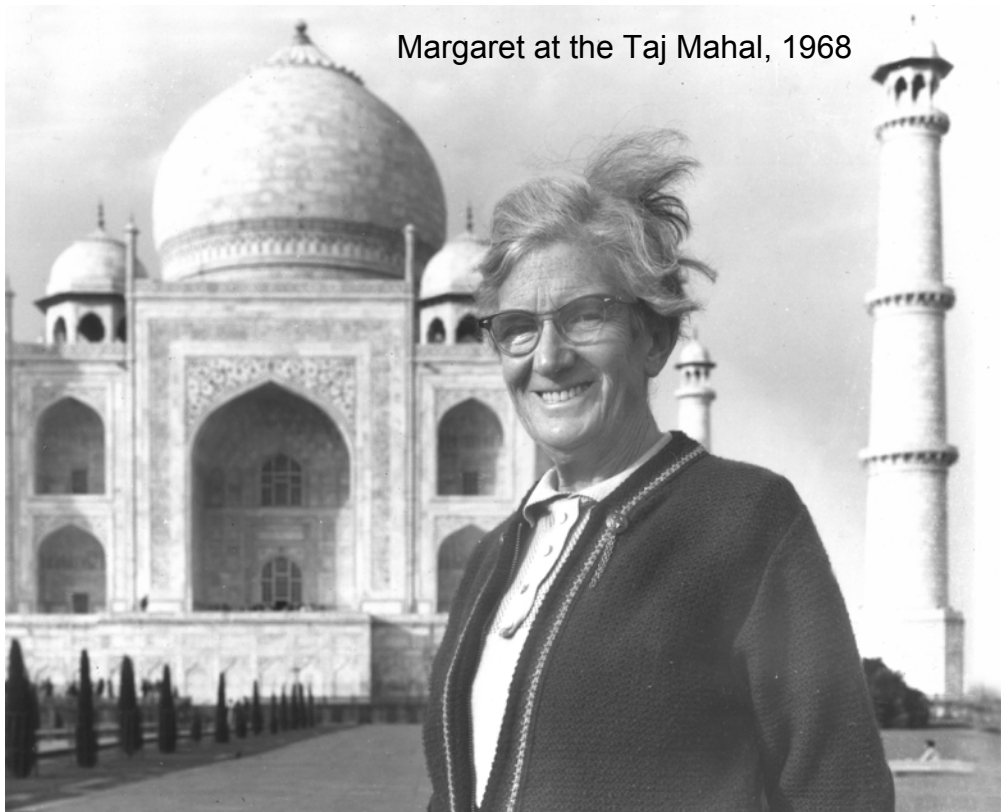


Annie Margaret Barr

1899-1973

Margaret at the Taj Mahal, 1968



Worship Material

50 years after her death,
to commemorate the life of outstanding
Unitarian Minister, Annie Margaret Barr,
devotee of Mahatma Gandhi
and “Granny” to her Extended Family

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contained in the pages that follow

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CHALICE LIGHTINGS

As we light our chalice today, we remember the remarkable life and work of the Reverend Margaret Barr, who over many years brought education, health care and spiritual guidance to the people of the Khasi and Jaintia Hills in North-East India, and who is still very fondly remembered there today.

Howard Hague

Light, oh where is the light!
Kindle it with desire!
Let not the hours pass by in the dark.
Kindle the lamp of love with your life.

Rabindranath Tagore (1861-1941)

Even a single lamp dispels the deepest darkness.

In the midst of death life persists, in the midst of untruth, truth persists,
in the midst of the darkness light persists.

Mohandas K. Gandhi (1869-1948)

We light this candle as a symbol of our faith.
By its light may our vision be illumined;
By its warmth may our fellowship be encouraged;
And by its flame may our yearnings for peace, justice and the life of
the spirit be enkindled.

Rev David Usher (from Worship Words)

OPENING WORDS

O God we thank you for the opportunity to attend this act of worship. Let us be attentive, and direct our thoughts to the hymns, readings, prayers and all our spoken words, so that we may live a life that is filled with goodness. Let us feel your presence in us always. Amen.

Anonymous, from the Khasi Hills, India (from One and Universal)

Friends, draw close, and let no one be a stranger under the roof of this place where we gather in fellowship, in friendship, in joy and in sorrow, and with love.

Dr Andrew Usher (from Worship Words)

There is one God, one righteousness
and one true religion;
to love our God and love our friends everywhere
is our watchword.
God is our true Father and Mother.
Human beings are God's children,
all men and women are one family,
rich and poor his children.
God is with us, ever and ever.

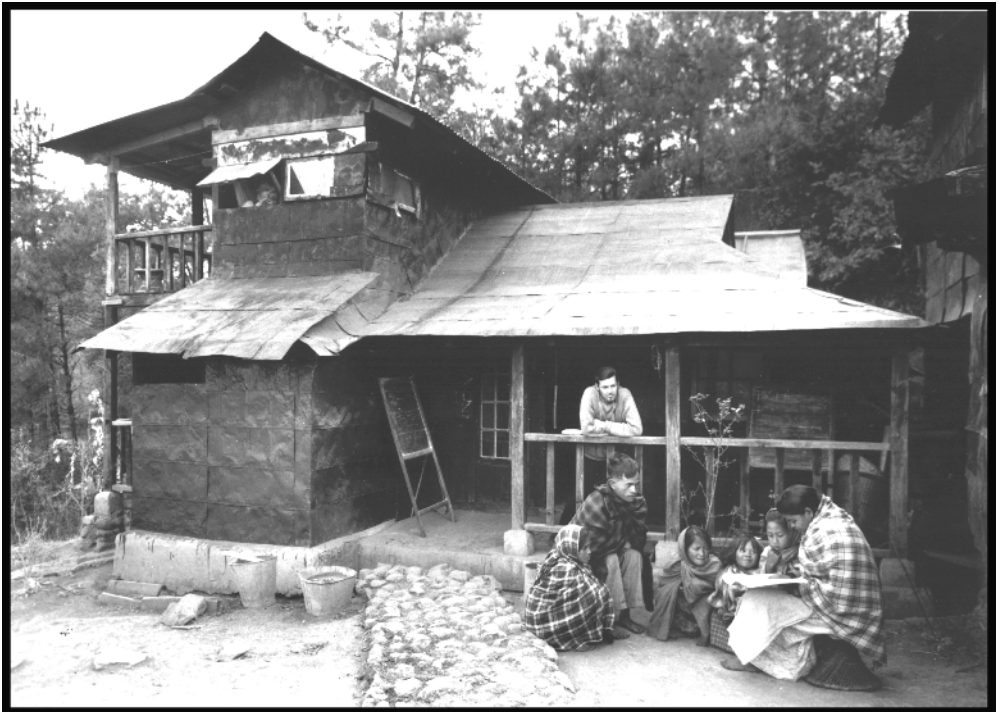
(Adapted from a hymn of Hajom Kissor Singh by Rev Cliff Reed)

Open your hearts to the wonder of worship.
Open your minds to the eternal quest for meaning and truth.
Open your eyes to the miracle of creation.
Open your arms to the embrace of your fellow men and women.
Open your souls, and let the divine sweep in.

Rev David Usher (from Worship Words)



Margaret with friends, 1950s



Margaret's Mawsynjri home, Kharang (1968)

Prayer from the Khasi Hills: 'Boldness and Redemption' (adapted)

O God, root and source of body and soul. we ask for boldness in confronting the evils and tribulations that beset us.

With you within us, we have the power to outface all that is troublesome and untrue.

Mother and Father of all humankind, we redeem our failings by the good work that we do.

In the name of the one, the only God.

Amen.

From: *"One and Universal"*

I Corinthians 9: 16-19

Even if I preach the gospel, I can claim no credit for it; I cannot help myself; it would be agony for me not to preach. If I did it of my own choice, I should be earning my pay; but since I have no choice, I am simply discharging a trust. Then what is my pay? It is the satisfaction of preaching the gospel without expense to anyone; in other words of waiving the rights my preaching gives me.

I am free and own no master; but I have made myself everyone's servant, to win over as many as possible.

From, 'The Words of Gandhi'

I believe in the fundamental truth of all great religions of the world. I believe that they are all God-given and I believe that they were necessary for the people to whom these religions were revealed. And I believe that if only we could all of us read the scriptures of the different faiths from the standpoint of the followers of these faiths, we should find that they were at bottom all one and were helpful to one another.

ELDER SISTER

IN MEMORY OF ANNIE MARGARET BARR

19th March 1899 – 11th August 1973

*No coward soul is mine,
No trembler in the world's storm-
troubled sphere.
I see Heaven's glories shine
And Faith shines equal, arming me from Fear.*

*O God within my breast,
Almighty ever-present Deity,
Life, that in me hast rest
As I Undying Life, have power in thee.*

Emily Bronte.

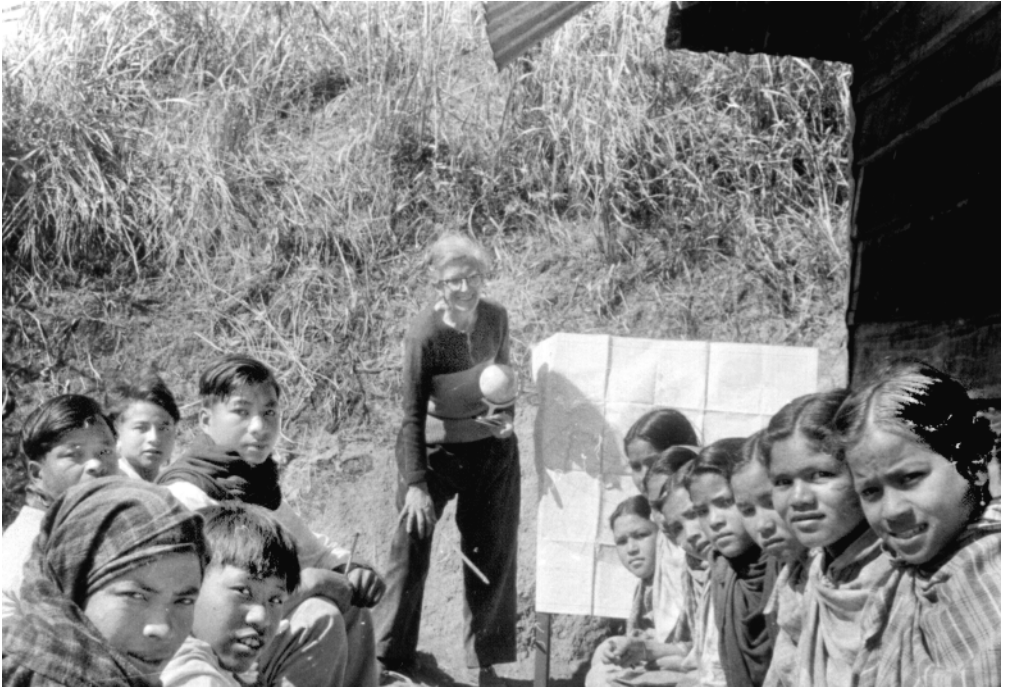
A Blei, Great Unity, Loving God of many names,
we remember and give thanks for the life of Annie Margaret Barr.

Her path of Unitarian faith led her to know you in great and humble souls, in loving friends and children, in students and workers, in the hill folk of Meghalaya, North-East India, in their scattered villages and bustling towns.

We join in gratitude for what Margaret, an 'elder sister' – 'kong' in their Khasi tongue – did to bring them education and healthcare and a deeper knowledge of our shared faith and all faiths. For her there were many paths to the one truth that humanity is one as you, God, are one, the Divine deep in the being of each of us.

We remember with gratitude her long years of service: ministry in a Depression-hit Yorkshire town; teaching in Kolkata and Shillong; healing, educating and so much more at her Rural Centre in Kharang, scene of her life's great work. Her legacy lives there still.

Those other Khasi villages too, those simple Unitarian churches, were the setting for her fruitful labours, for joys and achievements, if also for the disappointments, griefs and setbacks which she had to overcome. And those hills and forests and their people were a spiritual resource on which she drew to feed her soul.



Margaret does an outdoor Geography class at Kharang

And now, fifty years on from her death, ninety years on from her first arrival in India, inspired by Gandhi and the example of Hajom Kissor Singh, we hold Margaret Barr in fond remembrance and deep respect. We ask what we can do to be true to our calling as she was true to hers. May we too take the way of loving service which she followed.

Khublei, God bless, and go in peace.

Cliff Reed

Hajom Kissor Singh

Hajom Kissor Singh was born in 1865 at Cherrapunji (which claims to be 'the wettest place on Earth'). This area of Assam in the 19th century was under the influence of the Welsh Calvinistic Methodist missionaries. Kissor attended a mission school and at the age of 15 and converted to this form of Christianity.

However, he read widely and over the next few years doubts crept in and he developed a conviction that there should be a form of Christianity closer to the religion of Jesus. At about the age of 20 he left the Welsh Calvinists. A contact from the Brahma Samaj (a liberal Hindu group) put him in touch with the Rev Charles Dall, an American Unitarian minister living in Calcutta. He received Unitarian literature from Mr Dall, and Kissor was delighted to find that there were others who shared his approach to faith around the world. And so he became a Unitarian.

The first Khasi Unitarian service was held at his home in Jowai on 18 September 1887 (a date which continues to be marked today). From these very small beginnings. Two men and one woman attended that service. The Khasi Unitarian movement continued to grow until it numbered over 20 churches and some 2,000 members by 1973.

Margaret Barr always acknowledged the huge debt that she owed to Hajom Kissor Singh. In *A Dream Come True* she wrote that "Kissor was a really great man and a really great Unitarian; he was a poet and a writer of hymns." He compiled a Unitarian service book which contributed to the permanence of the Unitarian Union in the Khasi Hills. He also composed over 70 hymns and translated many more. He died in 1923, but his work lived on through the work of Margaret Barr and the churches. He deserves to be much better known today.

Howard Hague

Hymns by the founder of The Unitarian Church in Meghalaya

For part of a hymn by Hajom Kissor Singh, see the opening words by
Rev Cliff Reed on page 4.

The hymn below is also by Hajom Kissor Singh. Musical advice today
suggests that there is no tune in our hymn books that fits the
unusual metre, but it could be adapted as a reading

There is no one greater than God,
Today as in days of old;
On high and low, he still governs,
Within and without, he discerns;
He is with us, he is with us,
With us ever and ever.

There is one God, one righteousness
And one true religion;
To love our God and love our friends
Everywhere, is our watchword.
He is with us, he is with us,
With us ever and ever.

God is our true Father and Mother,
Human beings are his children,
Both men and women are one family,
Rich and poor his children.
He is with us, he is with us,
With us ever and ever.

*From One and Universal
ed. John Midgley (2002)
used with permission*

The Women's League and Margaret Barr

The Women's League supported Margaret Barr's work in India from the 1930s onwards, and it continues to support projects in the Khasi Hills through the General Assembly's India Fund. In fact the connection goes back even further.

In October 1928 Annie Beard Woodhouse (a former President of the Women's League) was part of a B&FUA delegation to the Brahma Samaj Centenary Celebrations in India and who then went on to visit Unitarian churches in the Khasi Hills. Mrs Woodhouse was impressed by the sincerity and the openness of the people they met, and realised that they were in need of support and assistance, especially as their founder Hajom Kissor Singh had died in 1923. Her report on the visit (published by the Lindsey Press in 1930) did much to persuade British Unitarians to offer their support to the Khasi Unitarians.

First of all the Rev Magnus Ratter, a British Unitarian minister, spent 18 months in the Khasi Hills from 1930 until the conditions started to affect his health. Although Margaret Barr offered her services to the General Assembly, the relevant committee felt 'it could not take the responsibility of sending a woman alone to such a lonely post'.

As it happened Margaret then took up a teaching post at a school in Calcutta. Eventually, in 1935, the GA did offer a commission to her, which she took up the following year. The Women's League agreed to pay her salary for the first three years, and indeed continued to provide active financial and moral support to her for the rest of her life. When Margaret returned to Britain on her occasional periods of home leave (every 5-6 years or so), she would often speak at the General Assembly or Women's League meetings to update everyone on the progress of her work in the Khasi Hills. She also travelled round the country to do the same at local events, knowing how important it was to keep up interest and support for her work in India.

After Margaret's death in 1973 the Women's League continued its support for her projects, and over the years has raised many thousands of pounds for these. For its 2011 project the League raised the remarkable sum of £8,500 for the Annie Margaret Barr Children's Village, a new orphanage which had recently been opened in Kharang and which was supporting 23 children at the time.



It is operated by the Unitarian Union of North East India and aims to provide the children with “loving care in the highest Khasi tradition”, and affords them opportunities for education with a firm moral base and prospects for personal growth in a nurturing atmosphere. In addition a number of members of the Women's League have visited the Khasi Hills over the years to give their support to the people of that area.

Financial support from the UK has declined since the turn of the century, but the Women's League recently raised an appeal for the building of a small exterior social hall, where the children could entertain friends, even in the rains. Because of inflation, it cost almost as much as the main orphanage had done, just a few years before.

Annie Margaret Barr

John Hewerdine

(known in Khasi as: Kong Barr, Mei Margaret or just Granny).

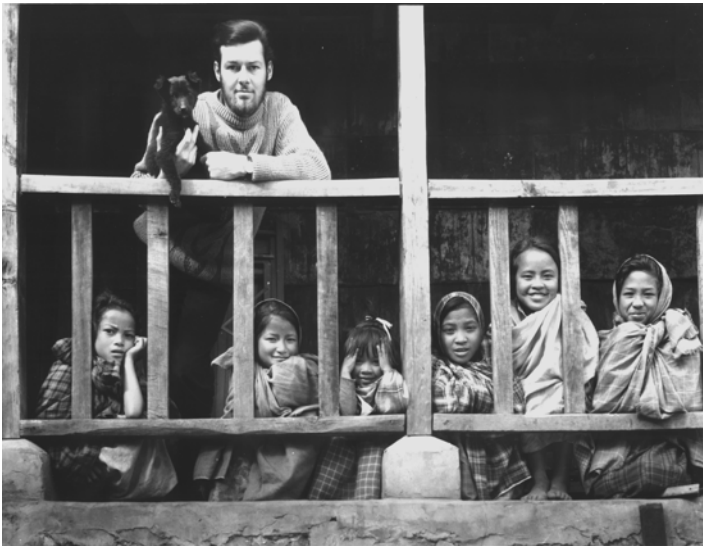
I first met Margaret at a British Unitarian General Assembly in the early 1960s. She attended the GA meetings and usually ensured that her occasional visits to the UK (every five years or so) coincided with these. It was an opportunity for her to talk to the Unitarian Women's League (who supported her financially, through the India Fund). Margaret used these visits to bring us up to date on "the family". Her dozen or so children who were either orphans or whose parents were unable to look after them. Whilst I was there (all of 1968) two young girls were brought into the fold with very sketchy histories. In those days there were no documents for any of the children who shared Margaret's home. Some of them did not even have a recorded date of birth.

Margaret was interested in the work of Mahatma Gandhi and his philosophy of education for the poor. Her first ministry after college was in Rotherham where she was the minister from 1927-33 but, at that stage in her life Margaret was becoming certain that she would follow her sister Mary, a Methodist Missionary in India and was to later meet the great Mahama in person. In about 1930, the Unitarian General Assembly were looking for someone to go to India and extend the hand of friendship to an indigenous group of Unitarians in Assam. Margaret expressed interest but the Assembly was not prepared to take the responsibility of sending a lone woman to such a geographically remote location.

Margaret responded by taking a teaching job at the Gopal Girls School in Calcutta (now Kolkata) and visited the Khasi Hills whenever she was able. She was well received by the local people and quickly learned Khasi. She also spent time at an Ashram in Northern India where she learnt some basic cottage industries and met Mahatma Gandhi. He suggested that she should find a village, away from a city, and make a home, living her faith. The British Unitarian women were delighted and decided to support her. After working there, I am happy that I am also now considered to be an honorary Unitarian Women's League member.

Gandhi's advice to Margaret had been, "Stay out of Jail and live your religion" and the first of these was actually, for Margaret, more challenging than the latter. This was because The Indian Government was clamping down on foreign missionaries and not re-admitting many when they had been home to visit family and friends. Margaret was frustrated at being pigeon-holed with these people who often denigrated the indigenous religion. In her case this could not have been further from the truth.

Bedtime in the orphanage was the time for older children to choose a reading from a booklet (compiled by Margaret) of religious scriptures from different faith-sources, including the Hindu scholar who founded the Unitarian Church in Meghalaya, Hajom Kissor Singh. Kissor Singh had been against the overwhelming conversion to Christianity at the expense of Hinduism, Islam, and many other indigenous religions. Margaret too, loved the whole range of religions including Christianity, but alongside the wealth of already established Indian faiths.



Here you see me on the veranda, in Margaret's porch area, holding the family dog.

With us are a few members of the family. Mostly girls, but Margaret sometimes found a home for a few boys, with their own sleeping quarters.

As soon as Margaret had her own home in Meghalaya, she became deeply involved in education and the impact of this was probably immeasurable. She had the support of a very strong number of

excellent local teachers who welcomed her input and named many schools in her memory. She soon had one built beside her own home in Mawsynjri. Graduates of her school have gone on to be teachers, head-teachers, and, I heard this year of one close Khasi friend (a former child in Margaret's school) who finally became the Principal of the North East India Hills University in Shillong.

My year in The Khasi Hills started in January 1968 when I arrived with Margaret Barr from Delhi, fleaving in December the same year. My time in Meghalaya with "Granny", was a transformative year for me and I served my time, living in the Kharang Orphanage Guest House and enjoying breakfast chapattis, made for me by the family, the night before.

As, "Odd job man", my duties included repairing anything from tables and chairs, in the school, to fixing the broken handrail on the footbridge down to "the Nan" (a pond, constructed for the breeding of fish) where Margaret would take her daily swim. Apart from walking, which Margaret always enjoyed, swimming was her favourite form of exercise. Margaret did this every day, when she had time, and would often walk the 16 miles of gloriouse footpaths to Shillong, usually staying the night, with Unitarian friends there.

The main project I involved myself in, during my year there, was the acquisition of a, "ram-pump" (uses no fuel - just water pressure, and a head of water, bouncing on a rubber seal), which was beginning to go rusty in a government warehouse in Shillong. We purchased suitable steel tubing, and I engineered a small reservoir, as well as making a number of threaded connectors and joints, and installed it by a nearby freshwater spring, below Margaret's home. This saved the children their most physically demanding daily chore of carrying water up to the house, in the dry season.

Perhaps more valuable than any of these tasks though, was when I participated in regular games of Scrabble with, "Granny". This took place by the light of an old Aladdin paraffin lamp, most evenings after the last of the children had gone to bed.

John Hewerdine

Loving words by Other writers

Keeping a diary was part of the system of schooling used by Margaret Barr. In his book *Kharang* Bruce Findlow used the students' diaries to record aspects of everyday life in her household. Here is one example [the 'Australian' is Bruce himself – he later trained for the ministry in Britain]:

“While Kong Barr was resting in the new house” (1953)

From half past two until four o'clock is afternoon tea time in the new house where the Australian acts as host. Class work is over for the day and now Kong Barr comes bearing a jug of milk and in search of relaxation. Being a guest is the first part of the treatment for her weariness, having tea, chappatis and guava jelly is the second part, and talking only English or listening in silence to the singing of the pine trees is an additional balm.

The treatment never fails to effect a cure and then a revived Margaret Barr is ready to talk about something bearing on life here or something which takes her thousands of miles away. Sometimes there is a new poem to read and criticize, or, in light mood, there will be verbal fooling or some sustained fantasy – what would we do if a herd of elephants suddenly appeared below the house? It is much the same as a tea party anywhere except that real toast is an infrequent luxury, the butter is served in its tin, the table is innocent of cloth or saucers, the company is always the same, and the last-minute world news is not discussed because it will not reach us for another week or two, if at all.

(from *Kharang* by **Bruce Findlow**, Lindsey Press, 1954)

What did Margaret Achieve? (1974)

What Margaret did was to give many hundreds of children a start in life. Many, having learned to read, were able to conduct the service in the

Unitarian Church by following through the service book. Some were able to give a simple short talk. Many knew the hymns by heart. The churches were helped and stimulated to carry on and today there are 23 churches. Many of her children went on to Shillong University and some went on to high positions. Some of her children went on to train as midwives or school teachers. Shillong seemed full of her children, many now grown up and married, who cared for Margaret and invited us into their homes.

In 1949 when the government took over the schools in Shillong, Margaret then went on to Kharang, another thousand feet up, and developed her Maternity Centre Clinic, a home for 9 orphans and a school. She told me that she used to go out and ring the school bell about 4.30 in the morning. When I asked her why, she said that these children had to spend most of the day guarding the cattle from damaging the growing vegetables. This early time was the only possible time to get them at school.

There is no doubt that Margaret found complete fulfilment in her work. I remember a beautiful, cold, crisp and sparkling morning when Margaret woke me before 5.30 and said 'Get up quickly. If we climb for half an hour, we shall get a splendid view of the Himalayan Mountains.' And we did! Margaret gave her gifts, her money and her health and so found an inner peace, a fulfilment that is rarely found in the west. She took great pleasure in the poetry of Emily Bronte. After Margaret's death, some lines were found in her desk. These lines Margaret said meant more to her than any other:

*No coward soul is mine,
No trembler in the world's storm-troubled sphere.
I see Heaven's glories shine,
And Faith shines equal arming me from Fear.*

(from the Women's League *League Letter* for May/June 1974; reproduced in *A Century of the Unitarian Women's League 1908-2008*, ed. **(Judy Hague, 2008)**)

Some more of John Hewerdine's Photographs of Schools and Supported Projects over the last few years



Fresh cauliflowers for
The Orphanage

Photographs
of the children on
these pages were
taken at the Annie
Margret Barr
Children's Village





Self-Help Group Leaders based in Shillong



Senior School built in memory of Kong Barr

Some Suggested Hymns for your service

REV MARGARET BARR - SUGGESTED HYMNS

Sing Your Faith (purple book):

43	Gather the spirit, harvest the power
83	Just as long as I have breath
84	Justice for persons and for different nations
90	Let us give thanks and praise for the gifts which we share
92	Let us renew our covenant
126	Open the door, step right inside
128	Our world is one world
158	The flame of truth is kindled
198	We'll build a land where we bind up the broken
211	Where are the voices for the earth?

Hymns for Living (green book):

34	“Where is your God?” they say	(James Martineau)
		(a hymn mentioned by MB)
120	Life of Ages, richly poured	
		(a hymn mentioned by MB)
122	One holy Church of God appears	
		(a hymn mentioned by MB)
125	Let freedom span both east and west	
127	Gather us in, thou Love that fillest all	
172	Now open wide your hearts, my friends	
192	We would be one as now we join in singing	
202	Now we gather here to worship	

- 209 Wonders still the world shall witness
(a hymn mentioned by MB)
- 226 This is my song, O God of all the nations
- 229 One world this, for all its sorrow
- 280 Morning has broken (used by MB with the children)

Hymns of Faith and Freedom (red book):

- 71 “Where is your God?”, they say (James Martineau)
(a hymn mentioned by MB)
- 80 Life of Ages, richly poured
(a hymn mentioned by MB)
- 201 One holy Church of God appears
(a hymn mentioned by MB)
- 223 We limit not the truth of God
- 242 Wherever through the ages rise
(a hymn mentioned by MB)
- 245 All things bright and beautiful
(used by MB with the children)
- 360 Nearer, my God, to thee
(Sarah F. Adams) (a hymn mentioned by MB)
- 418 These things shall be! A nobler race
- 422 One world this, for all its sorrow
- 426 This is my song, O God of all the nations
- 430 The morning hangs a signal
- 433 Morning has broken
(used by MB with the children)

See also the hymn by Hajom Kissor Singh 'There is no one greater than God', which is included in the section about Kissor Singh. It has an unusual metre but could perhaps be used as a reading.

Annie Margaret Barr Children's Village 2012



.....always time for homework



“The school bell would often be ringing at 4.30am so that children could get home, after an early school-finish, to help with the animals”



Kharang Village School, Kong Barr's 48th Death Anniversary

Photo
Khlur Mukhim

I almost met Margaret Barr (2003)

On my first 3 month visit to the Khasi Hills working with teachers in the many Unitarian funded schools there, I felt that I had just missed her. This was in early 2003, and Margaret Barr died in August 1973, almost three decades before my first visit.

The sense of Just missing her came from the immediacy of the way so many Khasi people spoke of her and still continued the work she had directed them to, and given or arranged their training for; some midwives, some with basic health and medical training, but especially church visitors (lay pastors) and teachers.

One woman had even married on Kong Barr's instruction to ensure that her husband continued his village medical work, which he did till his death.

An elderly man told me of spending weekends working with Kong Barr, and then running 17 miles across rough ground on Monday morning from the village of Kharang back to Shillong to get to work on time.

Margaret Barr was decades ahead of Tony Blair in declaiming

"Education, education, education!"

which she saw as key to improving the lives of the village people, and at the time many schools had Unitarian teachers and head teachers.

Another elderly man recalled how at one point she battled with a Khasi committee which wanted a school to be called Unitarian. She showed her mettle and walked out of the meeting, and was calmed by Fillhope, a loyal supporter of her beliefs. Education was her target

"All these is too big a dream for me but it happen [sic]. It has all been Kong Barr desires and give her blessings."

"Kong was such an example who have [sic] the commitment to live her life as a true Unitarian."

CLOSING WORDS

May our inner life be nourished by our community,
And may our community be strengthened
by each person's unique gifts.
May we honour the diversity of our spiritual journeys,
And help each other on the path. Amen.

Yvonne Aburrow (from *Worship Words*)

As we close our worship today, we give thanks for all those individuals who
have devoted their lives to the service of others, expecting nothing in return,
save the knowledge that they have done what they knew they had to do.

Howard Hague

from the Khasi Hills (adapted)

O God, we thank you as we close this service.
Let all truths we have heard abide in us
so that our lives may be worth living;
and let us feel your presence in us
For ever and ever. Amen.

Anonymous, from the Khasi Hills, India (from *One and Universal*)

Rev Annie Margarate Barr

BIOGRAPHICAL NOTES

- 19 March 1899 Born in Menston, West Yorkshire, to a strong Methodist family.
- 1910 – 1919 Educated at Leeds High School for Girls (deputy head girl 1918-1919).
- 1920 – 1923 Studied at Girton College, Cambridge, reading English and Moral Sciences; attended Memorial Church (Unitarian) where the Minister, Rev Cyril Flower, had a keen interest in World Religions. MB
'I became a Unitarian in 1921'.
- 1924 – 1925 Teacher training (Homerton College), teaching posts in Wales and London.
- 1926 – 1927 Attended Manchester College Oxford to train for the Unitarian ministry.
- 1927 – 1933 First lay pastor, then minister at the Rotherham Unitarian Church. She would visit Great Hucklow and Flagg 'on her moped' in her spare time.
- 1933 Sailed to India and took up a post as religious education teacher at the Gokhale Memorial Girls' School in Calcutta (Kolkata).
This experience led to her writing *The Great Unity: a New Approach to Religious Education*, published by the Lindsey Press in 1937.
She had also met Gandhi.
- 1934, 1935 Pays informal visits to the churches and villages of the Khasi Hills.

- 1935 Receives a commission from the GA to 'explore the ground' in the Khasi Hills
- April 1936 'Took my bag and baggage' to the Khasi Hills, based initially in Shillong, the state capital of Assam (which was renamed Meghalaya in 1972).
- 1938 Opened a small school in the Laban Church, Shillong. By 1941 it had its own building paid for by American Unitarians the Sunderland Memorial School.
- 1942 Built a new school in Shillong, the Lady Reid Non-Sectarian School, named after the wife of the state governor of Assam, whom she had met in 1937.
- 1945 Undertook six months training in midwifery at the hospital in Shillong [MB had gone back to Assam after having returned to Britain because of the war].
- 1946 Land was provided for a rural centre in the village of Kharang (Khasi Hills).
- 1949 The government took over MB's school in Shillong. She was now 'free to turn to village work' . She based herself in Kharang, some 16 miles from Shillong, and from which all the Unitarian churches were fairly accessible.
- 1950 Margaret started a small school in Kharang.
- 1953 – 1954 Bruce Findlow from Australia spent a year assisting MB in Kharang. The publication of his book *Kharang* by the Lindsey Press in 1954 caused a crisis in support for her project. Bruce implied that the work she was now doing was different from what she had originally intended (ie with an emphasis on educational/medical work rather than support for the churches).

MB denied this very strongly. She insisted that it was not possible to provide leadership in the churches without an educated group of young people available first.

- 1955 -1956 Mary Findlow, a trained nurse, spent a year in Kharang. MB wrote that 'The health and maternity work of the Kharang Rural Centre dates from then.
- 1956 Maida Wallang, a midwife, was joined by her brother Dranwell. Both became key to the running of the Centre. Dranwell later married Kyiek Mukhim, one of the midwives.
- 1963 MB on leave in Britain. She preached the GA Anniversary Sermon in Edinburgh, then travelled to the USA to receive the 'Annual Award for Distinguished Service to Liberal Religion' from the UUA and Visited Canada.
- 1968 John Hewerdine spent twelve months in the Khasi Hills, working with MB.
- 1968 The Annie Margaret Barr Secondary School was established in Kharang.
- October 1969 MB became seriously ill and was admitted to Shillong Civil Hospital.
- 1970 Kharang Rural Centre was legally registered as a charitable society.
- October 1970 Roy Smith, GA Deputy Secretary, visited Kharang. He later edited Margaret's autobiography *A Dream Come True*, published by the Lindsey Press in 1974.

- 1971 MB was made an Honorary Member of the General Assembly. She had also been made an Honorary Fellow of Manchester College Oxford.
- July 1973 MB was taken ill. She left Shillong on 18 July and was taken to the Indian Institute of Medical Sciences in New Delhi. She died on 11 August. She was cremated there and then her ashes were taken back to Kharang.
- 15 February 1977 The Kong Barr Memorial Hospital was opened in Kharang with eight beds.
- 8 March 1982 The Margaret Barr Memorial School Lawsohtun, Shillong, was established.
- March/April 1995 John Hewerdine revisits the Khasi Hills (this leads to the publication of “*Meghalaya Revisited*”: *Photographs by John Hewerdine* (1995).
- 25 October 1998 Celebrations marking the 25th anniversary of the death of MB. Unveiling by Geoffrey Head (GA Treasurer) of a bust of MB at the Mawsynjri (Kharang) hospital.
- In 2003 and 2005 Barbara Smith working with teachers in the Unitarian funded schools.
- February 2009 Annie Margaret Barr Children's Village founded in Kharang, for up to 24 orphaned children. It is operated by the Unitarian Union of North East India.

This was the Women's League Project for 2011, raising £8,500.

- 28 October 2010 Blog by Rev H. Helpme Mohrmen, General Secretary of the Unitarian Union (Jowai), states that there are 34 Unitarian Churches, most with Lower Primary Schools, and 4 Secondary Schools run by the Unitarian Union.

SOURCES AND FURTHER READING

(arranged by date of publication)

**NB * denotes items available as e-copies
on the GA website, under 'Resources'**

*A visit to the Unitarians of the Khasi Hills [1928] by Annie B Woodhouse
(Lindsey Press, 1930)*

**The Great Unity: a New Approach to Religious Education by Margaret
Barr (Lindsey Press, 1937)*

**Khasi Calls: an Adventure in Friendship by Griffith J. Sparham, 2nd ed,
edited and enlarged by Margaret Barr (Lindsey Press, 1945, 35pp)*

**Kharang: an Eye-Witness Account of the Work of Margaret Barr Among the
Villages of the Khasi Hills, Assam, India
by Bruce Findlow (Lindsey Press, 1955, 63pp)*

**A Dream Come True: the Story of Kharang by Margaret Barr,
edited by Roy W. Smith
(Lindsey Press, 1974, 117pp)
[this is in effect MB's autobiography,
finished shortly before she died]*

*Meghalaya Revisited: Photographs by John Hewardine (March-April 1995).
Jointly sponsored by the Surrey Institute of Art and Design and the Hibbert
Trust. (1995, 35pp)*

*One and Universal: Prayers and Meditations from Around the World
edited by John Midgley.
(Boston, Skinner House Books (for the ICUU), 2002, 86pp)*

*A Century of the Women's League 1908 – 2008: a Selection from the League
Newsletter edited by Judy Hague (British League of Unitarian and Free
Christian Women, 2008, 196pp)*

'Hajom Kissor Singh and the Khasi Unitarians' by Derek McAuley (2016). Available at:

<http://unitarianchiefofficer.blogspot.com/2016/06/hajom-kissor-singh-and-khasi-unitarians.html>

'Margaret Barr (1899-1973)' in *Unitarian Women: a Legacy of Dissent* edited by Ann Peart

(Lindsey Press, 2019), p. 177-179; also the entry on Annie Beard Woodhouse, p. 162-166

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With many thanks also to others who have given their support and encouragement in this project, including the Women's League and the General Assembly. I hope it enables a new generation of Unitarians to appreciate the remarkable life and dedicated work of the Rev Margaret Barr in India.

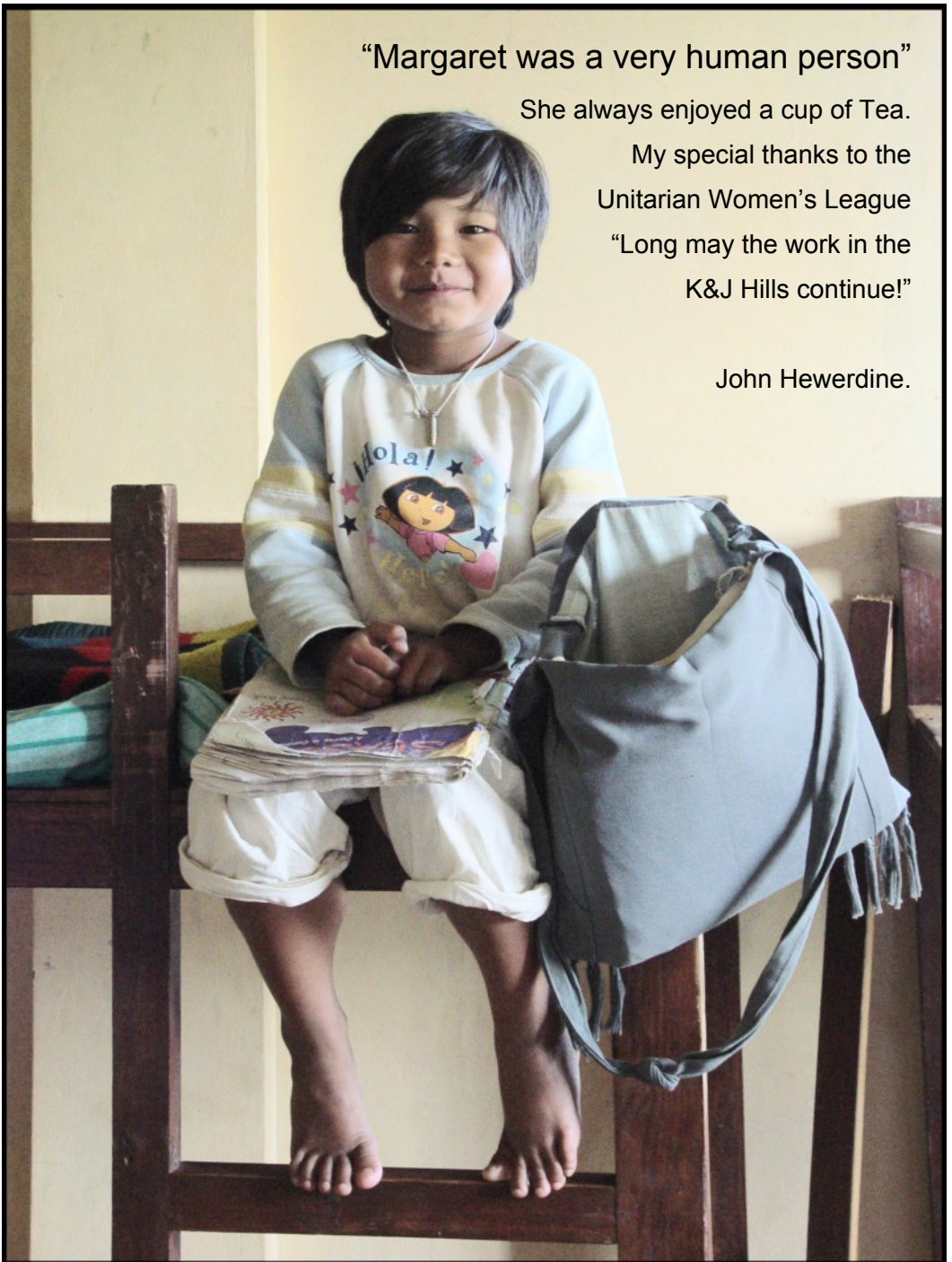
“Margaret was a very human person”

She always enjoyed a cup of Tea.

My special thanks to the
Unitarian Women’s League

“Long may the work in the
K&J Hills continue!”

John Hewerdine.



.....Hard to say No!