellie was taught to believe that a woman's first duty was to her family. Mrs. Mooney's creative spirit was used in the task of guardianship, while Nellie translated her maternal feminism to a wider field of moral significance that eventually involved her participation in political action.

Nellie was secure in her family, and she loved and respected her parents. She claimed that her vivacious father helped her to develop a love of poetry and music. Mr. Mooney, a man with a good sense of humor, encouraged Nellie's talent at mimicry. Later in Nellie's career her ability to mimic proved to be a useful faculty. Her sense of humor and quick wit, kept her in good stead when she was the brunt of jibes. Mrs. Mooney tried to curtail Nellie's impersonations because to her they were disrespectful mocking.

"Mother was ready to talk to me then, and tried to explain what it meant to be a Christian. She said, I would have to stop mocking people; for that was my besetting sin; though it was not so much my fault, she said, as it was the fault of older people who encouraged me and laughed at me. I knew who the older people were and I was sorry that I had drawn my father into another argument."<sup>7</sup>

Nellie was an active, merry youngster, and Mrs. Mooney warned

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<sup>6</sup>Ibid., p. 77.

<sup>7</sup>Ibid., p. 21

her not to become too ambitious for fear that pride would come before a fall. Nellie, even as a child, grasped at causes, and spoke out rebelliously. When she was twelve years old she expressed her concern for the ill effects that alcohol had on her community, by producing a play called "Ten Years In A Bar Room". Later, her novels repeated the theme of the evil effects of drink upon a hard working family.

Nellie loved school and was deeply disturbed by the prevailing attitude among men and women that it was a mistake to educate girls. She told of a trip to Poplar Point, when her family visited a friend, Mrs. Lance, whose husband did not approve of school for his children. He told the Mooneys that ignorance held families together, and he gave the visitors examples of how his wife had filled her head up too much, when she read papers or books.

Nellie respected the importance of an education - but she criticized the school system. She scorned the dull brown Primer from which she learned Canadian history because it had been written from the top down without intimate glimpses of people. In her old age she said that if she could re-live her years she would spend a lifetime teaching young children. She would have liked to have shown them the delight and importance of being planters, builders, makers and menders. She said that children are great idealists, and that it was the stupidity of the elders that put out the fire of their aspirations. Elders, like

Nellie's neighbor Mrs. Billings didn't share an enthusiasm for knowledge.

"She said she had never read a book in her life for after all 'they only take a woman's mind off her work and maybe make her discontented,' but she did like having a newspaper coming in each week because there were cooking recipes in it and besides "scalped newspapers looked nice on the pantry shelves."<sup>8</sup>

Nellie had begun her career as school teacher, a socially acceptable occupation for a young woman to engage in until the opportunity of a suitable marriage. Her friends did not know that Nellie was a woman who was to influence social roles and institutions. She felt that the education of many rural youngsters was insufficient because the community did not appreciate the importance of intellectual pursuits. Boys were needed to work on the farms, while girls were expected to stay home from school when needed for household chores.

"Education, they believed, could wait, but in all human history nothing waits. The stream runs fast. We cannot help the past, but we need not repeat its mistakes!"<sup>9</sup>

Nellie herself had had to miss school days and she understood that the help-mate role of females was determined by economic necessity, social circumstances, and customary attitudes to a woman's responsibilities. Nellie said that

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<sup>8</sup>Ibid., p. 225.

<sup>9</sup>Nellie McClung, The Stream Runs Fast (Toronto: Thomas Allen Limited, 1945), p. 49.

most people accepted the differences in societal roles.

"Life was a direct and simple thing for the people who knew what they wanted, I thought, reasoning from the lives of the people I knew."<sup>10</sup>

Nellie McClung realized that life in Manitoba was in a state of transition and the time was approaching when people would question society and its institutions. Nellie was a forward looking woman instrumental in developing a pattern of life in Manitoba.

## II. BEYOND THE TRADITIONAL ROLE

Nellie Mooney as a young school teacher, enjoyed her work and introduced activities that encouraged her students to work and play together. Members of the community were surprised when they saw the teacher participating in active outdoor games with the students. Teaching was a respectable occupation for single women, as it was considered a prelude to a female's real work of caring for her own family. Societal pressures forced women to marry because society refused them respect or fulfillment outside the home. It was while she was teaching at Manitou that Nellie attended a Young Ladies' Bible Class. The teacher of the Class was Mrs. Annie McClung, the wife of the minister. Nellie had such a favorable impression of Mrs. McClung that she is

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<sup>10</sup>McClung, Clearing In The West, p. 225.

quoted as saying:

"In fact, 'I said,' she is the only woman I have ever seen whom I should like to have for a mother-in-law".<sup>11</sup>

She did not know that Mrs. Annie McClung had an eligible son or that this admired woman would provide the impetus to influence her life and consequently the lives of Manitobans. Nellie had not been a romantic girl who dreamed of fulfillment through matrimony. She had at one time expressed negative opinions about marriage, but had a change of heart after the tragic death of a newpew.

"Marriage to me had a terrible finality about it. It seemed like the end of all ambition, and hope and aspiration. And yet I knew now since the baby had come that a child is greater than all books and all learning and that little first cry is mightier than the cheers of ten thousand people."<sup>12</sup>

When Nellie realized that Mrs. McClung had a son who worked in the pharmacy, she decided to look him over. Nellie believed in controlling her destiny, and met Wesley when she arranged to go to the pharmacy to buy a \$3.00 pen. Nellie Letitia Mooney and R. Wesley McClung were married at Wawanesa, Manitoba, at the Presbyterian Church near the Mooney homestead, on August 25, 1896.

Nellie's mother-in-law, Mrs. Annie McClung, encouraged Nellie to write and to submit the manuscript of a short

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<sup>11</sup>Ibid., p. 269.

<sup>12</sup>Ibid., p. 224-5.

story that was later developed into the 1908 Best Seller - Sowing Seeds In Danny. Sowing Seeds In Danny was the first of sixteen books, many of which included descriptions of nature, portrayals of family life on the prairies, autobiographical material and descriptive accounts on themes such as temperance and women's rights. Mrs. J.A. McClung not only encouraged her talented daughter-in-law, but also stepped in to assist with domestic tasks because she realized that

"Life conspires to keep a woman tangled in trifles."<sup>13</sup>

Mrs. McClung introduced Nellie to the Women's Christian Temperance Union. In the article "McClung lit the way for Women" the W.C.T.U. is described as:

"Not the prim tea-drinking ladies pictured in history books, W.C.T.U. members were hardy and courageous women. It was a time when drinking was causing the breakup and impoverishment of families."<sup>14</sup>

The W.C.T.U. in Manitou had opened a reading and amusement room and served as "a gathering place for the intelligentsia after four and on Saturday afternoons."<sup>15</sup> The W.C.T.U. organization was considered a vanguard because it provided

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<sup>13</sup>McClung, The Stream Runs Fast, p. 75.

<sup>14</sup>Linda Taylor, "McClung lit the way for Women," Winnipeg Tribune, October 19, 1974.

<sup>15</sup>Dedication of Historic Sites Advisory Board Programme, December 14, 1975.



a place for women to assemble, to discuss ideas and to develop leadership skills. It was the most progressive organization of the time and the women believed that through its activities they could crusade against complacency and provide a better style of life.

"The issues surrounding temperance were legion. It was felt that the removal of liquor from society would erase a great many of the social problems surrounding mankind. Alcohol was the source of poverty and hardship, a social evil which had to be eradicated for the sake of humanity. A sense of urgency pervaded the temperance campaign because it was women who received much of the drunken abuse promoted by the legislation which allowed this 'sordid' habit to degrade mankind."<sup>16</sup>

The W.C.T.U. provided the opportunity for Nellie to speak at a convention held at Manitou. Although her initiation to public speaking was not indicative of the outstanding talent that was to develop, Nellie enjoyed the public speaking experience. She admitted In Times Like These that when she spoke she saw faces brighten, eyes glisten, and that she felt the atmosphere crackle with a new power.

"It was not an idea I was giving them exactly, but rather ferments - something which I hoped would work like yeast in their minds."<sup>17</sup>

Her public appearances, at a time when readings and lectures were a form of popular entertainment, became in demand.

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<sup>16</sup>Ibid.

<sup>17</sup>McClung, The Stream Runs Fast, p. 61.

She conducted readings from her books, attacked the evils of alcohol and later introduced a topic that would result in the reorganization of the role of women - the franchise.

Women were beginning to be concerned with issues beyond the jurisdiction of their own homes and families and started to examine the social structure. Some women believed that in order to influence reforms they needed the vote. At first these women were shunned as radicals. Nellie related the experience she had one day while she was at a quilting bee for the manse. The Methodist minister's wife and a friend posed a petition regarding votes for women and the women at the bee displayed rudeness in their criticism of the cause. Nellie was the only woman who signed the petition and later expressed her opinion of the incident.

"I knew that women should help each other, and I could see that the vote would bring added importance to women, but I could not put it in words. They had me down.

So I came away and as I walked the three miles, I pondered with deep agitation on the world-old problem of 'Why are women so mean to each other?' I was glad I had signed the petition.

How could these Christian women be so mean? I knew vaguely that it was because there was a crowd of them. Anyone of them would have stayed and listened and at least have been polite. This was my first experience with the mind of a mob."<sup>18</sup>

Nellie McClung learned to draw from her own personal experiences. When speaking she was skilled at mirroring

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<sup>18</sup> McClung, Clearing In The West, p. 288.

the emotions and hopes of her audiences. When she encountered opponents she preferred to outwit them. She tried to understand the attitudes of others and claimed that she did not mind criticism - especially that from women since she felt they criticized because their lives were so narrow. She cared very much about the responsibilities and the role of women, and she fought with a fierce determination to help them see how they could improve their status. A neighbor of Nellie's, Mrs. Brown, a widow, at an early point of Nellie's career had had to encourage attendance at a Manitou meeting.

"The women here are asleep," she said to me as we walked about waiting for eight o'clock. "Being all right themselves they care little for other women. The comfortably married woman is the most selfish person in the world. I asked everyone I saw after I heard of it. You'd laugh to hear the excuses."<sup>19</sup>

Mrs. Brown, although critical of women who were reluctant to support causes was also sympathetic to women because of their socialization.

"It's a man-made world, young lady, as you will find. Even nature works against women, by making them smaller and weaker, giving them all the human ailments, and a few of their own; and society has taken up the good work by laying heavier obligations on women and a higher standard of morality."<sup>20</sup>

Women felt a strong sense of social acceptance, and family

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<sup>19</sup>Ibid., p. 304.

<sup>20</sup>Ibid., p. 306.

responsibility, and even women who would have liked to support the franchise cause declined because their husbands expressed disapproval.

In order for a woman like Nellie McClung to go beyond the traditional role she needed the support of her family. Her mother-in-law was her advocate. Her husband Wes understood her ideas concerning rights for women, and he appreciated her ability. In her autobiography covering the period 1873-1896, Clearing In The West, she referred to the day she married as:

"the best day's work she had ever done  
for herself."<sup>21</sup>

She knew when she married that Wes did not expect her to lay aside her ambitions to devote her whole life to him. She believed an independent spirit was possible within the unit of marriage.

"I am sure through husband and wife  
developing their own individuality, without  
impinging on each other, happiness is  
assured."<sup>22</sup>

There were many times during her career that she was accused of neglecting her children and home responsibilities. When confronted with the question whether woman's place should be in the home, she quipped:

"Yes I do. So is the fathers' but not  
for 24 hours a day for either of them.

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<sup>21</sup>Ibid., p. 60.

<sup>22</sup>Mary Lile Benham, The Canadians (Don Mills, Ontario: Fitzhenry and Whiteside Limited, 1975), p. 25.

A woman's duty lies not only in rearing children but also in the world into which these children must go."<sup>23</sup>

Nellie admitted that she was not content with punching holes in linen and sewing them up again, or with making butterfly medallions for her camisoles. She found the time and strength to work beyond daily tasks.

"Many a busy woman has truthfully said that her life is a never-ending round, a steady grind, but if she has in her heart this spiritual balance she can make her life a spiral round, by giving it that Other Dimension, which is the greatest thing in the world."<sup>24</sup>

In an article "Nellie Was a Lady Terror"<sup>25</sup> she is quoted as saying that family harmony was essential if a family woman was to have a successful public career. This love and loyalty she felt she always had. Florence (McClung) Atkinson said that her mother felt that because of her happy marriage and family life, she had the responsibility to work for others. As youngsters the McClung children amused themselves with games feigning neglect, but the five children were loved, well cared for, and were provided with a secure home. Practical considerations were aided by "live-in help" such as that from Alice Foster who stayed with the family for twelve years.

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<sup>23</sup>Manitoba School Libraries, Audio-Visual Association, January, 1973.

<sup>24</sup>McClung, The Stream Runs Fast, p. 316.

<sup>25</sup>Zieman, "Nellie Was a Lady Terror," p. 21.

Nellie McClung demonstrated the possibility of combining family and home with a demanding career. Her family was proud of her eminence. Mark McClung described his mother as a radical Christian and a free-thinker, and he was influenced by his mother's model as indicated by his heading of the research team of the Royal Commission on the Status of Women in 1973. The Commission was to investigate ways to implement recommendations that women had asked for fifty years previously. The Commission suggested what steps the federal government might take to ensure for women equal opportunities in every aspect of Canadian society: political rights, role in the labour force, taxation, marriage and divorce, position of women under criminal, immigration, and citizenship law. Nellie had not only an impact on the thinking within her family but also an influence on the social, legal and economic conditions of future families.

Along with her early influences, the encouragement and support of friends and family, Nellie had a driving force - her love of humanity and her special faith in women.

"Women must be made to feel their responsibility. All this protective love, this instinctive mother love, must be organized some way and made effective. There was enough of it in the world to do away with all the evils which war upon childhood, undernourishment, slum conditions, child labor, drunkenness. Women could abolish these if they wanted to."<sup>26</sup>

She believed that women could shape the world because she

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<sup>26</sup>McClung, The Stream Runs Fast, p. 27.

believed women possessed special strengths. She thought that once they had the vote they would use it for social reforms such as supporting prohibition. She lived to see women vote but also to see them demand entrance to beer parlors. Her optimism and drive were attributed to confidence in women as being morally superior to men and she was sure that once they could vote and hold public office they would enforce prohibition, eliminate slums, abolish child labour, and improve working conditions.

"She was universally admired and respected for her strength of character, even though an idealist - she was at times fanatical in her zeal for causes close to her heart. Humor was her ultimate weapon, and her adherence to Christian principles left her undaunted in the face of almost insurmountable opposition."<sup>27</sup>

It was her zeal for causes that spurred her to the political stage of her career. Nellie was a member of the Local Council of Women and the Winnipeg Political Equality League. The McClung family had moved to Winnipeg when Wesley's insurance office effected a transfer. The Political Equality League was asked to respond to the plight of female factory workers. Nellie was confronted with the realities of politics when as spokeswoman of a delegation, she asked that a female factory inspector be appointed by the government. She was patronized to the extent that the

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<sup>27</sup>Zieman, "Nellie Was A Lady Terror," p. 21.

premier Rodmond Roblin accompanied her to one of the factories. He was appalled at the horrifying conditions that she had forced him to view but instead of appointing the requested inspector he chided decent women for becoming involved in the dirty business of politics. It was realized that without the franchise, women would receive nothing but tokenism. An eligible voter, according to the Election Act of the Dominion of Canada, was

"a male person including an Indian and excluding a person of Mongolian or Chinese race... No woman, idiot, lunatic or criminal shall vote."

Women were ready for a change of status. Gradually the suffragettes received support of Manitobans and there was some pressure on the Liberal government to recognize women as potential voters. In 1914 Premier Roblin kidded Liberals who were sympathetic to the franchise by telling them that the people who supported the idea of votes for women were either "short-haired" women or "long-haired" men. Suffragettes were caricatured as old maids and battle-axes - an attempt to pressure women to remain in the socially accepted stereotyped role as respected family women. In a manuscript of personal papers Nellie wrote that she was confident that women would rejoice when they received the vote and she commended the many workers who persevered even though they were ridiculed, criticized and misjudged by the very people they were trying to help - other women. Nellie McClung and the women of the Political

Equality League fought a hard campaign and weren't above using the power of wit. During the now famous Walker Theatre skit Nellie used Roblin's own rolling phrases in a turn about skit that mocked a delegation of men pleading for the franchise. The audiences howled with laughter at Nellie's mimicry of Roblin's pompousity and at the government's excuses for refusing to give women the vote, and the ridiculous predicament gained the support of former critics. After a high powered struggle, in January, 1916, Manitoba became the first province to grant full suffrage to women.

Nellie McClung challenged women to leadership. She set an example by accepting positions of prominence. She was the sole woman member appointed to the Dominion War Council. In her book In Times Like These she shared her horror of war and inspired women to greater social responsibility. She was a Methodist Church of Canada delegate in 1921, to the International Ecumenical Conference in London, England. There was speculation that she would be invited into the Liberal cabinet and she reflected on the possibility.

"I knew I could persuade people, and I knew I had a real hold on the people of Manitoba, especially the women, but I also knew that the whole situation was fraught with danger for if I, as the first woman to hold a Cabinet position failed, it would be a blow to women everywhere. I could undo all I had done for I knew the world would be critical of women for a long time. If a woman succeeded,

her success would belong to her as an individual. People would say she was an exceptional woman. She had a 'masculine' mind. Her success belonged to her alone, but if she failed, she failed for all women everywhere."<sup>28</sup>

Nellie McClung, a woman confident of her ability, with years of experience in public speaking and leadership responsibility, well-known to the people of her province, loved and admired by friends and family, was concerned with the burdens of being recognized as a role model. In the capacity of a female in politics she would have the responsibility as an exemplary and she was aware that if her career were unsuccessful other women would suffer for her inefficacy. Nellie faced the challenge. When the McClungs moved to Alberta she became a member of the Alberta Legislature from 1921-1926. She introduced and supported social reforms such as the improvement of working conditions, minimum wages for workers, sterilization of the mentally unfit, birth control, women's property rights, mothers' allowances and public health and nursing services. After her defeat in the provincial election of 1926, largely due to her strong stand for prohibition, she supported Emily Murphy, Canada's first female magistrate to establish the fact under the British North America Act, that women are "persons".

Nellie remained active writing books and in her

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<sup>28</sup> McClung, The Stream Runs Fast, p. 143.

association with various organizations. She became the first women member of the Canadian Broadcasting Board of Governors, and in 1938 she was the only woman Canadian delegate to the League of Nations at Geneva, Switzerland.

Nellie McClung was aware that she had been involved in participating in some vital decisions that challenged the role of women in Canada. Nellie as a role model willing to work for a cause, withstand criticism and accept positions of leadership demonstrated how people can influence change in their lives and ultimately change the institutions of society. She accepted the eminence that accompanied her prominence.

"In Canada we are developing a pattern of life and I know something about one block of that pattern. I know it for I helped to make it, and I can say that now without any pretence of modesty, or danger of arrogance, for I know that we who make the patterns are not important, but the pattern is."<sup>29</sup>

"I have been accused, attacked and maligned. Once I was burned in effigy (which I had entirely forgotten until I read the Party's apologies in one of my scrapbooks). I have been caricatured, usually as a mosquito or other disagreeable insect, under the caption of 'Calamity Nell'. I have engaged in hot controversies, been threatened with violence and with libel suits, but on the other side of the ledger I have been stoutly defended by many good friends, known and unknown. I have had songs and poems written to me and I've had my name in lights. I have had and still have many loyal and faithful friends, who have known me long and still

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<sup>29</sup>Ibid., p. x.

love me. I have always been rather proud of my enemies too, for I have never desired the approval of even the tolerance of people whose interests run contrary to the public good, the people who believe if they are happy and prosperous, all's well with the world. I have never indulged in hating people and am glad to remember that I could attack opinions without feeling any bitterness toward the people who held them. But still I cannot look back without regret. I can see too many places where I could have been more obedient to the heavenly vision, for a vision I surely had for the creation of a better world.

But I hope I am leaving at least some small legacy of truth."<sup>30</sup>

Nellie Letitia McClung, an outstanding woman, successful writer, mother of five children, aggressive suffragette, obstinate prohibitionist, socially involved politician, and fanatical idealist is an illustrious role model.

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<sup>30</sup>Ibid., pp. xii-xiii.

## CHAPTER V

### MARGARET SCOTT

This chapter describes Mrs. Margaret Scott, the founder of the Margaret Scott-Nursing-At-Home Mission, Manitoba's first public health nursing agency. Her career, was harmonious with the approved role for women as her charitable work was considered an extension of a feminine attribute - self-sacrifice.

#### I. EARLY INFLUENCES

Margaret Boucher was born in 1856, the daughter of an Ontario United Empire Loyalist family. Her father had been a county judge in Colborne. After the death of her parents when she was eleven years old, she moved to Campelford to live with her aunts. She has not disclosed sufficient information to provide insight into her early life, however, she did relate an experience that subsequently influenced her views on benefaction. As a school girl she had made the acquaintance of an orphan who had lived at the Muller Home for Children in Bristol, England. The famous institution was unusual in that it was maintained

on a large scale without the provision of public funds. It depended on intercessory prayer for its survival. This Christian institution created a profound impression that attained far reaching consequences.

Margaret married William Hepburn Scott Q.C., a well-known, politically active, lawyer and led a comfortable life of relative ease. At the age of twenty-five she became a widow without financial provisions and without training for self-sufficiency. It was necessary for her to reorganize her status as the wife in a prominent household in order to accomodate her new circumstances as a woman dependant upon her own resources. She obtained a job sorting tickets for \$25.00 a month at the Midland Railway at Peterborough. Margaret was the company's first female employee. She adjusted to her new lifestyle, showed an interest in her job and was anxious to learn about the business operation of the company. She was promoted to the position of auditor, and when Grand Trunk absorbed Midland Railway she was transferred to Montreal and placed in charge of thirty employees. Margaret was able to transcend the difficult interval between her derived status and her self sufficient career. However, her health suffered, and after a breakdown she decided to move west to a more bracing climate.

## II. VOLUNTEER INTERESTS

Mrs. Margaret Scott moved to Winnipeg in 1886, and through the influence of a friend of her husband she obtained a job at the Dominion Lands Office. Later she worked as a stenographer for the law firm of Hough and Campbell. She wanted to learn to type, but the only teacher, Mr. Perkins the Law Court reporter had refused to teach women. In those days there was a reluctance to admit women into some occupations. Margaret used friends' influence to persuade the teacher and eventually he taught her - free of charge. Margaret was considered an expert stenographer and had the opportunity to turn down a number of remunerative job offers. Skilled office workers were in demand. Margaret as a member of the Holy Trinity Church congregation willingly volunteered to assist with church business and correspondence.

The Reverend C.C.Owen of Holy Trinity Church asked Mrs. Scott to help him with a church sponsored Coffee House project. At a time when Winnipeg had a large transient population, the Main Street Coffee House was a shelter where homeless men could rest, have a cup of coffee, and take part in prayer meetings. Later the Coffee House was moved to Logan Avenue, nearer the Police Station, to accommodate the men released from prison. The Y.M.C.A. held church services at the Police Station, and Margaret became involved with the services, and with visits to prisoners.

She was interested in the problems of the prisoners and encouraged those who needed temporary help to visit the Coffee House, or if they needed additional support and guidance to go to the Salvation Army Rescue Home. Margaret's sympathies went especially to the lonely, unfortunate women who through desperation and ignorance found themselves in prison. The jail was a pitiful place. One evening after a lingering visit, she was inadvertently locked in a cell, and this experience made her even more sympathetic to the plight of the frightened and despairing women.

She felt compassion for the unfortunate, underprivileged and sick people she met as a church volunteer. Reverend Owen and friends in the church encouraged Margaret to become a full time church worker. She had been enjoying her success as a competent stenographer and the independence she had as a career woman so the decision to leave business was difficult. Margaret chose to serve God. She decided she could best use her talents by organizing a center to administer to the sick, the old and the poor. She managed to convince church representatives that she was capable of the task.

### III. THE MARGARET SCOTT NURSING MISSION

In 1904, in response to Mrs. Scott's desire to help the community, a meeting of representatives from the Anglican, Presbyterian, Methodist and Baptist churches was

held to form a society of missionary nurses. Civic authorities promised a grant of \$2000.00, plus a yearly income of \$1,200.00. The society was formed under the Charitable Association Act, with the purpose of caring for and nursing, the sick poor of Winnipeg, and establishing depots to administer to society, and to maintain a staff of nurses and assistants. Although Mrs. Scott was not a nurse by vocation she had business experience, a clever mind, and faith in good works. The society was named the Margaret Scott Nursing-At-Home Mission of Winnipeg but later it was known as Margaret Scott Nursing Mission.

In accordance with her beliefs she would not accept a salary and would not appeal for funds because she felt the operation of the Margaret Scott Nursing Mission needed to follow the example of the Muller Institution, and depend on faith for charitable donations. She said that she believed that those who give freely and without seeking return for what they give doubly bless the object of their bounty and God's blessing is the greater. Archdeacon McElheran in an essay explained why she insisted that all private subscriptions for funds needed to be voluntary.

"Mrs. Scott's principles in this connection had been early implanted in her by her mother who told her frequently of the remarkable work done by George Muller of Bristol, England, in his great work for orphans. As a child she determined then that that was God's way of doing this kind

of work, and as she came to do the work herself, she applied the principle to direct her own conduct."<sup>1</sup>

Miss Eliza L. Beveridge,<sup>2</sup> nursing superintendent at the 54 Pearl St. residence, told how Mrs. Scott would pray for supplies and how, from often unexpected quarters, food and clothing arrived to be distributed as relief. Nurses E. Beveridge and E. Lamont, along with Mrs. Scott made 7,000 visits during the Mission's first year of operation. The next year the Mission was moved to the more comfortable quarters at 99 George St.

In order to help the Mission to distribute donated supplies, Margaret was given a shaganappi pony and a cart. The cart carried a small ice-box for milk, and Jo, the pony became the trademark of the Mission. The children of the district welcomed "the lady with the pony". One day a livery man who seemed trustworthy, asked to borrow Jo. He said he would exercise the pony and return him later in the day. On one occasion, to the sorrow of the Mission, neither the man nor the pony returned.

In 1906, district nursing was added to the curriculum of the Winnipeg General Hospital. Nurses in their final year of training would spend two months at the Margaret Scott Mission. The nurses looked forward to the residency.

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<sup>1</sup>Archdeacon McElheran, "The Margaret Scott Nursing Mission," essay, Provincial Archives of Manitoba.

<sup>2</sup>Eliza L. Beveridge, letter dated 1929, Provincial Archives of Manitoba.

One of the training nurses, Julia Alice Moody wrote of her nursing experiences. She told how days began at 7:00 a.m. when a brass gong summoned residents to morning prayer and breakfast. The Mission nurses were treated with respect as they visited the homes of the sick and needy. Moody told how delighted they were to be called "Miss Nurse", "Lady" and "Margaret Scott".

"Margaret Scott! What a wealth of glamour has been woven around that name. It will never die. Even strangers on the street are kind to us for her sake. I think she must have been the most loved person who ever lived, judging by the reflection of it that comes to all of us!"<sup>3</sup>

Margaret Scott was an inspiration for those who worked with her. She displayed such a high standard of performance that she was a wonderful role model for the aspiring nurses. Although her work was demanding, and circumstances in the homes she visited were often depressing, she managed to retain her sense of humor and enjoyed her responsibilities. Helena Macvicar, a nurse wrote:

"Throughout her long period of work with the underprivileged, among the sordid and sad, the willfully wrong, and the difficult good; under all circumstances, Margaret Scott retained her God-given gift of humour. She could always see the comic side of a situation and was ever ready for a bit of good wholesome fun."<sup>4</sup>

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<sup>3</sup>Julia Alice Moody, letter, Provincial Archives of Manitoba.

<sup>4</sup>Helena Macvicar, "Margaret Scott. A Tribute. The Margaret Scott Nursing Mission," booklet, Provincial Archives of Manitoba, p. 6.

"Her sweet personality, understanding sympathy and fine sense of humour made her beloved by her nurses and those she helped, and cherished as someone very precious by the citizens of Winnipeg."<sup>5</sup>

Margaret Scott was particularly concerned with the care of infants and children, and in response to the dreadful infant mortality rate she established a Child Hygiene Department.

"In 1911, following a year when every third death registered in Manitoba was that of a child less than a year old, the mission organized a child hygiene department, which rendered invaluable service for five years, when it was taken over by the city health department. The work of the mission expanded. The staff coped with typhoid, influenza, emergencies, the chronically ill, expectant mothers and babies."<sup>6</sup>

Margaret was concerned that mothers received needed assistance. Nurses from the Mission, who visited newborns at a time when many births took place at home, reassured mothers that they could obtain help free of charge. The nurses left cards with a picture of a baby and the Mission's telephone number, so that mothers who couldn't read would know where to call if they needed medical assistance.

Many mothers were ignorant of the precautions necessary to prevent disease. In order to teach families about child care needs, a Little Nurses' League was established in 1911

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<sup>5</sup>Ibid., p. 6.

<sup>6</sup>Winnipeg Free Press, June 13, 1931.

at Strathcona, and Aberdeen Schools. Later a total of thirteen schools had Little Nurses' Leagues that provided information and training for youngsters who quite often were responsible for the care of younger brothers and sisters. At Mrs. Scott's request, a milk depot was situated at the corner of Logan Ave. and Main St. to provide milk for needy children. Mrs. Scott was tireless in her efforts to provide assistance to the community. She kept herself informed on medical advances and in methods of home treatment.

"Mrs. Scott often read far into the night to gain her very considerable knowledge of the care of the sick. She also studied what was being done in other cities by means of nursing missions, public health departments and federated charities."<sup>7</sup>

She was anxious that the social service mission was well organized and always worked to improve its operation. She was an efficient administrator and her experience as an auditor helped her maintain accurate accounts. She possessed a combination of characteristics - spiritual and practical.

"City authorities, practical business men, women of wealth and struggling working people had all come in contact with the spiritual worth and practical activity of Mrs. Scott. They had found that with supplies of food, clothes and money on her hands, nothing was wasted and much was accomplished."<sup>8</sup>

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<sup>7</sup>E. Patterson, Winnipeg Free Press. "Margaret Scott," 1975.

<sup>8</sup>Winnipeg Free Press, 1931.

Miss I. Cameron,<sup>9</sup> a nurse who trained at the Mission, attested to the frugality of the Mission's operation. Nurses were sent out on calls with only one car ticket - to get to the destination. The Mission nurses in their black uniforms, carrying medical kits and black apron bags, were not afraid to walk through even the most unsavory districts. Sometimes policemen accompanied the nurses on night emergency cases, but there had never been any incidents of molestation. During one year, at a time when there were eight nurses at the Mission, 30,000 visits were made to the sick and the poor. The nurses were proud to be a part of the Mission, and they went out with medication and cheer.

The reputation of the M.S.N.M. was well known in the nursing community, and whenever there was an opening for a nurse the Mission would receive many applications for consideration. Although Mrs. Scott was not a nurse, the nurses respected her decisions and suggestions regarding nursing care and operation of the Mission. They admired her dedication and spoke of her affectionately.

Margaret Scott would accept neither praise nor credit for the successful operation of the Mission. She claimed the operation was due to the generosity of the community that donated time, money and supplies. At one time, over one hundred doctors contributed gratuitous assistance to

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<sup>9</sup>Isabel Cameron, Interview, Winnipeg, July, 1977.

the Mission. The rich and poor alike contributed funds and assistance to the Mission. She believed that those in unfortunate circumstances should live in dignity, and that Mission funds were actually a means of redistribution of resources. When many families in her district were suffering the effects of unemployment, she advertised for men to cut wood, and women to do home knitting. She knew that some people would rather work than accept charitable relief, and this was her way of reaching those families. Her manner was gentle, but she inspired courage.

In 1914, at a meeting of the Civic Charities Bureau, it was decided that in order to prevent an overlapping of services, the Victorian Order of Nurses would take patients who could pay a twenty-five cent fee for nursing care, and the M.S.N.M. would provide services for those without the fee. That year the M.S.N.M. had 1559 babies on the Mission roll!

#### IV. TRIBUTES

Mrs. Scott was honored in 1921 by the naming of the newly-built school at the corner of Arlington and Alfred. Margaret Scott School's dedication plate was inscribed "Bear ye one anothers burdens"<sup>10</sup> - a most suitable tribute to a woman who dedicated her life to the care of others.

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<sup>10</sup>Saturday Night, "Canadian Women in the Public Eye," June 4, 1921.

After forty-five years of tireless work for the poor of the city Margaret Scott died August 1, 1931. Her friends provided a monument at St. John's cemetery on which was written: "If in trying to serve God I have been privileged to cheer and comfort others, my highest aim has been attained." Newspaper articles<sup>11</sup> that followed her death were titled "Story of Mrs. Margaret Scott and Her Labor of Great Love", "Death Calls Friend of Poor and Needy", "Florence Nightingale of Winnipeg", and "Saint Margaret". The Winnipeg Free Press, a few months before her death published an article that extolled her service to the community.

"Her spiritual qualities and her experience among people in trouble gave her a power to comfort and to give sound advice. With no material resources, with little physical strength except for her faith which urged her to incessant labor, Mrs. Scott has contributed something to this community which is quite beyond praise."<sup>12</sup>

Thousands of Manitobans had been helped spiritually, materially and medically by the influence of Margaret Scott. She demonstrated the need for district nursing and social work, and opened the way for organized social agencies. By her own example she encouraged nurses to strive for the highest ideals of their profession. As a Christian woman she was a role model for those who believed in public

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<sup>11</sup>Provincial Archives of Manitoba.

<sup>12</sup>Winnipeg Free Press, June 13, 1931.

service and in charitable compassion for the sick and needy. She had the courage to successfully administer a missionary society according to her religious beliefs and to institute innovative ideas in the area of public health and nursing.

## CHAPTER VI

## E. CORA HIND

This chapter presents information about Dr. E. Cora Hind. The first section deals with her career as Winnipeg's first woman typist and her interest in the agricultural business that resulted in her appointment as agricultural editor of the Winnipeg Free Press. The second section emphasizes her acceptance of responsibilities as a model of a successful business woman and willingness to help prairie women re-examine their traditional roles. The third section describes the recognition that was shown to honor her services to Western agriculture and to her achievements in appraising and interpreting farm business.

E. Cora Hind as an agricultural editor, and Canadian wheat crop estimator was a woman who met outstanding success in a traditionally male occupation. She challenged the traditional female role by demonstrating her expertise in business and by supporting organizations that stressed the contributions of women toward social and political reforms.

Cora's biographer and newspaper colleague Kenneth Haig claimed that:

"The pages of western history are

bright with the names of many great women - women who have become great by their heroism, by their devotion, by their saintliness; but Cora Hind is a great woman in a way different to all of these. In a day when women's place was the home and even the most emancipated might never think of more liberty than the school room, Miss Hind was bold enough to shoulder her way into the ranks of men, and she has been shouldering among them ever since as the equal of any of them and the superior of most."<sup>1</sup>

#### I. TYPIST, BUSINESS WOMAN, JOURNALIST

Cora was orphaned at the age of five, and lived with her aunt Alice Hind on her grandfather's farm in Grey County, Ontario. Her rural childhood helped her to develop an interest and appreciation of farm life. Educational facilities for rural children were limited and Cora did not attend school until she was eleven years old. Cora's aunt taught her to read, to enjoy literature, and to express herself in writing. Alice Hind hoped that her niece would enter the genteel profession of teaching school, but Cora did not share her aunt's enthusiasm for teaching as a career. There has been speculation that Cora purposely failed a required mathematics examination that eliminated her as a teacher training candidate, because later in her career Cora was noted for her ability to make exacting

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<sup>1</sup>Kennethe M. Haig, Brave Harvest (Toronto: Thomas Allen Limited, 1945), p. 250.

calculations.

Cora and Alice Hind moved west to Winnipeg, the frontier city that had been incorporated for nine years. Alice Hind found work as a dressmaker and Cora applied for a position as a journalist at the Manitoba Free Press. Cora's application was refused but the ambitious young woman decided to enter another male-dominated occupation - office work.

"In 1882 E. Cora Hind arrived in frontier Winnipeg. Her application for work as a journalist on the Free Press was denied (guess why). But the ambitious (and hungry) young woman was attracted by a new idea - typewriters were for sale in town."<sup>2</sup>

Office work is now generally categorized as a predominately female occupation, but in 1882 it was male "scribblers" who wrote letters by hand, copied correspondence and kept accounts. Cora with foresight for the trends of the future decided to rent a typewriter and teach herself how to operate the "machine to supersede the pen". She became the first woman typist west of the Great Lakes. Cora set the precedent in an occupation that was later to provide employment for females.<sup>2</sup> By 1921, office work was the job alternative to the previous major occupation - domestic service.

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<sup>2</sup>Davitt, P. et al., Never Done Three Centuries of Women's Work in Canada (Toronto: Canadian Women's Educational Press, 1974), p. 97.

"Office work was a respectable source of living, when the alternative was dependence on family or relations, domestic service or sewing trousers for six cents a dozen."<sup>3</sup>

Cora located a position with a firm that had purchased a typewriter - MacDonald, Tupper, Tupper, and Dexter Attorneys, and through her office contacts with farmers and businessmen she developed an understanding of farming operations.

In 1893, when Cora was thirty years old, she borrowed \$300.00 from a bank and opened her own public stenography bureau. Her business was successful, and when she went to repay her loan, the banker asked her to keep the money and with it establish a lending fund for enterprising women. This fund helped and encouraged women who would not have been accepted as suitable risks for loans. Cora showed an interest in the reports she typed for wheat farmers, cattlemen, prospectors, travellers and missionaries. She always found the time to talk with people and as a result became well informed in various aspects of western agriculture.

She was asked to attend and report on conventions of agricultural organizations, and she contracted to send reports to trade newspapers. In 1898 Colonel Maclean of Maclean Publications asked her to make a crop survey and harvest prediction. Crop reports were important because wheat prices fluctuated according to harvest size and quality.

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<sup>3</sup>Ibid., p. 96.

Cora's estimate was so accurate that she won the respect of the agricultural community. As Manitoba correspondent for agricultural trade papers she worked hard, kept herself well-informed, and became a self-taught expert in agricultural conditions. She encouraged research, advocated marketing services and pressed for expanded grain exports. Much later in her career, when the northern port of Churchill sent the first cargo to England, Cora Hind as the ship's only passenger, proudly accompanied the Canadian wheat.

Twenty years after her first application to the Free Press, she was hired as agricultural editor. She became an expert in agricultural crop predictions and an influential advocate for Canadian farmers. Her editor John W. Dafoe praised Cora's dedication to her work and the accuracy of her crop predictions.

"An incident typical of these demands marked the beginning of the series of crop estimates which made Dr. Hind's name known in every part of the world where wheat is grown. In 1904 a promising wheat crop in Western Canada was attacked by black rust - the first appearance of this plague. So-called wheat 'experts' from Chicago rushed into Western Canada and proceeded to 'Kill the Crop' in keeping with the custom of those days; and finally they got the wheat yield for the season whittled down to 35 million bushels. It was the desire of the Free Press to challenge this estimate, which it believed was made for speculative purposes, but a bare general denial, it was recognized, would not do. Miss Hind thereupon undertook to make an estimate for the Free Press based upon an actual inspection of the crop; and after such an

inspection, necessarily hurried, an estimate of 55 million bushels was given to the world. This was the joke of the year with the Chicago 'experts' but when the official figures at the close of the crop year showed a yield of something over 54 million bushels the reputation of Miss Hind as a real expert was made, subject of course to the possibility that subsequently she might lose it. But in fact this she never did. For the next 29 years, with the exception of one year, when weather conditions made adequate inspection an impossibility, Miss Hind made estimates, based on personal inspection, involving annually thousands of miles of travelling and reports from correspondents, carefully chosen, which were accepted in the wheat marts of the world as reliable. These reports became part of the world data on wheat, which affected prices and production."<sup>4</sup>

## II. ROLE OF WOMEN

Cora was aware of the possibility of criticism of females in the business world, but she personally did not allow stereotyped ideas to interfere with her attitude toward her work. A British journalist was amazed that a woman could forecast crops so accurately that she influenced institutions.

"A woman who can go around and look at wheat fields, and then come home and estimate the Canadian wheat crop, forecasting it so accurately that bankers and grain companies take her estimate as gospel - such a woman is

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<sup>4</sup>E. Cora Hind, Seeing For Myself (Toronto: The Macmillan Company, 1937), p. vi.

not met with every day. It would be strange enough to us if a man of great experience could soberly and accurately forecast the crop - not just a guess, not just once be lucky but time after time get nearer to the inner future truth than anyone else. But that such a faculty would be centred in a woman - this, for some reason, seems extraordinary even in an era when almost nothing in faculties and doings of women can surprise us."<sup>5</sup>

As a successful career woman Cora was willing to encourage other women. She acted as a role model when she insisted that her signature identify her as being female.

"Sometimes she recounted that she was asked during her early days, to write some articles for a big milling journal and also for a Chicago livestock publication. She was annoyed when these articles bore the signature 'E.C. Hind'. She wrote at once to the editors to enquire why her customary signature had been changed and from each came the reply that it was thought that 'E.C. Hind' would carry more weight as it did not convey the information that the writer was a woman. On the next mail went out a reply to each of the editors that unless they printed her name 'E. Cora Hind' they were not to use a line of her writing. 'I felt that I owed this to other women writers,' she remarked."<sup>6</sup>

In Women, Money and Power the author states that:

"When women are in positions traditionally occupied by men, more is expected of them. They are expected to be smarter, less corruptible And 'feminine'."<sup>7</sup>

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<sup>5</sup>Mary Quayle Innis, ed., The Clear Spirit Twenty Canadian Women and Their Times (Toronto: Canadian Federation of University Women, University of Toronto Press, 1966), p. 138.

<sup>6</sup>Haig, Brave Harvest, p. 120.

<sup>7</sup>Phyllis Chesler and Emily Jane Goodman, Women, Money and Power (New York: William Morrow and Company Inc., 1976), p. 256.

In interviews conducted for this study a number of people noted the impression of Cora Hind as being masculine in manner and dress. While visiting farms on her inspection tours she wore a felt hat, jodhpurs, and high boots - unorthodox, but practical garb. Women that dressed according to the fashion dictates of the time wore skirts that brushed the floor so Cora's outfit would certainly draw criticism from those who expected a woman to climb fences and walk through muddy fields in long skirts and petticoats. Women were expected to conform to rigid social dress codes. Nellie McClung described her impressions of Miss E. Cora Hind, the journalist, as she arrived at Manitou, Manitoba, and her description belies the popular notion of Cora's appearance.

"There she was. No mistake, a young woman in a tan tweed suit with brown facings; a little hat to match with a saucy quill set exactly at the right angle; and a scarf with flaring ends... Her face was a fresh and lovely colour and her fine dark blue eyes beamed with health and friendliness. A break in the crowd gave me a full view of her as she stepped briskly down the steps with her small square leather bag in her hand. Then it was I saw her little feet so trimly shod in russet leather shoes. I had never seen prettier shoes... I had seen her! I had seen what a newspaper woman could be at her shining best."<sup>8</sup>

Cora was sympathetic to the social, financial and educational concerns of women. She did not let her success

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<sup>8</sup>Nellie McClung, The Stream Runs Fast (Toronto: Thomas Allen Limited, 1945), p. 129.

in business remove her from other females. She spent many hours with farm women discussing farm conditions and was well aware of the hard work, isolation, primitive conditions and financial desperation that faced many of them. When Cora was introduced to Rudyard Kipling, at an address given to the Canadian Club, Cora told how the women on prairie farms were cheered and comforted by his "Workers' Prayer". He thanked her and said:

"My heart goes to the women on these prairies who are so brave, and who are being 'frazzled' out with small daily trials and doing without things." Personally I wondered then, as I wonder now, after these last strenuous five years' drouth how many of our public men as they cross the prairies of the west have given the same thought and sympathy to the 'frazzled nerves' of the prairie women. Kipling evidently found them doers of 'heroic deeds'.<sup>9</sup>

Cora admired the strong, efficient, competent farm women she met during her visits across the prairies - women whose main purpose in life was the survival of their families. The role of the prairie women was central to the future of the economy and the nation.

As a newspaper woman Cora supported issues concerning the welfare of farm women. Although most women's journalism concentrated on society gossip and kitchen hints, gradually the weekly farm papers printed stories about successful, financially independent, and usually unmarried careerwomen.

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<sup>9</sup>E. Cora Hind, My Travels and Findings (Toronto: The Macmillan Company, 1939), p. 3.

In 1906 Catherine Simpson Hays of the Winnipeg Free Press convened a national meeting of newspaperwomen to establish one of the first associations for professional women, the Canadian Women's Press Club. Original members included Cora Hind, Lillian Beynon Thomas, Francis M. Beynon, Mae Clendennan, Nellie McClung and Kennethe Haig. The journalists made a committment to

"sisterhood among country women and to encourage a critical re-examination of women's traditional role."<sup>10</sup>

Cora saw that in rural communities women were often divided by isolation, language and religion and for wives to see themselves as being able to reform the economic and legal framework they had to redefine their own roles and see themselves as partners in a family business. Once the women began to discuss and articulate their needs they organized to resolve them.

"Wide-awake women realized that back of their special problems - the efficient management of the home, and the training and care of children - lay the economic problem. Labor-saving devices, conservation of health, better rural schools and higher education were directly connected with better markets, co-operative buying and selling, and better agricultural credit. In other words the farmer's problem was his wife's problem also. What could be more logical, than for her to assist

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<sup>10</sup>Linda Rasmussen et al., A Harvest Yet To Reap (Toronto: The Women's Press, 1976), p. 89.

the farmer's movement? And that is exactly what happened."<sup>11</sup>

Cora looked forward to the day when men and women could speak together in terms of mutual respect.

"Not a few have asked me what will be the best thing to come out of the union of men and women in the Grain Growers' Associations. Unhesitatingly I would say 'comradeship'. The working together for common objects without the eternal intrusion of the feminine and masculine. In other words they will more and more remember they are human beings and the emphasis on sex will be less, to the mutual advantage of both. Sometimes in the not too distant years they will call each other 'men and women' and the man in the chair will cease to say 'you men' and 'now men' let us do so and so in the next breath 'the ladies'. These be small things you say. Granted, but straws show the direction of the wind."<sup>12</sup>

Cora Hind was active in the W.C.T.U. and supported the organization's demand for social reforms. She had an article published on the conditions of the Winnipeg jail and on the need for a home for women released from prison. She contributed money and clothing to the Margaret Scott Mission. In fact, Cora Hind came in contact with the other women in this study. Nellie McClung and Cora became friends through journalistic and political associations, she met Margaret Scott through the Mission work, and Sybil Shack when Sybil worked for the Jewish Post and was in

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<sup>11</sup>Ibid., p. 138.

<sup>12</sup>Ibid., p. 140.

contact with Cora through wartime Red Cross activities.

Cora Hind was a leading member of the Manitoba Equal Franchise Club that had been established by Dr. Amelia Yeoman after suffrage petitions and resolutions had been ignored in the 1894 Provincial Assembly. Later Cora was one of the founding members of the 1912 Manitoba Equality League that ran the successful suffrage campaign.

### III. RECOGNITION OF SUCCESS

Ella Cora Hind's enthusiasm, hard work, and public service was honoured by the Western Canadian Livestock Union, Co-operative Wool Growers, United Grain Growers and the Manitoba Dairy Association. The members of the Winnipeg Grain Exchange congratulated her on her achievements, and expressed their admiration of her frankness and sincerity of criticisms. The trading was silent as she was given a perpetual pass to the trading floor. She was given honorary membership in the very exclusive Association of Technical Agriculturists. In 1935 she was made a Doctor of Law, honoris causa, by the University of Manitoba in recognition of her services to Western agriculture.

After working on the Free Press staff for 41 years her editor John Dafoe paid tribute to the paper's expert authority on agricultural and marketing questions; and as the adviser who had shaped editorial policies on agricultural matters. The Free Press awarded the seventy-four year old

Dr. Hind another press enquiry assignment - a world tour.

"Dr. Hind visited 27 countries, including practically every land in which wheat is grown, taking two years for the journey; and the hopes and expectations of her associates were exceeded by the range and quality of her contributions to the Free Press. In addition to dealing with the serious purposes of her mission Dr. Hind found topics to write about in the social conditions, the historical associations, the scenic beauties, the outstanding personalities of the various countries visited."<sup>13</sup>

Dr. E. Cora Hind has been a testimony of a successful business woman. In Women and Success The Anatomy of Achievement it is stated that certainly not every woman has the capacity to make an important contribution to progress, nor does every man. Success has been defined as

"the ability to function in a chosen profession with some measure of peer recognition."<sup>14</sup>

Cora proved her abilities by the rigours of hard thinking and hard work. People and institutions believed in her work and encouraged her professional achievement. She pursued a newspaper and agricultural career at a time when general support for women in those careers was virtually non-existent. It was her own supercharged, directed insights and abilities that brought her world-wide recognition. A

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<sup>13</sup>Hind, Seeing For Myself, p. ix.

<sup>14</sup>Ruth B. Kundsinn, ed., Women and Success Anatomy of Achievement (New York: William Morrow and Company Inc., 1974), p. 9.

Danish newspaper Sora Amt's Tidende, 1932, as quoted by B.H. Sanders named Cora Hind "Canada's Most Famous Woman".<sup>15</sup> Cora's high achiever role was maintained by a strong self-concept and internalized feelings of self-esteem. She did not demonstrate a need to elevate self importance in the eyes of her readers or to exaggerate the successes of her suggestions and predictions, nor to profit monetarily from her expertise.

"Big shot grain men remarked, entirely in admiration, 'If E. Cora Hind was not so honest, she could be a wealthy woman. Her crop estimates are watched by every grain dealer, and there are many speculators who would give thousands of dollars for a peep at that estimate even a few hours before it is published.'"<sup>16</sup>

A woman who succeeds in a specialized field of activity has the opportunity to demonstrate by her own example the capacity for excellence. Dr. Ella Cora Hind has been a model and an inspiration for other women who seek participation in a career of their choice.

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<sup>15</sup>B.H. Sanders, Canadian Portraits (Toronto: Clark Irwin and Company Limited, 1958), p. 42.

<sup>16</sup>Kennethe Haig, Brave Harvest, p. 75.

## CHAPTER VII

## ANN HENRY

This chapter presents information about a Manitoba woman who challenged the traditional role because she was denied the luxury of the choice between staying at home with her children or pursuing a career. Economic circumstances pushed Ann Henry into the work world. She is an ambitious woman who has been willing to share her personal experiences and to provide an insight into the influences that have resulted in a successful career as a free-lance broadcaster and writer. Information for this chapter has been provided from interviews, her public speaking engagements, broadcasts, and her books Laugh Baby Laugh and It's All Free on the Outside.

Ann Henry has been candid in sharing her personal experiences. She has willingly accepted the responsibility as a role model. She has felt that too many people are afraid to reveal secrets about themselves for fear that people wouldn't like them as they really are. Ann encourages people to look at themselves realistically, openly, so that there can be sharing and learning from one another. Ann has been free to express virtually anything without

worrying about a topic surfacing. She has thrown open her thoughts and her past in the hope of encouraging others to feel more secure in their own lives and to reassure people that they can cope with incidents that they feel the need to hide.

An example of terrible shame in Ann's life is her feelings toward her mother. She remembers her mother who loved her family, who sewed her a dress identical to that of playmate's, who joined in the fun of letting Ann and her chum pretend they were twins. Ann was happy that her mother in her wisdom let her believe that two little girls with different colored skins could be look-a-likes. Ann has told how, when she was four years old, her mother chased her and her sister Edna, with a knife. She remembered hiding in fear, until rescued. Mrs. Henry was taken away from the family, and for her own protection locked with forgotten people who had passed the brink of reality. There was, and unfortunately still is, a social stigma associated with mental illness.

"We never spoke of it, but the knowledge that our mother was locked up in an asylum lay heavily on our lives. That our mother was someone to be feared was somehow a shame so deep and a terror so profound it could not be mentioned. Those were the days when mentally-ill people were locked in padded cells, tied in strait jackets, at the mercy of ill-paid and ill-trained guards. I do not want, even yet, to think of those years of horror and isolation

my mother endured before death released her."<sup>1</sup>

People that have not known of Ann's painful separation from her mother have been impressed by Ann's support of programs for the treatment of the mentally ill. Ann has said that the separation from her mother was especially terrible because there was so much shame connected with having a mother locked in an asylum. Ann has spoken with admiration of Mrs. Edmee Rice who instituted the organization SHARE, to help the mentally ill at a time when less than two dollars a day per patient was spent for food, clothing, and medical care.

Ann has been willing to set herself as an example because she is not afraid of criticism for her nonconformist views. She is willing to demonstrate alternative behaviors and courses of action if by her example people can resolve some of their own personal fears of behaving outside the arbitrary social norm.

Ann's father was the major influence in the formation of her personality. Mr. Henry was a vibrant man, and gifted orator. Although he was not well educated, he was considered a learned man who had an appreciation for literature.

"No - he was different. His friends were different. His ideas and philosophy were different. He was, I heard him say with pride, an outcast and a rebel and he poured out his beliefs in page after page of vivid imagery in poems that were

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<sup>1</sup>Ann Henry, Laugh Baby Laugh (Toronto: McClelland and Stewart Limited, 1970), p. 7.