CHAPTER I

ADVENT OF CHRISTIAN MISSIONARIES

1:1 The coming of christian missionaries to India:

According to Syrian tradition St. Thomas, one of the twelve Apostles, came to India in 52 A.D. and founded the church in South India. The statements of church fathers of the 4th century supported the Syrian tradition that Thomas brought christianity to India. ¹

The Baptist Missionary Society which was formed in England on the 2nd October, 1792 sent William Carey and Dr. John Thomas as its first missionaries to Bengal in 1793. Another four missionaries arrived in Serampore on the 13th October, 1799 but two of them died prematurely and the other two namely Joshua Marshman and William Ward together with William Carey who had been popularly known as the 'Serampore Trio' formed the famous Serampore Mission in 1800 A.D. ²

1. Lalachhuaniana, India Ram Kohhran Chanchin, 1981, Aizawl pp.1,3

2. Ibid, pp. 86, 88

North East India:

The Roman Catholic missionaries made the earliest Christian contact with the North East India in the 17th and 18th century. They visited a large Christian community in the present Goalpara district and this community entirely disappeared in the 19th century but a small Christian community in the Portugese settlement in the early 18th century continued to exist in Bondashill of Cachar district.  

In 1813 K.C. Pal, the first Serampore convert who was baptised on the 28th December, 1800 was sent by the Serampore Mission to evangelise the Khasis residing in Pandua which remained under the Khasi chieftainship. Pal baptised seven persons two of whom were Khasis whose names were U Jewan and U Anna. Rev. James Rae of the Serampore Mission began work in Assam in 1829 and made preaching tours in the Khasi and Jaintia Hills.

A.B. Lish deputed by the Serampore Mission started work at Cherrapunjee late in 1832 and returned to Calcutta in 1833.

The Welsh Calvanistic Methodist Foreign Missionary Society formed in 1840 sent its first missionary, Rev. Thomas Jones who arrived at Cherrapunjee on the 22nd June, 1841. He prepared a script for the Khasi language adopting the Roman characters and published the first Khasi book (First Khasi Reader) in 1842. Another mission stations were opened in Jowai and Shillong in 1866 and 1871 respectively.

In Assam the Serampore Mission started a station at Gauhati in 1829 under James Rae. Owing to paucity of fund the Serampore Mission abandoned Assam in 1838.

The American Baptist missionaries, Revs. N. Brown and Oliver T. Cutter reached Sadiya in Upper Assam (now in Arunachal) on the 23rd March, 1836 and commenced work there.

Rev. & Mrs. Miles Brownson and Mrs. Jacob Thomas of the same Mission arrived at Sadiya on the 17th July, 1837 and left it for Jaipur in the following year. Revs. Brown and Cutter also moved to Jaipur in 1839 owing to the continued hostility of the tribesmen.

7. Ibid, pp. 21, 23
12. Ibid, p. xvi
A mission station at Sibsagar was started in 1841 with Rev. C. Barkar of the American Baptist Mission as the first worker. In Nowgong Rev. Miles Bronson commenced work in October, 1841. In the autumn of 1843, Rev. C. Barker began operation in Gauhati and another missionary, Rev. A. H. Danforth arrived in 1848 to reinforce the Gauhati station. In Assam, Gauhati, Sibsagar and Nowgong had been the main mission centres of work for the next twenty years.

In 1840, Rev. & Mrs. Miles Bronson moved to Namsang village, Naga Hills where they worked till the autumn of the year 1841.

In 1872, Godhula, an Assamese convert undertook preaching tours at Haimong, Naga Hills and as a result twenty-four converts received baptism during the year. Rev. Edward Winter Clark, an American Baptist missionary took up residence at Haimong in March, 1876 and founded a new village, Molungyimsen for the christians.

14. Ibid., p.29
In 1880, another mission station was established at Kohima where the Rev. & Mrs. C.D. King of the American Baptist Mission were the first missionaries and in April, 1885, Mr. & Mrs. W.E. Witter opened the third centre at Wokha in Nagaland.

In Manipur, Rev. William Pettigrew, a member of the church of England, started evangelical work at Imphal under the auspices of the Arthington Aborigines Mission in February, 1894. Later he joined the American Baptist and continued his work under the American Baptist Mission at Ukhrul, Manipur in February, 1896. Pettigrew and his wife spent their long and successful missionary careers in Manipur.

Another mission in Manipur was Thahdo-Kuki Pioneer Mission established at Senvawn by Watkin Roberts of the Welsh Presbyterian Church. Mizo Christians helped him in the mission work. Watkin Roberts came to Mizoram along with Dr. Peter Frazer, a Welsh missionary who arrived at Aizawl on the 9th December, 1908. He assisted Dr. Frazer in Mizoram and later worked independently in his mission.

19. Ibid., pp. 75, 76, 79, 80.
In 1924, the name of the mission was changed to the North East India General Mission. 20

In 1913, Watkin Roberts sent out the first Mizo missionary, R. Dala, a church elder of Aizawl to work at the Senvawn mission. In the mean-time Roberts made a Collection in America for the mission fund and they had been able to carry on the work with a great success. 21

In Tripura, Phawka, a Mizo evangelist appointed in April, 1906 often preached to the various tribesmen living on the eastern border with Mizoram. Later the North East India General Mission was at work but since 1930 the New Zealand Baptist Mission has occupied the field working among the Bengalis and other tribes. 22

1:2 Missionaries in Mizoram:

The Missionary who first visited Mizoram was Rev. William Williams, a Welsh missionary in Ahasi and Jaintia Hills.

20. Assembly of the Presbyterian Church in North East India (Golden Jubilee Souvenir 1926 - 1976) p.25


22. Ibid, pp.98 - 99

He was born in 1859 and was a native of new Quay, Cardiganshire in North Wales who had been a sailor for some years.

Rev. William Williams had a touch with Pengwern Jones, a missionary working on the plains of Sylhet. According to the Rev. J.W. Roberts, Pengwern Jones took his friend, William Williams to a large Sylhet Jail where there were some new prisoners, several of whom were the Mizo chiefs who had been then captured. It is certainly possible that the visit and the sight of the prisoners at once gave William Williams a deep interest in the Mizo. He decided to visit Mizoram to study the feasibility of doing missionary work there. He wrote from Shella, Khasi Hills to Mr. Josiah Thomas, Mission Secretary, Liverpool on the 7th February, 1891 expressing that he had been possessed for several months with a strong desire to go and work amongst the Mizo as a missionary. In his letter he further said, "The Gospel is the only power in the world that will bring peace among them. If it is not God's will that I shall go, may He take away the desire and put it in someone else's heart". 

Kev. William Williams, therefore undertook a journey to Mizoram. He wrote an account of his visit to Aizawl in his letter dated May 1, 1891. This account was published in the Welsh weekly paper, "Y Faner ac Amserau Cymru" and in the "Goleuada" the Welsh Presbyterian weekly. A summary of the account of his visit is given below:-

He set out from Shella (Khasi Hills) on Wednesday, the 18th February, 1891. He reached Sylhet where he spent Sunday, the 22nd February. His friend, Benjamin Aitken had come to meet him there and accompany him to Mizoram. Aitken was a sub-editor of 'The Englishman', a Calcutta newspaper. He was also an elder of the Free Church of Scotland at Calcutta and an eager supporter of mission work. An Assamese called Kasi Nath who had been converted to Christianity and who worked in the Shella chalk quarry was on holidays and joined William Williams on his journey. Another Christian named U Khanai was also a companion from Shella.

They left for Cachar by boat at 10:30 p.m. on Monday, the 23rd February. During their three days' boat journey they preached in Hindi and Bengali in villages along the bank of the river Surma. They stayed at Silchar with Lieut. Maxwell and spent Sunday, the 1st March at Silchar.
On Monday, the 2nd March they left Silchar for Jhalnacherra. After three days' journey on horse-back they reached Jhalnacherra. They were kindly received at a tea-garden on route. They spent one night in the tea-garden where Mary Winchester was kidnapped by the Mizo in January, 1871.

From Jhalnacherra they proceeded to Changsai by boat at 6:00 p.m. on the 5th March. They passed through very dense forests which had never been inhabited by human beings on both the river banks. Aitken later on published an account of the thick forests and geographical features of the land which they passed through along the river in the newspaper "The Englishman".

On Wednesday, the 11th March they reached Guturmukh which was located near the boundary between Mizoram and Cachar. There was a small telegraph office and a Police station. They went on and on Saturday, the 14th March they saw two Mizo stockades for fighting against the British in the recent uprising. They also saw for the first time the Mizo thatched houses in the jungle clearing. Probably these were jhum-huts of the previous year. Every year the Mizo cut down the jungle for growing rice and other vegetables, and build a small hut there. Such jungle clearings in many places of the hills were visible to them.
On Sunday, the 15th March, Kasi Nath preached in Bengali to the boatmen and in the afternoon they met Mizo for the first time. The Mizo were boys aged between 10 and 15 years. Willias Williams and his party used every Mizo word they knew and spent very happily two hours in the company of the boys. The Mizo used to bring yams and bananas there and exchanged them for salt and tobacco. They had little idea of the value of money. They preferred half anna pieces to two annas because the small pieces were ideal for making bullets. They gave the Mizo boys some Scripture pictures and match boxes which delighted them very much.

When they were singing a song the Mizo children listened to it with their mouths open in astonishment. They requested the Mizo to sing but completely failed to make them sing. These boys belonged to Liankunga's village which consisted of 500 houses and which was located at a distance of five miles from the river. Liankunga had been imprisoned in Tezpur in north Assam for his involvement in the attack on the Government fort at Changsil in September, 1890 in which Capt. Brown was killed by the Mizo. The following afternoon the party reached Changsil which was at a distance of two days' journey from Aizawl at that time. Changsil had two fortified stockades known as 'Fort Changsil' and there they were kindly received by Capt. Williamson, the Officer-in-charge of the
Fort who was from Flintshire in North Wales. Several Mizo villages near Changsil could be seen even from the river. The villagers came to Changsil everyday to buy salt, tobacco, etc.

On Thursday, the 19th March they left Changsil for Aizawl. The Political Officer with a military force led by Capt. Williamson also proceeded to Aizawl along with them. They spent the night at Sairang. On the following morning they moved towards Aizawl on horse-back and reached Aizawl on Friday, the 20th March, 1891. On the way they saw some traces of fighting that took place in the previous autumn between the Mizo and the British. William Williams wrote an account of what they saw as follows:

We passed the place where Capt. Brown's Secretary and several of his coolies were killed. Their bones and even the hair of their head may be seen to this day. Their bodies were bound to a tree and hacked to pieces with an axe (dao). The marks of the dao still remained on the tree. Before we reached Fort Aizawl we saw the remains of Thanruma's village (Tanbril), Thanruma being one of the chiefs who has caused much trouble to the Government. His village has been burnt and the people scattered, but the chief himself eluded them.

A number of Mizo villages could be seen from Aizawl. Williams was surprised to see a large number of dwelling houses up to a thousand in some villages. There were hundreds of coolies from Assam, Khasi, Jaintia, Naga, Mikir, Kuki and Mizo who were building houses or working on the roads. Forced labour was imposed on the Mizo as a punishment for their attack on the Government forts in the previous year. Three of
of the Mizo chiefs namely Lianphunga, Kalkhama and Thanghulha were arrested and sent to Hazaribagh Jail in 1890.

During his stay in Aizawl William Williams spent a lot of time among the Mizo who were living in little separate huts. He had collected Bible pictures and gave them to the Mizo and they seemed to like the pictures greatly. They said, "We are going to take them home for our children". He attempted to tell them about God. They all said that God was good. They called God 'Khuavang' who made his home high above. He further mentioned that their language was most musical and its intonation was remarkably beautiful. It would be like Welsh a good language suitable for preaching on the pulpit of a church. His wrist-watch greatly attracted them and when they held it to their ears, they were greatly amazed to hear its ticking sound. Rev. William Williams was deeply attached to them. The Mizo also had a liking for him because of his winsome manner but he could not persuade any of them to accompany him to the Khasi Hills to be educated there. They did not dare to send their boys with him to the Khasi Hills because they knew nothing about three of their chiefs who had been imprisoned outside Mizoram. They told him that they would like to learn under him if he happened to live in Mizoram.
On Sunday Rev. William Williams and his friends held preaching meetings which were attended by the Khasis, Manipuries, Nagas, etc. The Khasis who came up with the expedition in October, 1890 were tired of staying in Mizoram as they were so long away from home and they were very happy to meet the missionary who could speak the Khasi language. Mr. U Khanai, a member of the band, preached in Manipuri, Mr. Williams preached in Khasi and Benjamin Aitken in English for which Mr. Williams was an interpreter.

The party left Aizawl on the 17th April and departed from Changsil on the following day. On the 23rd April, 1891 they reached Silchar from which they proceeded to Sylhet.

On seeing the state of the Mizo people, Rev. William Williams felt a strong desire to preach the Gospel in the land. He strongly urged his Mission to undertake operation in Mizoram and appoint him to serve there. Thus the necessity of starting evangelisation in Mizoram became known to the Welsh Calvanistic Methodist Foreign Mission in Wales.

Unfortunately, Rev. William Williams died of typhoid on the 21st April, 1892 at the age of 33 and he was buried in Shillong. His last sermon was on "for me to live in Christ" (Phil. 1:21) 24

Although he had set his heart with firm determination to serve the Mizo he had died very unexpectedly before he could go. His sudden death was a great loss to the Mizo. However, the General Assembly of the Presbyterian Church of Wales held in June, 1892 decided to adopt Mizoram as a mission field and start missionary operations as soon as possible.  

1:3 Pioneer Missionaries:

The Mizo suddenly attacked a tea-garden in Alexandrapur, Cachar on Monday, the 23rd January, 1871. Mr. George Sellar, the proprietor escaped but his friend, Mr. James Winchester, a tea-planter on a visit from a neighbouring tea-estate, was killed while running to escape with his child, Mary Winchester on his back. The little girl aged five was kidnapped and was carried home by the raiders. After one year's captivity in Mizoram he was rescued by the British.

A Christian millionaire, Robert Arthington of Leeds in England learned about the attack made by the Mizo on the British tea-garden and the death of James Winchester. He decided to send missionaries to work among the fierce tribesmen. So, he established a Mission of his own for this purpose and it was known as "Arthington Aborigines Mission".  

25. Welsh Foreign Report for 1897, p.lix  
It was called after the name of the sponsor.

About this time James Herbert Lorrain saw an artist's depiction of the frightened girl, Mary Winchester being carried off by her captors. The illustration of kidnapping of the girl impressed him so much that he prayed to God that he might be sent to preach among the head-hunting tribes. In December, 1890 he resigned his post as a telegraphist in the London Post Office to serve under the Arthington Aborigines Mission and sailed for Calcutta on the 16th December, 1890 without knowing clearly where to serve.  

J.H. Lorrain arrived in India on the 21st January, 1891. He was about 20 years old when he started the missionary work. He reached Agartala in Tripura and tried to get permission to begin work there, but he did not succeed in his attempt. In November, 1891 an Englishman, Frederick William Savidge, a friend of Mr. Lorrain arrived in Bengal (India) to work under the same mission. He joined his friend, Lorrain at Brahmanbaria, a New Zealand Baptist Mission Station in Bengal and they formed a partnership which lasted throughout their life-time. In Brahmanbaria they heard of the Mizo and determined to serve among them.

F.W. Savidge was born at Stretham, near Ely in Cambridgeshire in 1862. He received his education at the King's School, Ely and, after graduation, he obtained Ph.D. Degree. He served as a School Master for some time and worked also at the Y.M.C.A. in Camden Road, London where he became a member of the Highgate Baptist Church. He got baptism there in 1890. When Mr. Lorrain was in Government service he used to tell Savidge about Jesus Christ so that he might become a believer. Consequently, Mr. Savidge became a convert to Christianity.

After residing in Eastern Bengal, the two friends, Lorrain and Savidge went to Chittagong in January, 1892. They reached Kassalong in the Chittagong Hill Tracts at which they were permitted to reside. From there they tried to enter Tripura but they were refused by the Maharaja of Tripura. As they did not know where to go and serve, they prayed to God earnestly to know what they should do.

At Kassalong they first came into contact with the Mizo and were in the hope of learning their language. But the Mizo who visited that place were afraid of the two friends and they looked upon them with suspicion because the Mizo were greatly frightened by the expedition undertaken by the British.

A Government official of the Chittagong told them about the Mizo and he further said that it would be good if they could go to Mizoram where the Gospel of Christ had never reached. After having failed to get into Tripura, they set their mind on going to Mizoram. A Magh christian who told them the way to Mizoram said to them:

There is a Samat Dawr (the Kassalong Bazar) which is often visited by the Mizo. There are shops from which you may get or buy whatever you need. If you go there, it will be convenient for you to learn the Mizo language from themselves.

Following the advice of the Magh christian, Messrs. Lorrain and Savidge went to the Kassalong Bazar only with a very little stock of foodstuff and clothes. On reaching the Bazar they learnt that salt and kerosine oil were the only articles available there and there was nothing else except mosquitoes. They were in trouble for want of food. Besides, they became ill very often. One day they sent their cook to Rangamati to buy foodstuff. The cook did not come back and went away with the money. After a few days he wrote to them making an excuse that the members of his family were ill. The missionaries were greatly distressed and were in misery and want. Having no food to eat for some time they subsisted on other eatables whatever available there. One day they happened to see a cat and tried to kill it for food.

30. Kristian Tlangau, January, 1914, p.6
but the cat had run away. To their good luck one day, a man belonging to the Riang tribe of the surrounding areas came to them with gifts of domestic fowls and bread for their food. This was a great blessing to them.

The two friends, Savidge and Lorrain tried to learn the Mizo language from those who occasionally visited the Kassalong Bazar, but the Mizo would not converse with them as they were afraid of the white. Once they met a Mizo and requested him to teach them the language. At first they intended to know 'What is this?' in Mizo (Hei hi enge ni?) so that they could ask the names of other things in Mizo. The man told them how to say 'Hei hi enge ni?' (What is this?). They found it very difficult to pronounce the word 'enge' (what). At the beginning of their attempt they felt that it was a strange language which could never be learnt. Later, they were able to learn it.

They wanted to go to Lunglei (south Mizoram) but the fighting between the Mizo and the British was going on. The Government would imprison them if they would go beyond the Samat Dawr (Kassalong Bazar). They continued to stay at the Samat Dawr waiting for the time when they could enter Mizoram. They moved to Rangamati and spent some time there but still they were prohibited from entering the land.
Having failed to get entry to Mizoram they planned to move to Manipur.

They underwent much hardship in the jungle of the Chittagong Hill Tracts. Sometimes they both fell ill and in June, 1892, they returned to Calcutta because F.W. Savidge suffered from a severe attack of dysentry. After his recovery they came back and tried again to begin work in Tripura but they were unsuccessful. Towards the end of 1892, they determined to enter Mizoram from the northern side and went to Silchar where they stay with Dr. T.J. Jones, a missionary in-charge of the Welsh Mission, Silchar. Lorrain and Savidge rendered much help to Dr. T.J. Jones in evangelical work in the local Bazar during 1893.

Silchar was a convenient place to establish contact with the Mizo who frequently came to the Bazar. The two friends could not persuade any Mizo to stay with them for more than two or three days. After some time they persuaded one Mizo whose name was Liana to live with them and teach them the Mizo language. They treated him well with kindness as much as they could and also remunerated him but he ran away after a few days. However, they could develop their little knowledge of the language because they had met many Mizo in Silchar. The Mizo often bought essential commodities.
Moreover, they came across a book on the Mizo language written by Lt. Col. Thomas Herbert Lewin and 'A Grammar of the Lushai Language', written by Brajo Nath Shaha, medical Officer of the Chittagong Hill Tracts. The books were very helpful to them for learning the language.

After they had waited for a year in Silchar, Mr. A.W. Davies, Political Officer of the north Lushai Hills permitted them to go to Aizawl at their own risk. They were overwhelmed for being allowed to move to Mizoram. They set out from Cachar by a country boat on Boxing Day, 1893. They requested the boatmen not to go on Sunday for they wanted to observe Sunday even on the way. Thus they stopped on every Sunday and spent two Sundays on the way before their arrival at Sairang. They had reached Sairang earlier than those which did not stop on Sundays. They reached Sairang on Thursday, the 11th January, 1894. (This day is regarded as the day of the coming of the Gospel to Mizoram and is observed every year by the Presbyterian church of Mizoram). At this time a few Bengalis began to keep shops at Silchar where a post office was also newly built but not yet occupied. They could find no one to be employed to carry their baggage from Sairang to Aizawl. They thought that the Mizo whom they saw were all female. They told a shopkeeper that they needed male coolies
and asked him if the male Mizo were available there. The shopkeeper replied that those were all the males and that he would look for the coolies to carry their packs. The shopkeeper could find some coolies for carrying their packs to Aizawl. But the required number of men were not available on that day to carry all their goods and they had to spend another night at Sairang. They could not pitch their tent because some of its parts had been taken to Aizawl. They occupied the new building of the Post Office. The next day the postmasters were shifted from Changsil to Sairang and they arrived with all their properties to occupy the new building. Savidge and Lorrain had to vacate it and they were lodged in a very small room. Their lodging was very uncomfortable but nothing could be done for them. They packed the materials of the tent and all other belongings together and tied it on a tent pole, so that they carried it on their shoulders between them and went up the hills towards Aizawl which was thirteen miles distant from Sairang. They reached Aizawl on Saturday, the 13th January, 1894. On their arrival at Aizawl the Mizo who saw them were greatly astonished for they had never seen Sahibs carrying their own baggage. They were very much worried about their accommodation at Aizawl. The British Officer in Command received them graciously and comforted them that he would help them unofficially as much as possible.
They selected a site for pitching their tent at a little above the northern end of the present playground of the Assam Rifles. The Mizo children helped them in clearing the site and thus set up the tent there. In those days Mizo-ramp was still in a disturbed condition and the situation was not peaceful. The government officials took a great care for their safety and they never went on tour without military guards. They were in fear of an attack by the Mizo. Lorrain and Savidge also remained under such situation at their own risk and they had to be very careful for their own safety. It is certain that they did not remain in peace under the tent especially at night.

One night they heard a sound of foot-steps drawing near to their tent at about mid-night and a voice urgently called, "Sirs, sirs, have you a gun?" Lorrain and Savidge did not know how to answer the inquirer and they whispered inside the tent to decide the answer. If they said, 'No' they feared that they would be attacked and if they said, 'Yes' they would be telling a lie. Trusting in God they replied that they did not have a gun and the man then went way. In the morning they were told that a barking deer came into the village but there was no gun to shoot it and that they were asked if they had a gun with which to shoot it.
Major G.H. Loch, Superintendent of the north Lushai Hills made an arrangement for settlement of the two missionaries and gave them a site on a hill which was later known as 'Tea Garden Hill', and this hill is now known as 'Government High School Hill'. The site where they settled themselves was only about a mile from Fort Aizawl because it was considered to be safe for missionaries to live not far from the Fort.

When Savidge and Lorrain were going to build their house on the tea garden hill they could not find any labour for the work. The Mizo ridiculed them and looked upon them as 'homeless wanderers'. They called them 'Wandering sahibs' or 'mad sahibs'. The missionaries brought their problem before the Superintendent with a request to authorise them to permit the sale of salt to the local people. As the salt was an essential commodity, the Mizo bought it regularly from the shops. The Superintendent, therefore, controlled the free sale of salt and authorised the missionaries to give permission to the Mizo for purchase of the salt. Thus the Mizo were able to buy the salt only when permitted by the missionaries. Their impression of the two sahibs was immediately changed and they said that they were not despicable wanderers, and instead, they were great chiefs who owned all the salt in the market. Thus the missionaries could build their house with the
Mizo labours on the tea garden hill at the beginning of 1894.\textsuperscript{31} They started the missionary work there.

J.H. Lorrain and F.W. Savidge were pioneer missionaries who worked at Aizawl as independent missionaries from 1894 to 1897 and what they did for Mizoram during this period will be discussed in the subsequent chapters. It may be mentioned that the plan of Arthington Aborigines Mission was not known to the Welsh Calvanistic Methodist Foreign Mission while taking over Mizoram as one of the fields in 1892 and the decision of the Welsh Mission was also unknown to the Arthington Mission.\textsuperscript{32}

Mr. Robert Arthington, the sponsor of the Aborigines Mission was genuinely devoted to the evangelisation of various tribes which had been untouched by the Gospel of Christ and wanted the missionaries under the Aborigines Mission to move on after a short period to another sphere of labour. As he had a firm belief that the Second Coming of Jesus Christ was imminent, he was very eager to spread the Gospel among those who had never heard of it. The Arthington Aborigines Mission had the rules that the missionaries should remain unmarried and total abstainers and that they should propagate the Gospel through interpreter for only a few years in one area and then move on to

another place. The missionaries serving under this mission often left it after a short period owing to the rule about celibacy. Mr. Arthington died in October, 1900 leaving his large sum of money amounting to nearly half a million pounds to the Baptist Missionary Society. 33

1:4 The coming of Welsh Missionaries:

The General Assembly of the Presbyterian Church of Wales had decided to take over Mizoram as a mission field. Meanwhile, Rev. William Williams who was considered for appointment to serve in the new field suddenly died. The church authority had to look for another man conversant with christian theology to work in the new field.

In the meantime, the two missionaries, J.H. Lorrain and F.W. Savidge of the Arthington Mission began the work in Mizoram in 1894. Having learnt that the Arthington Mission had started work there the Welsh Calvanistic Methodist Foreign Mission (later called Presbyterian) gave up the whole project of appointing a missionary for Mizoram. But the sponsor of the Arthington Mission, Mr. Arthington demanded that the missionaries should move in a short time from one place to another. For this reason, Savidge and Lorrain knew that they could not

stay in Mizoram for a longer period as Arthington's missionaries. They enquired if the American Baptist Missionary Union (A.B.M.U.) could adopt Mizoram as one of their fields but the A.B.M.U. replied them in the negative. They came to learn that St. Dalmas, Arthington's agent in India had officially handed over Mizoram to the Welsh Mission. Then they wrote a letter dated May 14, 1893 to the Welsh Mission Secretary, Liverpool telling him that they would be glad to help a missionary who might be sent to Mizoram. The letter reads: 34

...We, therefore, ask you kindly to feel yourselves perfectly free as far as we are concerned to come and commence work whenever you please. In all probability we shall remain here until February next, be our future what it may, and we shall be delighted to do our best to accommodate in our little home any of your missionaries who you may send. As we have been studying the Lushai dialect now over two years we could give any friends who might come a good start in the language.

The Welsh Presbyterian Mission wanted to start operation in Mizoram and the Arthington's missionaries had to leave the land. As they were private missionaries they felt that they were not to prevent the Welsh Mission from commencing the work there and moreover, their sponsor, Mr. Arthington would not allow them to serve in places where other societies commenced their work. 35

Mr. Arthington's missionaries, J.H. Lorrain and F.W. Savidge had a great desire to continue their work in Mizoram and they offered their services to the Welsh Mission but the offer was not accepted. J.H. Lorrain in his letter to C.L. Stephens dated the 14th May, 1895 expressed their earnest wish to spend their whole lives in the land and their devotion for the people. They earnestly prayed the Welsh Mission that they might be accepted, though they were Baptists, as evangelists who would only spread the Gospel and would leave all church matters to the regular missionaries. 36

The Welsh Presbyterian Mission could not accept them even as the evangelists. Savidge and Lorrain knew that they did not have much time to stay on in Mizoram and were very eager for a missionary to come before they left Mizoram so that they could help the new comer in teaching the local language and passing to him some of their

experience and other knowledge of the land. They pressed the Welsh Mission to send a missionary without delay. The Welsh Mission, therefore, advertised in the 'Goleuada', the Presbyterian Weekly in November, 1896 for an appointment of a missionary to be sent to Mizoram. Mr. D.E. Jones offered himself to go there.

D.E. Jones, son of a rich farmer, Thomas Jones, was born on the 15th February, 1870 at the village of Bryn Mein of Merioneth-shire in North Wales. He had two brothers and two sisters. He studied at the village school after which he went to Bala High School which was three miles away from his village. When he was a boy he often heard the words of God spoken by Lewis Edward, Principal of Bala Theological College. After three years he completed the High School Course and studied commerce at a Commercial School in Liverpool. His parents wanted him to become either a businessman or a medical professional. But in the meantime he made up his mind to become a full-time servant of God.

38. Kristian Tlangau, October, 1957, pp. 2 - 3
D.E. Jones received all sorts of religious teachings in the family. On Sunday evening his father, Thomas Jones often read Bible stories to the family and they sang their favourite hymns in a sunlit field where they were joined by others. They used to attend a chapel in Llandderfel village and nearby there was also a congregational chapel. The people of the two chapels regularly held joint prayer meetings and group discussions which made D.E. Jones mature in his religious faith with a spirit of self confidence in public speaking. Their Pastor, Issac Jones was very interested in mission service and always gave the young people copies of papers 'China's Million' and 'Regions Beyond Mission'. D.E. Jones had been inclined by the contents of the tracts and became interested in the evangelical work. He often dreamt of the time when he might be sent by God to preach the Gospel. In the late year 1888, he wrote to Mr. Josiah Thomas, a Mission Secretary, Liverpool telling him that he was ready to devote himself to mission work overseas. The Mission Secretary advised him to have Theological Training and some Pastoral experience. In 1889, he went to Bala Presbyterian College to study Theology and other secular subjects. About this time the first University in Wales was opened in Aberystwith where he again studied for the period from 1891 to 1895 but he did not appear in the B.A.
Examination. On an invitation, he took pastoral charge of three churches namely Betws, Brookes and Paniel of Montgomery-shire in 1895. He served there for fifteen months.

In 1896, a conference of the English church was held in Oswestry. Mr. D.E. Jones also attended this meeting. The speakers were Rev. Dr. John Roberts working in Cherrapunjee and Miss Annie Williams who was to go to Shillong as a missionary in October, 1896. The two speakers earnestly invited the people to the mission service in India which still needed more workers. On hearing the words spoken by the speakers, D.E. Jones felt disturbed and became very much eager to go for mission work. Now he felt that God really wanted him to join the missionary service.

Soon afterwards D.E. Jones saw an advertisement in the weekly paper in November, 1896 for a missionary to work in Mizoram. He thought that it was a suitable opportunity for him to respond to the call from God to serve overseas. On scrutinizing the necessary qualifications to be possessed he felt that he was quite incompetent for the job. After a serious thought he prayed to God earnestly and at last he decided that he would offer himself for the work if someone more suitable than himself could not be found. At the beginning of 1897 the Mission committee accepted him to be present to the General Assembly of the church and he
left his pastorate to join the foreign mission. As he would be an important servant to the people of the place where he had to work it was found necessary for him to have some knowledge of health and medicine. He was, therefore, sent to Scotland for a six month-training in the Glasgow Medical Mission. 39

Savidge and Lorrain were also informed that D.E. Jones had been appointed for Mizoram. On the 29th April, 1897, J.H. Lorrain wrote to Rev. Josiah Thomas, Liverpool expressing his thanks for the appointment of D.E. Jones to work in Mizoram. He said in his letter that it would be good if Mr. Jones had arrived before they left the land so that he would be able to avail himself of their aid. Mr. Lorrain further said that they would probably leave in December as they hoped to visit another tribe and he proposed that Mr. Jones should come to join them in August so that he could live with them for at least three months. 40

39. Ibid, pp. 3 - 4

40. J.H. Lorrain's letter dated the 29th April, 1897 to Rev. Josiah Thomas, 9 Westminster Chambers, 1, Croshall Streets, Liverpool.
On the 7th May, 1897 J.H. Lorrain wrote also to D.E. Jones stating that they felt very sorry for so much delay in the appointment of D.E. Jones to work in Mizoram and they urged Mr. Josiah Thomas to send Mr. D.E. Jones to Mizoram as soon as possible so that he might spend at least three months with them and get all the help from them for learning the language. They further expected that he would be able to learn as much as he would in eighteen months without them. 41

It was, therefore, considered that it would be a great advantage that D.E. Jones should be there for a time with the two pioneer missionaries. He was called back from Glasgow before completion of his Medical Training Course. He, too, agreed to go to the new field at any time. After he had been officially appointed by the General Assembly at Rhyl in May, 1897 he was ordained to the ministry at the Association held at Menal Bridge on the 16th June, 1897. The Moderator, Rev. Evan Jones enthusiastically encouraged D.E. Jones and expressed that the Association earnestly wished him success in his labour in Mizoram. In response, D.E. Jones asked

all the people present to offer prayer for him. He further expressed that much work and heavy responsibility had been put in his shoulder but he would serve in God's name and would depend on the Lord who promised to be with His servants at all times.

They held a farewell meeting at Rose Place Chapel in Liverpool. Just before the meeting they received the news of the great earthquake which took place in Assam on the 12th June, 1897. The Mission buildings at various places in Assam were completely devastated and many victims lost their lives but the missionaries were all saved. People in many parts of Wales went panicky to hear the bad news. Because of the heavy losses some wanted to cancel the work to be started in Mizoram. But the mission authority carried on the arrangement made for D.E.Jones.

Before he came to Mizoram D.E.Jones had tried to know the general condition of Mizoram and the mode of life of the people but no one could tell him. He went to a library searching for a book which might contain something about the Mizo and opened every page of Encyclopedia. The only words about the Mizo he could find was that 'the Mizo chiefs like human brain so much that they cut off the head of whom they kill'. "What a pity!" D.E.Jones said to himself, "they are cannibals, I may not live long among them".42
In accordance with the resolution passed by the General Assembly of 1897, D.E. Jones left his home for Mizoram. He sailed from Liverpool on the 'City of Sparta' on the 26th June, 1897 and on the 25th July he arrived in Calcutta where he stayed for three days. As he was resourceful, he bought foodstuff to be stored which would last for months in case there was no food at Aizawl. From Calcutta he sent the stores to Silchar by train. He reached Silchar and stayed there for a week till the arrival of the stores which he sent from Calcutta. During the time Rai Bahajur and his wife arrived in Silchar. Rai Bahajur was a Khasi evangelist and well-educated who had come from Khasi Hills to take part with D.E. Jones in the missionary work. Dr. T.J. Jones and Miss Laura Evans, Welsh missionaries working in Silchar also decided to follow him to Mizoram. From Silchar D.E. Jones was, therefore, accompanied by Mr. & Mrs. Rai Bahajur and the two Welsh Missionaries of Silchar. They hired three boats by which they went up the Tlawng river.

42. Kristian Tlansau, October, 1957, p.4

43. Kristian Tlansau, November, 1957, p.19

Welsh Foreign Mission Report for 1898, p.liv
Messrs. Lorrain and Savidge had gone considerately to Sairang hoping to meet D.E. Jones but he did not arrive there in time. They went further towards Changsil along the bank of the river Tlawng and met D.E. Jones and his companions at one place where there is a brook between Sairang and Changail on the 31st August, 1897. They heartily welcomed the new comers and spent the night together at Sairang. On the following day, D.E. Jones accompanied by Mr. & Mrs. Rai Bahajur together with the missionaries left Sairang and reached Aizawl on the 1st September, 1897. Dr. T.J. Jones returned to Silchar. The Welsh Foreign Mission Report of 1898 (p. Liv) stated that D.E. Jones and his companions reached Aizawl on the 30th of August, 1897. But D.E. Jones' letter stated that he arrived at Aizawl on the 1st September, 1897.

D.E. Jones took with him a double barrelled gun and a revolver for self-defence. As he did not feel it necessary to use the gun, he soon disposed of it. But he kept the revolver till 1900 after which nobody had seen it.

44. Kristian Tlangau, May, 1943, p.61
45. Ibid, p.39
In Aizawl D.E. Jones stayed with Lorrain and Savidge from September to December, 1897 during which they rendered much valuable help to D.E. Jones. There was a Mizo village called Lalchhlnga's Veng on the southern side of where the missionaries lived and on the northern side was Thangphunga's Veng (Upper village). Thangphunga became an appointed chief of the Upper village of Aizawl. On the 12th September, 1895, he was granted permission by the Political Officer, North Lushai Hills to move to the site on Chaltlang which was about a mile to the north of Aizawl but half of his village was allowed to stay on till the cold weather of 1896 - '97. In 1897, the Government ordered Lalchhlnga's Veng to move to Hriangsmual which was more than a mile's distance to the southern side of Aizawl to make room for the Government servants. In November, 1897, the three missionaries also moved to the present Mission Veng, about one mile to the south of where they lived. As a compensation for vacation of their site which was intended for a tea garden, the Government built a thatched roof at the new place for the missionaries. J.H. Lorrain, in his letter to Mr. Jones dated the 7th May, 1897, mentioned

46. An order for Thangphunga's move to Chaltlang, dated Fort Aijal the 12th September, 1895 issued by the Political Officer, North Lushai Hills.

47. Kristian Tlangu, November, 1957, p. 19
the removal of the villages around them as follows:— "The Lushai villages on either side of us are moving and our hill is to be made into a tea-garden".

Rai Bahajur and his wife who came along with D.E.Jones first lived in a Khasi house at Aizawl. They built a house for this couple at Mission Veng where the missionaries had a new house. At that time there was a community of Khasi in Aizawl. Many of them had been living there with their families for many years and occupied permanently one part of the town which is till today known as 'Khasi Veng' (Khasi locality).

Lorrain and Savidge handed over their work to D.E.Jones of the Welsh Mission on the 31st December, 1897 after which they left the land for England. D.E.Jones saw them off at Sairang from which they sailed on the river Tlawng for Cachar. He looked at them with much longing till they were out of eight in the river and felt very lonely to part with them. From the year 1898, D.E.Jones thus continued the work started by the pioneer missionaries of the Arthington Aborigines Mission. After spending his long and successful missionary career in Mizoram D.E.Jones retired from active

service by the end of December, 1926. He was given a hearty farewell in a meeting held at Aizawl chapel under the chairmanship of Rev. E.L. Mendus on the 19th December, 1926. He returned home in 1927 and passed away on Sunday morning, the 60th August, 1947. 49

Edwin Rowlands, son of David Rowlands, was the second Welsh Missionary who arrived in Mizoram on the 31st December, 1898. He was born in 1867 in Pensarn of Abergele, a village on the seaside in North Wales. He migrated to the United States at the age of sixteen. About the year 1883, thousands of people from Wales migrated to the United States for economic reason. Edwin Rowlands had been in Texas where he was a School-Master for some time. When he was 22 years old he returned to Wales in 1889. He was very friendly with his younger brother, John Rowlands.

Two years after his return from Texas Edwin Rowlands determined to enter the church ministry in response to the call from God and began to preach the Gospel. He completed a school course in Bala which was meant for training of those who would join the full time service under the church.

After that he studied in the Bala Theological College in 1896. As he was a man of good intelligence he did well academically and stood first in the examination. After completion of the Theological Course he was ordained as a Minister in 1898 to serve overseas. He was then sent out to assist Rev. D.E. Jones in Mizoram. He and the Rev. Cerlan Williams, a pioneer missionary in the Cachar Hills, sailed from Liverpool on the 30th October, 1898.

His younger brother, John Rowlands also responded to God's call to propagate the Gospel and he set out on the same day to work in South America. Edwin Rowlands proceeded to the east to serve in Mizoram while his younger brother moved to the west. Their mother, E.E. Anne saw them off with tear who left their home on the same day for missionary work. While sailing in the Arabian Sea Edwin Rowlands unexpectedly received the bad news of the death of his younger brother and a message from his mother to return home. In spite of such a sad and sorrowful bereavement he went on and reached Bombay. He stayed there for more than ten days because he was in a dilemma. He could not decide whether to return or not. He offered prayers to God earnestly and was move to tears. At last he gave more importance to the call of God than that of his mother and decided to go on. Rev. D.E. Jones received him
in Calcutta from which they arrived in Mizoram on the last day of the year, 1898. His educational activities and other great works done by him will be discussed in the subsequent Chapters.

Edwin Rowlands' dealings with a poor Mizo girl, Thangkungi by name was very much suspected by the young men of the society. Though there was no proof or evidence that they were involved in any type of clandestine business, yet the local young men accused him of being unworthy and unfit for carrying on his duties as a missionary. In their opinion he violated the church rules, and therefore, they placed their grievances before D.E. Jones who was on furlough at that time.

Towards the end of the year 1907, Edwin Rowlands was called to appear before the Mission Board of Directors in Liverpool in connection with the alleged charge of being involved in immoral business with the Mizo girl. He, therefore, went to Wales to appear before the Mission Board which did not take any decision for a long time after hearing him. As he could not bear to wait for so long the decision of the Mission Board he returned to his beloved Mizoram at his own expense in February, 1908 before his case was resolved. But soon after his arrival in Mizoram
he received a dismissal notice from the Mission Board, Liverpool.

Since Edwin Rowlands had been removed from his service on charge of being involved in immoral business with the Mizo girl, D.E. Jones became so careful that he did not allow any woman without other companions to meet him in his residence. He said to the woman who came alone, "Please come with others". 50

After the termination of his service Edwin Rowlands made a journey to the south Mizoram in June, 1908 and reached Lunglei, probably with a view to getting some work to be done under the Baptist Mission so that he could continue to work in Mizoram. But permanent service was impossible for him and he had to leave the land reluctantly. For some years he had been on the move to the hill people of different tribes at the surrounding places of Mizoram in search of a suitable mission field. After staying in Haflong for some time he went to Burma where he served among the Karan tribe. Later on, he worked among the De-Garo Mismi and then in the Thahdo-Kuki Mission, Manipur from August, 1920. He got married in 1925 at Lakhipur. Eventually he moved to North Arakan where he established a mission. He also served as a Teacher in Chinese High School, Kemmendine in Rangoon and

An interview with Upa V. Hawla, Aizawl.
established a mission called "Mission to Kumis" with its headquarters at Kemmendine. After long and laborious service the faithful missionary passed away at Kemmendine, Rangoon on the 6th August, 1939.51

1:5 Establishment of Baptist Mission in the south Mizoram:

The Baptist Missionary Society which was formed in England on the 2nd October, 1972 sent out missionaries to various parts of the world for the spread of the Gospel. Some Missionaries were also working in Rangamati and Chittagong (at present in Bangladesh) which gave an access to the south Mizoram where they could do evangelical work easily. These Missionaries came to learn the problems and needs of the Mizo Christians living in the south. The Rev. George Hughes, a missionary-in-charge of Rangamati and Chittagong stations was, therefore, instructed by the Home Committee of the B.M.S. to go to Lunglei, a Government administrative centre in the south Mizoram to see the position and possibility of starting evangelical work there.


Kristian Tlangau, May, 1941, pp.59-61
An interview with Pu Darhuaia of Kulikawn, Aizawl.
The Rev. George Hughes went to Lunglei in September, 1901 and met some Christian there. He reported to the Home Committee the possibility and necessity of evangelising the people without delay. He further said, "In the fortresses of forbidding ranges there are crowds of people sitting in the shadows waiting for our coming".

Also in 1902, he visited it and reported that there were some Christian families and other enquirers who were badly in need of definite instruction and that the work had to be started without further delay.52

When Edwin Rowlands heard of George Hughes' visit to Mizoram he went to Chittagong and met George Hughes to know the intention of the B.M.S. Having heard that the B.M.S. requested the Welsh Mission authority to transfer the south to the care of the B.M.S., D.E. Jones and Edwin Rowlands requested the Home Mission Board in Liverpool not to accept the plan of the B.M.S. on the ground that Mizoram would suffer if divided for the Baptist denomination.

52. George Hughes, Reports for 1901 & 1902.
But the Home Mission Board seemed to have the view that the south was completely different from the north and the Board agreed to transfer the south Mizoram to the B.M.S. The decision of the Board had to be presented to the General Assembly of the church for official approval. The General Assembly held in Liverpool in the summer of 1902 readily approved the decision of the Home Mission Board and allowed the B.M.S. to take over the south Mizoram as they requested.

The Welsh Mission Board decided to hand over the south Mizoram to the B.M.S. for the following reasons:–

Firstly, they were not in a position to send reinforcements to Mizoram where the burden of work was very heavy. The great Assam earthquake of 1897 which destroyed the Mission Centres at various places caused heavy losses and they were facing financial problem which cannot be recovered within a few years.

Secondly, it seemed to the Mission Board that the main work had been taken up in the Khasi and Jaintia Hills which needed more attention than Mizoram.

Further, the B.M.S. was found to be more competent for speedy evangelisation of the Hills since it was a larger society with better financial position than the Welsh Mission.
The population of the south Mizoram at that time was estimated at 30,000.53

J.H.Lorrain and F.W.Savidge, pioneer missionaries to Mizoram who handed over their work to the Welsh Mission at the end of 1897 formed their own society called "The Assam Frontier Pioneer Mission". On the 23rd June, 1900 they reached Sadiya in N.E.Assam and worked amongst the Abors and Miris till the 15th February, 1903. While working there they were invited by the B.M.S. to take up the work in the south Mizoram. They accepted the invitation and left for Mizoram on the 16th February, 1903. Nineteen Christians of Sethlum village of south Mizoram went to Demagiri, the boat terminus and welcomed the two missionaries on their return to Mizoram. The Mizo christians carried the baggage of the missionaries without any hesitation and they were very happy to have the missionaries who came to serve them. They reached Lunglei on the 13th March, 1903. Thus the B.M.S. commenced work in the south Mizoram in 1903 and took over from the Welsh Mission some 125 converts of whom 15 were baptised. In the autumn of the same year the christian community increased to 156 and in 1904 it stood at 259.54

Morris, John Hughes, The History of the Welsh Calvanistic Methodist Foreign Mission to the End of the Year 1904, 1910, Liverpool, p.32

54. J.H.Lorrain, Report for 1911
J.H.Lorrain, Report for 1914
Rev. F.W. Savidge worked with great zeal among the Mizo under the Baptist Mission for 22 years. He went home in retirement pension on the 13th April, 1925 with a broken heart. He loved Mizoram so much that he carried home a little tin full of the soil of Serkawn where he had dwelt for so long, in order that when he died the soil might be buried with him. In his letter dated the 14th May, 1934 to Mr. Wilson, Secretary of the B.M.S., London, Savidge wrote, "I have received over 1200 letters from my Lushais since I left them, so I keep in touch with them". He died at Stretham, his native place near Ely on the 26th September, 1935 in his 74th year. The Mizo also loved him so much that through public contributions they raised a beautiful building at Serkawn in loving memory of Rev. F.W. Savidge and it was inaugurated on the 24th July, 1939. 56

After 29 years' service under the B.M.S. Rev. J.H. Lorrain also had to retire from his service. He and his wife left Serkawn on the 15th March, 1932. On the date of their departure from Serkawn, members of the churches of Serkawn, Pukpui, Zotlang, Zohnuai, Lunglawn, Theiriat, Rahai Veng and Lunglei met together to see them off. The church members of Lunglawn, Zotlang, Pukpui and Theiriat placed him and his


56. Chanchin Bu, September, 1939, Aijal, p. 138
wife on a seat and carried them from Kikawn locality to Rahsi Veng and sent them off with singing and prayer to God. 57 The Presbyterian church of north Mizoram also gave him a costly tea-pot made of silver as a farewell present on which the following words were inscribed: 58

Presented to Rev. & Mrs. J.H.Lorrain

The First missionaries

Whose great works from 1890 - 1932
Will be gratefully remembered
By the Lushai church.

Rev. J.H.Lorrain died in England on the 1st July, 1944. The great works done by Lorrain and Savidge will be discussed in the subsequent chapters.

Since the occupation of the southern part by the Baptist Missionary Society Mizoram had been divided into two Mission fields namely Baptist Mission and Welsh Mission. The south Mizoram was in the hands of the Baptist Mission with its Headquarters at Serkawn, Lunglei while the northern portion was under the Welsh Mission. A boundary was demarcated which should not be crossed by both of them. The two Missions maintained close co-operation and mutually helped in translating the Bible and its publication as well as in the production of hymn books which had been revised from time to time.


The membership and ministry of the two denominations had been accepted and recognised by the other. Both of the churches sent delegations or representatives to the Synod or Assembly of the other. They remained in close co-operation till 1984. The Baptist church crossed the boundary and erected a chapel at Serchhip village which lies within the sphere of the Presbyterian church of North Mizoram. Several times the leaders of the two churches met together with an attempt to continue their connection as before but they failed to settle the friction. Hence, the Baptist church has been established at various places in the North Mizoram and vice versa.

1:6 **Purpose of Propagating Christianity in Mizoram:**

(1) **Religious purpose:**

Christianity is based on the teachings of Jesus Christ. One of the main duties of the christians is to go to the whole world and preach the Gospel to all mankind as commanded by Jesus Christ (Mark's Gospel 16:15). Jesus sent out His twelve Disciples to preach the Good News and to heal the sick (Luke's Gospel 9:2) and gave teachings on various ways of life. The christians have to carry on the works and life of Jesus Christ and propagate the Gospel to those who have not received it in obedience to the command of the Lord.
Every Christian contributes money to be spent on the erection of the church building and its necessary maintenance and to meet other expenditures locally incurred on behalf of the church of the locality to which he belongs or of which he is a member. He has to pay also a collection for meeting the expenditure on the employment of full-time workers like pastors, evangelists, missionaries, etc. Even if he cannot go out by himself to preach the Gospel he contributes to the mission fund.

For this reason the English Christians formed a religious organisation known as 'The Baptist Missionary Society' on the 2nd October, 1792 and sent missionaries namely William Carey and John Thomas to India in 1793. After three years 'The Missionary Society' which was later known as 'The London Missionary Society' was formed on the 21st September, 1795 in which the churches of Wales also participated. Since then the Welsh Calvanistic Methodist Churches began to do the missionary work and continued its connection with the London Missionary Society till 1840. 59

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On Friday night, the 31st January, 1840, Pastors and other church leaders of Wales met together at Rose Place chapel and unanimously resolved to form a missionary society of their own. The resolution was presented to the meetings of all the Presbyteries in Wales for discussion and the General Assembly held in Liverpool finally decided to form the missionary society called "The Welsh Calvinistic Methodist Foreign Missionary Society". On the 25th November, 1840, it was decided to start the work first in the Khasi and Jaintia Hills. Mr. Thomas Jones was appointed to go and he set out from Liverpool and reached Calcutta on the 23rd April, 1841 and Cherrapunjee on the 22nd June, 1841. 60

Following one of the Christian principles the missionaries from England began to spread the Gospel in Mizoram as soon as law and order were established. At first the British tried to secure peace which was the fundamental need of the land for the welfare of the people. The British administration was successful in restoring peace and in removing fear of raid in the minds of the people and it also gradually led them to the path of economic development. After four years of the British administration missionaries from England commenced work in Mizoram. The mission influence rapidly spread throughout the land because the new faith, Christianity was the

60. Kristian Tlangau, July, 1940, pp. 74 – 75.
best weapon to abolish the supertitious belief and all other absurd way of life which could not be directly overcome by the Government.

According to the Rev. Lalchhuanliana various means or methods have been used to accomplish the purpose of propagating the Gospel which may be discussed as below:

(a) Direct approach to the people by preaching the message of the Gospel of Christ in the streets, markets and in every nook and corner of the country and sometimes evangelical campaign was also undertaken by visiting some families which were found necessary.

(b) Indirect approach to the people through different agencies such as school and education, Scripture translation, literature works, medical works, social services, distribution of religious tracts or pamphlets, etc.

In some places developmental works like construction of road, establishment of hospital and factories, etc. have been undertaken by the religious organisation for the spread of the Gospel. For example, the United Mission to Nepal with its Headquarters at Katmandu has been doing such developmental works in Nepal. This is also an indirect method of propagating Christianity.

61. An interview with Rev. Lalchhuanliana, Executive Secretary, Mizoram Synod, Aizawl.
The common practice of the missionaries throughout the world is to start a school first and then to begin preaching. Of all the agencies through which Christianity had been propagated in Mizoram, establishment of schools was first and foremost an important mean. The pupils in the day schools usually attended the Sunday school where the three R's were taught besides Scripture lessons and hymn-singing. As soon as they learned reading and writing they gradually renounced their old manners, customs and beliefs and came forward to embrace Christianity under the influence of the missionaries. The animistic belief and superstitions which hampered the progress in spiritual and material life of the people began to vanish away under the impact of Christianity. The educational, literary, medical and evangelical activities of the missionaries were of great value to the people for higher standard of living and the number of native Christians rapidly increased after a few years of the spread of the Gospel. Hence, the missionaries were successful in propagating Christianity in Mizoram.

(2) Political purpose:

When the British made contact with the Mizo they assured that the fierce tribe of the Mizo could not be completely subdued by force of arms. An Officer was appointed to
maintain law and order and to establish political influence and control over the Mizo chiefs but the settlement of their own affairs was left in the hands of the chiefs. Regarding the goal of administration T.H. Lewin said, "Let us not govern these hills for ourselves but administer the country for the well being and happiness of the people dwelling therein". It may be noted that the main aim of the Government was to maintain law and order for peace and development of the economic life of the people while that of the missionaries was to convert the heathens to Christianity. Under the elementary administration the missionaries were playing an important part in bringing the general welfare of the people and in changing the traditional way of life to modern life. They were in direct contact with day to day life of the people and could solve their spiritual problems. They also made them aware of the importance of giving up their old religious practices and other social customs which were against the teachings of Christianity. Thus the missionaries could win and control the minds of the people and inculcate in their minds the importance of obedience and loyalty to the rulers.

Therefore, it may be stated that propagation of the Gospel was found necessary for complete subjugation and successful administration of the land. Moreover, the introduction of Christianity paved the way for establishing impe-
rialism or colonialism by the British. It is true that the
Government and the Mission had mutual co-operation and understanding to bring the people to the way of civilisation. The education imparted by the missionaries enabled the Mizo to change their manners and customs of traditional way of life. The male folk began to have their hair cut and put on shirts and trousers. The woman folk began to wear skirts and blouses and they learned to abstain from drinking of fermented liquor of the Mizo. They did not want to participate in the community festivals and gave up sacrifices to demons. They also did not sing all kinds of folk-songs except the christian songs of the Western tunes introduced by the missionaries. Thus the Mizo society was completely changed under the influence of the missionaries who were at the back of the Government.

Major A.G. Mc Call, Superintendent of the Lushai Hills from 1932 to 1942 wrote:

Perhaps we considered our responsibility could be discharged by affording the missionaries carte blanche to work among the Lushai peoples.....The history of the first forty years of contacts has been overshadowed by a full-scale assault upon the people by the missions and a watching brief by Government.....If there are faults, Government, as well as the Mission, is fully contributory. 62

The Government and the Mission were both responsible for educational development, change of social life and customs as well as for general welfare of the people because the new administration and the new religious faith which were not known before had been brought to the people of Mizoram.

B.C. Allen expressed in his letter of the 9th February, 1911 to the Directors of Welsh Mission, Liverpool that much had been done to lessen the savageness of the people and the Lt. Governor gratefully acknowledged the valuable help rendered by the Mission in bringing the elements of civilisation to the fierce tribe with due reverence and honour to their prevalent customs and manners which were gradually in the process of changes. 63

The Superintendent of the Lushai Hills also issued an order No. 32 of 1935-36, dated the 27th July, 1935 as under:

All chiefs are warned that all Christian workers whether volunteers or employed by the Mission preaching the Gospel and holding services and meetings for the legitimate propagation of Christianity are not to be interfered with in any way or prevented from carrying out those legitimate activities which are approved by the Mission. 64

63. A letter No. 45, CG., dated Shillong the 9th February, 1911 from B.C. Allen, Officiating Secretary to the Government of Eastern Bengal and Assam sent to the Directors of the Welsh Calvinistic Methodist Foreign Mission, Faulkner Street, Liverpool.

64. Mizo lah Vai Chanchinbu, August, 1935, p.138
In general, the Administrators of the Hills were in favour of the mission activities and came to the assistance of the mission on legitimate ground when necessary. In November, 1908, Major Cole, D.S.O., Superintendent of the Lushai Hills visited the Executive Committee of the Welsh Mission in Liverpool to discuss the needs of the work in Mizoram and the Executive Committee was greatly indebted to him for his interest in the Mission, for his unceasing kindness and assistance to the missionaries and for expressing his impression of what had been done and what had to be attempted in future. Mr. Cole remarked that the objects of the Government and the Mission were the same on the secular side of the work. He was always eager to help the Mission in his power to improve the welfare of the people by providing a mental and a moral training for them and by teaching them modern methods of agriculture.

He suggested that the Government and the Mission might unite together to build permanent villages in the most fertile areas. In regard to education he desired to build a hostel for boys and girls to be strictly supervised for building up a strong moral character of the young people.

65. Welsh Foreign Mission Report for 1908, pp.xii-xiii
It is to be stated that the educational and literary works of the missionaries were greatly appreciated by the Administrators of the Hills. The administration report for the year 1896-97 shows that the pioneer missionaries successfully introduced education. Several Chaprasis (bearers) were ordered to learn to read and write. One of the Mizo chiefs, Khamliana also had learnt how to write and in course of time he wrote letters to the Political Officer. The missionaries had done most valuable work and they were able to prepare a Hand Book and Dictionary of the Lushai Language which was badly needed. In the administration report for 1897-98 it is stated that the missionaries were pioneers of education and prepared books in the Mizo language. The Welsh Mission which had been so well known for civilising influence in the Khasi Hills took over the work in Mizoram started by the pioneer missionaries.


Major Shakespear, Superintendent of the Lushai Hills also expressed his thanks for the educational works started by Messrs. Savidge and Lorrain and its effect on the future administration of the hills. He further stated that the primary education introduced by the missionaries would make the Mizo literate, educated and qualified for Government posts. 68

In 1900, Edwin Rowlands presented articles of clothing to the girls who attended school. Mrs. Shakespear distributed the presents to them. Major Shakespear also accompanied his wife and he was very happy to hear the singing of the children. 69 In 1901, he also set an examination in Lushai reading, composition and arithmetic in which seven children appeared. Prizes such as umbrella, slates, clothes, etc. were given to the children and the prize distribution function was presided over by Major Shakespear. Most of the Europeans present were greatly delighted with the singing. Towards the end of the year 1901, the Government gave the Mission School a grant of Rs.50/- per mensem together with Rs.200/- in lump sum for building grant. 70

68. Major Shakespear's letter No.300, dt. Aijal the 13th July, 1897 (File No.MCC.2/56)

69. Edwin Rowlands, Report for 1900

In the middle of February, 1904 the Chief Commissioner of Assam visited Mizoram and he was so much pleased with the appearance of the Mission school that he together with the Superintendent, Major Shakespear decided to amalgamate the Government schools with the Mission school. As a result, the management of the school education on the hills was placed in the hands of the Mission with effect from the 1st April, 1904.  

In the work of book publication the Government came to the help of the Mission. The first book in Mizo language was a child's Primer published by the Government of Assam in 1895.  


In the same year a small book entitled "Mi-zo leh Vai thon thu" which contained ten Mizo folk-tales written by Major Shakespear was printed at the Assam Secretariat Printing Office, Shillong (now in Meghalaya).  

71. Edwin Rowlands, Report for 1904  
74. Shakespear, Mi-zo leh Vai thon thu, 1898, Assam Secretariat Printing Office, Shillong.
During 1898 & 1899 a monthly newspaper called "Mizo Chanchin Laisuih" (The Highlander's News) was published by the Government. 75

Since November, 1902 "Mizo leh Vai Chanchin Lehkhabu", a monthly paper had been published by the Superintendent of the Lushai Hills. 76

From the beginning the administrator of the hills took interest in the literary works of the missionaries and helped the Mission in the publication of text books for the school.

1:7 Establishment of School

One of the accepted principles of christian missionaries is to establish educational institution where they start evangelical work. Whenever they come across any people having no scripts for writing down the language of their own, the missionaries find out an alphabet in Roman scripts for literary use and they try to make them

76. Mizo leh Vai Chanchin Lehkhabu, November, 1902.
literate. They prepare religious books and tracts for such people in their own tongue. If the people have had written language, the missionaries learn the language, open a school and write books in the language of the people among whom they serve.

In Mizoram also the pioneer missionaries, Revs. J.H. Lorrain and F.W. Savidge opened the first school with two pupils on the 1st April, 1894. As the Mizo had no scripts for writing, the missionaries prepared an alphabet in Roman character for teaching the Mizo students in the school. The first learners of the alphabet were Suaka and Thangphunga from whom the missionaries had learnt the Mizo language. The school was held from 9 a.m. to 11 a.m. every day. Before the two Mizo began to learn reading and writing in the school the missionaries had tried to persuade the Mizo to learn reading and writing but the Mizo made excuses by saying that they were like monkeys and that they were possibly unable to master such a difficult art. But the first two learners had learned the alphabet in a week and within a month they could read almost anything written by the missionaries and began them -
selves to write fairly. Sailo chiefs, Khamliana and Khama were the other two pupils in those early days. Those who had attended the school taught their friends at home what they had learnt and thus the desire for learning to read and write quickly spread among the young men. 77

Khamliana, chief of Khawrini, spent thirteen nights in learning the alphabet with the pioneer missionaries at Aizawl. After he had gone home, he wrote a letter to the Missionaries with an ink locally made by himself telling them about a ceremony over a tiger killed in the chase which was customarily performed in his village. On receipt of his letter the Missionaries were immensely astonished to see that Khamliana could write after learning to write for such a short time and they were greatly amazed to see his hand-writing with legibility. 78 As he was greatly interested in learning to read and write he gathered several boys of his village in his house and taught them what he had learnt. 79

77. J.H. Lorrain's letter dated the 7th May, 1934 published in the THU LEH HLA, June, 1983, pp. 9-10

78. Information received from Vanhnuaithanga, (cox-Chief of Lungleng) s/o Khamliana (late)

At first the missionaries taught the Mizo in the verandah of their residence. After some time a few of the children of that locality also attended the class irregularly. On the date of the 6th October, 1896 they built a small school with a grass thatched roof at Bawl-hmun, a spot previously used for offering sacrifices to demons near the Bungalow of the missionaries. This locality was called 'Thangphunga's Veng' (Thangphunga's locality). Thangphunga, one of the first learners of the Mizo alphabet was appointed as a chief of that village while Suaka joined the Government service.

The school which they built was also used for holding a service of worship. It had a back wall of plaited bamboos and its wall of both sides was made up to nearly half of its height. It was also fenced with bamboos all round. 30

According to Pu Chawnga, one of the pupils in those early years, the missionaries sometimes distributed sweets and dried leaves of tobacco to attract the children to them.

80. Lalbiakliana, Mizoram Zirna Chanchin, 1979, Aizawl, p. 23.
On Sunday a service of worship was held in which reading and writing, hymn-singing, Bible verses and catechism were taught. The missionaries utilised also Bible pictures to help their preaching. The pictures greatly attracted the local people. Many of the Mizo also came from Sairang, a village of about thirteen miles from Aizawl to look at the Bible pictures at Aizawl and attended the worship service which was regularly held in Mizo language.

The missionaries also gave a Christmas Card to each child who attended the meeting. The children were told that as soon as they had received four cards they had to return them. On receipt of four picture cards the children thus showed them to the missionaries and then they exchanged the cards for a string of small beads. The missionaries often visited parts of the village for preaching the Gospel among the people. R.D.Leta, the first matriculate among the Mizo was also one of the students attending the school in those early days.

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82. J.H.Lorrain's condolence letter to Ngurtaiveli, dt. the 7th May, 1925.
Some people were friendly with the missionaries while some were suspicious of them. They thought that Government was clever, and therefore, they sent sahibs for winning and persuading the Mizo with kind words and good deeds at the beginning but in future after winning their confidence they would make them slaves and treat them just as they liked. Because of such silly notion most of the Mizo looked down upon those who attended the day and Sunday Schools ran by the missionaries. The education and the Christian way of life were totally unknown to them.

The regular school ran successfully for some time. The missionaries were working there till the end of 1897 but they did not run the school throughout the period of their stay. They had closed the school for some months before they left the land because they wanted to complete their literary works for which they had to devote much of their time. According to J.H. Lorrain's letter to M. Suaka dated the 1st February, 1930 seven or eight Mizo became literate through the school.

83. Lloyd, J.M., On every high hill, 1934 (Reprinted) p. 30
The formulation of Mizo alphabet by the missionaries was the beginning of written literature of the Mizo. It is to be noted that the Revs. J.H. Lorrain and F.W. Savidge, the pioneer missionaries laid the foundation of education in Mizoram, and therefore, they may be called "fathers of Mizo education".

In September, 1897 the first missionaries were joined by the Rev. D.E. Jones of the Welsh Mission to whom they handed over their work on the 31st December, 1897. Their residential house and the books prepared by them in the Mizo language, a Lushai English Dictionary, Primers, etc. were transferred to the Welsh Mission. 84


and notes) of 572 pages. On the invitation of the B.M.3. they resumed their work in South Mizoram in 1903.  

1:8 Government School:
The first formal school was opened at Mizowl in November, 1893 for the children of the sepoy. The teacher was a military Police Havildar. The average attendance of the children was 15 and the medium of instruction was Hindi. All the pupils were non-Mizo. Similar schools were opened at Lunglei and Demagiri in 1894. These schools were ran through the subscriptions given by the Military Police in addition to the annual grant of Rs. 100/- received from the Primary Education Fund of the Chittagong Hill Tracts.

In 1896, A.Porteous, Political Officer, Lushai Hills submitted a proposal to the Secretary to the Chief Commissioner of Assam for establishment of school for the benefit of Mizo children. The proposal was approved and necessary amount was sanctioned by the Government under the Head "22 Education in the North Lushai Hills Budget for 1896-97".

86. J.H. Lorrain's records of important dates and years of their pioneering works in Mizoram.

A government school was accordingly established for the first time on the 21st August, 1897 with Kalijoy Kavyatirtha as its master. The daily attendance as reported by the teacher, Kalijoy Kavyatirtha was as under:

<table>
<thead>
<tr>
<th>Months</th>
<th>Mizo</th>
<th>Non-Mizo</th>
</tr>
</thead>
<tbody>
<tr>
<td>August, 1897</td>
<td>4.0</td>
<td>10.89</td>
</tr>
<tr>
<td>September, 1897</td>
<td>13.26</td>
<td>11.73</td>
</tr>
<tr>
<td>October, 1897</td>
<td>7.11</td>
<td>7.6</td>
</tr>
<tr>
<td>November, 1897</td>
<td>3.92</td>
<td>0.71</td>
</tr>
<tr>
<td>December, 1897</td>
<td>5.15</td>
<td>0.88</td>
</tr>
<tr>
<td>January, 1898</td>
<td>6.5</td>
<td>1.31</td>
</tr>
<tr>
<td>February, 1898</td>
<td>11.60</td>
<td>3.0</td>
</tr>
<tr>
<td>March, 1898</td>
<td>5.0</td>
<td>2.12</td>
</tr>
</tbody>
</table>

In the school the lessons were reading, writing, simple arithmetic (addition, subtraction, division, multiplication) and good manners.

In October, 1897 the government issued an order as below:

"This school has been opened by government with the intention of primarily of educating the Lushais and nothing must be allowed to interfere with this" (vide govt. order No. 599 (local) dated the 30th October, 1897. It appears that
the order was occasioned by the number of non-Mizo attending
the school and the attendance of non-Mizo was decreasing from
the month of November.

Two other government schools were opened at
Lunglei and Demagiri. The progress of these schools for the
year 1898-99 as given by the S.D.O., Lungleh was as follows:-

| Total boys admitted               | 44  |
| Total number of attendance of Lushai Boys | 1718 |
| Daily average attendance          | 5.4 |
| Other boys (non-Mizo) admitted    | 13  |
| Total number of attendance of non-Mizo boys | 1044 |
| Daily average attendance of non-Mizo boys | 3.12 |

Shakespear, Superintendent of the Lushai Hills
inspected the government school at Lunglei on the 24th Novem-
ber, 1898 and he was very pleased at the progress made by Mizo
pupils in their studies. He mentioned in his inspection note
that prior to the 1st April the Mizo had not been admitted and
the teacher did not know Mizo. He sent an interpreter from
Aizawl to teach the Mizo reading and writing and the teacher
had made great progress with the language. The pupils also
could make the progress especially in simple arithmetic. There
were five Hindus and 18 Mizo pupils with an average attendance of 12.  

The Lushai Primer (Mizo zirtir-na bu) prepared by pioneer missionaries was a textbook for learning to read and write and simple arithmetic (addition, division, subtraction & multiplication) was also included.

According to the Administration Report for the year 1901-1902 the attendances and number of pupils at the three Government Schools were as follows:

<table>
<thead>
<tr>
<th></th>
<th>Aijal</th>
<th>Lungleh</th>
<th>Demagiri</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Number of Lushai on the roll on 31st March, 1902</td>
<td>28</td>
<td>58</td>
<td>15</td>
</tr>
<tr>
<td>(2) Average attendance during the year........</td>
<td>10.38</td>
<td>19</td>
<td>7.29</td>
</tr>
<tr>
<td>(3) Number of other races on the roll on 31st March, 1902</td>
<td>33</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>(4) Average attendance</td>
<td>26.42</td>
<td>0.64</td>
<td>3.96</td>
</tr>
</tbody>
</table>


Administration Report of the North Lushai Hills for the year 1897-98, (XII Education) p.15

1:9  Mission School:

The school started by pioneer missionaries in 1894 was re-opened by the Rev. D.E. Jones of the Welsh Mission at Mission Veng, Aizawl on the 15th February, 1898. He celebrated his 28th birthday on this re-opening day of the school. The school was built with pole of solid trees, walls of bamboo and a thatch of leaves and could accommodate about 50 pupils. At first about 15 came to the school but gradually the number was increasing to above 30. About 60 had attended at different times during the year. The attendance of pupils was more regular towards the end of the year. Most of the pupils came from 4 or 5 villages carrying enough rice to last for some time and when they returned to their villages they taught their fellows what they had learnt in the school. In this way the number of readers increased even among those who did not attend the school. There was also a Government school in Aizawl which was meant chiefly for the chiefs or their representatives. Little houses were built near the Fort at Aizawl and the chief who came to attend the school were provided with board and lodging free for three months and a considerable number of chiefs and influential men became learners.

89. Kristian Tlangau, July, 1940, p. 10

The Welsh missionary, D.E. Jones was greatly assisted by Rai Bahajur, an ardent evangelist from Khasi Hills who came along with D.E. Jones. Rai Bahajur had previously served as a teacher in the Shillong High School and as a Sub-Inspector of Schools in the Khasi Hills. Later, he voluntarily relinquished his service to become an evangelist. He and his wife ably help D.E. Jones in evangelical and teaching work from 1898 till the autumn of 1899.92

Rai Bahajur was in the employ of the mission as an evangelist in Mizoram and he used to accompany Edwin Rowlands and D.E. Jones in their missionary journeys to different villages during 1899. The wife of Rai Bahajur also used to teach girls at her house as well as in the school. About six girls came together and their attendances were very irregular.93 The evangelist, Rai Bahajur returned to Khasi Hills in the last part of the year, 1899.

According to the administration report for the year 1899-1900 the number of pupils and their attendances were as under :-

92. Kristian Tlangau, July, 1940, p.12
Morris, John Hughes, The History of the Welsh Calvinistic Methodist Foreign Mission to the end of the year, 1904, p.228

Edwin Rowlands, Report for 1900.
Girls attended the Mission school at Aizawl for the first time in 1899. In Aizawl Government school, 72 Mizo scholars were admitted on the rolls and made an average of 44 attendance each and 25 non-Mizo scholars made an average of 154 attendance. In the Mission school there was a daily average attendance of 20.4 during the first quarter of the year 1900. In Lunglei, there was 20 Mizo on the school rolls with an average daily attendance of 8. In Demagiri, there was average daily attendance of 6 Mizo and 7 other boys in the Government school. The teaching in all the schools was elementary reading and writing in Mizo and simple arithmetic but a few were learning Hindusthani and English. 94

It is interesting to say that in the early years of the introduction of Mizo alphabet when the learners began to be literate, some people could not believe that the learners were really able to read and write. To prove this, they asked a literate man to write a word or a sentence whatever they told and they showed his writing to another literate man who was sitting at another place. When he read it they were greatly amazed to hear that it was exactly the same words which they had told to be written. Still some of them said

94. Administration report of the Lushai Hills for the year 1899-1900 (Part II B, Chapter I), p. 23.
that the reader had already told the writer what to write before.

There was also a time when many of the Mizo did not dare to touch any paper for the fear of being fascinated with sorcery of non-Mizo. When they happened to touch it with their legs or tread on a piece of waste paper lying on the way they at once stepped over it because they believed that there was a mysterious spell of witchcraft of other tribes in the paper. They also ridiculed those who attended the school for they thought it deceitful and foolery. 95

1:10 Village Schools:

The first village school was held at Chhingchhip village of about 200 houses in July, 1899. They boys led by the chief's sons raised the school building on a mound outside the village. Rev. Edwin Rowlands stayed at the Rest House in the village and conducted the school. During the time he also visited other villages in the neighbourhood. There was a good attendance in the school and some progress was made. The school was held for a month or so.

95. Information received from Mizo elders namely Selthanga, Awnthanga, etc.
In the same year, i.e. in 1899, another village school was started at Khawchhete, a village of about thirty houses. The school was conducted by a Khasi, Modan Gopal who had given up a Government post to work under the Mission. Twenty-eight names were on the register but more than double that number had been under instruction from time to time. The school was carried on for about a month. 96

In 1900, the school at Aizawl was held regularly for nine months with the highest monthly average attendance of 33. The highest number of pupils present one day was 47 and the highest number of names on the roll was 67. 97

The attendances of many of them were irregular and continually changed within a few months or days. The majority became different faces in a few months. Several of them were boys from other villages who came to Aizawl to earn livings in cleaning the sepoys' cooking pots and eating utensils. There were about eight or nine girls from one of the near villages. Most of them took elementary subjects and a few of them advanced subjects. But all of them learned Scripture


lessons, Catechism and Tonic solfa. Those who were in advanced section helped the missionaries in teaching the less advanced and in preaching as well. 98

In 1901, the school was held from the middle of January to the end of the year. The number of students decreased during the harvest time but it came high towards the end of the year. About 150 names had been on the register during the whole of the year. The attendance was better than the previous years, and one day it reached as many as 78. 99

As the number of students increased no accommodation for all could be made in the school building at a time. Hence, the school was divided into two parts – elementary and advanced. The first part, i.e. primary section was held in the early morning and the advanced part in the afternoon. The attendance of the girls was good for a part of the time but gradually it became irregular. Two of the girls, Nuii and Sali attended regularly and made distinct progress in their studies and also showed a desire to become Christians. 100

In December, 1901, the missionaries sent out three teachers namely Thanga, Chawnga and Tawka to open schools at

100. Edwin Rowlands, Report for 1901.
villages as an experiment for about three months. They and five others were supported by the missionaries and hence, the three teachers were unpaid. 101 They were placed at the following villages: 102

Thanga at Khawrihnim, Chawnga at Phulpui and Tawka at Chhingchhip. They conducted the schools experimentally for nearly three months. The schools had been already built by the respective villagers some months before. The teachers got their food by public subscription of rice of the village concerned. 103 Altogether about 144 names were registered with an average approaching eighty. The three teachers returned to Aizawl in February, 1902.

Besides the regular Mission school at Aizawl, a temporary school was opened at Aizawl in 1902 for the Naga boys and girls which was conducted in the morning by an unpaid Mizo student who attended the Mission school in the day time. Another school was also held in the same year at Dokhama's village, Maubawk, about two miles from Aizawl and it had an unpaid Mizo scholar as its teacher who also attended the class in Aizawl Mission school later in the day time.

102. Lalkunga, C., History of Mizo Education. 1979, p. 7
During the months of October and November, 1902 Mr. Edwin Rowlands with two boys held a school at Lalhrima's village, Sesawng which was about 20 miles away from Aizawl. Mr. Rowlands stayed there for a month both for teaching and preaching. The villagers had previously built the school house and later, they also prepared an accommodation for the missionary. Children, young men and the chief attended the school and made marked progress. There were over 60 boys and men on the register with an average attendance of some 30. The missionary thus ran the school with the assistance of the advanced students.

In 1903, three more temporary schools mostly for girls were started at Hriangmual, Thakthing and Chaprasis village (Rahsi Veng). The girl students of the Mission school namely Null, Saii and Pawngi taught in these schools and the two schools opened in the previous year were also carried on by the boy students of the Mission school.

The schools started in the vicinity of Aizawl with the average attendance of October, 1903 and the teachers were as follows:


Unpublished note on Education in North Lushai Hills by Edwin Rowlands.


106. Mizo Leih Vai Chanchin Leikhabu, January, 1904, p. 5
Name of place: Name of Teachers: Average attendance:

Thakthing: Saii 7
Hriangmual: Nuii 7
Chaprasis village: Pawngi 6
Mirewng Veng (Aizawl): Petera-pa 5
Maubawk: Thuama 10

About 52 students attended the regular mission school at Aizawl. The average attendance in December, 1903 was 52. Nine schools were also opened in the rural areas and the names of villages with the teachers and attendances were as follows:

Name of village: Name of Teachers: Average attendances:

1. Khawrihnim: Chhunruma 11
2. Phulpui: Dorrikhuma & Lianhruaia 20
3. Khandaih: Hranga 40
4. Maite: Chhunruma 79
5. Zukbual: Thanghrima & Ngaithangvunga
6. Lungtan: Lahluta
7. Biate: Chawnga
8. Khawhreng: Bawia & Dokhama
9. Ngopa: Vailuti-pa

The Mizo leh Vai Chanchin Lekhabu issued in January, 1904 stated that a school was also built at Hmunpui village. Tawka was appointed to teach there and he would go after a few days. All the above teachers were to return to Aizawl in January, 1904 to continue their studies at the Mission school. In addition to the teaching of reading and writing the teachers were to preach and hold religious services where they ran the schools.¹⁰⁸

All the nine schools in the villages were started in October, 1903 except the school at Khandaih started in July and the school at Biate began on 2nd November of the same year.¹⁰⁹

The villagers built the school house and contributed rice for their respective teachers. An aggregate enrolment in these schools was 465 and the average attendance was 165. Five grants of Rs 5/- (Rpees five) only per month sanctioned by government in 1903, had been allotted to each of the five schools at Khawrihni, Zukbual, Maite, Biate and Khandaih.

In the same year the boys who attended the mission school ran two night schools voluntarily at Aizawl and Rahsi

¹⁰⁸. Mizo leh Vai Chanchin Lekhabu, January, 1904, p.6
¹⁰⁹. Ibid, p. 4
Veng (Chaprassis village) and they also held religious service in connection with them. A young man named Hauchhunga also taught children at night in his own village, Muallungthu, thirteen miles to the south of Aizawl. In December he had six learners on the register. A night school was also held on the Mission compound. 110

Major Shakespear's proposal for appointment of Rev. Edwin Rowlands as Honorary Inspector of Schools was approved by the Chief Commissioner of Assam. In 1903, Edwin Rowlands of the Welsh Mission was, therefore, appointed as the Honorary Inspector of all the Government and Mission schools. 111 In 1904, F.W.Savidge of the Baptist Mission was also appointed as Honorary Inspector of Schools of the Lunglei Sub-division. Edwin Rowlands continued to act in the same capacity in respect of all schools situated in the Aizawl Sub-division. 112 Thus the school education in the whole of Mizoram was placed in the hands of the missionaries.

110. Ibid

111. Letter No. 12 P.I./1664 G. Dt. the 4th March, 1903, from Secretary to the Chief Commissioner of Assam to D.P.I., Assam.

112. Letter No. 660 P.I.- 8216 G. Dt. Shillong the 19th September, 1904 from Secretary to the Chief Commissioner of Assam sent to the D.P.I., Assam.