CHAPTER – VI
THE EDUCATIONAL ENDEAVOUR
OF THE CBM
The missionaries in general and Canadian Baptists in particular who were living among the natives in various villages discovered that most of the untouchable communities and lower middle class people were illiterates. Through touring in the villages and interacting with the people, the missionaries have succeeded in spreading the 'gospel' to certain extent but since majority of the people were illiterates, they wanted to do something needed to enable the new converts to know more about the word of God by themselves by reading Bible\(^1\).

There were two reasons why educational work appealed to the Canadian Baptist Missionaries. The benefits of educational work were significant. It enabled the new converts or their children to read the word of God. It also prepared them for Christian work as teachers and preachers. Hence the Canadian Baptist Missionaries laid special emphasis upon the Christian education believing that it would be the mightiest factor in transforming the society. All of their work whether educational, industrial, medical or preaching was evangelistic in its supreme purpose. They believed that if Bible was effectively brought into contact with the youth of the country in the class room, surely this constant contact with the truth and this repeated opportunity for personal instruction might produce a mighty transformation in the lives of the rising population\(^2\).

\(^1\) Mary S. McLaurin, 25 Years on 1924-1949, Toronto, p.69.
\(^2\) Craig, John, Forty Years among the Telugus, Toronto, 1908; p.173.
Hence they started schools of different categories as they believed that the school work was a foremost agency of christianisation and provide life giving influence on the non-Christians if school curriculum was mixed with Christian education. The importance of missionary policy of educational work of C.B.M. could be judged from the following considerations.

a) It was a great 'evangelizing' agency for it gave access to classes that could not be reached through any other channel and means.

b) Education to masses undermine superstition, break down the barriers raised by caste and brings about a mingling of all classes on terms of equality and creates a new sense of brotherhood.

c) School work was also a great recruiting agency for the staff and workers for church activities.

d) The school work was a very marked "elevating" agency. Education had wonderfully raised the social status of the Christian community than making possible an increasingly intimate relationship between them and caste people of the village.

e) It would also lift the downtrodden from the state of severity in which they were so long been held in bondage and would open up before them new avenues of service, which were closed to them for generations.

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3 Fathima Kutty Kapil, District Administration and Social change in India, A Study of Vizagapatnam District (1794-1898), New Delhi, 1989, p. 143.
During this time, the British Government in general and Madras Presidency in particular were following the policy of neutrality and hence they were not interested to undertake the vast and seemingly surmountable task of educating the masses. Added to that it was feared that an element of regeneration of Indian society would take place if the masses were educated which would be detrimental to its own existence⁴. Hence the government, except for a few government schools and local bodies, did not encourage schools in Andhra.

In this context it may be noted that the British Government did not provide free and compulsory education system, but it encouraged different agencies including the missionaries for receiving grants to organize schools if these agencies accept the rules and regulations of the government on the basis of its achievement. By 1908 these rules were liberalized. In spite of initial opposition from the missionary quarters, the CBM missionaries have accepted the government rules to certain extent and continued their noble task and have succeeded in touching many lives⁵.

The articulate solution of such a problem has developed three different kinds of schools. One kind of the school was that it was entirely supported by the mission, sometimes with or without the help of the community in which the school was stationed where Christian religious instruction was generally given.

⁴ Report CBTM, 1882, p.52.
⁵ Report, CBTM, 1908, p.77.
along with the education in secular subjects. These schools were compelled to accept Government Aid to the extent of an occasional inspection by Government Officers in order that the pupils might appear at the Public Examinations. It was an integral part of the educational system of the country, without which there was little hope of developing educational standards and harmony with the requirements of the people.

The second kind was that in which the school was entirely under Government control and the buildings were generally the property of the mission, loaned or rented for the purpose. This class came into existence through the missionary and in some cases, the Christian community handed over the school to Government to be controlled by it. The schools of this class were not proved at all satisfactory, the difficulty being that it was not always found possible to provide this class of schools with Christian teachers.

The third kind was that known as the Results Grants Schools. In most villages there were no Government schools which Christian children, who invariably belonged to dalit communities, might attend. Yet all pay Government taxes, and it was only just that all should secure a fair portion of the Government revenue devoted to education. This was made possible by the 'Results Grants system', whereby these schools were run by grants made from Government.

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6 Ibid.
8 Ibid.
educational funds\textsuperscript{9}. These schools confirming to Government regulations were expected to follow government curriculum, school hours, attendance, and other necessary rules for each pupil passing in the various classes at the annual Government inspection exam. Particular care was exercised in the conduct of such schools by the missions in order to prevent a violation of the voluntary principle\textsuperscript{10}.

To secure this, the following restrictions were imposed by the Government.

a. No religious instructions be given in school hours.

b. If religious instructions were to be given, it must be outside school hours, and the students should not be compelled to it if their parents object to it.

c. The teacher or teachers must be engaged by the mission to impart religious instructions to the children and Christians in the community outside the school hours.

d. The missionary might, if necessary act as the manager, but it was highly desirable by leaving the management of the schools to leading men in the community or to the teacher.

f. The rule of the conference limiting the estimate for preachers, teachers, and cooperators to 500 dollars for any one field was abolished.


The educational work of Canadian Baptist Church was carried on in the Village schools, Elementary schools, High schools, Boarding schools either of Primary or Secondary grade; the Teachers' Training schools, the Bible Women's Training school etc. The industrial work as well as the lace making and the jewellery industry were given special importance. Attendance was the greatest problem as majority of the villagers did not realize the value of education. Being poverty stricken, they considered it more necessary for children to earn a few pennies by herding cattle or doing domestic work than to learn ABC\(^\text{11}\).

In the course of time, there were developments in this sector. Several schools of different types were established. They include Caste girls' schools, Girls' schools, schools for boys, Seminary, industrial training centers etc. The Village schools were the back bone of the CBM work; Boarding schools- were the centers where the missionaries began to mould chosen material into men and women for special work; the Teachers' training school., the Theological school and the Industrial School have also contributed for the overall development of the converts.

VILLAGE SCHOOLS

The Christian Education in the Canadian Baptist Mission was broade based upon about five hundred little village schools which were considered the out posts of Christianity\(^\text{12}\). The aim of the missionaries in establishing the village schools was to make the children of Christian parents to read the Bible through

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\(^{11}\) Report of CBTM for 1911, p. xxii.

\(^{12}\) Among the Telugus, Review of the year 1926-27, p. xiii.
the schools. Due to this reason they established village schools in every village hamlet where there were Christians in considerable number. These schools primarily aimed to benefit the children of Christian parents and make them literates, especially the outcastes, who were denied educational facilities from times immemorial on account of social prejudice. Flamming in his book "Building with India" mentioned that there were 3,30,000 children having school-going age in India and of these, only 13,000 children were in the schools established by C.B.M. Church.

The village schools established by C.B. Missionaries are both night and day schools. In the beginning the strength of the school used to be half a dozen or more. Attendance was irregular in the beginning as the poor Christian parents thought that their children were economic source and sent them for petty jobs to earn money than send them to schools. Further, most of the village schools were "mud walled with a roof of bamboo and thatched with Palmyra leaves, a sandy floor on which the tiny children trace out their letters with their fingers." Couple of village schools were also run under the shade of trees or in the shades by the side of walls as there was no school house for them. The teachers were poorly qualified for the great task. So the results were far from hope. Many of these village schools were under the direct management of the missionaries.

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14 Among the Telugus, review of the year 1926-27, p. XIII.
The Village schools were meant for the permanent welfare of the Christian community and spread of the Christian faith which leads to ultimate source of the Christian leadership upon which the future of the Indian Church depends. The cultural influence so obtained, can lift the Christian community from profound depths of ignorance and superstition.  

There were other Village schools which were board schools under the government. While the village schools, under the government met with difficulties, the Mission schools showed steady progress. Here it has been observed that the effort of the government for creating a system of education has failed.

Sir Charles Wood’s Education Despatch of 1854, accepted the State responsibility for creating a system of education from Primary school to University. In Stanley’s Despatch of 1859, it was reported that the offer of grant-in-aid had failed to produce schools. Many vernacular schools died out for want of pupils.

The masses were so poor that they could not pay the school fee required and also they needed the labour of their children to support their existence.

\[16\text{ Report of the C.B.T.M, 1934, pp.33-34.}\]
\[17\text{ Atmanand Misra, Grant-in-aid of Education in India, Madras 1973, pp. 26-27.}\]
\[18\text{ Rev. A.T. Fishman, Culture Change and the Underprivileged, p. 38.}\]
Prior to 1878, the preachers and teachers were trained in six week training course in Kakinada and were appointed as teachers and preachers in the villages. As per the report of 1888, there were thirty five village schools, 42 teachers, 320 pupils. This might be taken then, as the picture of educational work in Canadian Baptist Mission.

The outcastes very near the lower margin of the human level of life, found in the Mission Schools of the Church, a new institution completely their own. Some caste people opposed and ridiculed the ignorant outcastes becoming teachers. They concluded that the whole venture would be an utter failure. But to the mocker's surprise the dull outcaste children learnt to read and write and pass onto the boarding school and after a few years, returned to teach in a far better school.

The 'Grant-in-aid' educational system of the government had failed for want of the required attendance of pupils. It was profitably made use of by the C B missionaries and gained the confidence of the parents of the children. They also gave financial help to them by giving small stipends. This led the parents willingly came forward to release their children. The teachers were encouraged by the missionaries with financial help. Thus the Mission's village schools and other schools were receiving grant-in-aid from the government.

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19 Report, CBTM, 1908, p.59.
A very large proportion of the Mission workers were teachers. The grant-in-aid given by government was calculated according to the results achieved and the results depended upon the willingness of parents to spare their children from watching cattle and other minor rural activities, for regular attendance at school.\footnote{A.T. Fishman, op.cit., P. 27.}

Meanwhile, the school as a Community Center grew in influence. As material evidence of the power of Dalits to build by themselves and as a symbol of community determination, stood the Chapel school house in their own localities. From the very beginning the Dalit women were also included in the six week training along with their husbands.

The Village school teachers were able to literate some pupils and hence they persuaded the parents to send their children to the boarding school away from their homes for further education. These students who completed the education in the higher elementary schools or higher grade training schools or eighth grade in station schools proved to be worthy for jobs as preachers or teachers or for any other employment. In view of this advantage, the parents became increasingly willing to make financial sacrifice for education of their children. It should be noted that at every stage girls were accorded preferential treatment. With the financial encouragement and persistent crusading of CB Missionaries, the village schools became a boon for the untouchable communities to study and attain respectability in the society.

\footnote{A.T. Fishman, op.cit., P. 27.}
Each village sent some of the best of their boys and girls, and their young men and women to the school at Kakinada. Girls' boarding schools continued to function satisfactorily. To the Hindus as they looked on, the education of the paraiah girls and women was one of the strongest features of new religion. Sometimes, there were women who had more capacity to learn than their husbands and other caste women.22

The village school system of CB Missionaries has brought an increasingly better understanding of the Canadian Baptist Mission and its principles by the caste people as a whole. Though there was opposition from orthodox Hindus initially, as there were no facilities available from any other quarters, they started sending their children to the Mission schools and in some cases were willing to receive Christian teachers for their own village schools. One of the CBM schools in Akividu was almost wholly composed of Hindu and Mohammedan children and was taught on the verandah of a Sudra man's house. In another village, they agreed to receive a Christian teacher by paying his salary, and gave a house for a school on the definite understanding that the Canadian Baptist Missionaries were able to make profound impression on the minds of the people23. Consequently, more than three hundred schools on different fields of CBM came to be taught by Christian teachers and they were run with the mission management or money. The total number of village schools run by the CBM

23 Report of the Canadian Baptist Mission for 1911, p. XXII.

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went up to from hundred and six, scattered all over the fields without incurring the opposition or hostility of the local people. Many parents of caste Hindus stood with money in their hands begging the missionaries to accept full payment of fee and admit their children to the schools. These village schools were feeders to the station mission boarding schools. These village schools acted as agents to spread the enlightenment among the rural districts and brought about awakening among the people for the betterment of their life.

On the Akividu field, new schools were opened in five villages in 1921.24 In Pithapuram, at the beginning of July, 1921, the people from Brahmo Samaj, liberally backed by the "Palace funds" made a determined effort to entice the children to their new school by furnishing free books and slates and liberal outfit to all who would attend the village school. The influences were far short of what Christian school offered. The Brahma Samajists also made efforts to ameliorate the condition of the depressed classes. For a time, the scheme of bribes of clothing was successful but later many of the children returned to the village schools of CBM.

In 1925, 12,488 boys and girls were studying in mission elementary schools. In 1950 there were 14,541 registered and as in 1925 most of these were in village schools.

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24 Ibid., 1921-22, p. XXII.
The village schools have been rich in evangelistic opportunity and one of the greatest fields of evangelistic endeavour of CBM church. In many cases the teachers have shepherded the Christians, calling them together in the evening for prayers, teaching them Bible verses and hymns and taking church services on Sunday.

Due to conditions that arose in post independent period and lack of sufficient funds to run the schools, the future of these schools became uncertain. Ramachandrapuram field has solved its problems by handing over the schools to the teachers or local committees for maintaining and running these schools.

WOMEN EDUCATION:

Indian girls of those days were a neglected lot. They were not treated equal to boys. Majority of them were illiterate, Typically, a girl was under the care of the father until she got married, under the care of husband after marriage and under the care of her son till she died. She did not have an independent thinking or living. Most often she was married in childhood. She was considered mentally inferior to men, incapable of independence and born to subjection. They live their life beneath this heavy burden and entangled by the subtle evils of Hinduism. She could perform no religious rite in her name. Hinduism would not provide her with education unless influenced by the West.
Under these circumstances, it is very significant or remarkable that the CBM missionaries have taken special effort to improve the lot of the girls or women by educating them.

In 1882\textsuperscript{25}, the Mission made a policy decision to start boarding schools for boys and young men at the various stations. This decision made it possible to open schools for girls, both residential and non-residential, as it was thought it was not wise to have boarding schools for both sexes at any station.

CASTE GIRLS SCHOOLS

The purpose of opening Caste girls schools by CBM was two fold. It was an agency to reach Caste women through their girls, which was not otherwise possible. The second purpose was to impart education to the girls whose parents were unwilling to send their children to the schools such as co-education schools or the schools attended by the outcaste girls on account of caste prejudice. All the Caste girls schools were Day schools, and the girls who were living in their own homes were allowed to attend these schools. The main aim of the establishment of these schools was to win the favour of caste people and to convey the gospel to the parents through their daughters. Missionaries wanted to convey the gospel to the caste ladies through these schools. In all these schools, the caste girls were admitted, but however, in a few schools a limited number of Christian girls were also given admission.

\textsuperscript{25} Craig, John, op.cit., p. 175.
Altogether there were 19 Caste girls schools\textsuperscript{26} opened in the mission field by the CBM missionaries. The first Caste girls' school was opened by Miss Simpson in 1889\textsuperscript{27}. This was named as Simpson Memorial hall. Another one was started in 1892\textsuperscript{28} at Kakinada known as Kakinada Central girls schools and third one was opened in 1895 at Jagannaikapuram street in Kakinada known as Agnes Baskarville Memorial School.

These schools were fortunate in having the same missionary in charge for long periods. Miss Lida Pratt and Miss Murial Brothers were responsible for this work for twenty-five years. In that time Miss Edna Down and Miss Bessie Lockhart have supplied during times of furlough. Mrs. Navamani Bhaktul served as headmistress\textsuperscript{29}.

On July 7\textsuperscript{th}, 1927, thirty-one girls from ten different fields of the mission entered the first class of the Higher Elementary training school. The founding of the Training school necessitated a re-organization and three distinct departments, each with its own staff, were set up. These were the Training school, Model school (standards 1-5) and the Higher Elementary school (standards 6, 7, 8).

With the available resources a class for teachers was received every second year. As applications far exceeded the number who could be received,

\begin{thebibliography}{9}
\bibitem{26} Orchard, M.L., McLaurin, K.S., op.cit., p. 62.
\bibitem{27} Ibid., p. 221.
\bibitem{28} Craig, John, op.cit., p. 206.
\bibitem{29} Mary S. McLaurin, 25 years of 1924-1949, p. 72.
\end{thebibliography}
selection examinations were instituted. The Jubilee fund\(^{30}\) of $5,000 raised by the women of Ontario West in 1928 and a gift of $1,000 from the women of the Maritime Provinces for housing the training classes made it possible to receive a class yearly. In 1944 the "old girls" collected Rs.700 for further extensions. In 1928 the first class graduated with almost 60% pass and permanent recognition was granted by government in 1930\(^{31}\). In 1943 the school, which was qualified for Secondary as well as Elementary training, sent out its first group of Secondary trained teachers. These girls, eleven in number and high school graduates would be qualified to teach up to grade VIII. In 1950 there were 135 girls in the two sections, Elementary and Secondary of whom 106 were in the hostel.

In 1925 there were 225 boarders. In August 1929 sixty girls were ill at one time with typhoid and the school had to be closed until October. In 1932 an epidemic of typhoid, of a more virulent form, again broke out and a near panic ensued when two girls died\(^{32}\). In 1934 the Diamond Jubilee of the founding of the school saw 252 girls enrolled in the different departments.

In 1936 the three higher classes (6, 7, 8) became what is known as a Middle School. The school was named after Miss Baskerville who had given twenty years of service to the Kakinada boarding school from 1889-1909\(^{33}\).

\(^{30}\) Report, CBTM, 1928-29, p. 38.
\(^{32}\) Report, CBTM, 1929, p. 23.
\(^{33}\) Orchard, M.L. McLaurin K.S., op.cit., p. 222.
In 1944, a Domestic science specialist was appointed. She was the daughter of an old student and a graduate of Lady Hardinge College, Delhi.

In former years student fee was Rs.10, but school books were supplied. In 1948, fee was Rs.40 and students paid for their own books. The girls in Teacher training and McLaurin High School, and the Rajah's college paid the full cost of the hostels in which they live.

The charge for board for 1950 was Rs.128 a girl. The high cost of living resulted in higher salaries for teachers and increased expenditure for food for the 257 students in boarding. Money received in grants, fee and board did not cover the cost of running the institution, and to make up the difference, $7,000 was given by the women in Canada.

Bible study could no longer be a part of the regular time table so Bible classes were conducted daily after school hours. A retreat devoted to a deepening of the spiritual life of the students became a yearly event. Daily chapel service, Sunday school and church service were a part of the school life. The older girls also took part in the two weeks special evangelistic campaign held every year in the city and suburbs.

In Srikakulam Mrs. Armstrong opened a Caste girls' school in 1878\textsuperscript{34} with 10 members. In 1909, another Caste girls school was opened by Miss

\textsuperscript{34} Report, CBTM, 1878, p. 48.
Archibald with an enrollment of 104 members, in Illisapuram, school was running with three teachers, of them, two were Hindus.

In Bobbili one Caste girls school was opened by Mrs. Churchill in 1879 with an enrollment of 20-30. The school mainly consisted of caste children and some children of the servants of Christians as well. First hour of every day began with religious instruction, such as prayer and sing song. Monthly examinations were conducted in the schools by inspector. In 1894 enrollment was 45 – 60 and in 1893 attendance was 35. In 1886, boarding department was added and in 1891 the school was raised to Lower Secondary grade. It was the first school for girls in the district and government gave grant in 1884 but was paid only in 1890.

Two Caste girls schools were opened in Vuyyuru. In 1902 a Caste girls school was started with 147 girls. During Lock Harts time, the school achieved remarkable progress and two girls entered in VIII standard. In 1905, Rajah opened another Caste girls school at Vuyyuru in a coconut garden with one Brahmin teacher. But on account of various difficulties, the attendance decreased considerably and hence the Rajah offered himself to hand over the school to the mission.

35 Report, CBTM, 1879, p. 15.
36 Craig, John, op.cit., p.218
At Ramachandrapuram one school was opened in 1898. This was known as CockShut girls school\(^{37}\). The majority of the students in the school were Sudra girls. In 1936-37 seventh and eight standards were introduced.

A school at yellamanchili was started by Mrs. E.G. Smith at the request of several Hindu families with 75 boarders. The school had much influence on women.

At Rayagadda Mrs. Churchil started a Caste girls school in 1903\(^{38}\) and another at Parlakimedi by Mrs. Armstrong in 1876. These schools were entirely self supporting schools. Mrs. Barn, a resident medical missionary of Palakonda, started a Caste girls school in 1911. Miss Knowles started another school at Sompeta in 1915. And one Caste girls school with 40 students was opened at Tuni, and another school at Naupadu in Tekkali field in 1887 with 45 boarders was begun, Two schools with 96 scholars at Vijayanagaram, one school at Akividu and two schools at Vizagapatanam were started in the mission area.

By 1900, five schools were drawing government grants and the Inspectors of schools made frequent visits and inspected the schools. Caste pride gradually weakened and the Panchamas and Christian girls mingled freely with Caste girls.

\(^{37}\) Ibid., p. 231.
\(^{38}\) Orchard, M.L., McLaurin, K.S., op.cit., p. 88.
TEACHERS' TRAINING SCHOOL
FOR MEN – KAKINADA

In 1901 Mr. Craig, while in charge of the Samalkot School, added a department for training teachers. In 1912 when the High school was started in Kakinada by Dr. H.E. Stillwell this department was moved to Kakinada\(^{39}\). The missionary Principal of the McLaurin High School was also Principal of the Training school until 1946. In that year Mr. N. Jonadab B.A., B.Ed., who had been Headmaster since 1938, became Principal.

In 1938 the standard of the school was raised to the equivalent of a Normal School in Canada\(^{40}\). In 1948 the school and boarding department connected with it were moved from the High School compound to the old mission compound. The school, known as the Rakshanodaya (Dawn of Salvation) Training School was held in the mission house.

In 1950 there were 213 students, of whom 148 were Christians, of whom over a hundred were in the hostel. Bible classes and Sunday schools were held not only for, but by the students as they share in the evangelism of the city\(^{41}\).

The grant from Canada in 1950 for the school was $2,207.

\(^{39}\) Report of CBTM, 1912, p. 38.
\(^{41}\) Mary S. McLaurin, op.cit., p. 76.
HIGH SCHOOLS

The missionaries established two High schools in its mission area, one at Kakinada known as McLaurin High school and another one at Vizagapatnam.

MC LAURIN HIGH SCHOOL – 1912 – 14

Mc Laurin High school was the first and foremost institution under the C.B.M. influence at Kakinada. It was named after McLaurin, the illustrious founder of Ontario & Quebec mission in Andhra in 1874. It was built under the guidelines of General Secretary of the Mission, Rev. H.E. StillWell, in 1912 who was also incharge of higher education in India at the cost of $ 2500042. Mr. Stillwell has served the school as its first Principal. The establishment of the school was a significant forward step in Canadian Baptist Missionary history. The school enabled the Christian young people to study upto Matriculation under Christian influence and so meet the ever growing demand for educated Christian leadership.

Christian boys from any field in the Mission area were given eligibility to seek admission into the school. Initially in 1912, the 4th standard was started but in the very next year the fifth and sixth standards were added. In the beginning there were three hundred and twenty two students registered and of them, 311 were boys and only eleven were girls. Out of these students 169 were Christians 138 Hindus and 7 were Mohammadans. Boarding department was also added to the school in course of time with 128 pupils.

Staff in this school mostly consisted of Christians. There were 17 teachers in the school and of them ten members were Christians. The Theological department of Samarlakota was added to this school when it was opened. Bible study was a regular feature in the school and both Christian, non-Christian students took much interest in this study. Enrollment gradually increased year by year.

The permanent missionary Principals of the school from 1925 were Mr. R.C. Bensen, Mr. J.B. McLaurin and Mr. E.L. Quirk. Mr. A.T. Palmer, a teacher in the American Baptist High School in Ongole, was the first Head master and was followed by Mr. G.A. Samuel in 1937. In 1945 Mr. Samuel became the first Indian Principal and was given complete control of the school.

The school was a residential as well as a day school. To house 'out-of-town' Christian boys, the missionaries arranged boarding departments also with wardens in charge.

1925\textsuperscript{43} was marked by a growth in class spirit, espirit de corps, loyalty to the school and co-operation with management and staff. In 1927 the enrollment of the school was 444. The percentage of pass in the final government examinations rose from 25% to 50% and in 1942 to 52%. In 1933 the enrollment had increased to 613. Out of them, 100 student were girls\textsuperscript{44}, including twenty five from Hindu homes. In 1942 the number of girls had grown to 171, which number

\textsuperscript{43} Report, CBTM, 1925, p. 39.
\textsuperscript{44} Report of CBTM, 1933, p. 40
had fluctuated slightly in the remaining years. The total number of students in 1949 was 1,126.

The main school was a fine two-storied structure built of stone. Lack of sufficient accommodation had made it necessary to build the so-called sheds with low brick walls, palm leaf or tile roofing and stone slab floors. In 1945 the problem of accommodation and furniture was acute and work was only carried on by careful adjustment. An old bungalow, which was used for the training school, was used for High School purposes45.

In 1925 the cost of the school to the mission was $5,475. This dropped to $4,110 in 1932 and in 1947 to $2,716 and remained approximately the same figure in 1950.

The religious life of the school was strengthened by daily chapel services and Bible classes. A retreat for Christian students was held yearly in which the students from the High School were encouraged to join. The students themselves conducted Sunday Schools for non-Christian children and many of the staff moved from Christian neighbourhoods to live among the Hindus in order to further their Christian witness.

In 192646, a Teacher Training School was also organized and the first training class finished its two years course in March 1928. Sixty percent passed

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45 Report, CBTM, 1945, p. 82.
fully. Madras government granted its recognition to the school in 1930. In many cases Hindu masters urged Hindu boys to follow the teachings of Christ. It is only because of the influence of Christianity. In 1940 as per the government rule, the management of school was given to Indian teachers. Older girls continued their help in evangelistic work. Boys of Christian hostel stood first in all sports events and gained many honours in athletics as well. In 1949 the strength of pupil in the school rose to 1,126. Mr. Samuel became the first Indian Principal in 1945.

VIZAGAPATNAM HIGH SCHOOL

The London Missionary Society was first to establish High school at Vizagapatnam in 1836. This was one of the oldest Anglo-vernacular schools in Madras presidency. Dr. Daniel Lazarus was the Principal for over forty years and the school got much of its influence and reputation to him. When the Canadian Baptist Mission purchased Vizagapatnam field from London Missionary Society, this school also came under its possession in 1911, along with the student strength of 900 pupils. The annual expenditure of the school was mainly derived from the school fees and donations. Majority of the students and teachers in the school were non Christians. However, Christian practices were introduced in regular school days. These include Daily Chapel services, Bible classes etc. by the Christian trained teachers. Sunday Schools and special efforts in evangelism were carried on by Christian teachers to the students both Christian and non Christian background to bring them more closer to Jesus.

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47 Report, CBTM, 1940, p.36.
In 1925 the Board was giving a yearly maintenance grant of $1,200 and also grant for Bible teaching. Besides this, the school faced with the need of extensive repairs due to cyclone damage a year previously. Prospects of a cut on estimates for the general work made the financial outlook difficult. Under these circumstances the Board felt they would be compelled to close the school for a year while plans could be made for the future. In 1926 what was known as the High School Society was formed under the leadership of the influential persons like D'Prezer and Mr. England looked after the responsibility of upkeep of the school and provided the grant for Bible teaching. This was $400 and it rose to $550 in the course of time.

Mr. W.V. Higgins was the first missionary Principal, of the school and followed by Mr. R.E. Smith in 1928. In 1930, Mr. Rama Brahman was appointed as the first Indian Principal. In 1935 Mr. E.E. Garland, became Principal and in 1946, was followed by Mr. Prasada Rao, B.A., B.Ed., L.Th., who had been Headmaster under Mr. Garland.

Extensive repairs were made in 1927. In 1930 two classrooms were rebuilt but the ruins caused by the cyclone were not fully restored until 1934. To make this possible the teachers gave one month's salary, besides special gifts given by friends and missionaries. Over a period of five years a sum of Rs.12,000

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49 Mary S. McLaurin, op.cit., p.76.
50 Report, CBTM, 1926-27, p.100.
was spent. 1943\textsuperscript{51} was one of the most difficult years in the school's history. The bombing of the Kakinada city doing II World War was resulted in a large evacuation, which affected the student attendance. This dropped from 931 to 493 and seriously reduced the income from fees. By 1944 the school was back to two-thirds of its normal enrollment. In 1946 there were an additional 100 students and a steady rise in attendance brought the number of pupils to 1,260 in 1950.

A major problem through the years was that of accommodation. In 1948 a splendid new unit was built to house the administration offices and some class rooms. This was made possible through a legacy from Mrs. E.T. Fox and a generous gift from her children.

Daily chapel services and Bible classes were conducted to mould the character of the students of whom the majority were Hindus\textsuperscript{52}. All but four in 1950, voluntarily took Bible. Sunday Schools and special efforts in evangelism were carried on by Christian teachers and students in their efforts to bring their non-Christian companions to an acceptance of Jesus Christ as Saviour. It was not possible to gauge the influence of the school spiritually but it was very wide. Homes and individuals were reached to Christian way which could not be reached in any other way.

\textsuperscript{51} Report, CBTM, 1943, p.99.
\textsuperscript{52} Mary S. McLaurin, op.cit., p.77.
THE EUROPEAN PROTESTANT SCHOOL - VIZAGAPATAM

The European Protestant School was opened in Vizagapatam in 1923. The need arose on account of the closure of the Anglican day school by London Missionary Society which meant that all the Protestant Anglo-Indian children would only have the Roman Catholic schools to attend\(^{53}\). Due to a shifting of the Anglo-Indian population, the Timpany Memorial School in Kakinada had been sold to the Foreign Mission Board for the Seminary. The funds from this sale and interest from the Kempton-Manning Memorial fund in the Maritime Provinces financed the new school\(^{54}\). A building was rented near the Union Chapel in the very heart of the Anglo-Indian community and Miss Laura Bain was appointed as the Principal of the school as well as deaconess of the English-speaking church.

On January 21\(^{55}\), 1932 fourteen pupils registered. In three months time the number had grown to twenty-three studying in seven classes from the infants to the fifth standard\(^{55}\). In 1934 there were forty-three pupils, twenty-six girls and seventeen boys. Two extra standards were added which brought the classes up to two years short of matriculation and the permanent recognition was granted by

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\(^{54}\) Report, CBTM, 1922-23, pp.102-103.

government for the school in 1935\textsuperscript{56} to be classed a middle grade European school. In 1950 the attendance reached seventy-nine.

In 1939 the school moved into better quarters\textsuperscript{57}. Not only the buildings were better but there was ample space for a playground. These improved conditions were obtained at a lower rental through the generosity of the Anglican church to whom the property belonged.

The school was closed for Easter holidays when the bombing of the harbour took place on April 6\textsuperscript{th}, 1942\textsuperscript{58}. As the building was very near the harbour, many of the parents were afraid to let their children return at the end of the holidays, and the enrollment fell to twenty-seven. By 1946 it had grown to sixty-five, the largest attendance so far. Besides the Principal there were four assistant teachers and an Indian language tutor. In 1947 a non-missionary head-teacher was appointed and Mrs. E.L. Quirk became manager and treasurer. A retired former Inspectress of schools joined the staff in 1949. All the teachers were fully trained.

Girl Guides, Blue Birds, and Cubs have been organized\textsuperscript{59}. Bible classes and Sunday Schools were carried on. Through the school, contacts with the Anglo-Indians have been made which have given opportunities for greater spiritual service to that needy community.

\textsuperscript{56} Report, CBTM, 1935-36, p.103.
\textsuperscript{57} Report, CBTM, 1939, p. 98.
\textsuperscript{58} Report, Among the Telugus, 1943, p.52.
\textsuperscript{59} Report, CBTM, 1935-36, p.103.
The name of the school by order of the government was changed to be known as the Anglo-Indian Protestant Middle School60.

BOARDING SCHOOLS

Boarding schools were existed for the benefit of those boys and girls of Christian community who wished to study beyond the village schools61. The boarding schools aimed to impart various elements of Christian manhood, woman-hood, self discipline, good health, Christian zeal and knowledge.

The Boarding schools were not only the agencies of the educational work referred to here, but also the centers of all community service. In this connection, a boarding school in the Mission could be described as the 'power house' of the whole missionary enterprise, and a source of supplies.

A significant social change took place in the boarding school. The learning situation in the village life was replaced by the compound life which exerted stronger educational influence than family and community life. The discipline of the class room was more strict and the dormitory was carefully regulated in the interests of meeting the needs of the community at large62.

Under such strict control in an environment completely removed from family life and traditional occupational atmosphere much of village superstition and awkwardness disappeared. In fact, youth educated in this manner were so

60 Mary S. McLaurin, op.cit., p.8G.
62 A.T. Fishman, Culture Change and under Privileged, Madras, 1941, pp. 31-32.
completely isolated from such influences for long period that they were astonishingly ignorant of Hindu religious practices. Class room education loomed large in this life and points over to higher institutions of similar kind. Instruction was very formal and bookish and seldom related to daily life and needs of the compound, even much less of the village.\textsuperscript{63}

As these schools were vital for the success of the evangelistic work, the missionaries bestowed great attention upon the successful functioning of these schools.

The total number of boarding schools established by CBM were ten in number. While the schools for girls were established at Kakinada and Bobbili, the schools for boys were opened at Samalkota, Ramachandrapuram and Bimli. The schools for both the sexes were established at Vuyyuru, Akividu, Bobbili, Srikakulam and Savara Mission.

**GIRLS BOARDING SCHOOL :- KAKINADA**

Mrs. McLaurin started a school for girls as early as in 1874. She went from door to door and requested the parents who were unwilling to send their girls to the school\textsuperscript{64}. In Indian society, as per tradition, women were not allowed to learn, read and write as no man would marry a girl who could read. The people believed that it was the business of the girls to cut grass and engage in domestic duties. Further the education of girl child might delay their marriage.

\textsuperscript{63} Ibid, pp. 32-33.
\textsuperscript{64} Report, CBTM, 1875, p.21.
The Kakinada Boarding School was the first school for girls in the C.B.M. in Andhra\textsuperscript{65}. In the beginning there were only a few girls enrolled in the school but with in two years, the number has increased to 80 girls. Only the first form was introduced in the first year. between 1880-90 the number of girls joined the school has increased to 135. In 1904-06 the school was upgraded to Lower Secondary form but in the first year, of the members appeared for examination only two girls failed in optionals.

In 1926 the school has developed into a Training school for mistresses\textsuperscript{66}. On July 7\textsuperscript{th} 1927 thirty one girls from ten different fields of the Mission entered the first class of the Higher Elementary Training school. The founding of this school caused a reorganization and three distinct departments with its staff\textsuperscript{67}. They were Training school, Model school (Standard 1-5) and the Higher Elementary school (Standard 6, 7, 8); permanent recognition was granted by the government in 1930. In 1934 - 252 girls were enrolled in different departments. In 1936, three higher classes such as 6, 7, 8 came to be known as Middle school, which was named as Baskerville Memorial school in recognition of her best service of twenty years (1889-1909) in the school. School fees was increased from Rs.10 to 40 in 1944. In 1950 there were 135 girls in elementary and secondary sections of whom 106 were in hostel.

\textsuperscript{65} Craig, John, op.cit., p.173.
\textsuperscript{66} Report, CBTM, 1926-27, p.37.
\textsuperscript{67} Ibid, p. 38.
SAMARLAKOTA BOYS BOARDING SCHOOL

On the 3rd of October 1882, Mr. McLaurin opened a school with seven men and two women students at Samarlakota. At the beginning this school was named as Seminary. Next year forty students joined the school of whom five members were female students. The school offered both literary and theological teaching. Five years course was introduced in the school of which the first three years were allotted for secular study and the later two years for theological study. The subjects taught in secular study were reading, writing, dictation, arithmetic, geography, grammar and history. Each Saturday essay writing was in practice. Admission for this course was depended upon the will of the student. In 1885 the number of students increased to sixty two. Due to the death of Mr. A.V. Timpany in 1885, the school was closed for three years and it was reopened in 1888. Syllabus of secular study was arranged according to the Government standard. Mr. Stillwell was appointed as Principal from 1884 to 94 Teacher Training department was also added to it in 1901. This caused decrease of pupil for theological study. In 1912 Seminary and Theological department were shifted to Kakinada High school. The school was remained as Elementary school with boarding department for boys.

In 1925 Miss Muriel Brothers was in charge of the Samalkot Boarding school which was for boys of the seven central fields of the mission. She was

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69 Craig, John, op.cit., p.181.
followed in 1927 by Miss Janet Robinson\textsuperscript{70}. In 1941 Mr. and Mrs. E.J. Church took charge. In 1946 Mr. G. John became Principal and manager of both the school and boarding department.

In 1925 there were 190 boarders and ninety day-pupils including a few girls. Among the day pupils were Mohammedans and representatives from every class of the Hindu community\textsuperscript{71}. Ten children were from the criminal tribe and were sent by the police. In 1937 the proportion of 175 boarders to 100 day scholars was almost reversed. In 1938 twenty-one of the day-pupils were girls. In 1943 in the newly established public system of final examinations rather than promotions the results were poor. It was imperative to raise the scholastic standing. This resulted in a smaller enrollment but bore fruit in that eleven of the fourteen candidates in 1945 were successful\textsuperscript{72}. In 1950 there were 270 day students and 100 boarders and of whom majority were Christians.

Through conducting Village Sunday schools and taking part in special preaching missions the boys also helped to build the Kingdom of God\textsuperscript{73}. In 1932 the school completed fifty years and celebrated this event with sports and inspirational addresses. In 1925 the Board's grant to the school was $2,736 and in 1950 it was $1,689.

\textsuperscript{70} Report, CBTM, 1927-28, p. 82-83.
\textsuperscript{71} Report, CBTM, 1926-27, p. 76.
\textsuperscript{72} Report, Among the Telugus, 1945, p. 88.
\textsuperscript{73} Archibald, M.E., and L.M. Mitchell, op.cit., p. 27.
AKIVIDU BOARDING SCHOOL

In 1883 Mrs. Churchill started a school for girls in Akividu station\textsuperscript{74}, in memory of Mrs. Craig. Some dormitories were built for the Girls boarding school which was initially started with ten girls. Due to the furlough of Mr. Craig, there was no body to run the school and hence the school was closed for some time and girls were shifted to Kakinada. After Mr. Craig's return from furlough to India, the school was reorganized in 1886. In 1894\textsuperscript{75}, a Boys boarding department was added to the school and the total enrollment for the year was 33 of them 5 were girls. This was the first co-educational institution in C.B.M. area. In 1908 a dormitory for girls and another in 1911 of boys was built. Miss Robinson was appointed to work in this school from 1906-11. Hinman was incharge of the school from 1911-36. Girls boarding school was carried under supervision of Mr. Craig, half of the Vuyyuru students joined this school. Majority of pupils were Christians and also they were sons of teachers.

In 1925\textsuperscript{76}, the boarders in the school were 90 boys and 45 girls. In 1930 the enrollment of girls was sixty eight. In 1925 the grant given by the Boards was $1,879. In 1933 the number of girls increased to 90. In 1941 Government examination was conducted for the first time for VII standard\textsuperscript{77}. With the opening of special schools for girls at Akidu, Vuyyuru, Avanigadda the

\textsuperscript{74} Craig, John, op.cit., p. 174.
\textsuperscript{75} Ibid., p. 175.
\textsuperscript{76} Report, CBTM, 1925, pp. 7-8.
\textsuperscript{77} Report, CBTM, 1941, pp. 4-5.
school in Akidu became a Boys boarding school. Due to some reasons again Girls boarding department was reopened at the school. Mr. B. Benjamin was appointed as Headmaster. In 1949 boys were 72 and girls were 73. In 1950 the grant by the Board was $ 1806 and the total enrollment was 153 boys and 159 girls in the school. Every school day was begin with prayer. There were also girls guide and boys scout organizations. The boarders conducting Bible classes in near villages (hamlets).

AVANIGADDA BOARDING SCHOOL

Avanigadda boarding school was started in 1920 with a few members with H.B.Cross as the incharge of the school78. The number of pupil joined in the school in 1925 was 21 and it has increased to 41 in 1927. In 1925 there were three full time teachers in school. From the earliest days, the students conducted Sunday schools in the town. Every school day was begun with a prayer meeting. In 1932 with the gift of Toronto Sunday schools and friends, the school building was enlarged79. In 1946 number of pupil strength has risen to 70. Mrs. Wilton was the Headmistress of the school from 1937 and in course of time, Mr. J. Israel Andrews became the Headmaster. In 1950 there were three day girls in graduating class. In 1950, six full-time teachers were working in the school and it received $ 1282 as a Canadian grant for its good work.

78 Report, CBTM, 1921, pp. 8-10.
79 Report, CBTM, 1933, p. 12.
The students who were educated in these Boarding schools, after finishing their education secured jobs like teachers, preachers, motor drivers, clerks and subordinate railway employees. Many have thus been drawn away from the village life. Consequently those boys and girls who studied in the boarding schools had no intention of living in their native village except when they had to work as a teacher or preacher. Thus the students who studied in the boarding schools had the opportunity to escape from the traditional degradation of their caste and emerged as a new society.
THE JEEVANAMRUTA SEMINARY

In 1874 Mr. Timpary vigorously advocated the training of Indian Preachers and in 1882, the Seminary was opened in Samarlakot by Mr. John McLaurin. During the Semi-Jubilee of the school in 1907 nearly 1,000 men and women had gone out from it to serve the churches. In 1912 when the High school was opened in Kakinada, the Theological department was transferred to it and continued so until 1920. In that year CBM Church has entered into co-operation with the American Baptist Mission at Ramapatnam, the work was forwarded to Union institution located at Bezawada\textsuperscript{80}. The present Seminary was opened in the Timpany school in Kakinada in 1926 and became the Jeevanamrutha Sala Seminary, or School for Eternal life.

A special course for the wives of married male students was conducted by the Principal's wife, Mrs. Banumathi. There was also a reorganized Bible course of a year for boys who were receiving mission help before they entered high school. In 1946 the Seminary was affiliated to the Serampore in the L.Th. course. One of the students of the Seminary secured the Senate's prize for Bible knowledge. The Practical training to the Seminary students was given in Kakinada field which was used as a field of exercise and experience. The Seminary students use to preach in the city during week ends and used to spend their time in the village churches. The conduct of Sunday schools and pastoral care were the part of the practical training.

\textsuperscript{80} Orchard, M.L., McLaurin, K.S., op.cit, p. 313.
Eva Rose Yark Bible Training school: Tuni

The need of a school in which women could be trained as Bible women had been long and keenly felt. In 1922 such a school was temporary opened by Miss Winifred Eaton in Palakonda. At the end of two years four promising young women were sent forth as the first graduates. It was Mrs. Eva Rose Yark who gave the required financial support to establish a Bible Training school for women and hence it was decided to locate the school in Tuni and named it after Mrs. Yark. On March 12th 1924 the first batch of Bible women was started. The building meant for the purpose was also used for colleges for students with all the amenities such as teachers etc. Miss Eaton continued to be the permanent Principal until 1942 when Mattie E. Curray followed her in that position.

In 1930 two more cottages were built as the accommodation was not sufficient. In 1934 the Maud Mathews scholarship was founded by the women of Ontario West in gratitude for her long year of faithful service given by Mrs. Mathews as President of their Womens Foreign Missionary Society. This scholarship was given to girls taking the above course. In 1942 a small rectangular building was built through a special gift as a prayer room. It was dedicated in 1947. New books were added to the school library with the

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81 Ibid., p. 312.
82 Report, CBTM, 1942, p. 89.
83 Report, Among Telugus, pp. 95-97.
Crowell Memorial gift of $200 for 1950. The cost of maintenance of the Bible Training school came to $2603.

In 1934 a course in Evangelism and practical work was begun. Bible teaching in the Zenanas of the town was to be carried on during the rains. Preaching in the villages was also conducted during the cold seasons. In 1938 the teaching of the adult literacy temperance and hygiene became a part of the training. In 1941 a new course was introduced to teach how to help new converts and enquirers. In 1947 a Refresher course was held to those who had been graduated five years ago and 22 attended for three weeks.

Since 1926 the Widowed mothers, who were taking training were allowed for the first time to bring their children who were too young to go to boarding school. In 1930 nearly half of the entering students had studied as far as high school. In 1932 the first student with High school standing was received. In 1941 there were three in the advanced course which is taught mainly in English. In 1949 there were thirty girls in the Bible Training school of whom two were from Brotheren Mission. Through the year the lower grades have been gradually growing smaller and in 1950 there are 16 girls in the higher course and two in the advanced.

The educational enterprise was an integral part of the Canadian Baptist Mission in the Telugu region. The schools run by the Mission were

84 Report of CBTM, 1938, p. 89.
popular. There were oppositions to the CBM schools because of the religious instruction, but the hostility did not take any organized movement except on a rare occasion. The schools in the rural area were extremely successful. They were able to get the financial and local support of the Hindus in the area. The Canadian Baptist Mission earned the good will of the people on many occasions. Thus, over a period of more than hundred years, the CBM did creditable service promoting education among the Indian Christians who in turn served to impart Gospel to the non-Christians.

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