"AN EXCELLENT PIECE OF WORK":
EDUCATION AS EVANGELISM
THE MISSIONARY CAREERS OF RALPH AND LILA TEMPLIN
AT MATHURA, INDIA, 1925–1940

LAWRENCE H. TEMPLIN

Few missionary careers have ended more abruptly and controversially. The same spirit of dedication to the kingdom of God, the same vision that drove the Templins' practical work as educational missionaries, also drove them to speak truth to power at the outbreak of war in 1939. The power was the Government of India, the jewel in the crown of the British Empire. Missionary colleagues of the Templins at the time frequently asked a disturbing question regarding their conscientious objection to imperialism and war: "Why do you jeopardize an excellent piece of work by taking this public stand?" It is the purpose of this article to describe this "excellent piece of work" that the Templins felt compelled by conscience to jeopardize.

This is a story about missionary pioneering. It involves shrewd assessment of the circumstances on the mission field, the vision of an experimental kind of evangelism, a struggle against great odds, the building of an institution, and hard daily practical work. But it is also a story about an Aldersgate-like experience leading to renewed commitment, identification and fellowship with the Indian people, and finally a willingness to sacrifice even a life's work for the sake of conscience.

The School as a Center for Evangelism

The Templins arrived in India in December 1925, and were appointed to manage a small middle school in Meerut in the Northwest India Conference. Much of their first year involved adjusting to life in India and

---

1The Kristagraha episode, which resulted in the recall of the Templins by the Board of Foreign Missions in 1940, was widely publicized at the time and has been described in a variety of ways since. See for example, The Christian Century, April 10, 1940, 470–71, 485, 489–90; Professor P. A. Wadia, A Missionary and His Pledge (privately printed, Bombay, 1940); Ralph T. Templin, Democracy and Nonviolence (Boston: Porter Sargent, 1965), 323–30; and J. Tremayne Copplestone, History of Methodist Missions, vol. IV (New York: The Board of Global Ministries, 1973), 1141–46.
learning the language. During the year 1926, however, a major crisis was brewing in the Conference regarding its commitment to education. The Board of Education was planning to move the fifth to eighth classes from the two schools at Meerut and Mathura to the new central vocational school at Ghaziabad. Also at issue was the question as to the relative merits of evangelism and educational work in the Conference, and where the bulk of financial support should go.

Ralph Templin studied the situation carefully and printed a ten page, closely reasoned protest against the board plan which he sent to Conference members early in the year. The argument reveals several facets of Templin’s mind and method: he had studied the Conference situation thoroughly, he knew what was happening in other denominational schools in India, he had a sharp eye for promising experiments like the famous “community school” at Moga, and he had already come to realize intuitively that one of the most hopeful arenas for evangelism in the new India was education. Although all the practical and financial aspects of the problem were thoroughly considered in the protest, the strongest argument called for expansion rather than retrenchment of education, the establishment of a high school within the Conference, and meeting head-on the challenge of extending Christian education to non-Christians. It was these positive arguments that won over the Conference not only to modification of the Board's original plan, but to the decision to establish a new high school at Mathura. The Templins were then appointed to the Mathura school at the same Conference session in December 1926.

One of the conference members who was just retiring from twelve years at Mathura, Rockwell Clancy, championed the “broader educational policy” envisioned by the protest and gave the Templins his blessing as he left India. Much of Ralph Templin’s vision for the new high school is stated or implied in Rockwell Clancy’s letters of encouragement to the Templins: the importance of integrating education and village work, the opportunity to establish contact with the leading non-Christians in Mathura through the school, and the idea of the school as a center of evangelism. Back in the US Rockwell Clancy continued to give practical and spiritual advice, financial support through scholarships, and eventually a substantial amount of the money needed to build a new high school. The naming of the new school in Clancy’s honor placed him among the pioneer missionaries who had lived and worked among the Indian people and loved them. It was the moral power of such missionaries in the Conference, felt by both American missionaries and their Indian co-workers, that had made

---

2 In the Ralph Templin papers (hereafter referred to as Papers), Clancy High School: (1) Correspondence and Documents. Citations are given in the form in which they are indexed and filed in the collection.

3 Papers, Ralph Templin, Correspondence, 1920–33.
possible the small victory articulated by Ralph Templin's successful pro-
test against retrenchment.

At the heart of the protest had been the assertion that education open
to non-Christians was the best possible way of approaching educated In-
dians and therefore of getting into the Indian society with the influence
of Christ and the gospel. The middle school in Mathura was in the very
heart of the ancient Hindu city in an imposing building with a large
auditorium called Flora Hall. Though this was inconvenient for the Chris-
tian boys who had to march about a mile from their hostel every day into
the city hearing the jeers of Hindu boys along the way, it was ideal for
the purpose of contacting non-Christians. Stanley High, editor of the
Christian Herald, visited Mathura in 1927 declaring it to be one of the
two most strategic holdings of the mission: that is, being in a leading center
of Hinduism, enabling contacts with Hindu intellectuals within an excellent
facility, and added to that the opportunities for evangelism made possi-
bile through the school. Flora Hall was used frequently for public meetings
and lecture series through the years.

As a result of such meetings the city opened up increasingly to the
Templins. Ralph describes a number of interesting encounters with In-
dians in the early years in Mathura. One outcome was the forming of the
Viswa Prem Mandal, or Society of Universal Love, which met regularly
in the school building “to overcome barriers of nation, race, class, religion,
creed . . . by bringing people of all groups and both sexes together with
that as its common purpose.” Another outcome was the leading of groups
of non-Christian boys in a study of the life of Christ. The Templin's annual
report to the Conference in 1927, entitled “Christ in Krishna's City,”
stressed the importance of outreach: the school was functioning as a social
service agency, making possible direct contact for evangelization.

By late 1928, however, plans were under way for a new school building
on the more spacious mission compound. In the interests of government
approval and funding it was necessary to plan for more classroom space
and playing fields, impossible in the crowded city center. By 1930 most
of the new school building was completed and the boys were moved into
it in the midst of nationalist attempts to close the school in the city center.
Flora Hall, however, continued to be used as a center for evangelism.

With the elevation of the old middle school to a high school in 1929,
and the move into the new building in 1930, the enrollment had risen from
200 to 350 students by 1931. Of these less than half were Christian boys.

---

4Reminiscences of days at Clancy High School in a letter to the author from Dr. Herbert
Jai Singh, 6/21/93.
5Papers, Clancy High School, (2) Annual Reports (6/1/30).
6Ralph Templin, Between Two Worlds (New York: Fellowship Publications, 1948), 12. This
thirty page pamphlet describes the Templins' experiences in India with emphasis on “a mis-
sionary's experiences in international fellowship.”
Annual reports indicate a variety of good signs for the growth and health of Clancy High School prior to 1932. Most noticeable was the development of a spirit of self-help and pride in the student body. Boys in the Christian hostel, who were accustomed to being given their education and their keep, were now working to earn their keep in the hostel. Helping to build new roads and playgrounds became a matter of pride in their own school, the motto of which was “Each for All and All for Each.” New courses in manual training and agriculture were added and the boys along with the staff found practical experience in laying out elaborate school gardens.

In the remaining two years of the Templins’ first term at Mathura both Lila and Ralph were engaged in teaching as well as administration. Lila made it her business to nurture more than a hundred boys in the Christian boys’ hostel and to keep the scholarships coming from patrons in the US. Difficult battles over finances were fought in the Conference committees. Buildings were repaired in spite of the scarcity of funds. There were many speaking engagements for Ralph Templin at Epworth League Institutes and at other mission institutions throughout north India. But most important was the birth of the idea of the work-study plan at Clancy High School. This promised the final joining of the two strands of mission work, evangelism and education, into one central and integrated mission at Clancy High School.

In annual reports, in letters to patrons and friends, and in letters to the Board in New York, Ralph Templin had frequently stressed the need for development of the service ideal in the lives and professions of graduating high school students. Few boys ever returned to their villages after graduating for understandable reasons. How could they be persuaded to do so? It would only be possible if the vision and practice of service could be made part of the education itself. In order to do that it seemed necessary to structure the curriculum and the schedule for closer integration of classroom teaching and life experiences. The new plan would mean sending boys out into villages or apprenticeships during part of their school year and extending the high school experience one year in order to make that possible. The idea was submitted to the Department of Education of the provincial government and to Ralph Diffendorfer, who was then the chief corresponding secretary of the Board of Foreign Missions and who happened to be visiting India in 1931.

Ralph Templin had proposed to Diffendorfer in a letter in March that he stay on an extra year beyond his furlough year to get the school ready for his absence, to reorganize the school so that the Indian Headmaster, Mr. Malhotra, could serve as acting manager, and to establish a local Board of Education consisting of leading people in the community to oversee the school. A number of other projects were proposed in the same letter: a kindergarten for non-Christians, a Hindi bookshop, an ashram especially oriented to the millions of Hindu pilgrims who came to Mathura.
annually, and a cooperative scheme involving the four high schools in Mathura. The cumulative effect of this barrage of ideas, at the very least, must have conveyed a sense of excitement and hope for the future of the work at Mathura.

Ralph Diffendorfer's response to this and other letters was, as usual, positive: "I read this letter with very great interest. Indeed there are few more interesting field news letters that come from any part of the world." And in the same letter: "You dig right down into a very important matter." The important matter is not specifically named, but one can safely assume the reference is to Indian Christians being led into greater self-initiative and vision in administering their own institutions.

It was not clear at first how radical some of these ideas were, especially the work-study plan which was to serve as a framework for integrating so many of Ralph Templin's ideas about instilling self-help, self-initiative, and service motive in the students of Clancy High School. Nor was it clear how difficult it would be to implement these proposals. In order to appreciate both the radical nature of the proposals and the problems to be overcome, it is necessary to review briefly some of the basic mission problems the Templins were facing during their first term in India and which they were trying to deal with by their work at Clancy High School.

**Rethinking Missions**

The basic frustration for Ralph Templin as the founder and manager of a new high school was the fact that evangelism and education were so completely at odds with each other and made to compete for funds, usually to the detriment of education. After a novice missionary had worked for a year or two in a school, he was usually "elevated" to District Superintendent, doling out the money from America to the district workers, and thus creating a paternalistic bond between himself and his Indian co-workers. This bond gave him political clout in the Conference. From the evangelists' point of view education was failing to produce the village workers they needed; and the educator felt he spent too much of his time fighting for mere survival.

The problems of paternalism and denominational politics were compounded in the Northwest India Conference as a result of geography. It was a long, narrow Conference stretching from Mussoorie in the mountains to the north, to Agra, about 250 miles south. It straddled the northern end of the plains of the Yamuna and Ganges rivers. This population-dense

---

7Papers, Ralph Templin, Correspondence with the Board of Foreign Missions (Templin, 1/16, 3/6, 6/10, 1930; Diffendorfer, 4/28, 5/9, 1930; also, a visit in Cawnpore with Diffendorfer and presentation to him of a detailed proposal for the work-study plan in the Fall of 1931). The correspondence with Diffendorfer runs from 1930 to 1940 and is mostly duplicated in the Templin papers and the UMC archives in Madison, NJ.
area dominated by Hindus resulted in very large numbers of depressed outcastes who were prime candidates for conversion to Christianity out of their misery of poverty and caste exploitation. According to the official mission history, the permanent upsurge of converts began in 1903 and expanded to a community of 122,000 by 1914. Whole villages and whole caste groups were converted in an instant. The main bottleneck was the inadequate number of village workers, but attempts to slow down the conversions and emphasize the quality of instruction failed. By the late twenties, when the Templins arrived, the number of Christians in the conference was well over 200,000, mostly outcastes, very poor, and almost all of them living in villages.

Clearly the mass movement into Christianity turned out to be an embarrassment to the church. It was never possible to keep pace with support and supervision. Pastoral visits were rare, and usually there was no building, no regular time for worship, and little money to support the workers except what came from abroad. Such support created dependency, and at the same time the inadequacy of the support produced little incentive to ambitious young people to go into the ministry or teaching and return to their villages. As a result, those who graduated from the mission schools originally designed to prepare church workers, drifted to the cities for employment, producing the ever-widening abyss between city and village Christians.

The mission schools, in turn, faced their own related problems of lack of focus. A few villagers could escape from their poverty through education, but there was almost no return of service from school to village. Furthermore, the academic education fostered by government requirements bore little relation to village life. The schools were actually fostering the abyss between rural and urban Christian communities instead of seeking ways to unite them. It seemed as though the Christian church was in effect reproducing the very caste system for which it was trying to be a solution. But above all, the mission schools tended to bog down without effective leadership and focus into a safe but morbid kind of unreality and ineffectiveness.

At the end of the Templins' first term of service in early 1932 most of the vision of what a mission central school should be in the face of all these problems was fixed in their minds, if not yet fully articulated and put into practice. They traveled toward home with great hope for the future, anticipating, with the Board's and Ralph Diffendorfer's encouragement, a year of study in rural education at Columbia University to reinforce their ideas with sound educational theory. Little did they know how quickly things were falling apart at Clancy High School without their ability to hold things together.

---

8See Copplestone, 798-806.
When the Templins left for the US early in 1932 a number of unfortunate events occurred almost simultaneously. Student strikes during 1932 almost closed down the school. Conference authorities had to come in to deal with the situation, a number of staff members, including the Headmaster, were asked to resign, and a number of court cases against the mission and the missionary in charge ensued as a result.

When the Templins returned in 1934 they faced a painful dilemma. They must either side with the mission against their friend and trusted colleague, the former Headmaster, or, if they remained loyal to him, they would have to go against the mission that had authority over them and possibly resign as missionaries or seek another appointment. Ralph Templin wrote to his family:

I have no quarrel with anyone, and I am informing Bishop Robinson that I shall never take over the school as long as it involves my fighting my old friend and former co-worker, in any capacity. This may create a deadlock, I don't know. . . . I shall do right as God leads me. . . . All I can find is that it is a miserable Christless quarrel with no evidence of love and forgiveness on either side. 9

The deadlock was ultimately resolved by the Templins settling the case out of court using mostly their own money—a gift from Lila Templin's father intended for a new school bus—along with a few gifts from other missionaries who were also concerned about the spirit that was being engendered in the split between the missionaries and their Indian co-workers.

The effect on the school had been all but devastating. The Templins found themselves with a much smaller enrollment due to the loss of many of the non-Christians and with only two of the original staff. Perhaps most difficult to face was the loss of much of the trust and confidence that non-Christians in the city had learned to place in the Templins and their school. This was, of course, regained in time as the school continued to rebuild and to grow once again. One of the most obvious lessons learned by those who were close to the situation was that, if missionaries felt they could not trust Indians in positions of authority, it was because they had seldom been trusted and tested, had never had a chance to learn from their mistakes, nor had to take responsibility for their mistakes.

The Mission of Clancy High School

The Templins' furlough lengthened to a nearly three year absence from their school, but they turned out to be years that brought a clearer understanding of educational goals and a deeper conviction in their commitment as missionaries.

In the first year, encouraged and financed by the Board of Foreign Missions, Ralph spent a year at Columbia University's Teacher's College

9Papers, Ralph Templin, Circulator (family letter), 12/22/34.
studying rural education. The outcome was a comprehensive plan for Clancy High School which incorporated the work-study idea. In the second year, while Lila got her master’s degree in elementary education at the University of Michigan, Ralph spoke in Methodist churches all over the state in a successful effort to establish the Northwest India Conference as the “Parish Abroad” of the two Michigan Conferences. The “Parish Abroad” idea was adopted by both Conferences in 1933.

Perhaps the most significant thing that happened to Ralph Templin during his furlough, however, was what he later called his Aldersgate experience. That experience helped him “to cut loose from everything except my allegiance to Christ and His kingdom of love in human hearts, come what may.” The experience began with the reading of a book by the historian Gilbert Barnes, *The Anti-Slavery Impulse*, which describes the powerful revival-style movement against slavery influenced by Theodore Dwight Weld during the years 1830–1844. The inspiration of the book led to the formation with Gordon Halstead (an ex-India missionary friend) of “The New Abolition,” a group dedicated to “the non-violent struggle to secure the abolition of all discrimination and oppression inflicted upon my fellows in the name of any of those arrogances, racial, national, class or institutional, by which men debase other men as they promote themselves or their interests.” This statement and a full interpretation of it was published in the form of a pledge in 1934. It led to a strong conviction about the necessity of identifying with the downtrodden everywhere, especially back in India.

The document that guided the work at Clancy High School for the next six years was called *The Mission Central School and its Parish*. It was submitted in May 1933 as a paper for two courses at Teacher’s College, one under William Heard Kilpatrick (in educational philosophy) and the other under Fanny W. Dunn (in rural education). It included a foreword by Edmund de S. Brunner which described the manuscript as “a sound and progressive plan both from the point of view of education and mission policy,” and which should be commended to mission educators for trial in various underdeveloped parts of the world. In his preface, after summarizing the reasons for initiating the idea of the work-study plan at Clancy High School in 1931, Ralph Templin cited three main influences on the document: the year of courses at Teacher’s College, the *Rethinking Missions* volume that had been published the year before, and a visit to several southern community schools, notably Penn School on St. Helena Island in the coastal area of South Carolina.

---

10 Papers, Ralph Templin, Circulator, 6/2/38.
12 Papers, *Mission Central School*. 
Rethinking Missions, which Pearl Buck found "a true and perfect picture of missions" and "a masterpiece of constructive religious thought," confirmed Ralph Templin's experience on the mission field both in its analysis of the situation and proposals for reform. Some of its points about missions articulated his own frustrations (too much subservience to organization, the corruptions of paternalism, the deficiencies of evangelism as it was commonly conceived, the alienation of youth from their culture). Others helped to focus what he felt he needed to do: work toward an indigenous church and "trust to the contagious powers of truth" (Rethinking Missions, 83), appeal to the new generation in the context of rising nationalism and reform movements (96), develop training for village work ("the chief educational need of India", 112), help to create ashram-like centers to encourage "cooperative religious inquiry," and healthy give and take with non-Christians (47). These and many other ideas in the volume indicate the direction of much of Ralph Templin's thinking as well as his practical work during his final term as a missionary in India.

The visit to Penn School was apparently uniquely inspirational because it exemplified in practice almost exactly what Ralph Templin had already envisioned for India's needs in theory, i.e., a school in which not only the students were at school but also the whole community from which they came and to which they returned to teach others what they had learned. It thus dramatically confirmed what he had already proposed as the evangelistic mission of Clancy High School.

The key idea was to give the central school responsibility for its surrounding parish and thus in every way possible to unite the work of education and evangelism. Ralph Templin took the idea of "socialization" out of progressive education theory into the Indian context to mean engendering a "we-feeling" in the Christian community needed for healing the rift between city and village, nurturing the village community, and overcoming the prevailing dependence on a paternalistic mission hierarchy. The Indian culture must be basic to this socializing process, not that of the American missionaries nor of the British with their standardized curriculum favored by the Government of India.

Furthermore, the idea of an ultimately independent Indian church with its attendant institutions implied many wider needs: economic, social, cultural, spiritual—in short, every phase of community life, or "nothing less than the kingdom of God." Among a depressed people such as those of the mass conversion area, their independence and self-support was unthinkable without consideration of their economic and social status. Thus, the goal must be "to get the church to function, in a broad spiritual

---

Ministry, to the whole of life." But also implied was the temporariness of the mission from abroad. The missionary enterprise should be like scaffolding which will be torn away when the building is complete. It should be experimental and tempered by "a deep and genuine sympathy with all that is native to the life of the country." In a later report to the provincial Department of Education Ralph Templin stated that "the test for [mission] education is not the demonstration of grand efficiency of institutionalism but its power to diffuse its influence so that it can take root and abide in the life of the people whom it professes to serve.

Essential to the smooth working of the school parish idea at Clancy High School was the work-study plan which would create time for village work, a discipline for students to apply their learning, and perhaps a motivation to return to their own villages after graduation. A considerable part of Ralph Templin's study at Teacher's College involved gathering information on work-study education, such as the Antioch College experiment in Ohio, as well as distributive education programs in high schools in the US. The plan for Clancy High School was worked out in some detail, along with the curriculum for a new integrated social studies course, later to be called the Rural Life Course.

As put into practice beginning in 1937, the plan was optional for non-Christians, but a requirement for Christians who were unable to pay full fees: With two work periods of five months each alternating with classes, the scheme added an extra year beyond the normal two years of high school. Village teams were formed under competent leaders to work in adult literacy, first-aid, hygiene, weaving, knitting, recreation, and all in cooperation with the government's Rural Development and Educational Extension departments. The new Rural Life course involved elements of manual training, agriculture, and rural sociology.

As might be expected, considerable opposition to the plan developed almost immediately—in the Conference because of the financial implications, and among parents because of the traditional expectation of free education handed out to Christian boys without the encumbrance of an extra year and work in a village. In a letter to Ralph Diffendorfer who had enthusiastically endorsed the plan, Ralph Templin described the "ugly opposition" in the Conference and proposed to intensify the work of the boys in order to sell it through their interest and enthusiasm.

In spite of understandable opposition to the work-study plan, the village work at Clancy High School flourished. For the first time, in the face of a whole host of problems of discipline and responsibility, there

---

15 Papers, Mission Central School, 38.
16 "The Three Year Plan in Clancy High School" (1939), Papers, Clancy High School: (1) Correspondence and Documents.
17 Papers, Ralph Templin, Correspondence with the Board of Foreign Missions, 9/9/38.
was "the opportunity to develop character by growing into responsibility, resourcefulness and usefulness."\(^{18}\) The boys on the teams learned to cooperate with each other, to work with their hands, to support themselves, and to be of service to others. While a missionary, Ralph Templin frequently expressed the philosophy of community-based education such as he was attempting to implement at Clancy High School in evangelical terms: education as building within the kingdom of God, education for a "changed self," and the two aspects working together. He saw that evangelism in India should not be "us" converting "them"—analogous to empire building—but "we" converting together, changing both inner (self) and outer (society) together—missionary and Indian co-workers, students and village community, growing together.

At no point, however, did this evangelistic idealism overcome a sense of the difficulties inherent in the scheme. The Mission Central School document had clearly stated the problems facing village workers—in the mental lethargy and lack of initiative of the villagers, and in the natural suspicions about cooperating across caste lines which did not automatically disappear when villagers converted to Christianity. It was also recognized that students, parents, and the mission hierarchy would find it difficult to understand such an experiment in view of the wider society's traditional conception of education as formal, literary, and theoretical, as reflected in examination requirements and accreditation policies.

Sadly the experiment did not last long. The boys involved in it had come to understand it, the government was interested in it, Gandhian village workers came to study it and incorporated some of its principles into their own work, Ralph Diffendorfer of the Board in New York had given his support, and a few missionaries praised the experiment as "an excellent piece of work." But when the Templins were recalled from India in 1940 because of their conscientious objection to imperialism and war, it was quickly and quietly ended by administrative fiat, though elements of it may have lived on in India in the national extension scheme for village development.\(^{19}\)

The last five years of the Templins at Clancy High School had been years of healing and healthy growth. After the near death of the school in

\(^{18}\) *New Sadhak Education*, 25 (Papers, India: [8] Misc. Mss.). This interesting manuscript was written for a symposium which was to have the title *Christianity and the New Day in India*. Unfortunately publication was cancelled because of the outbreak of war in late 1939. It was to have had a foreword by C. F. Andrews and sixteen chapters, including essays by J. Holmes Smith, E. Stanley Jones, Cyril Modak, Lady Amrit Kaur, Verrier Elwin, Bishop Pakenham Walsh, and others. "Sadhak" means self-disciplined, creative, and life-giving. Ralph Templin poured much of his missionary experience and his educational philosophy into this essay.

\(^{19}\) This has been suggested in letters from Donald Rugh (Manager of Clancy High School, 1945–50) to Ralph Templin (4/2/57), and to the author (5/14/93).
1932–34, it worked itself out of financial difficulties and achieved high scholastic standards. In July, 1940, *The Indian Christian Messenger* gave Clancy High School first place among all Christian high schools in the United Provinces for its promise in the Christian community. And since the Templins left India, Clancy High School has apparently continued to thrive. It has been elevated to the rank of junior college in commerce, with an enrollment of approximately 1200 students. The school is managed by the Agra Conference of the Methodist Church in India.\(^{20}\)

---

\(^{20}\)Bishop S. K. Parmar to author, 9/22/93.

**A NOTE ON SOURCES**  
**Acknowledgements and Sources**

Most of the materials used for this article are in Ralph Templin's papers, at present in the author's possession at 10433 Augsburger Road, Bluffton, OH 45817. They are eventually to be deposited in the United Methodist Archives in Madison, NJ. Copies of all of Ralph Templin's published articles, pamphlets, and his book are also with his papers, as well as some of the writings of others referred to in these articles.

I want to thank Mark Shenise of the United Methodist Archives for encouraging me to write this article and for help in using the correspondence files of the Board of Foreign Missions. Finally, I am eternally grateful to Ralph and Lila Templin for being my parents and nurturing me lovingly through childhood and adolescence.