CHAPTER IV

EDUCATIONAL ACTIVITIES

The main motivations of all the Christian missions to enter in the field of education were to promote evangelisation and to provide education to the Christians.¹ Their subsidiary motivations were diffusion of knowledge, spread of enlightenment and improvement in the condition of God's creation by banishing ignorance irrespective of their religious belief. Their motto could be "whatever you would put into a life in a nation, put into its school."² The missionary organisations expressed their views in different ways which reflected these motivations. Some of them laid more emphasis on the former while others, with more liberal broad based humanitarian approach, emphasised the latter. But the fact remains that none of the two kinds of motivations was by itself exclusive. By and large, all mission schools were nearly a means to the common end—evangelisation. Samuel Baker of F.F.M.A. believed, "School would be a great help to our mission by giving us an influence among the upper classes similar to that which the distribution of medicine gives us with the common people."³ At the Conference of the World Mission of Churches, held at Tambaram in India in 1938, it was declared, "The objectives sought by the church through its educational programme include an understanding and acceptance of Jesus as a saviour and Lord, a Christian philosophy of life and a continuous development of Christ-like character. . . . . Evangelism must be

¹ Mennonite Board of Missions: American Mennonite Mission; Dhamtari C.P., p. 19.
² Letter from the Secretary of U.F.C.S. to George Smith, p. 4.
evangelistic, .......The most effective contribution the Christian movement can make to the conquest of illiteracy is to overcome this evil in it's own rank."¹

This view represents the main motivation. In the nineteenth century also similar views were expressed by the members of missions of various denominations. Miss M.T. Deaules of the C.M.S. said, "We will not teach anybody without the scriptures, the word of God."² Dr. Evart of the Scottish Church stated that he would repudiate any educational mission organisation which did not make conversion of the sinners to God as the chief end.³ A missionary teacher Mrs. T.H. Twente asserted, "The chief aim of our school is to make it an evangelistic agency."⁴ The American Mennonite Mission was of the view that the goals of its educational work were Bible teaching and general Christian atmosphere in the school.⁵ Samuel Baker remarked, "We regard education as an important branch of our mission work, but only a branch. It can never take the place of public preaching of the Gospel."⁶ Originally the Swedish Mission was of the view that "work of the missionary is to proclaim the Gospel and nothing else."⁷ But its representation in the Central Provinces decided in a conference at Marsinghour in 1888 to open schools as an aid to the missionary work. The C.M.S. Gond Mission of Mandla declared that its interest towards education was partially to care for small groups of Christian in various villages with the hope that the school would bring in other converts.

¹ I.M.C. : Inner life of the church, pp.72-73.
² Deaules, Miss M.T. in C.M.S.Record, Vol.IV, p.74.
³ Letter from the Secretary of the Scottish Church to George Smith dated August 29,1888, U.F.C.S. Archives.
⁴ Twente, Mrs. T.H. The schools (Manuscript ), p.2. Folder-No.83-2b, Bil.
⁵ Board of Mennonite Mission: American Mennonite Missions, p.19.
⁷ Rinman, Miss V. : In the heart of India, p.14.
These views and many others mentioned here reflect the hard core of missionary thinking.

A less dogmatic, least exclusive and more liberal view of very broad minded humanists among the missionaries was that education was an end itself. The more enlightened the people would be through education, the greater would be their approach to truth. Rev. Saily of the G. M. S. Jabalpur stated, "We are anxious for all diffusions of knowledge generally and shall be glad to do all in our power for the amelioration of the temporal and everlasting condition of all east of natives." Some missionaries thought that the establishment of mission schools was merely a social service. To them illiteracy was a greater evil than leprosy. But this was only a minority view. The majority of the missions regarded the educational endeavour as a means of evangelisation.

Apart from the limited religious aim of education there was considerable scope for opening schools in the Central Provinces in the nineteenth century as a means to social service. Except among the upper classes, education among the masses was in a highly neglected condition. Many existing schools meant for the upper classes were in a declining state at the advent of the missionary and opening of schools by them. This was because of want of patronage during the period of transition and declining equipment of teachers. The education among the tribals and the aboriginals was altogether non existent. The new government of the East India Company whose interests were primarily commercial, had shown practically no desire to spend its funds on the intellectual and spiritual advancement of its subject people.

2. Statement Exhibiting the Moral and Material Progress and Condition of India during 1872-1873, p. 153, (Order by House of Commons)
The society too was not contributing adequately to the educational advancement as its components had been reduced to comparative poverty by the economic and commercial exploitation let loose under the East India Company. The system of education which was being financed largely by private generosity was crumbling. Therefore the vast majority of the people was more or less illiterate.

The pattern of the existing schools was very old. The curricula of the education was conservative. There were no teacher's training schools. Consequently the teaching methods were obsolete. In many cases there were no separate school buildings. The schools were held mostly in temples and mosques or in the rooms provided by some wealthy persons with generous instincts or in many cases in the open. In the tribal areas of the Central Provinces which were quite extensive, neither the society nor the rulers had shown any interest to set up schools. Nor any enthusiastic and enterprising teacher went to their villages to give education to them as a piece of social services.

In the Sagar and Narmada territories which were formed in 1818 there were no schools of higher learning. There were some Hindi and Marathi schools which were neither popular nor effective. Education was practically confined to the Brahmin class for whom separate Sanskrit Pathshalas existed at every big centre where large number of Brahmins were available. In the schools of classical learning teaching was imparted from the elementary to the highest level in a traditional manner through Sanskrit medium. Other communities for whom some kind of education was necessary were the Kayasthas and the business communities. None of these two classes were interested in the classical learning nor the schools of the classical learning were open.

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U.F.C.S. Archives.
to the Kayasthas. They took education either in the vernacular schools or through tutors privately engaged for the purpose. The businessmen required the working knowledge of reading, writing and arithmetic. The Kayasthas required in addition to this elementary instructions some knowledge of Persian for getting employment. Provision for higher learning through regional media did not exist. The Muslim schools were named as Maktabs and Madarsas. While every big mosque had a Maktab attached to it where Arabic was taught and the students were required to read the Quaran, the Maktabs were more or less like elementary religious schools. The schools of higher Muslim learning called Madarsas were probably very few. The first modern primary schools were started at Sagar and its neighbouring places by Rao Krishna Rao whose work was appreciated by Lord William Bentinck and who was awarded a gold medal and given a small jagir for his maintenance. Elsewhere, as a result of governmental efforts, vernacular schools were started when the new policy enunciated in the Wood's Despatch on education in 1854 and an organisation for the purpose was created only after the formation of the Central Provinces when the education department for the province was constituted in 1862.

Education in the missionary schools was less expensive and more effective than in other government or semi-government institutions. In the primary schools of the tribal and backward instruction was imparted free of charge. There was no tuition fee. The institutions receiving grants were called the aided schools. Brilliant but poor students received free supply of books. Provision was made for awarding prizes for regular attendance, good behaviour and excellent performance.

In the schools located in the urban areas where the economic condition of the people was comparatively better, nominal tuition fee was charged. For primary classes tuition fee was one Anna\(^1\) per mensem, two Annas per mensem for vernacular middle school classes and eight Annas per mensem for Anglo-vernacular middle school classes.\(^2\) The fees charged for High school and college classes was the same as in the Government schools and colleges in accordance with the conditions laid down for their affiliation. Bright and poor students received fee concessions.

The primary schools had no outside control of any kind whatsoever. The missions were absolutely free to organise things as they liked and frame rules and regulations for their management. The middle schools, the high schools and the college were under the indirect control of the institution to which they were affiliated. The management had to abide by the rules governing affiliation. These institutions received grants from the Government, subject to the fulfilment of the grant-in-aid and inspection rules.\(^3\) While this system provided encouragement for opening schools and colleges to the non-official organisations, it also introduced indirect Government control over them. Those schools which did not care for Government grant were not exposed to inspection by the Government. The content of education, the books to be prescribed, the qualifications of the teachers, the opening and closing days and the salaries to be paid to the teaching staff—all these things were laid down in the rules. For violation of these rules the institutions were likely to be disaffiliated and grant-in-aid they received was liable to be stopped. In all these institutions instruction in religious

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1. 1 Rupee was equivalent to 16 Annas.
2. The educational manual of C.P., p.27.
3. Imperial Gazetteer of India: Provincial series; Central Provinces, p.103.
education was permitted, and morning prayers were a regular feature. In these prayers religious songs were sung and certain extracts from the scriptures were recited. According to Billington, a far bigger pill of Biblical learning was given with the jam of general teaching\(^1\). These were the distinctive features that marked the identity of the mission educational institutions. As early as in 1858 the C.M.S. submitted a memorial to the Government to the effect that the Bible should be introduced in the system of education in the Government educational institutions so as to maintain a standard of moral rectitude, but the Government rejected this demand\(^2\).

The missionary educational institutions were not insular organisations. Admissions to them was opened to any one desirous of seeking admission, but first preference was always given to the Christians. While there was no discrimination between Christian and non-Christian students and all of them irrespective of their religion or caste were required to attend the Bible classes, the Christian felt that the institution belonged to their religious sects and they had greater claims over it.

The development of the missionary educational institutions as a whole can best be studied under three heads, viz., vernacular primary and middle schools, high schools and colleges. The advent of Christian missions in the Central Provinces opened a brighter future for education. They became the pioneers of modern education, realising the importance of education for dissemination of Gospel. Gordon Hall laid emphasis on attaching a school to every mission for making the mission work truly successful\(^3\). The mission schools established from time to time even

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3. Ibid p. 56.
before the formation of the Province set patterns for future educational
institution to be set up by the governmental or private efforts.

Although schools were opened by the missions soon after
their establishment at almost all the centres of their activities as a
necessary adjunct to mission work, the missionaries were by no means
the educators and their organisations had no definite plans to build
up institutions of learning for providing knowledge from elementary to
higher learning. However, sooner or latter various kinds of educational
institutions came to be established by them depending on the need and
availability of resources. From the institutions that they established
in the nineteenth century a pattern can be seen. For providing
ground work to education and to promote literacy, primary or elementary
vernacular schools were opened practically by all the missions at their
centres containing four classes where education was imparted through
the mother tongue. Above these schools were vernacular middle schools
with two additional classes. These classes were generally opened in the
primary schools until it was possible to have separate premises and
personnel. In some middle schools an additional class was opened for an
extra course of study in English. Besides these, there were Anglo-
vernacular middle schools which provided education for one more year.
Thus the middle schools were of three kinds viz. (A) those which had only
six classes and had no provision for English, (B) those which had seven
classes with an additional course of study in English and (C) those
which had eight classes with provision for English and known as Anglo-
vernacular schools. All middle schools in their origin were primary

1. Ingham, K. : Reformers in India, p.72.
3. Statement Exhibiting the Material Progress and Condition of
India, p.153.
schools and were primarily meant for the sons and wards of Indian Christians though non-Christians were also encouraged to take admission. They were upgraded only after the completion of four years and the students were available to the next higher class or afterwards. But this upgrading was not automatic. It largely depended on the availability of resources for the purpose. The English classes were added to facilitate the mission work and introduce the study of Bible in English. In the vernacular primary as well as middle schools, lessons in Christianity were imparted through the regional vernaculars—Hindi, Marathi, and Urdu. In Jabalpur the C.M.S. opened a Bengali vernacular school for the Bengali speaking students whose number was quite adequate. Similarly, Telugu vernacular school was opened by the Methodists in Bastar State and Chanda District for Telugu speaking students.

In accordance with the modern system of education every one of the missionary organisations which opened vernacular primary and middle schools constituted a committee for framing syllabus named the Committee of Education. This committee discussed the contents of various courses and prescribed books for them or made arrangements for the preparation and publication of books. Till the end of the nineteenth century there was no uniform syllabus for all the primary and middle schools conducted by the missions. English text books were imported from England. Thus the books used up to the middle standard were either those centrally prepared by some official or semi-official agency or produced privately by the missions. The education imparted to the primary classes was confined to reading, writing, arithmetic, elementary geography and simple religious instructions. The middle school courses comprised Hindi or Urdu or Marathi, Maths, Geography,

History, Hygiene, Nature Study and religious instruction. In the Anglo-
vernacular schools, grade A or B was given according to the higher
educational standard of the subjects taught in the middle schools.
Except English all other subjects were taught through vernaculars. In the
high school syllabus most of the subjects were compulsory and few
optional. The compulsory subjects were English text and composition, a
vernacular language, Mathematics, history or Geography and religious
instruction.

To impart teaching to the various classes in the schools
set up by the missions quite a large number of teachers were required.
No mission organisation had enough number of persons to take up teaching
work in all its institutions. Need of qualified teachers was keenly
felt. Teacher's training schools were few in number. The first
missionary normal school for training of the school teachers was opened
at Bhiramur in 1870. Prior to that school teachers were either trained
in the government training school or were untrained. Despite these
limitations, an attempt was made to have the best available persons as
teachers. Some of the missionaries were also teachers. Other teachers
were generally drawn from the community of Indian Christians and where
they were not available, non-Christian teachers were appointed.
Sometimes, even teachers were required to teach Bible which they had to
study and join the Christian fold. The tenure of service of non-Christian
teachers was uncertain. As soon as a Christian teacher was available to
teach his subjects, he was replaced by him. Some of the non-Christian
teachers accepted Christianity for the security of their service and
did so for other reasons. Besides teaching work, the Christian teachers
were required to accompany the European missionaries for preaching work
on holidays.

In quite a large number of primary schools established by
the missions in the villages was only one teacher conducted all the
classes. But as soon as more Christian teachers were available the
number of teachers in those schools was increased until for each class
there was one teacher. In the middle and high schools also one teacher
was generally required to teach two or three subjects to different
classes. The number of teachers at all stages was, therefore, found
inadequate according to the modern standards. Economically the teachers' position was not very sound. The average pay of a primary and middle
school teacher was Rs.10/- a month. The Christian teachers who were not
local people were provided with a modicum of housing facility in the
mission compounds. They were required to conduct Sunday school classes
and preaching work whenever required before or after school hours.

The medium of instruction in the vernacular primary
schools as well as in Anglo-vernacular schools was a local language viz.
Hindi or Marathi in the school. For Bengali students at Jabalpur
and Telugu students at Chanda and Jagdalpura, the medium of instruction
were Bengali and Telugu respectively. In the high school, Intermediate
and B.A. classes the medium was invariably English. In respect of media
for teaching, the missionaries were fully in agreement with the
prevailing theory of Macaulay and other educationists of his school of
thought. They uniformly recognised that only through the knowledge of
some European language could Indians come to a full appreciation of the
Christian doctrines and western learning. Dr. A. Duff, a friend of
Stephen Hislop of Scottish Church held, "A thorough English education
would lead to the Christianisation as well as the material improvement
of India."

1. Ingham, K. : Reformers in India, p.75.
The contribution of the U.F.C.S. mission to the development of education was most conspicuous. Rev. Stephen Hislop started a primary school at Kamtee in 1844 for the children of the Ordnance Factory workers and another school at Shukrawara at Nagpur in a rented room for the purpose with 30 students. In 1849 his wife opened a girls' school with 5 students, and Mrs. Cooper another girls school at Sitabaldi in 1857, which is now known as St. Ursulla College. Just before the death of Hislop in 1863, a stone building was erected for school at Jumma Talao. Half of its cost of Rs. 12000 was met by Miss Bareley of Edinburgh and the other half by the mission. Mrs. Cooper started a girls boarding school at the cost of £ 600 in 1869. Motibagh school was opened by Jaswant in 1893 in an old cow-shed. In 1894 Miss Scutt constructed a building for a new school at Nagpur and handed over its management to Miss J. Small, the superintend of mission schools belonging to the U.F.C.S. A school at Sitabaldi was also opened by her with 17 girls. The mission opened village schools at Patasaongi, Dhapawada and Navabasti at the request of the local people in 1897.

In Seoni District two primary schools were opened in 1878 by Rev. George Anderson. Another missionary, Robert Blackley, started a middle school in 1890 which was upgraded to a high school after a decade. In Wardha District Dr. Revie started a school at Malwadi and one at Warora in 1894. In the same year a school was started at Mahakal by the Wardha municipality and it was handed over to the U.F.C.S. after some time. At Bhandara town Dr. Sandilands started two schools at Budhwar and Sanichari in 1897. Till then there were no other modern schools in that district. These schools received a grant of Rs. 400 per

2. Ibid, p.106.
annum from the government, and another one of Rs.100 per annum from the municipal committee. Subsequently one more school was opened in Bhandara District. At the close of 1900 the Scottish Church was running 14 schools with 41 teachers and 701 students in Nagpur District, 2 vernacular schools with 5 teachers and 71 students in Wardha District, 4 schools with 22 teachers and 286 students in Bhandara District and 3 schools with 14 teachers and 269 students in Seoni District. The following chart shows the development of primary and middle schools of the U.F.C.S. mission:

<table>
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<tr>
<th>Year of establishment</th>
<th>District</th>
<th>Place</th>
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<tbody>
<tr>
<td>1844</td>
<td>Nagpur</td>
<td>Kamptee</td>
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<td>1845</td>
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<td>1849</td>
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<td>Nagpur town</td>
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<td>1857</td>
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<td>Sitabaldi</td>
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<td>1857</td>
<td></td>
<td>Sitabaldi</td>
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<tr>
<td>1863</td>
<td></td>
<td>Jamna Talao</td>
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<tr>
<td>1893</td>
<td></td>
<td>Sadar Bazar</td>
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<td>1894</td>
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<td>Lakadganj</td>
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<td>1894</td>
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<td>Budhwari</td>
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<td>1897</td>
<td></td>
<td>Talao</td>
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<tr>
<td>1897</td>
<td></td>
<td>Sitabaldi</td>
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<tr>
<td>1897</td>
<td>Seoni</td>
<td>Patasaongi</td>
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<tr>
<td>1897</td>
<td>Seoni</td>
<td>Dharawada</td>
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<tr>
<td>1897</td>
<td>Seoni</td>
<td>Navabasti</td>
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<tr>
<td>1894</td>
<td>Wardha</td>
<td>Nalwadi</td>
</tr>
</tbody>
</table>

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Year of establishment 1894
District Wardha
Place Mahakal

Year of establishment 1897
District Bhandara
Place Bhandara town

Rebsch, one of the pioneers of the C.M.S., opened a school in 1854 at Jabalpur. In 1857 two other schools were started at the same town, one for girls and the other for boys in the Government school buildings handed over to the mission as the Government schools were shifted to some other places. Rev. Flis Champion started a school in the city, vernacular schools at Lordganj and Sadar Bazar with the help of many local gentlemen and Mahajans in 1862 with 130 students. The number of schools at Jabalpur increased to 9 including a girls school in 1868 with 700 students. Of these schools, five were taken over on the suggestion of the Director of Public Instruction with a grant of Rs. 445 a month. In 1871 Miss Stuart commenced a girls school through the generosity of Miss Webb. By the end of 1882 the mission had 14 schools with 800 students and by the close of the nineteenth century the total number of students increased to 1300. Miss Branch of Jabalpur took special interest in the education of women and girls. She was helped by Miss Lawson in Bengali school having 50 girls, Miss Deable in Hindi school having 28 girls and Miss Agnes Anthony in 3 Marathi schools. Miss Moor conducted the schools at Garha, Baraola and Mona with 500 girls. Miss Buchanan at Panagar and Miss Wright at Katni-Murwara had 500 girls in both the schools combined.

3. C.M.S.: India's Women Vol. IV, 1884, p. 73.
opened at Jabalpur. In 1900 Miss Branch received a grant of Rs.674 from the government and a donation of Rs.93 for ten girls schools.

At Mandla, another station of the C.M.S., Rev. H.D. Williamson opened a small school in 1885. Rev. Herbert started a school at Patpara and Deori in 1887, the latter turned into the chief school of the mission. Rev. F.P. Price started a girls school at Mandla town and a new school at Baragaon village in 1895. The following table shows the growth of the primary and middle schools run by the C.M.S.:  

<table>
<thead>
<tr>
<th>Year of establishment</th>
<th>District</th>
<th>Place</th>
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<tbody>
<tr>
<td>1854</td>
<td>Jabalpur</td>
<td>Jabalpur town</td>
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<td>1857</td>
<td>Jabalpur</td>
<td>Jabalpur town</td>
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<td>1862</td>
<td>Jabalpur</td>
<td>Jabalpur town</td>
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<td>1868</td>
<td>Jabalpur</td>
<td>Jabalpur town</td>
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<tr>
<td>1871</td>
<td>Jabalpur</td>
<td>Jabalpur town</td>
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<td>1898</td>
<td>Jabalpur</td>
<td>Jabalpur town</td>
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<td>1899</td>
<td>Garha</td>
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<td>Barelia</td>
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<td></td>
<td>Panagar</td>
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<td></td>
<td>Katni-Murwara</td>
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<tr>
<td></td>
<td>Mandla</td>
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<tr>
<td>1885</td>
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<td>Mangalganj</td>
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<td>Narpha</td>
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<td>Deori</td>
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<td>Patpara</td>
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<td></td>
<td>Mandla town</td>
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<tr>
<td>1895</td>
<td>Baragaon</td>
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</table>
Rachel Metcalfe of the Friends Mission opened two schools for 40 girls and women at Jabalpur in 1871. When the mission was shifted to Hoshangabad, a girls school was established there in 1877. The Tabzildar of the town invited the Friends to take over the management of a girls' school which had been opened by voluntary efforts a year earlier. Other girls' schools were started at Jumerati Bazar, Balaganj and Adamgarh in 1889. At Sohagpur boys' school which was opened in 1877, there were 100 students in 1890. The other schools which were opened by the mission were at Ganj with 220 students, in 1898, at Bankheri in 1897, at Nandanwara in 1898 and at Rasulia and Rohna in 1898. The following chart shows the development of the schools conducted by this mission:

<table>
<thead>
<tr>
<th>Year of establishment</th>
<th>District</th>
<th>Place</th>
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<td>1871</td>
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<td>1877</td>
<td>Hoshangabad</td>
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<td></td>
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<td>Sohagpur town</td>
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<tr>
<td>1889</td>
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<td>Hoshangabad town</td>
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<td>1897</td>
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<td>Jumerati Bazar</td>
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<td>Balaganj</td>
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<td>Adamgarh</td>
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<td>Bankheri</td>
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<td>Nandanwara</td>
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<td></td>
<td></td>
<td>Rasulia</td>
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<td></td>
<td></td>
<td>Rohna</td>
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</tbody>
</table>

Rev. Oskar Lohr of E.S.N.A. established 4 schools in 1870 at Bisorampur. A girls school was opened by his wife in 1878. Rev. A. Stoll

started 3 primary schools at Baitalpur-Chandkurhi in 1886. Rev. A. Hagenstien of Parsabhader was the leading figure of this work who took greatest interest in establishing mission schools around that area. Rev. J. Jost had 130 students in 1888 at Ganeshpur. The school management of this village was handed over to Rev. K. J. Nottrott in 1898. At this time Rev. Hagenstien opened schools at Baloda and Bhatarara. Another station of this mission was Raipur where a school was opened by Rev. John Frank in 1870 in his own residence. Rev. A. Stoll upgraded it to a middle school in 1879. The mission started a girls' school at Raipur called Salem Girls School which was supported by the Salem Church of Rochester, New York, in 1890. In all, the mission owned 23 schools in 19 villages where 47 male and 17 lady teachers taught 780 boys and 357 girls. The following chart shows the growth of schools belonging to the E.S.N.A. mission:

<table>
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<tr>
<td>1870</td>
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<td></td>
<td></td>
<td>Bisrampur</td>
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<td></td>
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<td>Bisrampur</td>
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<tr>
<td>1886</td>
<td></td>
<td>Baitalpur-Chandkurhi</td>
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<tr>
<td>1888</td>
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<td>Chandkurhi</td>
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<tr>
<td>1898</td>
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<td>Ganeshpur</td>
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<td></td>
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<td>Parsabhader</td>
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</tbody>
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1. Nottrott, K.W.: The Beginning of the Evangelical school work in Chhattisgarh. (Manuscript in German explained by Mr. W. Bohley, archivist of the E.S.N.A. Archives.
2. Folder 81-8, His. 82 No. 2 Historical series, p. 5. E.S.N.A. Archives.
3. Folder 52-6, Pars 25 Parsabhader sketches, p. 1 E.S.N.A. Archives.
Rev. C.P. Hard of the Methodist Mission opened a school for boys at Khandwa in 1888 in the town, and village schools at Surgaon Teli and Jeswari in Nimar District. Miss Mgatt started a girls' school at Burhanpur with 30 students in 1893, which was supported by Des Moines Branch of Women's Foreign Missionary Society. In Balaghat District, John Lambert started schools at Bherar, Kikum and Khursipur villages which gave instructions to 100 boys and girls. At Narasinghpur the Swedish Mission handed over its two schools to the Methodists in 1891. Another school was opened by Rev. J.O. Denning in the same year and named it Hardwicke Christian School on account of the support received from the Hardwicke College of Adelaide, Australia. With the help of H.V. Butterfield another school was opened in 1895 with the enrolment of 183 students. The girls school in Jabalpur District was organised in 1893 by Mrs. T. Johnson. A petty rajah offered a place at Hawabagh in 1896 where the school was shifted with 200 girls under the charge of Miss Flicker and Miss Hyde. The present school buildings were erected in 1900. This school had gained popularity in the subsequent years. In Chanda District, a school was opened by Miss Blackmar at Sironcha in 1897 for 100 poor and lower class village girls in the verandah of her bungalow. Rev. C.B. Ward who was in charge of Bastar State Mission, established schools for girls at Jagdalpur and Yellandu at the cost of Rs. 6000 and 3000 respectively, having only 25 girls students at the latter place in the initial stage in the year 1897. The last school which was opened by this mission in the nineteenth century was at Raipur by Rev. G.K. Gilder in 1898. The following chart contains the development of primary and middle schools of the Methodist Mission as mentioned above.

2. Ibid.
<table>
<thead>
<tr>
<th>Year of establishment</th>
<th>District</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>1898</td>
<td>Nimar</td>
<td>Khandwa</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Jeswari</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Surgaon Teli</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Burhanpur</td>
</tr>
<tr>
<td>1893</td>
<td>Narsinghpur</td>
<td>Narsinghpur town</td>
</tr>
<tr>
<td>1893</td>
<td>Jabalpur</td>
<td>Jabalpur town</td>
</tr>
<tr>
<td>1893</td>
<td>Chanda</td>
<td>Chanda town</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gironcha</td>
</tr>
<tr>
<td>1895</td>
<td>Balaghat</td>
<td>Baihar</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Nikkum</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Khursipur</td>
</tr>
<tr>
<td>1897</td>
<td>Bastar State</td>
<td>Jagdalpur</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Yellandu</td>
</tr>
<tr>
<td>1898</td>
<td>Raipur</td>
<td>Raipur town</td>
</tr>
</tbody>
</table>

The D.C.I.M. opened its first three schools at Harda with 22 students in 1884. Next year in the same place Miss Kinsey and Miss Livermore opened two schools for girls in 1885, having 60 students in both the schools. Rev. C.L. Wharton, the missionary in charge of that station, received a gift from the municipality to run the girls schools. In 1893 a village school was opened at Rahatgaon. The credit for developing the girls' schools goes largely to Miss Judson and Jagannath in 1894. In the same year Rev. Brown took charge of all boys' schools, while Miss Franklin was in charge of all girls' schools. In 1898 Miss Jackson started a middle school in the town. In Damoh District Miss Josepha Franklin started a boys' school in the town in 1895 in the huts first used by the missionaries, and in 1898 the permanent buildings.

were erected by the mission. Before 1900 the mission was receiving a grant-in-aid from the government for the school which was imparting education to 107 students. Miss Ida Kinsey opened schools at Bina and Bazaria in 1894 for boys and girls respectively. In Bilaspur District the first mission school was started in 1884. Subsequently the schools were started at Chhatapara and Gol Bazar township in 1885, and a primary school in a village for the children of sweepers. By this time 7 teachers were teaching 82 students. When Mrs. Bertha Lohr became the superintendent of the mission girls school at Bilaspur in 1893, the school became famous all over the Central Provinces. This school received a regular grant of Rs.70 and a gift of Rs.125 for enlargement of buildings. At Mungeli mission centre W.E. Gordon started a school with 60 students initially. By the close of the nineteenth century Jyotipur primary school, Anglo-vernacular school and Suman Khetan school were opened at Pendra in Bilaspur District. The development of schools under D.C.I. M. has been incorporated in the table given below:

<table>
<thead>
<tr>
<th>Year of establishment</th>
<th>District</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>1884</td>
<td>Hoshangabad</td>
<td>Harda</td>
</tr>
<tr>
<td>1885</td>
<td></td>
<td>Harda</td>
</tr>
<tr>
<td>1893</td>
<td></td>
<td>Rahatgaon</td>
</tr>
<tr>
<td>1897</td>
<td></td>
<td>Harda</td>
</tr>
<tr>
<td>1884</td>
<td>Bilaspur</td>
<td>Bilaspur town</td>
</tr>
<tr>
<td>1885</td>
<td></td>
<td>Chhatapara</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gol Bazar</td>
</tr>
</tbody>
</table>

2. Ibid, p.43.
<table>
<thead>
<tr>
<th>Year of establishment</th>
<th>District</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>1893</td>
<td>Bilaspur</td>
<td>Bilaspur town</td>
</tr>
<tr>
<td>1894</td>
<td>Sagar</td>
<td>Mungeli</td>
</tr>
<tr>
<td>1895</td>
<td>Damoh</td>
<td>Pendra</td>
</tr>
</tbody>
</table>

The establishment of the collegiate education by the missionary organisation in the Central Provinces was comparatively slow. Nagpur was the only place where the Hislop High School was upgraded to an Intermediate college in 1883. For this purpose the school buildings were enlarged at the cost of Rs. 22000 and equipments were procured for the purpose. Some new blocks were added in 1887 and the college section was separated from the school and acquired an independent existence within the same campus under a governing body other than the school managing committee. To begin with, the college offered a course in Arts and had 9 students on its role. The college was affiliated to Calcutta University. Degree classes were opened in Hislop Intermediate College in 1898. The subjects taught for Intermediate examination in Arts were English, Sanskrit, history, Logic, Mathematics, and those for B.A. examination were the same, the only change being Philosophy instead of logic. In 1898, 57 students appeared for the F.A. and B.A. examination. The number of students for the B.A. examination was only 9, because classes could not be opened in the nineteenth century possibly because...

the number of the students for degree examination was very small or the mission organisation had limited resources or they had greater work to do at the lower levels of education or they had little interest in the promotion of higher learning which was not likely to subserve much of their evangelistic purpose. The Government grant for the college given in 1887 was a negligible sum of Rs.1200 per annum. The building grant given in 1895 was also a small amount of Rs.3400.

In the history of the development of modern education in the Central Provinces the role of Christian missions was particularly significant in three spheres on which they laid more stress than any other agency through which education was expanded in the province. These spheres were (A) education of the sons, daughters and wards of the Indian converts to Christianity, (B) education of the tribal and backward people among whom there was no education at all, and (C) education of girls who were generally uneducated except those belonging to the upper and high middle classes. Majority of the converts were from lower classes and submerged communities or tribal and backward people who were generally illiterate and unenlightened. The responsibility of the missions to provide for their education was but natural and this responsibility was taken up by them with all seriousness. The reasons for this were first the social segregation of the converts due to abnegation of their former religions, secondly their lack of means, thirdly, to make the converts feel the gain they derived by coming into the Christian fold, fourthly the impression the missions wanted to create upon the people as a whole that by acceptance of Christianity a way would be opened for their reform, and fifthly to present a worthwhile

2. Gandhi, K.K. : Christian Missions-Their Place in India, p 78.
report of their work in India to their principals at home in Europe and America.

At every mission station in the interior and remote parts of the Province where conversion was successfully done, schools were invariably opened and the primary responsibility of educating the children of converts was discharged, and this constituted the beginning of educational work of the missionaries. The number of children of the converts being generally small, the schools were thrown open for children of all other sections of the rural areas where schools were set up. While this provided an opportunity to the non-Christians to get education in the mission schools, it created a hope in the minds of the missionaries that education and enlightenment provided to the non-Christians by Christians, might be an enduement to them to embrace the Christian faith. And even if this hope remained a dream, the missions should have the satisfaction to have brought about some literacy among the people where schools and education had never been known in the past. Major part of educating the tribal and backward people of the interior was served in this way through schools which were primarily meant for the converts. Besides this, some schools were also opened in the tribal surroundings and in the localities of the backward people near urban areas as a piece of social service before making any conversion among them. But this work was not undertaken without an ulterior end in view. Here also the missions entertained a pious hope that through education the cause of Christianity would be advanced in their society as had been advanced long before in India as well as in England by Charles Grant, the first and topmost advocate of education, without direct evangelisation, and subsequently by Wilberforce in England.

1. Sharp, H. (Ed.): Progress of Education in India; Seventh Quinquennial review, p.205.
This experimental technique of exploring every possible means for the spread of the Gospel among the non-Christian people did subserve the ends of the two schools of thought among the missionaries. Those who believed in education as a means of humanitarian work were happy to see that they were giving practical shape to their ideas to render good to the needy people, while others who believed in education as a means to an end also found that education facilitated the promotion of the Gospel and paved the way for the acceptance of Christianity. Forgetting for a while the controversy of the means and ends, and concentrating on the service rendered by the Christian missions in the sphere of education of lower classes and tribal people, it can be objectively said that when the Provincial Government and the society were unable to under take the promotion of education at the grass root level and the British educationists in India were the protagonists of filtration theory of education, the Christian missions gave the lead in the field of education of the neglected folks and thereby proved the hollowness of their theory. By their work in the sphere of primary education of the downtrodden and resourceless people the missions opened the eyes of the government as well as the society to the need to adopt a realistic attitude to the problems of education of the masses instead of restricting education only to the upper few of the society. The task of providing education to those who had never known what education was and what was its utility, was a difficult one as compared to the work among those who were in a position to some extent to help themselves unaided. In the beginning the missionaries did not know their dialects which had no written forms. Therefore communication was difficult.

with them if not impossible. Sometimes even contact with them was
difficult as they would run away from the sight of a modern civilized
man. For creating atmosphere for acceptance of education among such
classes, it was necessary to acquire speaking and understanding
knowledge of their dialect. To create a desire for education out of
nothing was undoubtedly an arduous task which only missionary zeal,
patience and ceaseless strivings would create.

The people to whom the missionaries tried in a limited way
to give light of education did not turn up in the schools of their
own accord. They had to be brought to schools by inducements that
education would lead to their improvement. By their other work the
missionaries created an atmosphere in which gradually interest could be
developed among the shy, indisciplined, unorganised and traditionless
people of the lowest cadres of society. The change in atmosphere was
possible by persistently hard work. The mission stations set up in the
backward regions and the day to day activities of the Christian
missionaries at their stations and outside provided a contrast to the
people inhabiting there and slowly made them familiar with a way of life
which most of them had opportunities in the past to see at close
quarters and dream of the possibility of a change in their own way of
life. From the missionaries they learnt that schools only would be the
means by which change would be possible. At several places in the
interior where the mission schools had come up, no other school by any
other agency was set up by the end of the nineteenth century and even
much later in the twentieth century.

Organised female education was a new phenomenon in India.
Though some Indian women were much educated and a good number of women
belonging to the upper and middle classes were literate and could read.

scriptures, none of them had any schooling in any educational institutions set up either by the government or by the society. Education to them was provided either by the educated persons of the family or by some private tutors before their age of puberty. The missionaries were the first to open schools for female education in the urban as well as the rural regions. Though the number of schools for them was not large by the end of the nineteenth century, the work initiated was something novel and pioneering in character. Even among the upper class, girls school going habit had to be created. In the tradition-bound society, due to the purdah system and contacts with persons outside the family being looked with disfavour, co-education could not have been dreamt of for some time among the upper and the middle classes so long as contact with the West could not present a new way of social life. To bring girls of the lower classes to schools was still more difficult, for they had no tradition of education. Therefore while separate primary and middle schools were opened for girls without much dislodging the tradition, encouragement was provided to the converts to send their daughters to the boys schools where there were no separate girls schools. Girls education in girls’ schools took time to develop and co-education of girls and boys together among the non-Christians, upper and middle classes, remained almost a dream by the end of nineteenth century. In the beginning even in the girls schools majority of the students were Christian by the middle of the nineteenth century. It was only after the’70 s that some non-Christian girls of the middle classes joined the girls schools. In 1871 Elkana Beard wrote, “The parents do not appreciate the advantages of female education, and the girls are exceedingly lazy.”

Prejudices against sending girls to the mission schools were as hard as ever. Writing about the girls schools Itarsi, Pike wrote in 1893:

"Many of the people are still afraid to send their children. They say we want to make Christians of them and then ship them all off to England to others again, hold back because they think we shall come down on them for fees."

During the famine year 1897, inducements were given to the tribal people of Jagdalpur to send their girls to the mission schools by saying that they would be fed and clothed in the school. In 1897 Miss A. Boyd of the D.C.I.M. wrote in optimystic way that the women of better classes were increasingly interested in getting education. Therefore the number of students in the girls schools was never large in Central Provinces during the period of this study. Illiteracy among women among quite a large number of families remained a social norm largely because men folk too were either illiterate or semi literate, and would not like to send their sisters and daughters to schools, become literate and go out of control. Even those families where women were mostly literate would prefer to stick to the traditional system of making their girls literate at home instead of sending them to mission schools or some Government schools for women. That is why the number of girls' schools, both Christian and non-Christian was not large and no mission girls school could be raised to the level of a high school. This indicates very clearly that there was no higher education among girls during this period.

Thus in the history of modern education in the Central Provinces, the mission schools occupied an important place and their contribution was quite substantial. In certain places theirs were the

3. Boyd, Miss A. in They Went to India, p.10.
only schools that existed and in other places they supplemented the work of the Government, local bodies and other Hindu and Muslim private educational efforts. Looking to the difficulties that came in their way in the remote regions, their enterprise was highly appreciable. The difficulty of finding trained teachers for various classes was tided up over by training teachers as a private effort without establishing a training school. To the teachers so trained, certificates were issued by the head of the mission. Performance of the students in the mission schools at all levels was in no way inferior to the government educational institutions which were financed better off than the mission schools. Rev. Hislop held the view in early 80's that the Christian schools were preparing the way for a great moral revolution. In 1896 the Chief Commissioner of the province in his annual report on education gave the following testimony, "The Zenana Missionaries are doing excellent work in the education of girls, the remarkable success of Miss Branch in Jabalpur being a reward justly earned by her zeal and perseverance. The Inspector General of Education reports that the most successful are those 10 in number conducted by Miss Branch in Jabalpur."¹ Samples of work from girls and boys of the mission schools exhibited in the school exhibition at Jabalpur in 1891 were highly commended.² In the year 1898 out of 13 students of the C.M.S. schools who appeared for the Allahabad University Examinations, one student secured the fifth position in the University.³

The cleanliness in the schools and school compounds and instruction to the students to come to school neat and tidy created an idea of hygienic sense on the minds of the school mates. The contact

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¹ Quoted in C.M.S. Annual Report 1896, p.42.
² F.F.M.A. Annual Report 1891, p.54.
³ C.M.S. Annual Report 1899, p.209.
with the new ideas and the observation, the Christian missionary activity had an undoubted impact on their minds resulting in the weakening of the traditional beliefs about superstitions and irrational socio-religious practices and in the germination of the sense of helpfulness and cooperation. Still, the belief in many quarters that the mission schools were the centres of conversion lingered on, although statistically speaking it was not a fact. Christianity did enter their minds, but it did not bring immediate conversions in the schools. Through the schools a process of modernisation slowly began in the province and through the study of English language a vista of vast world literature was destined to be opened before them in course of time if they took to higher education.