Chapter II
Kashmir has always occupied a place of pride in the world of letters. This fact has been widely accepted by the scholars and travellers since early times to date. Alberuni states, "Kashmir is the high school of Hindu sciences". Sir George Grierson, an eminent European scholar and linguist, comments that "this small Valley have issued master pieces of history, poetry, romance, fable and philosophy". Kashmir was for centuries the home of Sanskrit scholars who flocked to Kashmir from distant lands in search of


2. Sir George Abraham Grierson is the great authority on languages of India. He has given to the world his magnum opus in some 20 volumes of the Linguistic Survey of India, (1903-1928). It is his monumental work.


learning. Many of them settled here permanently. During the Muslim rule in Kashmir education was greatly encouraged.

The Veharg, Temples, Mosques, Khanqahs and Sakivas were centres of spiritual learning. The Hindu students were taught at the Kothahalas attached to temples, while the Muslim students were taught at the Hakteba and Madrasas attached to mosques. There were also the private schools called Kothahalas. The educational institution of both Hindus and Muslims were provided grants and

5. Census of India, 1921, pp. 154-155.

6. J. L. Seru, History and Growth of education in Jammu and Kashmir, Srinagar, p. 20. It is said that Sultan Skinder (1389-1413) and his son Amin-ud-Din (1420-1470) gave great fillip to the education of the people.

7. Ghulam Hassan Khan, The Kashmiri Muslim, Part II, Srinagar, 1937, p. 39. "The Muslim sages and priests trickled into Kashmir from Turkestan as well as from the Indian sub-continent and created small cells of learning at and around their places of sojourn. As time passed these cells took the forms of masjid, khangah and sakiva".


10. Ibid.

presents both in kind\textsuperscript{12} and cash\textsuperscript{13}; by the rulers and messes alike. The teachers were also given presents by the parents of students\textsuperscript{14}. The teaching had become almost a hereditary profession\textsuperscript{15}. The students were taught reading, writing and a little arithmetic\textsuperscript{16}. During medieval times the Persian works like \textit{Gulistan}, \textit{Hayatnama}, \textit{Farima}, \textit{Hami Haq} and \textit{Skander-name} were taught to the students\textsuperscript{17}. The medium of instruction for the Hindu boys was Sanskrit and Persian, while the Muslims received instructions in Arabic and Persian. Education was imparted on traditional lines\textsuperscript{18}. Persian was the court language of Kashmir since medieval times till 1907, when it was replaced with Urdu\textsuperscript{19}.

\begin{thebibliography}{19}
\bibitem{13} Perikh-i-Kelen, \textit{ibid.}, ff. 197 and 281.
\bibitem{14} The teachers got presents from the parents of the students on the eve of introduction of new books or at the time of the investiture of their sacred thread or when they got married. Charles Cirdlestone, \textit{Memorandum}, \textit{ibid.}, p. 101; Margopal Voul, \textit{ibid.}, p. 228. The famous Sanskrit scholars were Pandit Ramodhar Naim and Sahib Ram Pandit whereas in Persian Mirza Ahmad Husbool was a scholar worthy of praise.
\bibitem{15} Cirdlestone, \textit{Memorandum}, \textit{ibid.}, p. 8.
\bibitem{16} \textit{ibid.}
\bibitem{17} \textit{ibid.}
\bibitem{18} Ayed Nurullah and J.F. Neik, \textit{A Students History of Education in India}, Bombay, 1951, p. 19.
\bibitem{19} Jammu and Kashmir Archives, File No. 27-2-6 of 1967, (Jamvat), General Department.
The following table shows the number of students in Kathshelas and Madrasas in Srinagar in the year 1872.20:

<table>
<thead>
<tr>
<th>No</th>
<th>Institution</th>
<th>Veda and Sanskrit scholars</th>
<th>Persian scholars</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Kathshela of Srinagar</td>
<td>75</td>
<td>--</td>
<td>75</td>
</tr>
<tr>
<td>2.</td>
<td>Madrasa of Nawakadal</td>
<td>--</td>
<td>192</td>
<td>192</td>
</tr>
<tr>
<td>3.</td>
<td>Madrasa of Maharajgung</td>
<td>--</td>
<td>68</td>
<td>68</td>
</tr>
<tr>
<td>4.</td>
<td>Madrasa of Rainaweri</td>
<td>--</td>
<td>71</td>
<td>71</td>
</tr>
<tr>
<td>5.</td>
<td>Madrasa of Pisha Koul</td>
<td>--</td>
<td>51</td>
<td>51</td>
</tr>
<tr>
<td>6.</td>
<td>Madrasa of Basant Bagh</td>
<td>--</td>
<td>154</td>
<td>154</td>
</tr>
</tbody>
</table>

Madrasas at Maharajgung, Nawakadal and Basant Bagh have been named as government schools in the Administrative Report of 1873.21 The above figures clearly show that Kashmir was backward in the educational field. Even the Administrative Report of 1873 which was the first of its kind in Jammu and Kashmir state testifies to educational backwardness of the people of Srinagar.22

---

22. *Ibid., p. 63.*
The Dogra rulers particularly Gulab Singh and his successor Maharaja Ranbir Singh paid no attention towards the education of their subject. They wanted to keep them ignorant and did not like that their subjects should develop political consciousness. Maharaja Ranbir Singh instead of opening schools in his own state contributed a sum of sixty-two thousand and five hundred rupees towards the establishment of the Punjab University. Here we could infer that the Maharaja was not against education but was against the education of his subjects. However, he introduced some measures in the education of his subjects. But these measures were like drops of water into sea. It is not out of context to mention here that the main object of the Maharaja was to establish the Pathshala and a library of

22a. Arthur Drinken, *The Wrongs of Kashmir*, Berkeley Square, 1867, p. 23. The author records that "The Raja will not allow education thereto but to blind us, sends a few thousand rupees occasionally to our Punjab schools. The Cashmirees are not allowed to improve in any way by the raj..."

Jammu and Kashmir Archives, File No. 266 of 1964, Political Department.


24. In 1873 H.H. His Highness supported three Pathshalas at Chakradal, Maharajparg and Jasent Bach. The government also spent Rs. 35,372 on education—out of it Rs. 11,875 were spent on the pay of teachers, Rs. 1,567 were spent on the maintenance of institutions, Rs. 2,268 on free rations Rs. 19,661 for scholars, Rs. 40 as rewards, Rs. 1,137 for purchasing books for the use of scholars. Besides an amount of Rs. 22,238 was spent on translation work—from English into Sanskrit and Sanskrit into Arabic. See Administrative Report of 1873, pp. 63 and 64; (Report Jammu on the Administration of Jammu and Kashmir for 1922-30, Jamvat, 1873-74, pp. 63-64, Urdu).
Sanskrit learning. It is to be remembered that the educational institutions that existed before the coming of the missionaries provided mainly preliminary instructions, therefore, these institutions could not be classified among the institutions engaged in promotion of general education in modern education.

It was in the second-half of the 19th century that modern education began to be impacted in Kashmir with the advent of the Christian missionaries. It was during the year 1881 that first mission primary school was established in Srinagar by Rev. J. J. Boxey. But G. H. B. Sufi says that in 1880 educational work was started by Rev. J. H. Knowles and considerably developed by Rev. C. S. Tyndale Biscoe in 1890 and onwards. Tyndale Biscoe in his book, *Kashmir in Sunlight and Shade* says that it was J. H. Knowles who was the founder of modern education in Srinagar, but he states that


Knowles arrived in the city in 1881. Be it as it may, the missionaries soon after their arrival in the Valley established schools and hospitals with a view to trace as what were the factors or improving the lot of people of Kashmir. It is worthwhile to trace the causes that attracted the Christian missionaries to Kashmir.

The foremost cause to start missionary work in Kashmir was the intention to convert Kashmiris to Christian faith. Rev. Morrison in his famous paper on educational work in India states that "one principal, however, is that missionary education should be so conducted as to unfold and commend the essential truths of Christianity to the minds of the pupil, and produce as its final result a basis of Christian culture. Education emphatically must be the handmaid of religion. Christ must be the master spirit of educational progress if India or any other mission field is to receive the highest benefit from the establishment of educational facilities."

30. ibid., Biscoe, Fifty Years Against the Stream, Mysore, 1930, p. 1.
32. Rev. Morrison, Educational Work in India, during the Queen's Reign. A paper submitted to C.P.R. London, as quoted in Dennis, op. cit., p. 2; C. B. M. Intelligencer, April-May, 1872; Missionary Review of world, July, 1910. The correspondents on Christian education of the world missionary conference 1910, agreed in emphasising this aim of education and jointly recorded that real purpose of educational missionary work was not merely to educate, not merely to remove obstacles and break down barriers, but to win their pupil to Christ. See Report of Commission on Christian Education, submitted to the World Missionary Conference, 1910, p. 16.
This fact becomes clear when the Christian missionaries opened a number of schools and dispensaries in the Valley. They tried to offer job opportunities to the people in hope of converting them. Dr. Ernest E. Neve states that the "medical mission have, however, this advantage, that they not only relieve distress, and demonstrate the nobility of service, but they also help in a very successful way to make the ideals of Christian faith acceptable to the people." Mr. Almasie while giving medical advice distributed religious tracts, among the patients.

Secondly, the socio-economic condition and the system of educational situation were far from satisfactory in Kashmir and these conditions, paved the way for change. The appalling condition of the people, who suffered both at the hands of the rulers and their religious heads, in the socio-economic, educational and political context offered temptation to the missionaries, to launch their programmes of reform.


36. National Archives of India, John Collect to Sir J. Wallace, Foreign, Extl. 13, Oct., 1887, Nos. 223/226 (22) Foreign, Sec. to March, 1887, Nos. 81-84; 3, Ltisbet to the Secretary of Govt. of India, Foreign Sec. 5, April 1889, Nos 80-98, p. 7; Lawrence to Lisbet, Foreign Feb., 1891, Sec. to, Nos. 195-326, pp. 22-23; Henreys' note foreign, Sec. to, Mar. 1883, No. 86; Foreign Sec. 29 Jan., 1848, Nos. 01.42; Despatch to Secret Committee-Foreign 22 Jan., 1838, The India we Served, p. 128.
Thirdly, the British who resorted to Kashmir and those that were based in the Punjab soon became aware of the work that had already been done by the early missionaries in Kashmir. The missionaries had taken little time to realise that in ancient times Kashmir had been the centre of Buddhism and subsequently this faith had been superseded by Islam. The missionaries hoped that they too might receive an equally warm welcome from the Kashmiris. They further hoped that Gospel of the Jesus would find a fertile soil in Kashmir.

Fourthly, the geographical position of Kashmir gave added temptation to the missionaries to initiate their scheme of reforms in Kashmir which, they, hoped would in course of time serve as a base for their missionary activity in adjacent countries like Tibet, Yarkand, Afghanistan and Turkistan.


Last but not least, the missionaries cherished the hope that if the people of Kashmir were converted to Christianity, they would become great evangelists in Asia.  

It were these factors that brought the Christian missionaries to Kashmir. According to Biscoe the aim of the missionaries was to preach the Holy Book and their method was to be persuasive. To achieve success in their work the missionaries had to produce practical results by serving the people.  

Mr. Biscoe further says that there was no sphere better than the education where the missionaries could show tangible results. As such the missionaries concentrated their efforts on educating the people of Kashmir through a net-work of mission schools set-up by them. The other field where the missionaries performed a yeo-men's job was public health particularly the maternity care. In these mission schools emphasis was sought to be laid on the development of the personality of the child covering its physical, intellectual and moral aspects.

---

40. Ishaq Khan, op. cit., p. 123. Moorcraft had expressed the same view when he had visited the Valley in the early nineteenth century. He had observed that "I am convinced that there is no part of India where the pure religion of the Gospel might be introduced with a fairer prospect of success than in Kashmir."  


42. Ibid., p. 114.
Establishment of Mission in Kashmir

In the year 1854, Robert Clark, who had established the Amritsar Mission earlier engaged in an exploration of Kashmir, Ladakh, Iskardbo and the other areas of western Himalayas. The work was commenced on April 20, 1854. Its object was to preach the Gospel in the countries beyond. And the second object was to measure the extent to which the missionary activity had already been done in these areas, and to see how far and in what circumstances and conditions that work could be recommenced and carried on with the greatest human probability of success. However, it should be remembered that the men responsible for starting a mission base in Kashmir before Robert Clark was Ippolito Besideri and Manuel Kreger who had come to Kashmir in 1715. But instead of staying in Kashmir, they had gone to Len and learnt Tibetan. They later succeeded in establishing a mission centre at Lhasa.

42b. Ibid.
42d. Ibid., p. 126.
Robert Clark and Martyn Clark accompanied by two Indian Christians entered the Happy Valley on May 20, 1854 via Rajouri and Poonch. Maharaja Gulab Singh gave them a friendly welcome. He is reported to have told the missionaries that "my subjects in Kashmir are very bad. I am sure that no one can do them any harm. I am rather conscious to see whether the Padri Sahib can do them any good." On return from Kashmir Robert Clark steadfastly represented the needs of the Kashmiri people to the Christian missionary society in London. In 1862 the idea of establishing a permanent Christian mission in Kashmir came up for serious consideration. A proposal was made to the Church missionary society in London to extend missionary work to Kashmir on humanitarian grounds and evangelic work. A large amount of £14,000 were collected as contribution. Out of this amount the contribution from the then


42b. Robert Clark of the Punjab, p. 102.


44. Ibid., p. 169. The proposal was signed in Punjab by Sir E. Montgomery, Sir Donald Macleod, Sir Robert Edwards, General Lake, Mr. R. E. Gurney, Dr. N. K. Craven, General Crofton, and almost every leading officer then in Punjab. Daughters of the Viceroy, p. 206. S. L. Beru, M. C., p. 46.

Lieutenant Governor of the Punjab, Sir Robert Montgomery, was one thousand rupees. Meanwhile the Christian missionary society in London accepted the proposal. Mr. Clark and Mr. Smith of Benares were appointed in 1863, to open the mission in Kashmir. Mr. Clark recommended that in every large town a good English education should be offered, and no time or pains should be spared in performing the task of educating Kashmiris. He also wrote to the Earl of Elgin, the Viceroy and the Governor General of British India, seeking permission to stay in Kashmir throughout the year. The Secretary to the Government of Punjab in his reply to Mr. Clark's letter dated January 14, 1864 gave him the permission to stay in Kashmir at his own risk.

It was first of all decided to establish a hospital for the sick and the needy people of Kashmir, as innumerable men and women died prematurely because of ordinary ailments. They could

47. Henry W. Clark, Robert Clark of the Punjab, London, Andrew Helrose, 1907, p. 175.
48. Robert Clark, Speech on School at the Punjab Missionary Conference held at Lahore, 1862-63, p. 44.
49. C.M.I. Intelligencer, Vol. CV, 1864, Article, Cashmere, p. 141, Jammu and Kashmir Archives, File 30; 1229, Political Dept., The British Government had sought Maharaja's special permission for two Christian missionaries who desired to work in Ladakh, and other hilly areas in 1854.
51. Earnest F. Neve, A Crusader in Kashmir, London, Jeely Service and Company, Ltd., p. 70. In Kashmir the mortality in childbirth was appalling. Nearly half the children died in infancy. Epidemic diseases like typhoid, enteric fever and smallpox were rampant. Awful visitation of cholera occurred from time to time.
not receive adequate treatment from the Hakims who were largely unskilled, un-trained and ignorant. There were no hospitals or dispensaries or even a health centre run at the government expense for the ailing public.

Mr. Clark, a staunch advocate of medical mission faced the many impediments which the government put in his path of carrying out his medical work. Chulam Hassan, a Kashmiri merchant had given his house to Christian missionaries on rent, but the government forced him to abrogate the agreement. As the government failed in its attempt, they organized a mob to oust the missionaries from the house occupied by them. The government also threatened to set on fire

---

52. Ibid., p. 152.
54. Martyn Clark, op. cit., p. 236.
56. Ibid., p. 193.
57. Ibid., p. 194; National Archives of India, Letter from Robert Clark to F. W. Cooper, Officer on Special duty in Kashmir, dated 25th April, 1864, (Foreign and Political, July, 1864 Nos. 79-81). Near about 1000 to 1,500 people mobbed the house.
the house of Chulam Hassan. The people were incited and they hurled stones at the house. However, Messers Budge and L. Reilly, went to the mission house to protect the unarmed missionary together with his wife and children. Later, attempts were made to isolate and cut-off all approaches to the mission house. When all the attempts of the government failed, the Maharaja filed a complaint with the Resident. But Robert Clark had a firm will. On 18th April he opened a school in Srinagar despite the opposition of the authorities. This school was later on abandoned. On May 2, 1864 Mrs. Clark opened a dispensary in the city which ‘speedily attracted patients in crowds and the homes of people were thrown open to Mrs. Clark’. However, it should be remembered that the people were not hostile to the mission.

58. Ibid. See also Robert Clark, op. cit., pp. 168-169.
59. Martyn Clark, op. cit., p. 195; Earnest F. Neve, op. cit., p. 68.
60. File No. 1254, J&K and Kashmir Archives, Political Department.
61. Martyn Clark, op. cit., p. 213.
63. Dr. Ishaq Khan, op. cit., p. 127.
In 20th November, 1864, Mr. Clark decided to leave Srinagar. His house was occupied the moment it was vacated with the departure of Mr. Clark and Mrs. Clark, the dispensary and the school also closed.

Dr. William Jackson Elmslie was appointed in 1865 as the first Medical Missionary to Kashmir. His life was hard and difficult for he had no hospital, his operations being performed under the trees. The then Maharaja also issued order that the people were not to visit the doctor. Soldiers were stationed around to keep the people away as the sick persisted in coming for relief. Several patients suffered imprisonment for disobeying the orders of the authorities. But inspite of this the people received medical relief and in the following year the number rose to 3365. In 1867 the number dropped to 730 but again in 1868 the number increased to 4450.

64. C.M.I. Intelligence, Vol. II, (New Series), 1866, Report on Cashmere, p. 240; Martyn Clark, Mr. cit., p. 229; see also National Archives of India, Foreign and Political, September, 1864, Nos. 74-76.

65. Dr. Ishaq Khan, Mr. cit., p. 127.

66. Martyn Clark, Mr. cit., p. 240; W. J. Elmslie, Seed Times in Kashmir, London, 1875, pp. 96-97; Cashmere (Samp alleged India), p. 11.

67. Kashmir in Sunlight and Shade, p. 240; Robert Clark, Mr. cit., pp. 170-171; S. N. Gadr, Mr. cit., pp. 7 and 18.

68. Ibid.

69. Ibid.

70. Earnest R. Newe, Mr. cit., p. 19.

70a. In 1867 Maharaja Ranbir Singh appointed Intelligence Department to enquire into the working of missionaries, Jammu and Kashmir Archives. File No. 353 of 1867, Political Department.

71. Ibid.
Dr. F. lmslie died in 1872 and was succeeded by Dr. Theodore Maxwell. Dr. F. lmslie cured thousands of Kashmiris and thus did an immense amount of good work. Commenting on the influence of his work, Dr. Ernest Neve writes, "the opposition of the state authorities had been, to a considerable extent overcome, the confidence of the Kashmiris had been won, and an immense amount of relief had been afforded to sufferers... As an indirect result of the Medical Mission, the first Kashmir state dispensary had been started and this was the forerunner of the present extensive Medical Department.

Again Dr. F. lmslie's interest in education resulted in the commencement of the first state Arabic school. This school was exclusively for the sons of those who might be called the nobility of Kashmir.

During the time of Dr. Theodore Maxwell, the opposition, at the hands of officials, had considerably gone down. Dr. Maxwell in 1874 wrote to the editor of the Church Missionary Gleaner, that no opposition was raised by the authorities to any medical work.

---

76. Ibid., Fifty Years against the Stream, p. 1. History of Urncar p. 129. Dr. F. lmslie himself contributed to Kashmir literature and prepared the first Kashmiri dictionary.
Indeed a considerable number of sepoys came as patients. I am glad to say that this pleasant state of affairs continues. I have received nothing but the greatest kindness from H. H. the Maharaja and his officials, he has built me a house to live in. In 1874, Maharaja Kabbir Singh granted to the Christian Mission an ideal site—a Rustum Geddi Hill near the Dalgate. A building was also erected by the Government on the spot. After Dr. Theodore Maxwell came Dr. Downes and Reverend Wede. It was in 1880 that Dr. Arthur Neve took over, later his brother Dr. Ernest Neve also joined him. They carried on the work for a long time together.

The movement of moral and material uplift received impetus when Church of England Zenana Missionary decided to lend a helping hand in Kashmir work. They maintained a hospital at Rainaweri, Srinagar at the annual cost of Rs. 9,700 which catered to the needs of women and children. The out-patients numbered 6,164 during the decade while the in-patients totalled 569. Among the lady missionaries whose devotion to the cause of women's health deserves to be


recorded are Miss Butler, (a lady doctor), Miss Rene Petrie and Miss Butler (trained nurses). They laid their lives while on duty in the Valley.

At Anantnag, the Society had also maintained a women's hospital. The out patient department of the hospital treated about 25,000 patients annually, while the in-patients numbered about 200 on the average. Besides this the Roman Catholic mission at Srinagar maintained a High School and a dispensary. The Merewin Mission at Leh with a branch at Khasha maintained a hospital and an orphanage. By (1896-97) there were fifteen dispensaries in Kashmir province. All of them, except that of 'Azeffabad, were placed in a fairly satisfactory condition. The total number of indoor patients admitted and treated in the Kashmir province was 863 against 851 of the previous year. The aggregate attendance of indoor patients was 12,681, showing a daily average of 34.47. Rural medical aid was also provided by doctors while on tour and trekking long distances.

81. Ibid.
82. Ibid.
83. Ibid.
84. Ibid.
86. Ibid.
The approbation of the Kashmiris to the regeneration plans and the ever-growing popularity of the medical work, encouraged the Christian missionaries to pay attention to the staggering problem of mass illiteracy. Meanwhile they drew up plans for founding a school in Srinagar and forwarded the plans to C.M.S. in London. The proposals of the Christian missionaries to found schools in Kashmir were approved by the C.M.S. in London. It was in 1880 that Knowles revived the educational work which had been ignored or was over shadowed by the missionaries because of their other urgent involvements such as cholera and other epidemics. Knowles gathered a number of boys and youth who displayed some eagerness to learn the three's, but again the problem of school building was most pressing. It is stated that Clark's first school was abandoned in 1884 owing to the difficulty. So the foundation of the school was

42. Kashmir in Sunlight and Shade, p. 244.
41. Kashmir in Sunlight and Shade, p. 263.

The number of boys who joined at the first instance was five. Among them was Pandit Anand Kouli known also as Anand Kouli Bemzai, the author of Kashmir Pandits and the Geography of Jammu and Kashmir State, and several others learned papers, and Pandit Narain Das, Pandit Narain Das was nick named as Neerjan. Neerjan in Kashmiri means boat and indeed Narain Das was earned the epithet for being the owner of first house-boat in Kashmir. See Pandit Anand Kouli, Geography of Jammu and Kashmir State, p. XXXVII; Fifty Years Against the Stream, p. 1.

laid on the hospital premises in Srinagar. But the attitude of the government towards the mission school was as hostile as before. As a result the school could not enroll a good number of students till 1883. In 1890 the school was shifted from the hospital premises to a large house and compound on the river bank in the centre of the city (Fateh Kadal). As a result of this, the number of students increased to about 200 in the same year. Mr. Knowles was assisted by Rev. C. L. E. Burges, A. H. Lyndale and by some Kashmiri teachers. Rev. C. L. E. Burges instructed the staff and students in Mathematics. A. H. Lyndale introduced


94. Ishaq Khan, op. cit., p. 146. See also File No. 286 of 1864, Jammu and Kashmir Archives, Political Department.


96. Ishaq Khan, op. cit., p. 147.


99. Ibid., A. H. Lyndale was M.A. of Magdalen College, Oxford, he was a cousin of cannon Lyndale Socoe.

100. Ibid.

101. Ibid.
technical education, thus breaking the Muslim carpenters' ring which prevented them from teaching Brahmins their trade. But the parents of the students prevented them from learning this trade.

Miss Helen Burges taught the school staff the kindergarten system. But this system created doubts in the minds of parents, several of them removed their sons from the school on account of it. They said, "we send our children to school to learn and not to play." Besides, there were many other leading missionaries who devoted themselves to the cause of education in Kashmir. Rev. Dr. Lucy rendered very valuable service in the development of the educational institutions in Srinagar city. Under the able and dynamic leadership of Canon Syndale Bisbee, Rev. Dr. Lucy profounded and beautifully explained the purpose of missionary education in Kashmir and several developments in the field of education in the rest of the country.

When Rev. C. F. Syndale Bisbee, the unforgettable benefactor of the Kashmiris, joined the school in 1891 A.D. to assist Rev. Knowles, there were no less than 250 students on its rolls. Almost

102. Ibid.

103. Ibid.

104. Ibid., pp. 250-61.

105. Ibid.

106. Ibid. Still Serving on in Kashmir.


108. Kashmir in sunlight and shade, p. 263.
all of them were Kashmiri bandits. Under his leadership
class-room atmosphere completely changed. Better methods of teaching,
various subjects through proper teaching aids were introduced.
Games like football, hockey, cricket and atheletic, boxing, hiking
and swimming were given equal importance in the students' work.

However, it should be remembered that parents of the students
unsuccessfully resisted the games and other exercises on the basis
of advice given by astrologers and such other elements as had control
over the society.

The Maharaja also made a number of diplomatic efforts to
oust Mr. Bisbee, who was at the helm of affairs and was a committed
teacher and reformer. A letter sent to the headquarters of the
Church Missionary society shows how strongly atheletic were opposed.

109. Ibid., p. 265.
110. School Log, Still raging Away in Kashmir, p. 85. The following
is one of the various such letters received by the Principal
of Mission School.

Most respected Sir,

I most humbly and respectfully beg to bring to your
notice that my son, Sree Ram, student of II Primary is strictly
prohibited by astrologers who have examined his horoscope from
joining any play party etc. I would request you kindly, keep
him exempt from joining the playing teams and boating etc.
I beg to remain sir,

Your's most obedient servant
Makund Ram Bhan.

111. Jammu and Kashmir Archives, File No: 349/A Political
Department.
"We the inhabitants—Hindus and Muhammadans of Kashmir want this, that if Mr. Bisceoe is allowed to remain in Kashmir as a principal of the school, not a single boy will attend it, and the society have to close it for good... Therefore, please transfer Mr. Bisceoe for he is exceedingly a bad man, illiterate, deceitful, illmannered, uncultured, cunning and a man too fond of cricket."

Regardless of indifferent attitude of the Kashmiri society and the tough opposition from the government of Maharaja, Bisceoe induced a spirit of manliness among his pupils who did yeoman's service during floods, rescuing families which were stranded on the roofs of rickety houses or small patches of dry ground. Bisceoe also struggled against the custom which forbade Hindu widows to remarry. It was in 1728 that the a Brahman widow was married through the good offices of Bisceoe. The Pandit teachers of the mission schools married widows. Bisceoe also started a pension fund for the widows. In late 1940's the fund helped thirty widows.  

112. Fifty Years Against the Stream, p. 23; School Log, Jerry Building in Kashmir, p. 17; Jammu and Kashmir Archives, File No. 189/L-103 of 1968, Political Department.
113. F. M. Hussain, op. cit., p. 102.
114. Beyond the Frontier, p. 253; School Log, Thirty Years in Kashmir, p. 305.
118. Ibid., p. 97.
By the end of 1330, jubilee year of the church mission school, many of the hurdles were overcome. The boys and the society learnt that swimming was an useful art for self-protection and saving life. They had learnt to help and honour women. They gave a helping hand to the needy and the sick and had learnt the dignity of labour and that honest labour was worship. Concluding the story of the noble work of Mr. Biscoe, Sir Henry Sharp remarks, "under the management of Rev. C. E. Rydale Biscoe the school has developed a remarkable espirit de corps and the utmost care is devoted to physical instructions, to the encouragement of manliness and to the cultivation of civic virtues. With his record of life saving and other public benefits the school is an important asset to Srinagar and holds an unique position."

Girls education

The success of the missionaries with the boys school made them to persuade the parents to educate their daughters so that they could become good mothers. The missionaries did not receive much cooperation from the parents. However, in spite of the general

120. *Fifty Years Against the Stream*, p. 78.
121. Ibid., p. 38.
antagonism of the people they established a girl's school some where in 1893-95\textsuperscript{123} at Fateh Kadal\textsuperscript{124}. Some parents were persuaded to send their daughters to the school and a few students were enrolled. But there was a great murmur in the locality. The people believed that the missionaries were going to pollute the minds of young girls with impure ideas. "The girls who were brave enough to attend were very timid", writes Mr. Biscoe, "and their parents were some what on the shake, as public opinion was very much against them\textsuperscript{125}. With great patience the missionary ladies opened the school, but the public jury was so great that the school once established had to be closed. On the first annual day of the school a few European ladies were invited to attend the function. As soon as the guests arrived shouts were raised, from outside the school, that the European ladies had come to kidnap the girls. People gathered in numbers and confusion arose. The school building was pelted with stones and the girls were asked to jump out of the widows. In minutes the school got emptied of its inmates and the function was abandoned\textsuperscript{126}. After some time the school was re-opened. "Among the heroic souls who braved the roughest weather in making girl's education acceptable in Kashmir were Miss Churchhill Taylor, Miss Stubbs and Miss Goodall\textsuperscript{127}.

\textsuperscript{123} Daughters of the Vitasati, \textit{op. cit.}, p. 211.
\textsuperscript{124} Ishaq Khan, \textit{op. cit.}, p. 151.
\textsuperscript{125} Kashmir in Sunlight and Shade, \textit{op. cit.}, p. 257.
\textsuperscript{126} Ibid.
Miss Fitze was the first C. M. S. workers who started the first girls school in Kashmir in October, 1912, known as Abereigh Mackey Memorial School. But the Hindu girls numbered less on the roll calls of the school. Miss Fitze learnt Kashmiri language and taught her girls in Kashmiri. She was the pioneer of women education in Kashmir. The second primary girls school was opened at Habba Kadal in Srinagar, in 1913. Dr. Kate Knowles, daughter of the founder of Mission School, Rev. J. H. Knowles, started this school apart from her medical work. The next year saw the rapid growth of schools for girls. At Anantnag, Miss Coverdale of C. M. S. ran a school with hundred girls on its rolls. By 1916 the girls were seen coming better than ever before and mothers actually eager about their learning.

These schools were run by the missionary society, London, and by the end of first decade of the twentieth century, the missionaries belonging to the C. E. S. M. S. (Church of England Zenana Missionary Society) who mostly worked among the women came to

128. School Log, Jerry Building in Kashmir, p. 31. The Hindu girls thought it impure to attend the school after they had attained 12 years of age.

129. School Log, Jerry Building in Kashmir, p. 11.


join the Kashmir mission. During the principalship of Miss Mellinson the school under-went a radical transformation. With the passage of time women's education had progressed, and by 1941 it had gone up to 10.7% of the total population of women in Kashmir.

The subjects taught were English, Urdu, Persian, General knowledge and Mathematics. Hindi was also introduced by arranging a master to teach the subject. Besides, arts of basket making and embroidery were also taught. Moreover, laundry and cooking received much attention and the girls learnt to weave some woollen bags and mats.

Impact of the Christian Missionaries:

The Christian missionaries introduced a system of education in India and afterwards in Kashmir which brought about a great change in the history of Kashmir. It heralded the dawn of new era in the annals of modern Kashmir.

References:

138. Ibid.
140. Ishaq Khan, op. cit., p. 147.
To begin with, the western education in Kashmir gave a blow to the indigenous educational institutions, such as, Maktabs and Fathahalq.\footnote{Thakur Dass, \textit{op. cit.}, p. 250.} It gave birth to the state schools in Kashmir. The Girl's Mission School was the forerunner of women education and once the ice was broken, the other private educational societies joined the race in opening modern schools in Kashmir.\footnote{Ibid.} The syllabus taught introduced a sense of manliness among the students and created a new consciousness in them. They learnt that swimming was an useful art for self protection and saving life. They had learnt to help and honour women. They gave a helping hand to the needy and sick\footnote{Fifty Years Against the Stream, \textit{op. cit.}, p. 78.} and had learnt the dignity of labour and that honest labour was worship.\footnote{Ibid.}

The western education brought a new thinking in the minds of Kashmiri people. They gave up the dirty habits of living and wore clean and tidy clothes.

In the past Kashmiri Pandits had been extremely bigoted and the social evils had been rampant in their community. The efforts of a few devoted English men, who had worked among the Kashmiri Pandits for several years, ushered in an era of reform among the community. The Kashmiri Pandits became strikingly modern.
in their ideas and attitudes. They were now prepared to cast-aside the most harmful convictions which had guided their fore-fathers in every direction.  

The medical service rendered by the missionaries not only saved millions of people from diseases but also made them conscious of the fact that illness was not caused by the will of Allah and gods but by jirms. Furthermore, "as an indirect result of the activities of the missionaries, the government started the first dispensary in Srinagar in 1870 which proved to be the fore-runner of the present medical service" in Kashmir. The mission hospitals and girl schools brought a great change in the physical appearance and mental outlook of the women. From untidy, timid fretful girls the schools transformed some of them into clean, self-reliant and sensitive maidens who knew how to enjoy life and how to be of service to themselves, to their relations and to their society.

The missionaries, besides, rendering the educational services and medical relief, launched social reform in Kashmir. Missionaries pleaded the case of widows and made a number of widow marriages possible in Kashmir. Meanwhile these missions made scathing

---

145. Dermot Norris, *Kashmir the Switzerland of India*, p. 9; *Beyond the Jirmanal*, p. 254.


attacks on Kashmir society through various kinds of publications. One positive, though indirect, result of such hostile criticism was to produce awareness among many people for change and reform. Thus various Sabhas and Associations came into being which discussed matters relating to the age of marriage of girls, girls education $$148$$, high dowry, widow marriage, high cost of wedding $$149$$ and other such problems. In other words the activities of the missionaries gave birth to reform movement in Kashmir $$150$$.

Last but not least the missionary activities had a direct impact on the cultural life of Kashmir. People began to replace pheran and kengri with pants and coat. The school boys who used to attend the schools, gave up their old fashions and imbibed the new ones $$151$$.

The question of the superiority complex among the bandits was removed. They now started playing various games including football. Further with the spread of education and speedier development of means of communication between Kashmir and the rest of India, there began a ferment among the people and they became conscious of their economic and political stagnation.


