Chapter IV

WOMEN'S EDUCATION

The position of women had been neglected in India, as elsewhere in Asia. From the age of ten, or twelve, they were shut up in their homes and practically devoid of all liberties. Women were not allowed to see any man except the closest members of their family. It was thought they had no mental capacity or qualities, were kept in sheer ignorance and illiteracy. "To educate a girl is supposed to be doing her a positive injury. Young girls belonging to high castes were kept in utter seclusion. This enforced seclusion dwarfed their mind and crippled their courage."

1. Louise Wrightson, Missions, Their Rise and Development, Women, and, p. 59.
2. James A. Butler, Historical Grammar and Grammar, Varanasi, 1890, p. 47.
3. Fiji Annual Report, 1912, p. 16.
Women's Education

Education of women had been neglected in Travancore as elsewhere in India. From the age of ten, except in the low caste, they were shut up in their houses and practically devoid of all liberties. Women were not allowed to see any man except the closest members of their family. It was thought they had no mental capacity or quality. They were kept in sheer ignorance and illiteracy. "To educate a girl is supposed to be doing her and society at large a positive injury." Young girls belonging to high castes were kept in strict seclusion. This enforced seclusion dwarfed their mind and crippled their courage.

3. T.D.C. Report, 1865, p. 18
4. Amy Wilson Carmichael, Things as They are - Mission Work in South India (London, 1908 reprint) p.86
5. Ibid.
Early marriage was the order of the day. A girl was left to the mercy of her mother-in-law. Mrs. Clark writes that "At seven or eight she was married and sent off to be her mother-in-law's drudge in her new home". The girl enjoyed no freedom in her husband's house as she was looked with spite by her mother-in-law. The words of Miss A. Baker "The great obstacle is the ignorant and tyrannical mother-in-law, who having been the chief servant in her husband's house wishes in her turn to secure an unpaid and willing servant in young daughter-in-law". The girls were resigned to their lot. No one thought that they need a change. The old women were staunch in their belief and nothing could change them. The only thing they wanted was to follow the footsteps of their husbands.

Missionary Women in South Travancore

It was among these women that the missionary ladies wanted to work. They were eager to come and work among the women folk but the mission did not

6. C.M.S. Proceedings 1898-99, p.287
7. Ibid.
8. C.M.S. Proceedings 1903-'04, Vol.CV, p.298
concede to their request. Only sisters and wives could accompany the missionaries. When they reached Travancore they came to know of the dire necessity of emancipation of women. The missionaries' wives with the support of their husbands started active work among the women of Travancore. L.M.S. Missionary women did commendable work in South Travancore and their C.M.S. counterparts in North Travancore. Their aim was also not different from that of their husbands viz. conversion through the teachings of Jesus Christ. They were fully conscious of their responsibility.

The women who worked for L.M.S. in the field of female education were Mrs. Mault, her daughter Mrs. White house, Mrs. Mead, Mrs. Lewis, Mrs. Abbs, Mrs. Cox and her daughter Mrs. Baylis in South Travancore9. They conducted schools with the hope of spreading christianity and improving the moral

condition of women. The first boarding school at Nagercoil admitted fourteen children in 1822. In 1827 this school had fifty four students. In 1837 the number rose to hundred and ten and among them hundred boarders and ten day scholars. By now they had established seven schools in christian villages for girls with three hundred students studying in these schools. To some extent they succeeded in redeeming the girls from their "surrounding pollution" and more girls were attracted to their institutions. But to their utter disappointment they could not increase the number of schools for want of funds. The knowledge imparted to the students of these girls' schools was of high

10. E.M.M.C. 1841 Vol XIX n.21, p.416
11. L.M.S. Report 1823, p.70
12. E.M.M.C. 1830 July, p.322
13. L.M.S. Report 1837, p.80
14. Ibid. p.81
15. E.M.M.C. Vol XIV, New Series April 1836, p.164
standard. Nagercoil had the credit to be ranked as the 'largest and best conducted institution of the kind in India'.

The missionary women worked among the people who believed "ignorance is women's ornament." They realized that emancipation was possible only through education.

I.H. Hacker wrote that:

By educating a boy you get an educated individual, but by educating a girl you get an educated family. This is one of the greatest necessities of our work here. We have no educated mothers and therefore no educated families.

It was with this intention that they opened their first


17. Amy Wilson Carmichael, n.5, p.89

18. T.D.C. Report - 1894 p.16
boarding school for females at Nagercoil in 1820. Their object of establishing this school was to teach the females reading and writing and to occupy one part of the day in spinning cotton, knitting and sewing. They realized that only through free boarding and clothing that they could attract students. Knowledge of Christian religion was compulsory in the boarding school.

Missionary ladies faced strenuous opposition from the opposite sex. Men could not in their wildest dreams, think of their women getting identity through education. They could never imagine that women's education is essential for better upbringing of children.

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The school of Mrs. Mault was the first boarding school ever established in southern India. J.L. Wyatt, (Ed), Reminiscences of Bishop Caldwell (Madras, 1894) p.180
Bishop Caldwell, son-in-law, of Mrs. Mault appreciates the work of his mother-in-law.


21. L.M.S. Report - 1823, p.70

22. Ibid.
The aim of missionary women was giving education to native women and children. In order to attract them they had to provide free food and lodging.

Money was an essential factor for conducting schools. The missionary ladies published articles in missionary journals on the condition of women and their duty to work for their emancipation. They appealed to their country men for money for that purpose and the response was great. Female education society came forward to help them. To assist in defraying the expenses of schools lace making was introduced in the Nagercoil school in 1821 on small scale. The profits of lace making together with subscriptions from England and occasional donations realized in this country enabled the missionary women to continue their work in the field of female education. Their work was really a charitable one.

23. E.M.M.C. 1821 Vol XXIX p.311
24. T.D.C. Report 1865, p.18
25. Letter from Mrs. Mault, dt. Nagercoil 2nd June 1830, addressed to the Foreign Secretary, E.M.M.C. Vol VIII New series, p.540
Many of their students were either orphans or slaves and those poor souls had been saved so that they might not "perish in ignorance, vice and wretchedness". There are instances of girls during the nineteenth century being saved by the missionary women even from their fathers who used to sell their children for a pittance. Such girls often proved themselves very useful and devoted in studies and were often religious also. Mrs. Mault recorded such an incident as follows:

Elenora Muscutt left the schools three months ago to assist in a school in another missionary station. She has for nearly two years shown a very thoughtful mind and paid great attention, not only to her lessons and duties in the school, but on all occasions of a religious nature.... I trust she will be made a blessing to many a poor ignorant female when she is gone. Her cause is an interesting and encouraging one;

26. Ibid. Welfare of these children was neglected. The missionaries brought them up because they were helpful to them in their work.
for it will be in the recollection
of some that the poor girl was rescued
from the hands of her wretched father
when he was about to force her into a
premature alliance that would have ruined
her for life 27.

Missionary women used these girls as their assistants
in schools. Gradually prejudice against female education
began to subside. A few women came forward to help the
missionaries in their schools. As early marriage was
the order of the day it was very difficult to get girls
for teaching profession and only widows and barren
women came forward. There were six such women working
in Mission schools during 1841. They were "more
intelligent than most of the men who are inclined to

27. Statement of Mrs. Mault forwarded from Nagercoil in
September last, E.M.M.C. 1844 Vol XXII p.645
28. Extract of a letter from Mrs. Mault, March 18, 1841,
E.M.M.C. 1841 Vol XIX M.M for August 1841, p.416
29. Matron of Trivandrum girls school in the sixtees
was the widow of the evangelist who died of cholera
some years back. L.M.S. Report 1862, p.7
30. Ibid.
take this employment and in many respects better adapted". These forlorn creatures found life in missionaries.

Malayalam Mission

When compared to the Tamil Missions of L.M.S., the Malayalam mission of Quilon was much different. The people of Quilon had less prejudice to female education. Because they saw a few girls attended some of the schools in Quilon clearly pointed out this. This gave the missionaries hope and incentive to start separate schools for girls. They started a school in a village near Quilon and succeeded beyond their expectation. On the very first day they were able to collect thirteen girls. J.C. Thompson and his wife arrived in Quilon in November 1827. Before the close of 1827 two native female schools were

31. Ibid.
32. E.M.M.C. 1828, p.165
33. Ibid.
34. Ibid.
established which contained forty-six girls. In 1832 the number of girls schools in Quilon increased to ten and the number of students studying in these schools was one hundred and ninety. The Quilon Mission had often suffered set backs because of the illness of missionaries. Whenever it fell vacant without a missionary Quilon Mission was put under the management of the missionary at Trivandrum. It could be seen that almost all the missions had to face such difficulties, but instead of sending the students to their homes they would be placed in other boarding schools.

The girls studied the same subjects as the boys did and spent two or three hours in the afternoon for sewing and crochet-work. They were given instruction in Tamil reading, writing, dictation, arithmetic, geography, history, etc. Simultaneously they, who had never held a needle in their hands previous to their entering schools, became well trained in needle work. By 1862 most of the schools were well attended.

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36. Ibid.
37. T.D.C. Report 1862, p.9
38. T.D.C. Report 1863, p.11
40. T.D.C. Report 1863, p.6
41. Ibid., p.14
but in some places Hindu mothers as well as some Christian ones did not believe in sending their girls to schools. If poverty among the members of low class was great, their prejudice against schools was equally great. Irregular attendance of students was another problem as those who attended for one week would be drawn away the next week. Boarding schools for girls were established in almost all missionary head-quarters.

The Missionary women were satisfied with the girls who completed their studies in Mission schools. Most of these girls were married to the young men who had been educated in the seminary. They precipitated proselytization. They influenced the parents and it promoted education. Even upper caste girls showed interest in education and schools were established for them also.

42. T.D.C. Report 1862, p.13
43. E.M.M.C. 1839 Vol VIII-New series, p.540
44. Ibid.
45. T.D.C. Report 1863, pp.13-4
46. Ibid.
Financial difficulties

Like their husbands missionary women also faced financial difficulties. They were forced to close some of the schools for want of money. In 1866 no special subscriptions for female education had been notified. In Trivandrum district itself they were compelled to close three girls' schools because of lack of funds. The boarding school at Neyoor had to be closed and the students were sent to their homes because of debt. There were twenty seven boarders and ten day scholars in this school. When the position of funds improved a few months later the missionary women resumed their work with nine boarders and four day scholars. The number increased to thirty three boarders and four day scholars.

50. *Ibid.*, p.21
towards the close of the year. Most of the other schools were conducted with the help of the Europeans. Santhapuram Mission district girls' school had fifty six boarders thirty one of whom were supported by Europeans. The rest were supported by the profit out of the sale of pillow lace made by females in the mission. These laces were sold by ladies in different parts of India among their friends.

Zenana Work

They started Zenana work as part of bringing women to their fold. Upper caste women did not mingle with them. Zenana work in Nagercoil was commenced in 1872 at Köttär a large town about a mile from the home station. The work was satisfactory. Women of Zenana or big houses treated the missionary women kindly. The directors' committee met at Neyoor and passed a resolution in respect of the female agency. The meeting decided that the Zenana work should be carried on under the direction of the committee. In the very next

51. Ibid.
52. T.D.C. Report 1865, p.11
53. Ibid.
54. T.D.C. Report 1882, p.9
year in 1878 Zenana work started at Vadassery.  
Zenana work increased rapidly, more towns and villages began to demand for teachers but the mission could not satisfy their demand because of lack of funds. In 1881 eight teachers and one sewing matron were employed in Zenana work. They visited two hundred and seventy five houses; three hundred and four women, half of whom Śūdrās and Vellāḷās who learnt from them. Fifty five women were learning sewing. Mrs. and Miss Duthie often visited the houses. The teachers started their work at ten A.M. and returned only at four P.M. weary with work and foot sore.

Zenana work progressed rapidly with the help of Bible women, in Tituviḷḷai and Trivandrum. They had 'a fair knowledge of medicine and midwifery, they are specially called upon to be helpful to their non-Christian sisters'. The missionary women spread Zenana work to

56. T.D.C. Report 1882, p.9
57. Ibid., p.18
58. T.D.C. Report 1881, p.9
59. Ibid.
60. Ibid.
61. Ibid.
63. T.D.C. Report 1892, p.9
almost all sections of the people. They functioned specially under Mrs. Duthie's competent leadership and they were able to work among the Mohammedans, who had strong prejudice against female education. Their work did not progress smoothly always. Even during the end of the 19th century they had to face problems and were prohibited from visiting certain houses. Duthie reported from Nagercoil Station that,

The prejudice against female education is still very strong. A woman who has been taught to read and write by the bible teachers, was doing enough to send a letter to a distant friend during her husband's absence. Having heard of this, he was so angry that he wrote forbidding any more visits from the bible women.

However the missionary women could not be discouraged. Their aim was to spread gospel among women.

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64. T.D.C. Report 1899, p.13
65. Ibid.
The secluded women enjoyed the visits of missionary women. A contemporary report stated that,

The visit of the daily teacher and the weekly inspection of the lady superintendent to the imprisoned inmates of Zenana was life to the dead. In truth, the education of non-Christian females could be carried on only in this way.

They succeeded in their attempt to some extent and were able to circulate Christian books among them and make them read the Bible. The number of women working in this field in 1893 was twenty-four. They visited five hundred and twenty-three houses giving instruction to eight hundred and eighty-five women out of whom five hundred and sixteen were able to read. One of the reasons for the positive response from the ladies of Travancore was the position and status of educated women from the boarding schools.

68. T.D.C. Report 1893, p.3
69. Ibid.
Zenana work was not without result. It produced far-reaching results. It instilled in upper caste women the desire to learn. It gave incentive to the missionaries to start schools for upper caste girls. A school at Nagercoil was opened, on 1st February 1875 with twenty three pupils for high caste of whom seven were Brahmins and the rest Sudras. The students were of age between seven and thirteen. In the same year another school was opened at Kottar for Sudras. Most of the girls left the school when young but they acquired a knowledge of the holy scripture. Their ability to read and write helped them in their later life.

For the goldsmith children they started a school in 1893 with thirty three students and two female teachers.

70. Report of Nagercoil District Mr. and Mrs. Jones T.D.C. Report 1875, p.25
71. Ibid.
72. Ibid.
73. T.D.C. Report 1883, p.22
74. T.D.C. Report 1899, p.14
The School was the result of Zenana work among the women who found the learning of alphabet very difficult which prompted them to send their children to school when they were young. The missionary ladies at first collected children in a house and when the attendance increased they established schools.

Work among muslim population was very strenous as prejudice against female education was very strong among them. As the Mohammedans did not like christian teaching in the school the children were taken away at once. So they could not make much progress among them.

The women who had the privilege to learn from missionary women always preferred their children to be sent to Missionary schools. It is very informative to read a mother's words. "Sir, said she, it is not the advantage of having the girl fed that I am desirous of obtaining, I will pay for her food, but I learnt in the school myself and I know that it is not possible for our girls to get in our houses the same christian influence and training and there is a great difference

75. Ibid.
76. T.D.C. Report 1899, p.14
between those who have educated in the best of the village schools and those who have been trained in the boarding school." Female education progressed considerably towards the close of the 19th century and the increase were not less than hundred and four percent.

They trained the women of Travancore not only in religious education, etiquette, cleanliness etc. but in an occupation also which freed them, to some extent, from mental slavery. How they succeeded in their attempt could be read like a fairy tale from the pages of missionary journals. As early as 1821, they had introduced lace making. As years passed many women depended on lace making for a living while others who were not so poor were helped by this means to maintain themselves and their families in comparative comfort. In 1872 one hundred and thirty women were engaged in lace making under the management of Mrs. Jones.

in Nagercoil. Their products were sold in various parts of India with the help of kind ladies. Many women began to request for work but the missionaries were unable to employ them. The profit of lace industry helped the missionary women to establish an English school for the christian girls of Nagercoil. The change brought about by the missionary ladies in Travancore was unbelievable. A report from India states, "If side by side in this great and growing work there was an increasing tendency on the part of English ladies around them and above all to learn their language as to win their hearts, English women in India would half a century do more of its civilization than all the machinery of Government."

Work of Medical Mission

The Medical Mission of L.M.S. under Dr. Thomson

80. Ibid.
81. Ibid.
83. T.D.C. Report 1890, p.30
84. The Colonial church Chronicle Missionary Journal and Foreign Ecclesiastical Reporter, January 1874, n.,66,p.22
also strive hard for female education. He received warm support from the people for he was treating them and had acquired their confidence. Mrs. Thompson wrote "They felt convinced that we were acting solely to benefit them and so several fathers came to me with their girls saying "Here are our daughters, we give them to you. You will be as a mother to them". Dr. and Mrs. Thomson had schools at Eraneel, Travancore (Tiruvitamcode) Āttōr, Pallipuram etc. The Eraneel school was in a flourishing condition and two girls Pagavathy and Easwary went to Palpanapuram three times a week 'to teach needle work to the girls of the Sircar school'.

On 9th October 1879 Dewān Nanoo Pillay visited Eraneel school where one hundred and twenty students from Eraneel, Tucchalay and Travancore assembled to meet the Dewān. He examined them and praised them on the correctness of their pronunciation and presented each girl with a prize. With the help of the Dewān they

85. Dr. Thomson's Report for the year 1873, T.D.C. Report 1873, p.1
86. T.D.C. Report 1877, p.24
87. T.D.C. Report 1879, p.82
88. Ibid.
opened a school at Neyoor Śūdrā Village. The Medical Mission had five schools to their credit in 1881 and they were at Eraneel, Tiruvitamcode, Tuccalay, Talacuḷam and Neyoor.

The missionary ladies wanted to teach the girls English. They introduced English classes and some progress was made. But "the difficulty was to keep our girls long enough to make English of any real use to them. To induce the senior scholars to remain longer, small scholarships were given which worked well for a time."  

Normal class

Experience in the field of girls' education gave the missionary ladies the idea that girls should be trained to become efficient teachers. They got girls trained in Sarah Tucker College, Palāmcōttah, a C.M.S. Institution in Kindergarten class which enabled them to start Kindergarten class in their area. They were able

89. T.D.C. Report 1881, pp.34-5. Dewān asked them to submit the estimate for the school. The estimate amounted Rs.300/-· Dewān paid the whole amount.
90. Ibid.
91. T.D.C. Report 1891, pp.13-4
92. Report of the Scott Christian College District and Bible Women's Work, Nagercoil, (Madras, 1908) p.20
93. Ibid.
to get two trained teachers, husband and wife from the principal of Sarah Tucker College. The L.M.S. also started normal classes for girls. In 1877 five girls passed the English Lower Secondary examination and with their help L.M.S. started English normal class. The girls who passed from English normal school were appointed as teachers in Boarding Schools. The period of training was five months. Tamil Normal School was also started for girls who passed vernacular elementary examination.

The Missionary women could be proud that with the dawn of the twentieth century they could send girls to college also.

Education for the 'unwanted'

Education was imparted to depressed class girls and orphans also. As soon as they established schools

94. T.D.C. Report 1894, p.19
95. Ibid., p.20
96. T.D.C. Report 1898, p.1
97. Ibid., p.2
98. Ibid.
99. Ibid., p.3
100. Report of Scott Christian College, n.92, p.20
they considered it their duty to help "unwanted". In all their schools they admitted them. The Beginning of 1890's saw the establishment of an orphanage by Mrs. Duthie in Tittuvilai which had the privilege of admitting bright little girls as its inmates. A neat orphanage with all amenities including a playground was also constructed with the help of English friends in 1899. The orphanage had forty nine inmates to its credit all of whom came from poor circumstances. Most of the students of the girls' schools were protestant christians. The L.M.S. Missionary women fulfilled their aim of spreading gospel through these girls.

C.M.S. Missionary women in North Travancore

The work in North Travancore slightly differed from that of the South. The responsibility of education in North was shouldered by the wives of C.M.S. missionaries. By educating the women folk of North Travancore they sowed the seeds of education for the posterity. Through education they spread christianity. A survey among the

102. Ibid., p.10
educated people will show that most of the educated natives during the 19th century were christians. People of North Travancore showed less reluctance for education than those of the South. So Zenana work in North Travancore was not so vigorous as that in the South.

History of women's education in North Travancore started with the arrival of Mrs. Baker. She settled down in Kottayam and established the first school in 1820. She enlisted six girls and provided for them. To get girls for education during that period was difficult in North Travancore also, because female education was held in contempt. To attract the parents of girls boarding facilities had to be provided.

Money was essential for establishing schools for girls. Mrs. Baker was lucky to procure funds from different sources for that purpose. She utilized a portion of the grant of £ 200 set aside for native female education by the parent society London. She reported

104. C.M.S. Proceedings 1887-'88, p.167
105. C.M.S. Proceedings 1898-'99, p.287. The above fact is given by Mrs. Clark, daughter of Mrs. Baker.
106. Letter from Parent Society London, dt.19th November 1827 C.M.S. file No.11 - Letter to and from C.M.S. London 1824-30 p.89
After the first seven years several officers then at Quilon kindly gave their subscriptions to support a few boarders under my care; assistance was also given from a fund raised in aid of the Syrian college and other departments of the mission and on application to the corresponding committee a fixed allowance was granted on the 14th September 1829 from that time till December 1842. Sixty rupees a month was allowed for the entire expense of food, clothing, medicine, teacher etc. for 40 girls.

Eventhough the expense for maintaining girls in Travancore was low, Mrs. Baker tried hard to make both ends meet. A girl could be provided with one and a half rupee per month in Travancore.

107. Extract of a letter from Mrs. Baker to the Secretary of Cottayam 4th February 1843; M.C.M.R. Vol X, No.3 March 1843, p.58
108. Ibid.
Mrs. Baker was well aware of the circumstances of Travancore. Her words "I know it is impossible to raise sufficient funds in a country like this where there are so few Europeans and so many stations requiring help and where to look I know not".

It was her good will and industry which gave her opportunity to establish schools here and carve out industrious and dutiful house wives. She taught the christian children native language together with needle work, knitting and spinning. The bigger girls were taught to learn to prepare their food. The scriptures, church catechism, watts first and second catechisms and few hymns were also taught, tracts and books printed at the mission press were distributed.

Zenana work was not active in north Travancore. But Mrs. Baker's students visited those families the members of which could not leave their houses to receive instruction in the church. So she materialized her plan of proselytization directly by teaching students.

109. Ibid.
110. M.C.M.R. Vol VIII, No.3, March 1841, p.38
111. Ibid.
112. Ibid.
113. Ibid., p.37
and indirectly by employing them to visit houses. Rev. Baker wrote "In Mrs. Baker's school, the children are improving and there is good hope of its effectually answering the end so greatly desired - to be an instrument, in the hands of the great head of the church, for dispelling the darkness around us and enlightening the minds of a portion of the rising generation in these parts". Mrs. Baker's school acted as an auxiliary to the mission. Those who studied in her mission school were the most regular in attendance at church and the best behaved.

Mrs. Bailey, who reached Kottayam in 1817 with her husband also indulged in the work of female education as befits a missionary woman. She attracted children from her area to her boarding school and instilled desire for education in her pupil's minds. Those who studies in Mrs. Bailey's school were particular to send their daughters to her school. Mr. Bailey wrote

114. C.M.R. Vol XII, No.5 May 1841, p.120
115. M.C.M.R. Vol VI, No.12, 1839, p.138
that:

Mrs. Bailey has a Boarding school for girls which possesses a peculiar interest from the fact that some of her present scholars are daughters and even grand daughters, of her first pupils: the improved condition of these compared with those whose mothers have not been at schools, is very marked.

In Alleppey the Nortons managed the female education. They commenced a school and an Orphanage for destitute children. In 1822 Mrs. Norton died. In 1824 Mr. Norton married Miss Lee and she devoted herself to the work of Jesus Christ. She established the first school for girls in Alleppey. In the school the girls were taught the word of God, catechism, hymns, native arithmetic and writing on the ola in Malayalam.

117. M.C.M.R. Vol XXXIV, June 1867, p.150
118. Ibid. In Norton's orphanage admission should have given to girls also.
Mrs. Norton taught them needle work and other useful branches of learning also\textsuperscript{120}.

Mavelikkara was another C.M.S. Missionary centre. Mr. and Mrs. Peet settled there and established schools. Mrs. Peet managed the Boarding school. On 1884 thirtyfive girls were studying under her management. The school was established near the house of Peets\textsuperscript{122}. The missionary women preferred the establishment of schools either near their houses or in verandas of their houses. The girls were very good at their studies. Mrs. Peet wrote "Indeed I am often astonished to find they learn so much\textsuperscript{123}". Classes were given in sewing also. Mrs. Peet found time to work among the adult females of the congregation\textsuperscript{124}. Mrs. Peet was also successful in teaching christian doctrines to them which gave incentive for them to come forward for conversion\textsuperscript{125}.  

\begin{footnotes}
\item \textsuperscript{120} Ibid.
\item \textsuperscript{121} C.M.R. Vol I, No.11, November 1834, p.162.
\item \textsuperscript{122} Ibid.
\item \textsuperscript{123} Ibid.
\item \textsuperscript{124} C.M.R. Vol XII, No.11, November 1841, p.265
\item \textsuperscript{125} C.M.R. Vol XIII, No.7, July 1842, p.157
\end{footnotes}
She converted three nair women to Christianity in 1841.

The missionary women succeeded in creating enthusiasm in people for education. Mrs. Hawksworth reported "The minds of the people are being opened to perceive their great wants and they anxiously and earnestly desire that their children may be educated." In twenty-five years with great difficulty the missionary women were able to mould a system of education for the girls of North Travancore, especially in Kottayam, Alleppey and Mavelikkara. The schools for girls worked satisfactorily in all these centres. But often they had to face difficulties by the parent society. Grant for female education was reduced. Then in most of the schools they were compelled to reduce the number. Some schools were forced to send...

126. Ibid.
127. Mrs. Hawksworth having made personal inquiries into the existing state of female education reports in a letter dt April 15, 1846, M.R. November 1847, p.476
128. M.R. July 1845, pp.323-4. Also see M.R. November 1847, p.476
the children back to their homes. Hawksworth wrote about it,

I cannot hesitate to say that the breaking up of the female schools would cripple this mission to a very considerable extent. Besides there are several orphans in the school, how can we send them away; and whither could they go; to dismiss those whose parents are utterly unable to support them would be scarcely less effective to us, but to send home those whose parents are still heathen would perhaps gives the greatest pain.

But in most of the schools they were forced to reduce the number of students. "Mrs. Baker's school, though much reduced in numbers for want of funds is going on well".

129. J. Hawksworth to the Secretary at Alleppey, 1st February 1843, M.C.M.R. 1843, Vol X, No.3, March 1843, p.59
130. M.R. July 1846, p.321
The missionary women conducted schools not only with the help from parent society but also help received from individuals. So reduction of fund from the parent society did not retart their work. With the help of individuals they started new schools. Mrs. Johnson established such a school at Olesha. She wrote "The little school at Olesha gives great satisfaction. The six boarders are supported and the teacher paid with money received from ladies in England".  

People other than protestant christians also showed interest in Education. Earlier the Roman Catholics were reluctant to send their children to Anglican schools. Educational progress changed their attitude drastically and they wanted to get their daughters educated at any cost. Out of the twenty day scholars of Mrs. Baker eleven were Roman Catholics.

131. M.C.M.R. Vol XX, No.4, April 1853, p.63  
Parents of these girls made no objection to their being taught according to the principle of the church of England. The girls also responded but they could not raise the number because of lack of facilities.

In spite of all difficulties the number of schools was increasing. There were not enough missionary women to handle all the classes. So native women had to be appointed as teachers. In order to train the native women a normal school was essential and accordingly Mrs. Johnson, daughter of Baker established a normal school for girls in 1848. There were five classes in Mrs. Johnson's school. Fifth class consisted of smaller children "who are engaged in learning our Malayalam alphabet: a task which will take a long time on account of the great number of letters and combinations of letters". Holy scriptures, Watt's

133. Ibid.
135. C.M.R. Vol. XIX, No. 10, October, 1848, p. 204
Rev. H. Baker who examined the girls reported "They read fluently and without omission or mistake in the several different books of the old testament to which I directed them with an emphasis and tone that showed at once they were familiar with them all". Needle work and knitting were also taught in the normal school. In 1855 there were sixty eight children studying in the normal school.

The wife of every missionary who was destined to live in Travancore desired to have a school of her own. At first, preference was given to schools for christian girls. Hindu girls were always welcomed in these schools. But some of the upper caste hindus did not send their girls to the christian schools where all were treated equal. In case they established a school for upper caste, the parents were willing to send their girls. A new school was established.

137. Ibid.
138. Ibid.
139. M.C.M.R. Vol XXII, No. 11, November 1855, p. 307
under the management of an experienced school mistress. H.H. the Maharaja of Travancore donated hundred rupees which was one fourth of the actual expenses of the building. Fourteen Brahmins, eighty one nairs, fifty two other hindus, two Muhammadans and twenty three christians were given instruction in the school during 1884. As the school was opened mainly for the purpose of hindu girls, the christian girls who sought admission here had to pay fees. The hindu school which was under the management of Mrs. Bishop acted as an excellent institution for proselytization, work. At Arpucurra, Nattacherry, Coomarenellur nair girls learnt as well as christians and no difference was shown in the teaching.

140. M.C.M.R. Vol L, No.6, June, 1883, pp.172-3
141. Ibid., p.173
142. M.C.M.R. Vol LII, No.12, December 1884, p.357
143. Ibid.
144. M.C.M.R. Vol XLII, No.1, January 1875, at October 1874, p.8
145. M.C.M.R. Vol XLI, No.1, January 1874, p.28
If they established schools for uppercastes in order to influence them and attract them to the gospel, they were forced to establish schools for slaves also who were already at their mercy and at their disposal. Despite the passing of laws prohibiting slavery and such other evils, untouchability and unapproachability was at its apex in Travancore and establishing separate school for the slaves was the only measure left before the missionaries to educate them. Mrs. Baker junior established a Boarding school for girls at Mundakkayam. Few schools were established here and there for the downtrodden by them. Mr. and Mrs. Baker Junior set aside their lives for the cause of slaves.

**Contribution of Baker family**

Contribution of Baker family towards female education was inestimable. Mrs. Baker senior who established the oldest C.M.S. girls school in 1820, continued her work until her death in 1888. Her school

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146. *C.M.S. Proceedings 1856-57*, p.135
achieved name and fame. She received respect and regards from students and parents. Girls even from 'a long way' approached the Bakers for education. Mrs. Baker senior was honoured by the Travancore Maharaja by his visit to these schools when he found time to examine her students. In Mrs. Bakers own words, "Since my residence in Travancore this is the first enlightened Raja who visited my girls school. He examined them in every branch of study and I think was pleased......". The Raja after his visit sent fifty rupees as a prize for the best girls in her school.

Her daughter-in-law Mrs. Baker junior started a girls school in 1848 and after her death it was managed by her daughters Miss. I. Baker and Miss. A. Baker. This school was named Baker Memorial

148. M.C.M.R. Vol XLII, No.1, January 1875, p.9
149. M.C.M.R. Vol XLIII, No.4, April 1881, p.98
150. Ibid.
151. C.M.S. Proceedings 1903-'04, Vol LV p.298
School in order to commemorate the memories of Mrs. Baker Senior and her daughter-in-law Mrs. Baker junior. The number of boarders in the school during 1903-'04 was eighty and day scholars one hundred and three. With a view to providing higher education...

152. C.M.S. Proceedings 1887-'88 p.167. "Archdeacon Caley wrote a few days after the death of Mrs. Baker Senior that:

During the whole day the people continued to come and go. At 4.30 P.M. a vast number was assembled, among whom were all the Leading Government Officials. Not only did they go to the home but also to the college chapel and to the grave. The presence of that hindu gentlemen showed how much Mrs. Baker was respected and that her appellation (Walia Madama) (great Madam) was not an empty title.

153. C.M.S. Proceedings 1903-'04 Vol LV, p.298
to the students, a fourth form was started. The establishment of the training school led to the rise in number of pupils in Baker memorial school also. In 1905-06 the school was raised to the standard of a High school by the establishment of a sixth form.

Training School

Demand for teachers increased with the increase of schools. It was always a matter of consideration for the missionaries to train girls for that vocation and thereby to improve the standard of teaching. To establish a female training class at Kottayam was discussed at the Travancore Conference in April 1872. The training class was started with the support of outsiders. The class known as Lisborne training class owned its origin to a gift of 1870.

154. Ibid.
155. C.M.S. Proceedings 1905-'06 Vol LVII, p.248
156. Ibid.
157. C.M.S. File No.14, Letters to the C.M.S. London 1872-73 No.56 p.155
158. M.C.M.R. Vol XLI, No.1, January, 1874 p.28
of £2000 from Eliza Lisborne for establishing a female Training Institution in Travancore\textsuperscript{159}. It was attached to the Boarding school of Miss. Baker which was established to teach christian girls\textsuperscript{160}. Girls from other schools were admitted in Lisborne training class. Before getting admission in the training class they had to undergo an examination\textsuperscript{161}. This training class sowed the seed for a first class training school in Travancore which found its fulfilment in Buchanan Institution.

The work of the missionary women reached its pinnacle with the establishment of the training school named after Buchanan. Mrs. Lash was the moving spirit behind this Institution\textsuperscript{162}. Mr. and Mrs. Lash found temporary accommodation for the students in the varanda and out house of their residence at Pallam\textsuperscript{163}. The new building of the Buchanan Institution was opened at

\begin{itemize}
\item \textsuperscript{159} C.M.S. Proceedings 1891-'92, p.154
\item \textsuperscript{160} M.C.M.R. Vol XLI, No.1, January 1875, p.3
\item \textsuperscript{161} Ibid.
\item \textsuperscript{162} C.M.S. Proceedings 1891-'92, pp.154-5
\item \textsuperscript{163} C.M.S. Proceedings 1892-'93, p.154
\end{itemize}
Pallam by the Bishop on November 25, 1892. The lessons were given in scripture, arithmetic, geography, reading, dictation and objects. In 1891-92 one hundred and twenty students were studying in this Institution of whom seventy two were protestants and forty eight syrians. In 1892-93 the number rose to one hundred and thirty, of which ninety were boarders. Eight branch schools with two hundred and eighty students (37 boys and 245 girls) were affiliated to the Institution. In ten years the Institution had sent nearly fifty trained girls to teach in girls schools throughout the mission. It helped to raise the standard of primary and middle schools.

Normal department was divided into senior and junior classes. Madras Education department recognized Pallam Buchanan Institution as Normal School for

164. Ibid., p.163
165. Ibid.
166. C.M.S. Proceedings 1891-92, p.154
167. C.M.S. Proceedings 1892-93, p.164
168. Ibid.
169. C.M.S. Proceedings 1900-1901, Vol CII, p.357
170. Ibid.
training and issued certificates to female teachers in the Lower Secondary and Primary grades. The school also sent students for the Travancore Lower Vernacular Normal Certificates.

A vernacular class was opened during 1895-96 for the wives of the Christian agents, to give them instruction in the Bible, and in needle work, elementary arithmetic etc.

Tiruvalla also became an important centre for female education. In 1894 Mr. Bishop opened a vernacular Normal School and girls' Boarding school in Tiruvalla. Within a century the C.M.S. missionaries also succeeded in carving out a system of education for females.

In all the schools of the Christian missionaries the students were expected to learn Christian principles irrespective of castes. In all the schools they employed Christian teachers but they were

171. C.M.S. Proceedings 1895-96 Vol p.276
172. C.M.S. Proceedings 1905-07 Vol CI p.249
173. C.M.S. Proceedings 1895-96 Vol XCVII p.276
174. Ibid., p.279
compelled to appoint a Hindu for collecting children. They had tried to experiment without Hindu teachers "but the parents as yet value education so little for their girls, that unless one of their community is in the school, they will not send them". The girls who studied in the mission schools exercised a civilizing influence which tempted mothers of other children to send them to mission schools. Girls began to attend the village schools conducted by missionaries. The Christian population of Travancore eventhough they were backward according to their ideas of girls education, were long way ahead of other Indian community in this matter. Progress of converts was also very great. By 1891 in Travancore more than one third of the adult christians could read and some of them were subscribers of vernacular periodicals. "Bibles and hymn books

175. T.D.C. Report 1907, p. 3
176. Ibid.
177. M.C.M.R. Vol XLI, No.1, January 1874, p. 28
178. Report of the Scott Christian College n., 92, p. 20
179. L.M.S. Minute Book 1891, Appendix by the Rev. G.O. Newport dt 30-12-1891, p. 78
are common articles in the hands of the rank and file of the congregations. In Travancore girls formed more than a third of the total number of scholars and adult women who could read were about half as numerous as the reading men. It is not uncommon in Travancore to meet with two or three boarding school trained in a single village congregation. The credit goes to the missionary women. They gave a big boost to female education, which had been a big zero when they came.

180. Ibid.
181. Ibid.
182. Ibid.